



The

# Criterion

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February 28, 1997

## Pope: Lenten retreat a 'mountaintop' experience

*Despite schedule of meetings and speeches, he celebrates season of 'splendor and joy'*

VATICAN CITY (CNS)—Pope John Paul II said his annual Lenten retreat was a week-long "mountaintop" experience. But as soon as the final prayer was recited, he was back to a packed schedule of meetings and speeches.

The pope and officials of the Roman Curia attended the retreat in the Vatican's apostolic palace Feb. 16-22. All papal appointments, including the weekly general audience, were suspended for the week.

"We now come down from the mountain where we were attracted by the inexpressible beauty of Christ," the pope said at the end of the retreat.

"We go back to our daily life and take up the journey again, bearing within us the light and joy drawn from the inexhaustible fountain of truth which is Christ," he said.

After the retreat ended at mid-morning Feb. 22, the pope held meetings with leaders of the Rome provincial government, with his vicar for Rome and priests in a parish he was to visit the next day. He also had individual meetings with two cardinals, an archbishop and an ambassador.

French Cardinal Roger Etchegaray, president of the Pontifical Council *Cor Unum* and head of the Vatican's Holy Year 2000 planning committee, guided Pope John Paul and the others in their Lenten meditations.

The cardinal preached two lessons each morning and each afternoon, following the theme "Outside of Christ we can know neither who God is nor who we are."

Pope John Paul said he chose Cardinal Etchegaray to preach the retreat because 1997 marks the first year of immediate preparation for the jubilee.

The day after his retreat, Pope John Paul left the Vatican early to celebrate Mass at a Rome parish. He preached about the Gospel reading of Christ's transfiguration on Mount Tabor.

"From Tabor, the mount of the transfiguration, the Lenten itinerary leads us to Golgotha, the mount of the supreme sacrifice," the pope told parishioners at Sacred Heart Church.

"That sacrifice contains the greatest force for the transformation of the human person and of history," he said. "Taking upon himself every consequence of evil and sin, Jesus will rise on the third day and will come out of this dramatic experience as the victor over death, hell and Satan."

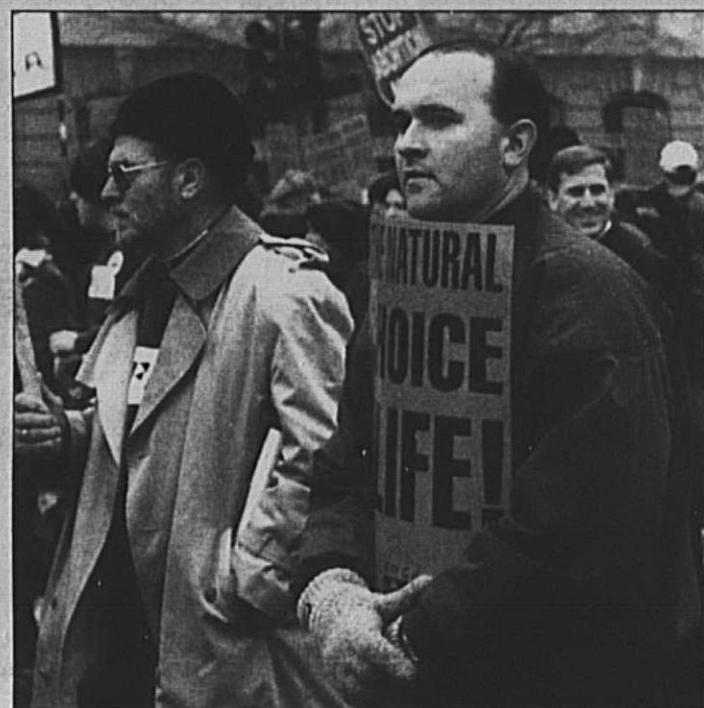
Returning to the Vatican for the midday recitation of the Angelus, the pope again spoke of the Gospel story about Jesus going with three of his disciples up Mount Tabor.

"Lent, too, is a journey toward the heights," the pope said. "It is an invitation to rediscover the pacifying and regenerating silence of meditation."

The Lenten practices of prayer, fasting, penance and almsgiving, he said, help people purify their souls, cleansing out the sin that burdens them.

"It is an itinerary requiring commitment, but it turns us toward a destination rich in beauty, splendor and joy," he said.

## Vocations series debuts in this week's edition



Father Vincent Lampert, director of the archdiocesan Office of Pro-Life Activities, marches with Father Harold Knueven, pastor of Our Lady of the Greenwood Parish in Greenwood, in last month's March for Life in Washington, D.C. Father Lampert is profiled in this month's vocations story, a new monthly series in *The Criterion*.

## New advertising director named for The Criterion

Don Bramlage, senior account executive with *The Criterion*, has been named director of marketing and sales of the newspaper's advertising department. Dan Conway, associate publisher, made the announcement last week.

Bramlage joined the staff of *The Criterion* in 1994 as an account executive. He became senior account executive in 1995.

A member of St. Anthony Parish in Indianapolis, Bramlage has more than 25 years of sales and marketing experience. He has worked for an international courier corporation as a salesman, district manager and regional sales manager.

Bramlage later started his own business, Priority Dispatch, Inc., which operated throughout 48 states and in Canada. He sold the business in 1989.

Bramlage ran Priority Dispatch with his wife, Emma, their son, Gregory—who was ordained to the priesthood for the archdiocese in 1996—and daughters Susan and Donna. The Bramlages have two other daughters, Diane and Linda.

Bramlage said he is excited to be part of the leadership of *The Criterion*, which is the 17th largest diocesan newspaper in the United States and the largest weekly newspaper in Indiana.

"We have a professional sales staff in place at *The Criterion*," Bramlage said. "We

look forward to helping businesses develop a marketing and advertising program that will produce results.

"Our staff has set a number of sales records in the past year. We're looking forward to increasing our sales as we continue to serve the archdiocese as well as the greater business communities throughout the archdiocese's 39 counties."

The advertising department of *The Criterion* can be reached at 317-236-1572, or toll-free at 800-382-9836, ext. 1572.

### National/International news briefs — page 22



Archbishop Daniel M. Buechlein blesses and dedicates the new Holy Family Room at St. Malachy Parish in Brownsburg on Feb. 23. The archbishop is assisted by his executive assistant, John Gonzalez. The blessing concluded a Mass at which Father Daniel Staublin was installed as pastor. The new room is part of a three-year construction project, Growth for 2000, that connects the church to the parish center and adds four new classrooms to the school. The church was remodeled and several rooms were added in the process.

# Chief financial officer announces changes, reorganization in secretariat

*Changes in the Secretariat for Finance and Administrative Services will help address major financial growth in the archdiocese*

By Peter Agostinelli

Chief Financial Officer Joseph Hornett has announced a reorganization in the archdiocesan Secretariat for Finance and Administrative Services. The move is intended to help address major financial growth in the archdiocese.

Hornett has named Scott DeNardin, controller for the archdiocese, to the new post of archdiocesan treasurer. Jeffrey Stumpf, director of internal auditing for the archdiocese, succeeds DeNardin as controller. The changes are effective immediately.

Hornett said DeNardin, who had been

controller since 1993, was named to the new position to manage the large



Scott DeNardin

amount of tax-free bonds that the archdiocese has sold. In 1996, the Indianapolis City-County Council authorized the archdiocese to sell \$38 million in tax-exempt bonds to help finance capital projects in Catholic schools throughout Marion County.

In addition, Hornett said the archdiocese expects the planned capital and endowment campaign to raise about \$40 million for

parishes and the archdiocese.

"We'll have a significant amount of money to manage, so sound cash management and investment policies are mandatory," Hornett said. "Scott will bring his experience as controller to help ensure the success of this project."



Jeffrey Stumpf

Stumpf, a certified public accountant, joined the archdiocese

in 1993.

In other news within the Secretariat for

Finance and Administrative Services, Hornett said that the archdiocesan Office of Internal Auditing is refocusing its work in response to the recently conducted Catholic Center evaluation.

The primary change will be in parish audits. Hornett said regular parish audits will continue to be conducted, but they will be conducted every six years instead of every three years. They will continue to be done upon request when a pastor changes.

Hornett said the internal auditors received high marks in the evaluation, but the parishes requested more assistance in implementing the suggested changes that come through audits.

Hornett said the Office of Internal Auditing will be renamed Office of Parish Financial Consulting. Also, each consultant from the office will be assigned to specific groups of parishes. This move will help each consultant implement changes as well as help create a regular relationship with each parish.

## Hellwig leads catechetical workshop

Nearly 300 catechetical and pastoral leaders attended Celebration of the Christian Mystery, a workshop on the "Catechism of the Catholic Church," on Feb. 19, in Columbus. The featured presenter was Catholic theologian Monika Hellwig, Ph.D., Landegger distinguished professor of theology at Georgetown University and executive director of the Association of Catholic Colleges and Universities.

Hellwig's presentation concentrated on Part Two of the catechism, "The Celebration of the Christian Mystery," which deals with the church's beliefs and teachings concerning sacramentality, liturgy, and the seven sacraments. Part Two is itself divided into two sections: "The Sacramental Economy" and "The Seven Sacraments of the Church."

"The first section," Hellwig said, "lays the foundation for understanding much of what is discussed in the second section. Because the first section tends to be heavily theoretical, readers are often tempted to skip this part and go directly to the second section where the sacraments themselves are discussed. The danger in doing that," she said, "is that without a solid understanding of sacramentality, the discussion of the specific sacraments could be misun-

derstood in ways that make them alien to our lives and experiences. If this happens, the meaning and power of the sacraments can become trivialized."

"Sacramental celebrations," Hellwig emphasized, "bring the past into our present and point to the future. Sacraments are transforming. If they don't connect to our everyday life and experience, then they are only a ritual observance—something done only for itself—and they do not transform us."

Hellwig pointed out that the catechism is written so concisely that it is easy to miss many of the allusions contained in the text. She suggested that those studying the catechism locate and read books and lectures from the 1950s from early leaders of the liturgical reform, such as Jean Daniélou, Joseph Jungmann, and Louis Bouyer. She also suggested that participants read each paragraph of the first section of Part Two, meditate on it, and try to relate it to their best liturgical experiences.

Hellwig has served on the theology faculty of Georgetown University since 1967 and is a past president of the Catholic Theological Society of America. She holds 16 honorary doctorates; the first was received in 1974 from Saint Mary-of-the-Woods College.

## Council hears progress reports on archdiocesan strategic plan

*Archbishop discusses consultations with more than 300 parish and archdiocesan leaders about Journey of Hope 2001*

By William R. Bruns

Members of the Archdiocesan Pastoral Council heard progress reports on the implementation of the Archdiocesan Strategic Plan at their regular meeting on Feb. 15 at the Archbishop O'Meara Catholic Center in Indianapolis.

The reports were given by the five chairs of the task forces that developed objectives and action steps for the five goals in the plan. The goals (and their chairs) deal with these areas: spiritual and sacramental life (Charles Gardner), Catholic education (Daniel Elsener), pastoral and leadership needs (Suzanne Magnant), peace and social justice (Thomas Gaybrick) and stewardship (Joseph Hornett).

The Archdiocesan Strategic Plan for 1995-97 lists five goals, 28 objectives, and 121 action steps.

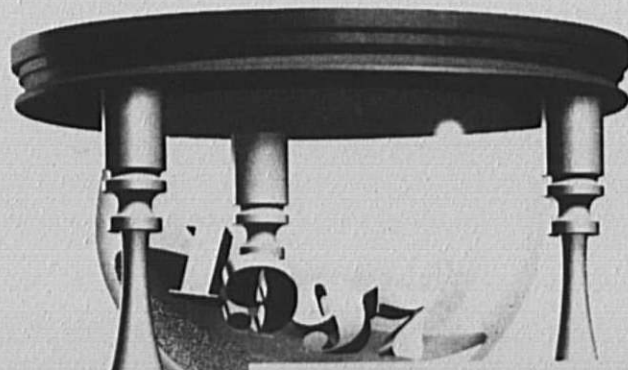
Nearly every action step whose deadline for completion occurred on or before the meeting had, in fact, been completed. A few action steps were deleted from the plan because they had either become part of the standard operations of an office or agency of the archdiocese or they were discovered to be unrealistic or unnecessary. The intent of still other action steps had been met even though the action was carried out in a way different from that specified by the original planners. (A detailed report of the accomplishments of the plan is planned for a future issue of *The Criterion*.)

The plan is due for revision next year.

Archbishop Daniel M. Buechlein, chairman of the pastoral council, reported to members that consultations with more than 300 parish and archdiocesan leaders about Journey of Hope 2001 and the capital and endowment campaign have surfaced four major items that the leaders have said will be necessary for the success of the Journey of Hope and the campaign: 1) an intensive "communications campaign" is needed to raise awareness of the three Journey of Hope themes (spiritual renewal, evangelization and stewardship) and to communicate why a capital campaign is needed and how the funds will be used. 2) emphasis must be placed on spirituality and evangelization rather than financial needs as we communicate Journey of Hope 2001 and the capital campaign. 3) the campaign must be very clear about how the 40 percent of the campaign funds that will be allocated to archdiocesan needs is going to be used, and 4) parish capital campaigns must be designed in ways that are flexible and that grow out of local efforts to promote Journey of Hope 2001.

The archbishop also reported that he is writing a pastoral letter concerning spiritual renewal and its meaning. The letter, he said, will be brief and to the point. He hopes to have the letter published at Easter.

The council's next scheduled meeting is May 10.



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# Wild taxi ride and home sweet home

By Father Jim Farrell  
Second in a series

(Last week, Father Farrell recounted his decision to spend part of his sabbatical working as a missionary in Uganda and his initial impression upon arriving in Entebbe. In this installment, he tells of leaving Entebbe to fly to Arua and the Christus Centre, which will serve as his homebase during his stay.)

ARUA, UGANDA—New Year's Day began with the ride of a lifetime with a local taxi driver named Agostino. In the predawn darkness we drove at speeds in excess of 110 km per hour [about 70 miles per hour] to Entebbe Airport. The driver was confident and skillful. He paid little notice to the absence of a center line and seemed unfettered by the inconsistency of the edge of the road. I was also surprised to see so many people, on foot and bicycles, making their way in the total darkness of 6 a.m. Repeated beeps of the horn warned other drivers to make way as we sailed through the streets as though we were tobogganing.

We hurried for naught as we would wait nearly eight hours before our 8 a.m. scheduled flight would take off at 2:30 p.m. It seems that the manager was under the impression that there was only going to be one passenger New Year's Day and decided to cancel the flight (despite the fact that Sherry had reconfirmed our flight the previous day). He then had to drive to the pilot's house since the pilot had no phone. Then they couldn't find the key to the airplane! (No joke). As it turned out, eight people were actually scheduled for the flight: five Ugandans plus we three. At mid-morning, the Ugandans figured out that we were all waiting for the same flight. They approached us, realizing that, in the local culture, we would have more clout with the airline than they would. This seemed to me to be some bizarre form of reverse discrimination where Americans and Italians can wield more influence in Uganda than a Ugandan can.

## At home with a gracious people

Arriving at the Christus Centre, I was greeted warmly by the dozen or so people who work here. All the people I have met are very kind. Their smiles cover their entire faces. They speak gently with lots of "thank yous" sprinkled throughout the conversation. "Thank you for coming to Uganda," "Thank you for meeting me," etc. Their humility and graciousness comes through in every encounter with them. Despite the hardships they have in daily living, they are filled with great spirits.

The Christus Centre is part of the vision of Father Tonino and Sherry Meyer. Tonino is the diocesan pastoral coordinator and they work together in that office. They are responsible for creating and presenting catechetical and formational programs for the clergy and laity. Only three years ago did the Christus Centre open. Up to that time there was no diocesan facility for people to gather for training and no place for overnight lodging or meals.

The Christus Centre includes a chapel; five dormitories that sleep up to 18 people each; an eight-room guest house, sleeping up to three per room; an apartment for Sherry; a dining hall; an assembly hall; and eight *payotes* (pio-oats). *Payotes* are small circular shelters with thatched roofs for small group discussion. There is a bore hole to collect water from the earth (pretty much looks like a pump). Two above-ground tanks hold water that is pumped from a natural spring in the valley below the center. The manager of the center, Ulpiano, also has an office. A house is provided for him and his family adjacent to the center. He has six children, but also is housing some children of his relatives. The pastoral coordinator's office is also within the Christus Centre.

## Hit the showers

There are also two interesting rectangular buildings with no roofs. They are like all the other buildings here: made of

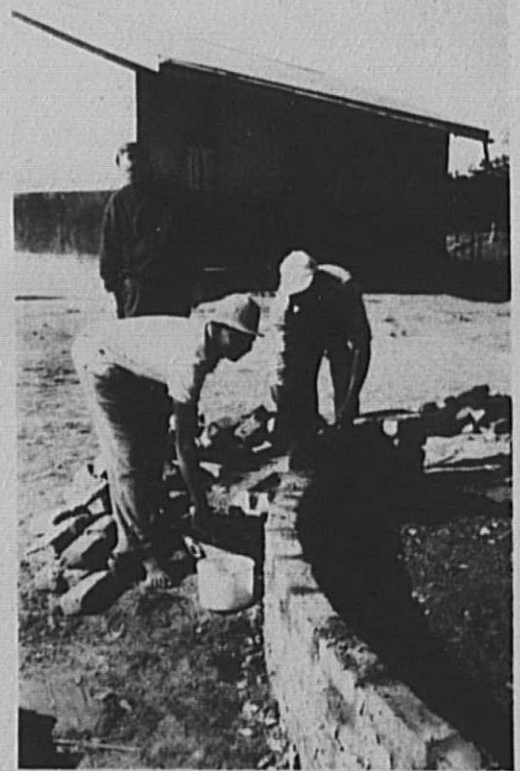
an interior wall of bricks and a painted exterior wall of cement. They are each divided into eight stalls for bathing. With a bucket of water and a sponge you give yourself a bath in one of these stalls, under the sunny skies of Uganda. Fortunately for us Americans, near the guest house are also showers with water warmed by solar heat and flush toilets. Sherry tells me that when she first came she, too, took the sponge baths. The showers are a new feature as are the flush toilets. There are also pit latrines which pretty much look like an outhouse except there is no place to sit. You simply squat.

Fr. Tonino and Sherry have taken great care to plant flowers, trees and other plants. Morning Glories greeted me as I entered the gate. Roses can be seen from the office window. Palm trees and other tropical plants dot the landscape. Several years ago, an evergreen tree was planted outside Sherry's apartment. Since it was still the Christmas season when I arrived, I was able to enjoy the decorations that Sherry and her friends had placed on the tree. The tree was ablaze with lights for three hours each night. That's the length of time we have electricity each day. There is no hydroelectric plant here. Rather, the Uganda Electricity Board has a couple of generators that they start up each evening at 7 p.m. and turn off about 10 p.m.

## Darkness and light

While I realize that there are poor people in the United States who also have no electricity, I myself having never lived without it except back in grade school when I went to camp. Suddenly battery-operated clocks, flashlights for late night walks outside my room, the absence of the usual electrical appliances everywhere you visit, and the experience of total darkness when lights go out at 10 p.m., draw me to a new reality. The Ugandan people cook over an open fire. They gather firewood each day. They have no refrigeration so they can hold no food in reserve. They are accustomed to the dark, but it surely changes the way they experience the world compared to the bright lights we employ night after night in every room of our homes, on our porches and in our garages and market places. Here, there is little activity at night because of the limited amount of electricity and the total darkness that descends upon us at 10 p.m.

Next: Parish life



Fr. Jim Farrell gets some construction tips on the local building project at Christus Center in Arua, Uganda. The building under construction will be a hut to provide sleeping quarters for single women taking long-term course offerings at the center.

(Father Jim Farrell is former pastor of Sacred Heart Parish in Jeffersonville and former dean of the New Albany Deanery. He is spending several months of his yearlong sabbatical working in Uganda. The Criterion will print more articles by him as they are received.)

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## Indianapolis Catholic schools submit grant applications

The archdiocesan Office of Catholic Education has announced that all 33 Catholic schools in Marion County have applied for Lilly Endowment Inc. grants. The deadline for the grant application was April 14.

Lilly Endowment announced in December that it would award \$15 million in matching grants for private schools in Marion County. Catholic schools operated by the archdiocese may receive \$5 million of the total. The grants are earmarked for capital and equipment projects.

The 33 archdiocesan schools have submitted 156 proposals for projects. The proposals demonstrated \$60.7 million in potential need.

The archdiocese will administer the grant applications through the Office of Catholic Education. A task force made up of members of the Archdiocesan Education Commission from Indianapolis and archdiocesan staff will review all proposals and select those to be included in the grant request.

Deadline for submission of the grant requests by the archdiocese is March 15, 1997.

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## Editorial

### Opportunities for stewardship

Two articles in the Feb. 8 issue of *America* offer practical insights into the much-debated problem of Catholic giving. In "An Upside of Low Catholic Giving," Joseph Claude Harris, author of *The Cost of Catholic Parishes*, acknowledges that Catholics give less than members of other religious denominations. But he argues that low Catholic giving is the natural result of organizational differences (especially size) between Catholic parishes and non-Catholic congregations.

Harris reports that the average religious congregation (all faiths) in the United States has 256 registered households whose average per household contribution is \$734. The average non-Catholic congregation has 201 registered households with an average per household contribution of \$863, while the average Catholic parish in the United States has 959 registered households whose average per household contribution is \$343. Thus, according to Harris, members of other religious denominations pay two-and-a-half times as much for religious services than Catholics because of the economies-of-scale (larger congregations result in lower costs per household).

Harris argues that low Catholic giving has nothing to do with parishioners' attitudes about giving (their spiritual motivation). He says Catholics give less for the simple reason that Catholic parishes don't need as much as other congregations do. If you want Catholics to give more, Harris says, follow the example of "the typical Irish pastor of the 1950s" and show them "that the list of unpaid bills extends beyond present resources."

The second article, titled "Lagging Stewards, Part Two: Catholics as Church Volunteers," adds insult to injury by demonstrating that Catholics also volunteer less than members of other religious groups do. This article by researchers Charles E. Zech, Patrick McNamara and Dean Hoge uses information gathered in a recent study funded by Lilly Endowment Inc. to show that the number of volunteer hours contributed by registered Catholics to

their parishes averages 1.6 hours per week compared to Protestant congregation members who contribute anywhere from 2.7 hours to 3.4 hours per week. Once again, the major reason given is the much larger size of the typical Catholic parish.

We cannot dispute the fact that Catholics contribute less of their time, talent and treasure than members of other religious denominations. Too many independent research studies have confirmed this as true. But we disagree that the solution is to return to parish fund-raising practices of the 1950s. In fact, we think that the solution will not be found in fund raising at all.

Unlike Mr. Harris, we think that giving has everything to do with spiritual motivation (or the lack of it). And we mean the kind of giving that is indicative of a profound sense of participation in the mission of the church. In fact, we think the solution to low Catholic giving can only be found by setting aside our reliance on fund-raising gimmicks in favor of a true spirituality of giving.

Archbishop Daniel M. Buechlein has set us on the right path in his vision of Journey of Hope 2001. To increase Catholic giving we must first renew ourselves spiritually through prayer and active participation in the sacramental life of the church. Then we must reach out to others in active, service-oriented faith sharing. Finally, we must embrace stewardship as a way of life (and not just a trendy new form of fund raising) that calls for self-giving and generous sharing in everything that we do—including our contributions to the church.

As the new millennium approaches, Catholics in the Archdiocese of Indianapolis will have plenty of opportunities to increase their giving through parish stewardship programs, the United Catholic Appeal, and a major capital campaign for parish and archdiocesan needs. We agree with the researchers that there is an "upside" to low Catholic giving. Because we're at the low end, we have nowhere to go but up.

—Peter Agostinelli

## Seeking the Face of the Lord

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



### Star fails to 'shed light'

They did it again! In last Sunday's editorial *The Indianapolis Star* trivialized my call for prayer and fasting in the wake of their series concerning sex abuse in the Diocese of Lafayette-in-Indiana. They say that I think prayer and responsibility alone would alleviate the complex problem, while they "shed light" on it. They did not "shed light"; they sensationalized. I hesitate to argue with the only newspaper in town. Wasn't it Mark Twain who advised against debating with those who buy their ink by the barrel? Yet, it would be wrong for me to remain silent.

My second thoughts are the same as yours: Sexual abuse is horrible, and we suffer with the victims. What *The Star* did was also abusive. Let me express what some of you said to me: the issue sensationalized by *The Indianapolis Star* is not the issue.

One of you said to me: "If New York City had been bombed, there would have been a long, 'top of the front page' story the next day. But for three days running? No way!" Another asked: "What was 'news' about *The Star*'s three days of multiple pages of ink? The cases had been reported before, some of them long ago." Some asked "How could *The Indianapolis Star*, which is moderate in its editorial style, print stories that, at best, border on the lurid and the prurient?" Another was outraged at the oversized art work on the front page and the "Focus" section, too (a rarity in *The Star*). It was a patent slam against those who wear the Roman collar. You asked: "Was the artwork designed to further sensationalize an already sensational story? Why?" Some of you from "north of the border" asked why *The Star* treated Bishop William Higi in a cynical manner. It didn't describe the bishop you know. Another opined that the reporters seek a Pulitzer prize at our expense.

Intended or not, the general effect of the series in *The Star* is one of bigotry. If the only newspaper in town intended to help society face a painful, complex and symptomatic problem of our times, it failed miserably. The reporters and editors embarrassed those of us who wear the collar, and all of us who are Catholic, but they embarrassed themselves even more. We regret that. But folks, we had better look at our own role in all of this. Sensation sells newspapers because of us.

Not long ago, Father Peter Sartain, the vicar general of the Diocese of Memphis and a friend of mine, addressed the news media's (and our society's) fascination with sensational stories of shattered lives. He wrote: "Criminals and victims of their crimes, hurting parents of errant children, the emotionally disturbed with their bizarre behavior, churches and their fragile ministers—all are our sisters and brothers, not objects of our scrutiny. Shattered lives—ours and others—deserve compassion, not invasion. Each time I let myself be entertained by the hurts of others, I implicitly make objects of those persons, distance myself from them, and thereby beg for more. This is alienation at its most basic. It is the root of indifference and prejudices. We are capable of better."

He wrote "Priests, ministers, and rabbis bear the awesome calling to speak God's word. Sometimes we preach it well, sometimes badly. Sometimes we live it well, sometimes badly. Yet what sustains our calling, despite the poor mess we make of things at times, is a belief that God does not treat any human person as an object. Let there be no mistake: God is not soft on evil, nor should we be. But neither does God distance himself from us, alienate himself from us, or make us the subjects of his entertainment. Those are human pastimes. God loves us saints and sinners alike.... There is nothing more purifying than the wrath of God's love.... It seems to me that in their approach to matters of faith, some members of the media are the last to discover that sin exists. There is something inherently naive about one who sensationalizes human frailty; he or she misses the point! Believers have always known beyond a doubt that sin exists, that in fact all of us are prone to fall and often do.... Certainly there is much in religion that is newsworthy, and not all news about religion is comfortable to the believer. Whatever the news about their faith, believers deserve a serious, not a sensational account of the pertinent issues."

I couldn't say it better. Someday an accurate account of history will note that our church, under the leadership of its bishops, was among the first to address the complex illness of sexual abuse in our society. Meanwhile we journey on with hope in a culture of life!



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## Matters Liturgical/Sherie Berg

## Bread of Angels, Staff of Life

The bread of my youth was bland and soft and white. Every once in a while I long for a PBJ sandwich on just such bread.

The bread I long for today, however, is vastly different—crusty, chewy, full bodied, with many tastes and textures. In my neighborhood alone

there are two wonderful bakeries where chalk boards announce the times various loaves will emerge hot and aromatic from the oven.

Bread machines that deliver hot homemade bread anytime day and night are now standard equipment in many kitchens, including my own. Yes, once again bread is the staff of life.

While these hearty, wholesome loaves nourish my body, it is another bread that feeds my soul, the bread of angels, the Eucharist, the Body of Christ. Certainly even without bread, there are other foods to keep my body healthy, but none to compare with the Eucharist to keep my spirit alive.

As the bread I put on the dinner table has changed, so too has the bread used in many parishes for Eucharist. Once only thin, white wafers that dissolved in your mouth, the bread for Eucharist now seems hearty, more bread like. Sometimes it is a loaf baked by parishioners, sometimes made of whole wheat, sometimes still the white wafer but more substantial. The reason for this change is found in The "General Instruction of the Roman Missal." ("The General Instruction" is that part of the "Sacramentary," the book the priest uses for Mass, that talks about the theology of Eucharist and gives instruction about the Mass.) Paragraph 283 states: "the nature of the sign demands that the material for eucharistic celebration truly have the

appearance of food." And our Western tradition requires that this bread be unleavened and made from wheat flour and water only.

Unlike everyday bread, where the degree of nutrition depends on the recipe, Eucharistic bread is completely nourishing, completely Jesus, however it tastes or looks. So why does the "General Instruction" (GI) tell us that it must have the appearance of food? What difference does it make what it looks or taste like since it is no longer bread but the body of Christ?

The GI does so because signs are important. Symbols are significant. Sacraments are physical signs and symbols that express the sacramental reality. Thus, when we experience bread with our senses, sight and touch and taste and smell, we experience our Lord. God is made sacramentally present in the everydayness of bread—the staff of life. That is why I recommend using homemade bread for Eucharist. And that is why the Eucharist whether it is homemade or purchased hosts should look and taste like bread. Bread able to be broken and shared. Good bread, nourishing bread. When the sign value of bread is diminished something significant is lost. Bread feeds our bodies. Bread feeds our souls.

Just as I have stories to tell about bread for the table, I have stories of bread for the altar. The first time I baked bread for Eucharist, of sharing the ministry of bread baking with those about to be confirmed, of my small son mistaking hosts for marshmallows, of underdone loaves, and crumbs, of calls to the Office of Worship for recipes and questions about validity. And while I tell stories to encourage making full use of the sign value of bread in Eucharist, the most significant story is evermore the one Jesus told—how he took bread, blessed God, broke the bread, and gave it to us to share.

we do and if Jesus is the son of God, aren't we less likely to be the ones who are self-righteous?

Voicing your opinion about right and wrong isn't necessarily being judgmental. Though we aren't supposed to criticize someone if we know we are only going to make them mad, criticism out of love is an act of mercy. Being judgmental is repaying evil with evil instead of forgiving them. Except those placed in authority, like parents over their children or judges over criminals, only God is to decide what we deserve for our offenses. Everyone has a God-given right to voice his or her opinion about right and wrong. Christians are even called to evangelize others.

Sandra Dudley  
Sunman

## Squash assisted suicide

I want to thank Archbishop Buechlein for his strong stand on pro-life concerning assisted suicide. This is a very timely subject and we all (both religious and lay people) need to join together and march forward to squash this murder of the helpless. It is equally important as fighting abortion.

I think we need to address current issues concerning respect for life from the womb to the grave from the pulpit in the Sunday Mass homilies.

Another current issue that needs more attention is the social injustice that prevails. If we, the lay people, were better informed, we could better fight for these moral issues.

A. J. Scheller  
Elizabethtown

## A View from the Center/Dan Conway

## Elements of an editorial policy

When Jack Fink retired last December after 12 years as editor-in-chief of *The*



*Criterion*, he took with him the editorial policies that governed the selection of news and features stories, editorials and letters from readers. The reason that Jack took these with him is because most of these editorial policies were never written down. They were in his head, the accumulation of many years' experience in journalism and the Catholic press.

New editorial leadership calls for a new articulation of editorial policy, and, so, the board of directors of Criterion Press, Inc. and the staff of the paper are currently engaged in a formal discussion of what the newspaper's editorial policies are and should be. This conversation will continue until the board meets again on May 14 to officially recommend a statement of editorial policy to the newspaper's publisher, Archbishop Daniel M. Buechlein.

What are some of the editorial policies being discussed by board and staff members at *The Criterion*? The following "elements of an editorial policy" were discussed by board members at their regular meeting on February 5:

- *The Criterion* is a weekly publication of the Archdiocese of Indianapolis. As a newspaper published by and for Catholics in central and southern Indiana, its mission is to inform, educate and evangelize its readers to help them live fully as Catholics.
- *The Criterion* is an instrument for teaching and sharing the Catholic faith. It is the archbishop's most consistent and direct form of communication with the people of the archdiocese. Surveys tell us that, for the majority of Catholics in central and southern Indiana, *The Criterion* is second only to Sunday homilies as a primary source of information about the teaching and practice of the Catholic Church.
- *The Criterion* is both a sign and cause of unity among Catholics in central and southern Indiana. By its publication of archdiocesan and parish news and feature stories, *The Criterion* strives to unite Catholics from diverse geographic, economic, racial and cultural backgrounds into one family of faith in communion with the universal church.
- Consistent with principles outlined by the Pontifical Council for Social Communications in its 1992 pastoral instruction, "Aetatis Novae" ("A New Era"), *The Criterion* seeks to promote the unity of the church by serving as a forum for "responsible exchange of freely-held and expressed opinion

among the People of God" ("Aetatis Novae," 116). In a Catholic newspaper, authentic dialogue "should be animated by the desire to serve and to consolidate unity and co-operation. There should be a deep love for the church and a compelling desire for its unity." ("Aetatis Novae," 117.)

• Because of a weekly publication schedule, news and feature stories in *The Criterion* rarely can have the character of "late-breaking" or "hard" news such as can be heard on radio and TV or read in daily newspapers. Most of the time, news stories that appear in *The Criterion* contain information about people, activities or events that are of particular interest to Catholics living in central and southern Indiana. News articles and feature stories in *The Criterion* give priority to local archdiocesan and parish activities, but important matters concerning the church in the United States and the universal church are regularly reported. To the extent that its limited resources permit, *The Criterion* attempts to cover all significant events in the life of the Archdiocese of Indianapolis.

• Editorials in *The Criterion* are intended to promote discussion and dialogue on public matters and issues of concern to the newspaper's readers. As part of *The Criterion's* commitment to accountability, editorials are signed to identify for readers who is speaking for the newspaper, but all editorials, by definition, reflect the position or point of view of the newspaper and its publisher. In a Catholic newspaper, readers have the right to expect that editorial opinions are based on the authentic teaching and practice of the Catholic Church. The executive editor of *The Criterion* is immediately responsible for the content of the newspaper, including its editorial commentary.

• Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" ("Aetatis Novae," 116). *The Criterion* reserves the right to select which letters will be printed and to edit letters from readers as necessary based on space limitations, grammar and style, content or pastoral sensitivity. Frequent writers will ordinarily be limited to one letter every three months. *The Criterion's* policy concerning letters from readers will appear frequently in the letters section of the newspaper.

We welcome your reactions and suggestions concerning these draft editorial policies. Write us at P.O. Box 1717, Indianapolis, Indiana 46206-1717; fax us at 317-236-1593, or e-mail us at info@archindy.com.

## School choice

In the Feb. 1997 issue of *Columbia*, Marie-Anne Hogarth, quoting Quentin Quade, professor of political science at Marquette University, writes, "Giving all education tax dollars to public institutions artificially protects public schools from competition and forces parents who choose independent schools into a financial vise." Professor Quade goes on to say that choice would help struggling independent schools by saving parents, who choose them, from financial hardship and it would provide competition for public schools, an ingredient that might just make public schools more productive. "It is the act of choice that encourages responsible action."

President Clinton has also spoken out for parental choice, but limited that choice to what he called "Charter Schools." These schools would be established by private enterprise. While this might sound like a good idea, one question why he would want to set up an

alternative school system when he already has one in the parochial and private school sector. What reasonable, unbiased person, wanting better education and having a system of accredited schools that has a proven track record, would not allow caring parents to choose those schools for their children?

Regardless of what some may tell us, it is not a conflict with the U.S. Constitution for parents to receive vouchers to help provide for the cost of education chosen by those parents.

I challenge all those in the political arena to have the courage and justice to vote for any bills that might include school choice. Come on parents! Demand your constitutional rights. You don't have to fear ISTA, NEA, or any of the other associations that are only interested in perpetuating their own incompetence and who do so by threatening elected officials who are entrusted with the interests of the public at large. Demand that your representative represent you!

Donald E. Burkhart  
Shelbyville

## To the Editor

## Senior sponsors?

Thank you for the pictures and coverage on the March for Life in Washington, D.C.

We senior citizens who hesitate to take part in a trip like that because of diminishing health should sponsor at least one high schooler each to help defray expenses.

God bless Tom Pottratz for his work with this effort.

Kathleen Naghdi  
Indianapolis

## Self-righteous?

If a Christian says abortion is wrong, they are told they are self-righteous and judgmental. If having an opinion about right and wrong and voicing that opinion is being self-righteous and judgmental, aren't those who say abortion isn't wrong doing the same?

If Christians are supposed to know right from wrong and evangelize, how can that be self-righteous and judgmental? God's definition of being self-righteous and judgmental must be different from the world's.

Contrary to the world, I believe self-righteousness isn't thinking you are right. (Both sides think they are right.) It is thinking you are right when you aren't. Only God knows for sure who is righteous and who is self-righteous. We won't find out till the end of time. No one should blind themselves to right and wrong to avoid being self-righteous, everyone is entitled to an opinion. Christians are supposed to form their opinions on the teachings of Christ. If

Cornucopia / Cynthia Dewes

# We have met the enemy

Like most of us at some point or another, Bill Moyers spends time trying to justify his existence. But, unlike us, he does it for a living.



Recently he hosted a TV series analyzing the Book of Genesis for clues to answering the Big Question: Who made us? Why are we here? What must we do? What, if anything, comes before or after our present existence?

It's interesting that the panelists on the program, all intelligent, well-intentioned and "religious" in temperament, declared so many differing and even opposing views on the subject at hand. Somehow we expect thoughtful people to agree with each other, and certainly to agree with us.

The viewer could even see axes being ground here and there, muddying the purity of the arguments presented and disappointing those of us who expect better of "experts." One author displayed the familiar Irish Catholic angst of disillusion with a beloved parent and thus of the church. Another fought his traditional tendencies toward the sacred with patronizing psychobabble.

The panelists were only demonstrating that they are the products of their time. Many of us are the cultural children of 19th-century Theosophy and science, and the later 20th-century New Age, with some egalitarian American dogma thrown in. We're so democratic and open-minded that all religions, all seeking of the supernatural or relationship with God, seem equally truthful and important.

Not only that, we suspect that all

creeds, systems or spiritual quests probably merge at some cosmic point which is ultimately found in ourselves.

The thrilling result is that God, the eternal Other is hidden in us. Talk about affirmation!

You'd think we'd remember that if you travel without a compass you tend to go in a circle. Or maybe even remember the wisdom of Pogo who said, "We have met the enemy and he is us."

It's certainly true that humans generally experience spiritual craving. It's natural for us to ask those Big Questions, although some of us are more inquisitive, some more skeptical, and some more credulous than others.

The thing is, it's just as human to admire fancy talk, clever arrangement of abstract ideas, and firm, if vague, convictions. It's human to want to prove spiritual truth with scientific truth, or to

confuse emotional intensity with spiritual communication.

Deep down, we probably understand that we are not God. We know that, eager as we are, we can never be the focus of truth but only its instrument. And all the rules and regulations we dream up can never codify the workings of God, who is love.

We need to get out the verities and examine them, and Lent is a good time to do it. We need to spring clean our spiritual house—just as we do our three-bedroom ranch.

What are the verities? 1:) There is a God and he is all-good and all-powerful. 2:) He made us, not the other way around. 3:) We are imperfect creatures, but we have free will. So, back to some more Big Questions.

Our very humanity will help us with the answers. Just as it's natural for humans to search for meaning, it's also natural for us to band together with our peers for help and moral support. We call it church.

We need to depend on God and on each other so that one day we will find all the answers. We call that heaven.

## Check It Out . . .

**The annual archdiocesan Chrism Mass** is at 7:30 p.m. March 25 at SS. Peter and Paul Cathedral. An open house of the Archbishop O'Meara Catholic Center and the Xavier Building will be held prior to the Mass from 3 p.m. to 7 p.m. for all those interested. The archdiocesan Council of Catholic Women will serve light refreshments during the open house and again after the Chrism Mass until 10 p.m. in the Assembly Hall in the center. Questions about the Mass should be directed to Christina Tuley at 317-236-1483 or 800-382-9836 ext. 1483. For more information about the open house, call Carolyn Noone at 317-236-1428 or 800-382-9836 ext. 1428.

Bloomington musicians John Winger and Diane Rivera will give a **piano/cello recital** at 2:30 p.m., March 2, in the School of Theology St. Thomas Aquinas Chapel on the Saint Meinrad campus. The recital is free to the public. Parking is available in either the student parking lot or the Guest House parking lot. For more information call Barbara Crawford at 812-357-6501.

St. Joseph Hill Parish in Sellersburg will host "Having a Vision of Faith to Live By," a **parish mission** March 2 through March 5 each evening at 7 p.m. in the church. A brief reception will follow at the religious education center. Conventual Franciscan Father Jim Van Dorn is featured. There will also be an 8 a.m. Mass on March 3 through March 5 followed by a session with Father Jim Van Dorn at the religious education center. Coffee and donuts will be served. St. Joe Hill Youth Group will provide child

care each evening for children ages 18 months through 11 years old. Registration for child care is preferred. For more information call the parish office at 812-246-2512.

**A women's retreat, "The Lord's Prayer: A Way to Wholeness-Holiness"** will be offered March 14 through March 16 at Mount St. Francis Retreat Center in southern Indiana. The presenter, Sister Margarita Armendariz, will focus on the seven ways that the Lord calls us to growth and wholeness, and ultimately to God, that are found in the Lord's Prayer. The program begins with registration at 7 p.m. March 14 and concludes at 3 p.m. March 16. The cost is \$90 for resident and \$65 for commuter. For more information call the retreat center at 812-923-8817.

Brebeuf Jesuit Preparatory School's annual fund-raising dinner and silent auction **"Beach Blanket Bistro"** will be held March 15 at the school, 2801 W. 86th St., in Indianapolis. The silent auction will begin at 5:30 p.m. Dinner and entertainment is at 8 p.m. followed by a live action. A raffle drawing for cash prizes \$6,000; \$3,000; and \$1,000 will be held during the evening. The event is open to the public. Tickets are \$75 per person to reserve a spot "on the beach." Raffle tickets are \$100 each. For reservations or more information call 317-872-7050. Proceeds from the event will benefit the students and faculty at the school.

The Sisters of Providence invite everyone to walk the **Outdoor Way of the Cross** each Sunday during Lent at Saint

Mary-of-the-Woods. The Outdoor Way of the Cross is located in the park area north of the St. Anne Shell Chapel. The public is also welcome to pray with the sisters during vespers at 4 p.m. each Sunday during Lent in the Church of the Immaculate Conception. Free guide booklets about the Outdoor Way of the Cross are available at Providence Center. For more information call 812-535-3131 ext. 141.

The Benedict Inn in Beech Grove will host **"Women Gathering"** March 14 through March 16 for women to relax, pray, and reflect with other women. Benedictine Sister Antoinette Purcell is the presenter. The retreat begins with registration at 6:30 p.m. March 14 and concludes at 10:30 a.m. March 16. The cost is

## VIPs . . .

Youth as Resources awarded the **"Healing Broken Hearts"** program \$1,000 for young women to provide blankets or bedspreads, diapers, formula and lunch for families at Holy Family Shelter in Indianapolis. Youth as Resources gave \$56,575 in grants to 42 Indiana youth groups.

**W. Joseph Brown, Dorian Knarr, Gregory Welch, and Russell Zint** from the archdiocese, received the Ministry of Acolyte Feb. 11 at Saint Meinrad School of Theology Chapel in Saint Meinrad. Archbishop Daniel M. Buechlein conferred the ministry. Thirteen third-year priesthood students from eight dioceses received the Ministry of Acolyte. An acolyte is appointed to help the deacon

\$110 for resident and \$75 for commuter. A non-refundable deposit of \$25 is due with registration. For more information call the Benedict Inn at 317-788-7581.

The Indiana Branch of The Orton Dyslexia Society will host the **annual conference for Educators, Parents, Dyslexic Teens and Adults** to be held March 14 and March 15. The program is scheduled March 14 for educators, teachers, administrators, and tutors from 9:15 a.m. to 3 p.m. at Omni Indianapolis North, 8181 N. Shadeland Ave., in Indianapolis. Everyone is welcome to the program March 15 from 8:30 a.m. to 4 p.m. at Cathedral High School, 5225 E. 56th St., in Indianapolis. For more information call 317-844-4259.

and aid the priest, primarily in the celebration of Mass.

**Lawrence Borders, Robin Gaynor, Robert Hausladen, and Eric Johnson** from the archdiocese were among 21 second-year priesthood students from fourteen dioceses to receive the Ministry of Lector on Feb. 11 in the Saint Meinrad School of Theology Chapel in Saint Meinrad. Archbishop Daniel M. Buechlein conferred the ministry. The Ministry of Lector is conferred on those who prepare and proclaim readings from sacred Scripture at Mass and other liturgical celebrations. A lector may also recite psalms between the readings and present the intentions for the general intercessions.

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# Lenten penance services are set around the archdiocese

Parishes throughout the archdiocese have scheduled communal penance services for Lent. The following is a list of the services which have been reported to *The Criterion*.

## Batesville Deanery

March 3, 7 p.m. at St. Louis, Batesville  
March 5, 7 p.m. at St. Lawrence, Lawrenceburg  
March 9, 3 p.m. for St. John, Dover and St. Joseph, St. Leon at St. Joseph, St. Leon  
March 11, 7 p.m. for St. John, Osgood and St. Magdalen at St. John, Osgood  
March 16, 2 p.m. at Immaculate Conception, Millhousen  
March 16, 4 p.m. at St. Maurice, Napoleon  
March 20, 7 p.m. at St. Paul, New Alsace and St. Martin, Yorkville at St. Martin, Yorkville  
March 21, 7 p.m. at St. Mary, Greensburg  
March 24, 7 p.m. at St. Anne, Hamburg; St. John, Enochsburg; and St. Maurice, St. Maurice at St. Anne, Hamburg  
March 24, 7 p.m. St. Peter, Franklin Co.  
March 26, 7 p.m. Holy Family, Oldenburg  
March 26, 7 p.m. St. Mary-of-the-Rock, St. Mary-of-the-Rock and St. Cecilia, Oak Forest at St. Mary-of-the-Rock, St. Mary-of-the-Rock

## Bloomington Deanery

March 3, 7 p.m. at St. Martin of Tours, Martinsville  
March 4, 7 p.m. at St. Jude the Apostle, Spencer  
March 4, 7:30 p.m. at St. John the Apostle, Bloomington  
March 11, 7 p.m. at St. Paul Catholic Center, Bloomington  
March 13, 7 p.m. at Our Lady of the Springs, French Lick  
March 17, 7 p.m. at Our Lord Jesus Christ the King, Paoli  
March 19, 7:30 p.m. at St. Charles Borromeo, Bloomington  
March 24, 7 p.m. St. Agnes, Nashville

## Connersville Deanery

March 3, 7 p.m. at Holy Guardian Angel, Cedar Grove  
March 4, 7 p.m. at St. Andrew, Richmond  
March 6, 7 p.m. at St. Elizabeth, Cambridge City  
March 9, 1 p.m. at St. Anne, New Castle  
March 9, 3 p.m. at St. Rose, Knightstown

March 11, 7 p.m. at St. Michael, Brookville  
March 13, 7 p.m. at St. Mary, Rushville  
March 18, 7 p.m. at St. Gabriel, Connersville  
March 22, 12 p.m. at St. Mary, Richmond

## Indianapolis East Deanery

March 2, 4 p.m. at St. Bernadette  
March 5, 7:30 p.m. at Holy Spirit  
March 9, 4 p.m. at St. Bernadette  
March 11, 7 p.m. at St. Philip Neri  
March 12, 7:30 p.m. at Holy Cross  
March 13, 7:30 p.m. at St. Michael, Greenfield  
March 13, 7 p.m. at Little Flower  
March 17, 7:30 p.m. at St. Simon  
March 18, 7:30 p.m. at St. Thomas, Fortville  
March 18, 7 p.m. at SS. Peter and Paul Cathedral  
March 19, 7 p.m. at St. Mary

## Indianapolis North Deanery

March 3, 7 p.m. at St. Thomas Aquinas  
March 9, 3 p.m. at St. Joan of Arc  
March 10, 7 p.m. at St. Matthew  
March 11, 7 p.m. at Christ the King  
March 11, 7:30 p.m. at St. Luke  
March 18, 7:30 p.m. at St. Pius X  
March 19, 7:30 p.m. at Immaculate Heart of Mary  
March 19, 7 p.m. at St. Andrew  
March 24, 7:30 p.m. at St. Lawrence

## Indianapolis South Deanery

March 6, 7 p.m. at Our Lady of the Greenwood, Greenwood  
March 11, 7 p.m. at St. Roch  
March 11, 7 p.m. at Holy Name, Beech Grove  
March 13, 7 p.m. St. Mark  
March 17, 7 p.m. SS. Francis and Clare, Greenwood  
March 18, 7 p.m. Nativity  
March 19, 7:30 p.m. St. Barnabas  
March 20, 7 p.m. St. Ann  
March 23, 3 p.m. Good Shepherd  
March 23, 4 p.m. St. Jude

## Indianapolis West Deanery

March 11, 6:15 p.m. at St. Monica  
March 12, 7:30 p.m. at St. Christopher  
March 13, 7 p.m. at Holy Angels  
March 18, 7 p.m., Mary Queen of Peace, Danville  
March 19, 7 p.m. at St. Joseph  
March 19, 7 p.m. at St. Michael  
March 23, 2 p.m. at Holy Trinity  
March 23, 2 p.m. at St. Anthony  
March 24, 7 p.m. at St. Malachy, Brownsburg  
March 26, 9 a.m. at Cathedral High School

## New Albany Deanery

March 4, 7 p.m. at St. Joseph Hill, Sellersburg  
March 12, 7 p.m. at Sacred Heart, Jeffersonville for Sacred Heart and St. Augustine, Jeffersonville  
March 12, 7 p.m. at St. Michael, Bradford  
March 13, 7:30 p.m. at St. Mary, New Albany for Our Lady Perpetual Help and St. Mary, New Albany  
March 16, 7 p.m. at St. Mary, Lanesville  
March 16, 3 p.m. at St. Joseph, Corydon, for Most Precious Blood, New Middletown, St. Peter, Elizabeth, and St. Joseph, Corydon  
March 18, 7 p.m. at St. Mary, Navilleton  
March 19, 7 p.m. at Holy Family, New Albany  
March 19, 7 p.m. at St. John the Baptist, Starlight  
March 19, 7:30 p.m. at St. Mary of the Knobs, Floyds Knobs  
March 19, 8:30 a.m., 2:45 p.m. at Providence High School, Clarksville  
March 20, 7 p.m. at St. Paul, Sellersburg  
March 24, 7 p.m. at St. Michael, Charlestown for St. Michael, Charlestown and St. Francis Xavier  
March 24, 7 p.m. at St. Francis

Xavier, Henryville for St. Francis Xavier, Henryville and St. Michael, Charlestown  
March 25, 7 p.m. at St. Anthony, Clarksville

## Seymour Deanery

March 2, 7 p.m. at St. Ambrose, Seymour for St. Ambrose, Seymour, and Our Lady of Providence, Brownstown  
March 11, 7 p.m. at St. Mary, North Vernon  
March 12, 7 p.m. at St. Patrick, Salem  
March 13, 7 p.m. at St. Bartholomew, Columbus  
March 14, 7 p.m. at American Martyrs, Scottsburg  
March 16, 2 p.m. at Holy Trinity, Edinburgh, for St. Rose of Lima, Franklin, and Holy Trinity, Edinburgh  
March 18, 7 p.m. at Prince of Peace, Madison

## Tell City Deanery

March 18, 7:30 p.m. for St. Isidore, Bristow and Holy Cross, St. Croix at St. Isidore, Bristow  
March 23, 7 p.m. for St. Paul, Tell City; St. Pius, Troy; and St. Michael, Cannelton at St. Paul, Tell City

## Renew 2000 session set for March 10

Msgr. Tom Kleissler, director of Renew International, and two members of his team will offer an information session on Renew 2000 from 10:00 a.m. to noon on Monday, March 10, in the Assembly Hall of the Archbishop O'Meara Catholic Center, 1400 N. Meridian Street, in Indianapolis. The program is open to anyone interested in learning more about this new version of the Renew program.

In the late 1980s and early '90s, a number of parishes in the archdiocese participated in the Renew process, which involved small groups reflecting, praying, and sharing together about several sets of topics known as seasons. Renew 2000 is a new set of seasons that draws its inspiration from two sources: the feedback received from those who went through the earlier program and Pope John Paul II's

program for the third millennium.

Several parishes looking for ways to work on the themes of the archdiocesan Journey of Hope 2001 celebration have asked if Renew 2000 might be a helpful resource. According to Jesuit Father Joe Folzenlogen, evangelization coordinator who arranged the information session, "Renew 2000 offers extensive materials, training, and follow-up that would integrate well with Journey of Hope." At the same time, parishes are free to choose whatever approach seems to fit their situation, including current programs like Christ Renews His Parish, Cursillo, and other renewal formats.

If you are planning to attend the information session on March 10, please call Father Folzenlogen at 317-236-1489, or 800-382-9836, ext. 1489. Or e-mail him at evangelize@archindy.com.

## "Weaving a New Tapestry"



You are invited to spend a weekend with Sr. Eva Lumas, SSS, as she explores the dynamics of Catechesis in a Multicultural Church. Sr. Eva will be at SS. Peter and Paul Cathedral on Friday, March 7, 7-9 p.m. for an evening of prayer/praise and reflection. She will also be at St. Rita's Church, 1733 Dr. Andrew J. Brown St., on Saturday, March 8, 9 a.m. - 4 p.m., to examine in a workshop setting, the current practice of "multicultural catechesis" and will propose strategies for developing our understanding and embrace of multiculturalism.

Sister Eva Marie Lumas, SSS, DMIn is an Assistant Professor of Faith and Culture at the Franciscan School of Theology in Berkeley, California.

Cost for this weekend is \$10.00 which includes a reception on Friday evening, materials and lunch on Saturday. Please mail registration and check to SS. Peter and Paul Cathedral, 1347 N. Meridian Street, Indianapolis, IN 46202 or call 317-634-4519 for more information. This weekend is being sponsored by Office of Multicultural Ministry, Office of Catholic Education and several Center City parishes.

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# EXTREME NEEDS, FEW RESOURCES

## Haitian Priests, Nuns Carry Heavy Burden

In these troubled times, Haiti's priests have become more than spiritual leaders to the poor — they have become the difference between life and death for those in greatest need.

With no place else to turn, desperate families come to their local priest to beg for food, medical supplies and other basic human needs. And, at least for a time, they find blessed relief.

"There's no doubt about it. The priests who serve Haiti's poor are literally a life line to many suffering people. In the spirit of Matthew 25:31-46, the clergy are feeding the starving, clothing the naked and comforting the forgotten and desperate. I can't imagine what these poor families would do without the help of these dedicated priests, pastors and nuns," said Ferdinand Mahfood, founder of Food For The Poor. For nearly 15 years, Food For The Poor has served as a resource to the clergy in Haiti who work among the poor. The organization supplies food, medical items and other relief supplies to priests, pastors and nuns who then distribute the aid in their local communities.

Since its inception in 1982, Food For The Poor has supplied more than 6,500 trailer loads of goods to the clergy and the poor of the Caribbean. The value of those items exceeds \$250 million.

"For nearly 15 years, this program has worked very efficiently, but it's under tremendous pressure today," Mahfood added. "Soaring unemployment and escalating health problems are having a devastating impact on the poor. What can the local priests and nuns do? Should they turn these suffering people away?"

Mahfood would rather see Haiti's priests receive more support, particularly from American Catholics. To that end, he and Food For The Poor are appealing for help from Catholics nationwide. The funds collected will be used to provide additional goods, supplies and services for all nine dioceses within Haiti.

"Our goal is to offer Haiti's nuns and priests more resources — whatever they need to lighten their burdens and allow them to better serve the poor," he explained. "These dedicated men and women are in the trenches, fighting for the poor, and they need our support."

## Will You Help?

Please give generously. Send your tax-deductible contributions to: Food For The Poor, Dept. 13949, 550 SW 12 Avenue, Deerfield Beach, FL 33442. Designate contributions by writing "Haiti Fund — Dept. 13949" on the "note" or "memo" line of the check or money order.



(AT LEFT) Pope John Paul II discusses his concerns about poverty in the Caribbean region with Food For The Poor's founder, Ferdinand Mahfood. For Mahfood's work among the poor, Pope John Paul II recognized him as a Knight of St. Gregory — the highest honor available to a Catholic layman.

(BELOW) During a recent meeting with the Bishops of Haiti, the urgent needs of the country's poor became an emotional topic of conversation. Since they have few resources to help the suffering and needy of Haiti, the Bishops decided to seek help from America and other First World countries. Their appeal for help is contained in an open letter reprinted above.



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## CONFERENCE EPISCOPALE D'HAITI

No. C.E.H. :67/96

Port-au-Prince, Haiti

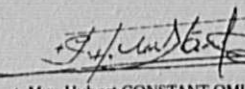
Dear Brothers & Sisters in Christ:

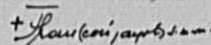
On behalf of Haiti's suffering poor, we urgently seek assistance from you, our American brothers and sisters in Christ. Our country's families are in desperate need, and we fear that even greater difficulties lay ahead.

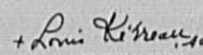
Dramatic conflicts taking place in other parts of the world have drawn many social and relief organizations away from our country, yet Haiti's overwhelming needs persist.

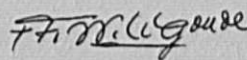
As the Archbishops and Bishops of the nine dioceses of Haiti, we are now compelled to carry our broken poor to you, appealing to you for help. We ask you to hear, with us, their cries for help. We ask you to see, in their faces, our suffering Lord. With you, our heart breaks for them, but we are unable to do enough. Haiti is destitute, and we lack the resources to meet their needs without your help. To serve the poorest of the poor, we have forged a special partnership with FOOD FOR THE POOR, a Christ-Centered organization that has been consistent in its commitment to Haiti and her people. By responding to FOOD FOR THE POOR'S appeals for Haiti, you will be empowering us to provide the food, medical supplies and other resources our people so desperately need.

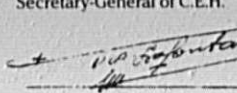
Please pray for us, for Haiti and her poor. Seize this moment to glorify God by responding to Haiti's needs with Christ-like compassion and mercy. We ask for your help in his Holy Name.

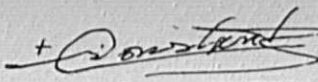
  
+ Mgr. Hubert CONSTANT OMI  
Bishop of Fort-Liberte  
Vice-President of C.E.H.

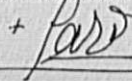
  
+ Mgr. François GAYOT SMM  
Archbishop of Cap-Haitien  
President of C.E.H.

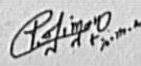
  
+ Mgr. Louis KEBREAU SDB  
Auxiliary Bishop of Port-au-Prince  
Secretary-General of C.E.H.


  
+ Mgr. François W. LIGONDE  
Archbishop of Port-au-Prince.

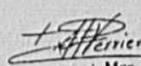
  
+ Mgr. Joseph LAFONTANT  
Apostolic Administrator of the  
Archdiocese of Port-au-Prince.

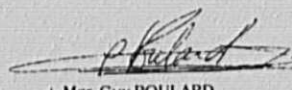
  
+ Mgr. Emmanuel CONSTANT  
Bishop of Gonaives.

  
+ Mgr. Leonard P. LAROCHE  
Bishop of Hinche.

  
+ Mgr. Frantz COLIMON SMM  
Bishop of Port-de-Paix.

  
+ Mgr. Willy ROMELUS  
Bishop of Jeremie.

  
+ Mgr. Alix VERRIER  
Bishop of Les Cayes.

  
+ Mgr. Guy POULARD  
Bishop of Jacmel.

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# HAITIAN BISHOPS PLEAD WITH AMERICAN CATHOLICS TO HELP HAITI'S SUFFERING POOR

By Craig Cole  
Special to The Criterion

In an emotional letter to American Catholics (see opposite page), the Archbishops and Bishops of Haiti have asked for help on behalf of their troubled country's suffering poor.

"We are now compelled to carry our broken poor to you, appealing to you for help," they write. "We ask you to hear, with us, [the poor's] cries for help....Our heart breaks for them, but we are unable to do enough. Haiti is destitute and we lack the resources to meet their needs without your help."

Members of the group recently shared their concerns and needs directly with Food For The Poor's founder, Ferdinand Mahfood. Food For The Poor has been active in providing relief to Haiti's poor for nearly 15 years, and the organization remains committed to helping the needy through the clergy and the church. At that meeting, held in Port-au-Prince, Mahfood agreed to help the Bishops by communicating their needs to American Catholics. He also committed Food For The Poor and

its resources. Food For The Poor will acquire and ship the specific items the Bishops are requesting.

"I understand the intense pain these Bishops feel," Mahfood said after the meeting. "I've walked in the slums and seen the horrible shacks the poor call home. I've listened to tearful parents tell me how a son or daughter died because the family couldn't afford to fill a \$10 prescription. I've seen hundreds of children with their bellies distended from malnutrition. I've looked into the frightened eyes of young people who feel their future is empty hopelessness. And because I know what these Bishops are confronted with, I can't refuse their plea for help."

But will other American Catholics feel this same sense of compassion —

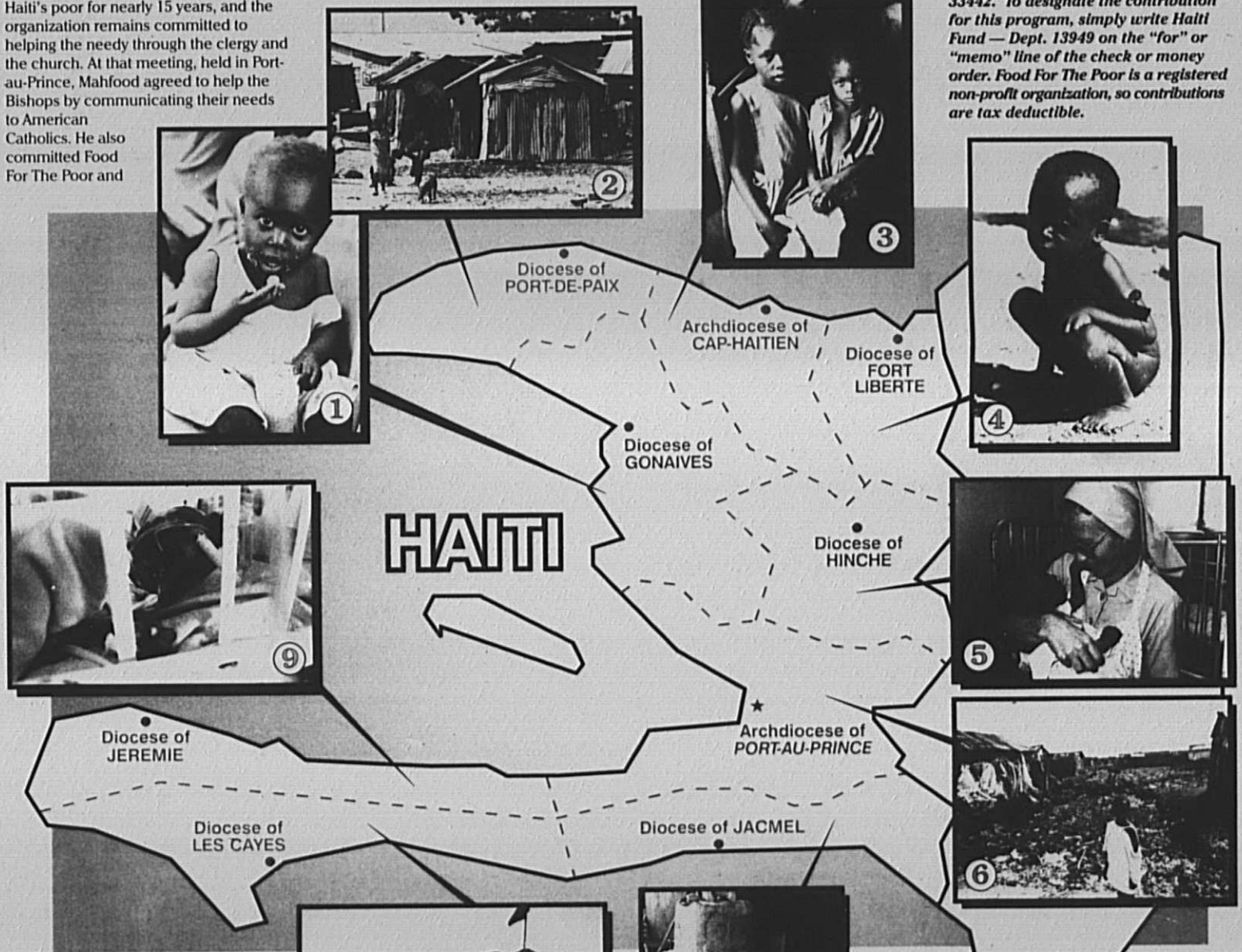
this same commitment to help Haiti's poor? Will the pleas of these Archbishops and Bishops be meaningful to people of a different nationality, culture and language?

"Yes, I think most American Catholics see themselves as part of a universal family of believers — they understand that we are all brothers and sisters in Christ. They see beyond the boundaries of nations, cultures and languages and rally to human need wherever it is found. They know that our faith is founded on unbounded, unconditional love," Mahfood said. "Yes, I am confident that the Bishops will be heard and that American Catholics will respond. I believe this is our opportunity to shine for the glory of God."

Based on the Bishop's meeting and past needs, the special fund will be used to alleviate hunger, provide for emergency medical care and support critically needed developmental work in each diocese. Because the Bishops will be able to request exactly what they need, specific needs will be served and waste will be eliminated.

"The impact of this program will be measured in children fed and clothed, lives saved with medical care and families rescued from extreme poverty. Every contribution counts, no matter how small. Every gift will make a difference," Mahfood said.

Anyone interested in contributing to this special fund can send their gift to: Food For The Poor, Dept. 13949, 550 SW 12 Avenue, Deerfield Beach, FL 33442. To designate the contribution for this program, simply write Haiti Fund — Dept. 13949 on the "for" or "memo" line of the check or money order. Food For The Poor is a registered non-profit organization, so contributions are tax deductible.



1. Bishop Emmanuel Constant serves the Diocese of Gonaives. The diocese will benefit greatly from additional feeding programs for the poor.

2. The Diocese of Port-de-Paix was created in 1861 to encompass the northwestern district of Haiti. The diocese is served by Bishop Frantz Colimon, S.M.M., appointed in 1982.

3. Archbishop François Gayot, S.M.M. serves the Archdiocese of Cap-Haitien and he is president of the Haitian Bishop's Conference. The diocese holds the second largest city in Haiti and suffers from desperate urban poverty.

4. Bishop Hubert Constant O.M.I. serves the Diocese of Fort-Liberte. This area's coastline is dotted with poor fishing villages where families struggle to survive. Sadly, clothing and shoes are not considered necessities for a family in need of food, so many children only receive such items when they are gifts from a church or missionary.

5. The Diocese of Hinche is served by Bishop Léonard-Pétion Laroche. There are few formal medical facilities in this harsh rural area, and a new clinic for the poor of the diocese would be a tremendous blessing.

6. Haiti's capital city is the namesake at the Archdiocese of Port-au-Prince. Within the city and at its outskirts are some of the worst slums in this hemisphere — largest among

them, Cite Soleil. Archbishop François W. Ligonde, Auxiliary Bishop Louis Kebreau, S.D.B. and Apostolic Administrator of the Archdiocese, Bishop Joseph LaFontant are working together to serve these people and find solutions to the area's terrible poverty.

7. Bishop Guy Poulard serves the Diocese of Jacmel on Haiti's southern coast. Hunger and homelessness are problems here, and families with young children are often tragic victims of such poverty. Food For The Poor builds basic housing to alleviate this suffering.

8. The Diocese of Les Cayes is served by Bishop Alix Verrier. Many poor communities in Haiti are struggling to provide a standard education for children. Some basic schools are little more than patchwork tin shacks with no desks, chairs or supplies.

9. Bishop Willy Romelus serves the Archdiocese of Jeremie. Many infants here and elsewhere in Haiti suffer from malnutrition or illness within months of birth. Church-run clinics are often the only source of hope for these little ones.

This is who we are; come join us! Fr. Vincent Lampert

## God's call to priesthood seems 'right and natural'

It is hard to imagine that it has been nearly six years since I was ordained to the priesthood.

I am not sure where the time has gone because it seems as if only yesterday I was in the midst of my studies at Mundelein Seminary at the University of St. Mary of the Lake in Mundelein, Ill.

As I reflect on the time since that hot June 1 morning in 1991 when I was ordained, I can definitely say that I have never regretted my decision to accept God's call to serve him and his people as a priest.

People often ask me what prompted me to become a priest. I am never sure how to answer that question because being a priest is just what seems right and natural for me.

However, the question always takes me back to my grade school days at Holy Trinity Parish in Indianapolis. Whether they knew it or not, the priests and Sisters of St. Francis who served there were preparing me for that day in 1983 when I would say "yes" to the call to priesthood and enter Saint Meinrad Seminary.

Kids always remember the strangest things growing up, and I can still hear Franciscan Sister Ramona Lunsford saying



Photo by Helen Stephens

Father Vincent Lampert (second from right), marched with 350 archdiocesan youth and adults Jan. 22 in Washington, D.C. The group of archdiocesan priests who also marched included (from left) Fathers Joseph Moriarty, Greg Bramlage, Mark Svarczkopf and Harold Kneeven. The group traveled by bus to the nation's capital for a two-day pro-life prayer vigil.

to me that I would make a good priest. She may not remember saying it at all, but it was something that has always echoed over and over again in my head.

The thing about being a priest that I enjoy the most is giving the homily at Mass.

My homiletics professor at Mundelein always stressed the importance of giving the people some razzmatazz during homilies. He said that people today are stretched to the limits and need a beacon of hope in the midst of their fast-paced

lives. He told me they need to know that the Word of God is meant for them, and that it can give them that sense of purpose they desperately seek in life.

People today can easily remember a 30-second jingle from a commercial, my professor explained, but they can find it difficult to remember what point the priest was trying to drive home in his homily. Therefore, it was continually stressed to me that priests should always have something insightful to say and that it should be said in a way that the people can take with them when they leave the church.

One way my professor suggested doing this was to use visual effects—to take something very ordinary from peoples' lives and connect it with their faith—during homilies. Being the introvert that I am, I remember stating that I would never do such a thing. But as the old saying goes, "Never say never."

Visual effects are now a standard part of my homilies. I began using them during the children's Mass at St. Malachy Parish in Brownsburg and soon discovered that they were making a connection with the adults as well.

Therefore, I continued the practice of using props while at Our Lady of the Greenwood Parish in Greenwood and now at Mary, Queen of Peace Parish in Danville, where my box is a standard feature at Masses. I've used everything from Susan B. Anthony dollars to groceries to fishing tackle, and even managed to sneak in a metal detector!

I don't claim to be the world's greatest homilist, but I do get excited when I see the people trying to guess what I'm going to pull out of the box next.

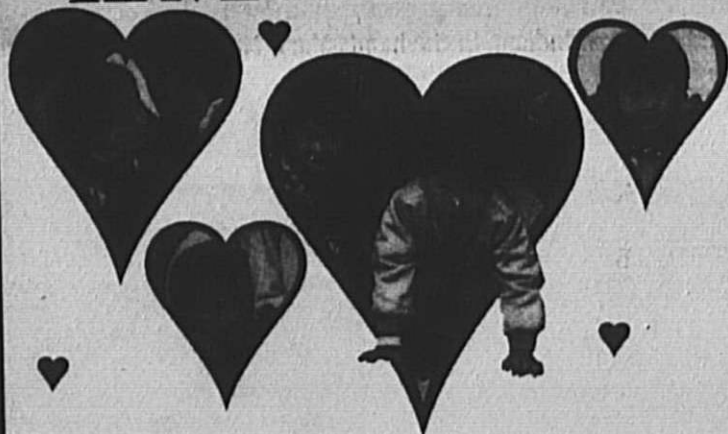
It is very fulfilling to me to know that the people are tuned in to the homily because it makes it so much easier to show them how these readings that were written so many years ago are still relevant for all of us living today.

All of us need to realize that when we listen to Scripture we shouldn't say, "Wasn't that neat what God did so long ago?" We need to realize that the Word of God is still alive for us.

And if it takes a fishing pole to help people visualize the words our Lord spoke to Peter, Andrew, James and John—"I will make you fishers of men"—then I'm willing to try it.

(Father Vincent Lampert is pastor of Mary, Queen of Peace Parish in Danville and director of the archdiocesan Office of Pro-Life Activities.)

## HAVE A HEART!



**This Lent  
please remember  
the poor  
served by  
The Propagation of the Faith  
in prayer  
and sacrifice**



**Sister Marian T. Kinney, S.P.  
Archdiocesan Director**

**1400 N. Meridian St., P.O. Box 1410  
Indianapolis, IN 46206**

## Noted pro-life attorney to speak at Right to Life dinner

By Mary Ann Wyand

A nationally-known pro-life attorney, author and radio talk show host from Atlanta, Ga., is the keynote speaker for the 1997 "Celebrate Life!" dinner at 7 p.m. on Friday, March 21, at the Indiana Convention Center in Indianapolis.

Jay Sekulow, chief counsel of the American Center for Law and Justice, will discuss a variety of current life issues during the annual fund raiser sponsored by Right to Life of Indianapolis.

The event is open to the public. Reservations are \$35 a person and are due by March 12 to Renee Peacock, dinner chairperson. For reservation information, call her at 317-271-4662 or call the Right to Life of Indianapolis office at 317-582-1526.

Because the dinner occurs on a Lenten Friday, Archbishop Daniel M. Buechlein has granted a commutation for Catholics to abstain from eating meat on either Thursday or Saturday of that week.

A number of central Indiana Catholics are members of the ecumenical pro-life organization, which each year honors a dedicated volunteer with an award named for the late Charles E. Stimming Sr. of Indianapolis. The elder Stimming founded the Committee for the Preservation of Life, the predecessor of the present not-for-profit pro-life organization.

This year, Right to Life of Indianapolis will recognize Gordon Smith of Indianapolis, a longtime board member and treasurer, with the 1997 Charles E. Stimming Sr. Pro-Life Award for distinguished volunteer service.

Since 1989, Smith has coordinated a number of projects for the organization, including creation and production of pro-life billboards, improvements to the office, computer system and newsletter,

and establishment of the Right to Life Educational Trust Fund, Inc., a tax-deductible, educational foundation.

Smith and his wife, Mary Ann, have six children and are expecting a baby. They are members of Our Lady of Mount Carmel Parish in Carmel.

The keynote speaker for the dinner has written a book titled "Nothing But the Truth." Sekulow also hosts a radio program with the same name. Central Indiana residents can hear his program on WBRI (1500 AM) at noon on weekdays.

Sekulow regularly appears on the Christian Broadcasting Network's nationally-televized "700 Club." He also was profiled by *The New York Times*.

Throughout his law career, Sekulow has helped fight legal battles for Christians who are denied freedom of speech and freedom of religious expression.

In a U.S. Supreme Court case involving abortion rights, Sekulow presented oral arguments in *Schenck v. Pro Choice Network of Western New York* that "bubble zones" around abortion clinics and other abortion-related facilities violated the free speech rights of pro-life marchers and sidewalk counselors. He also has represented Christians who were punished for displaying a cross or religious symbol at their work stations and students who wanted permission to pray at school.

In another case he argued, *Board of Education of Westside Community Schools v. Mergens*, the Supreme Court held that the Equal Access Act was constitutional. The Mergens case enabled high school students to organize Bible and prayer clubs on public school campuses.

Proceeds from the dinner will benefit the pro-life advocacy efforts of Right to Life of Indianapolis, including the cost of pro-life billboards with the message "One out of three children dies from choice."



## Journey of Hope 2001

### Prayer

#### Journey of Hope 2001

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

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

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

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

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

Amen.

### Goals

#### Journey of Hope 2001

- More personal prayer in our homes
- Much larger attendance at Sunday Mass
- More frequent confession
- Increase in vocations to the priesthood and religious life
- Larger participation in our religious education programs
- More people returning home to the church
- More generous support for our church's mission
- A successful capital and endowment campaign
- Fewer meetings and more pastoral ministry

Journey  
of Hope  
2001

## Summary

# 1997 Accountability Report

February 28, 1997

Dear Sisters and Brothers in Christ:

Here is our third annual accountability report that renders an account of our stewardship of the human, physical and financial resources of the church in central and southern Indiana.

Last year, on the First Sunday of Advent, we took the first steps on our Journey of Hope 2001, the five-year preparation for the celebration of the 2,000th anniversary of the birth of our Lord Jesus Christ and of our subsequent redemption by him.

I believe that it is an exciting time to be a Christian, to be a Catholic, and to be a member of this particular church known as the Archdiocese of Indianapolis. Our church is growing. We are establishing new parishes and building or expanding our church buildings, our schools, and our multipurpose buildings in every region of the archdiocese. We are facing and responding to the happy challenge of growth by committing ourselves to spiritual renewal, evangelization and stewardship.

This report sets forth the priorities that we are now working on in the 1996-97 fiscal year. The report also gives you a summary of the financial status of the archdiocese, including comments by Joseph B. Hornett, our chief financial officer.

As good stewards journeying into the Third Christian Millennium, let us place ourselves and the church in central and southern Indiana in the hands Mary, Mother of the Church, and Saint Francis Xavier, patron of the archdiocese.

Sincerely yours in Christ,

*+ Daniel M. Buechlein, A*

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

### Mission

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

### Values

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

## Goals

### Goal 1

Foster spiritual and sacramental life

### Goal 2

Teach and share Catholic beliefs, traditions, and values

### Goal 3

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

### Goal 4

Work for peace and social justice through service and advocacy

### Goal 5

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

## Archdiocese of Indianapolis Priorities for 1996-1997

### 1. Spiritual Renewal

- Offer new opportunities for growth in personal and community prayer
- Renew celebration of the sacraments of Eucharist and reconciliation
- Care for pastoral leaders' personal and professional needs

### 2. Evangelization

- Focus on lifelong faith formation
- Develop vocations and lay leadership
- Reach out to inactive Catholics and the unchurched

### 3. Stewardship

- Provide resources for authentic stewardship education
- Communicate the need for an archdiocesan-wide capital campaign
- Streamline parish and archdiocesan administrative and financial policies and procedures

## Summary of Financial Status

This summary of the financial status of the Archdiocese of Indianapolis reflects activities of the chancery of the archdiocese and certain affiliated agencies with direct accountability to the Most Reverend Daniel M. Buechlein, O.S.B., archbishop of Indianapolis. The information presented has been condensed from the audited financial statements and does not include the activities of parishes, missions, and schools of the archdiocese. All significant transactions among entities detailed in this summary have been eliminated. The archdiocese adopted the provisions of SFAS No. 117, "Financial Statements of Not-for-Profit Organizations," and Statement of Position 94-3, "Reporting of Related Entities by Not-for-Profit Organizations," both effective July 1, 1995. In addition, the archdiocese adopted provisions of SFAS No. 124, "Accounting for Certain Investments Held by Not-for-Profit Organizations," also effective July 1, 1995. Because of cost considerations, all these standards were adopted on a prospective basis; accordingly, the financial statements for the year ended June 30, 1995, have not been restated or included. As always, the complete audited financial statements are available for public inspection by contacting Joseph B. Hornett, chief financial officer of the archdiocese, at 317-236-1421.

### Archdiocese of Indianapolis (Chancery and Certain Entities) Combined Statement of Financial Position (\$000) as of June 30, 1996

	Unrestricted	Temporarily Restricted	Permanently Restricted	Total
<b>Assets</b>				
Cash & Investments	\$30,771	\$1,155	\$23,129	\$55,055
Receivables (Net)	19,298	517	104	19,919
Inventories & Prepaid Items	2,810	13	0	2,823
Land, Buildings & Equipment (Net)	12,249	988	0	13,237
<b>Total Assets</b>	<b>\$65,128</b>	<b>\$2,673</b>	<b>\$23,233</b>	<b>\$91,034</b>
<b>Liabilities &amp; Net Assets</b>				
Accounts Payable & Accruals	\$ 6,929	\$ 108	\$ 0	\$ 7,037
Note Payable	4,362	0	0	4,362
Deposits Held for Parishes	22,009	0	0	22,009
Self-Insurance Reserve	1,175	0	0	1,175
Refundable Advances	659	125	0	784
<b>Total Liabilities</b>	<b>35,134</b>	<b>233</b>	<b>0</b>	<b>35,367</b>
Commitments & Contingencies				
Net Assets	29,994	2,440	23,233	55,667
<b>Total Liabilities &amp; Net Assets</b>	<b>\$65,128</b>	<b>\$2,673</b>	<b>\$23,233</b>	<b>\$91,034</b>

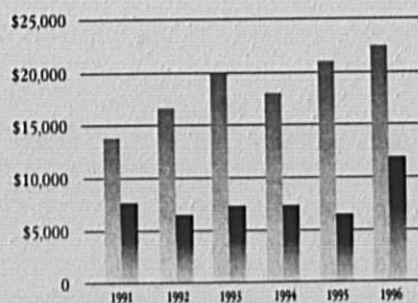
### Archdiocese of Indianapolis (Chancery and Certain Entities) Combined Statement of Activities and Changes in Net Assets (\$000) for the year ended June 30, 1996

	Unrestricted	Temporarily Restricted	Permanently Restricted	Total
<b>Revenues</b>				
Assessments & Fees	\$13,907	\$ 620	\$ 0	\$14,527
Catholic Community Support	6,198	2,607	0	8,805
Public Support	1,720	1,320	0	3,040
Services	8,656	455	0	9,111
Investment Income	4,054	0	3,388	7,442
Miscellaneous Revenues	574	63	0	637
Restricted Funds Income	0	0	3,681	3,681
Net Assets Released from Restrictions	3,103	(3,103)	0	0
<b>Total Revenues</b>	<b>38,212</b>	<b>1,962</b>	<b>7,069</b>	<b>47,243</b>
<b>Expenses</b>				
Employee-Related Expenses	21,046	0	0	21,046
Cost of Goods Sold	2,984	0	0	2,984
Administrative	1,439	0	95	1,534
Property Insurance	1,082	0	0	1,082
Depreciation & Facility Expenses	2,742	0	0	2,742
Interest (Paid Primarily to Parishes)	972	0	0	972
Bad Debts	1,090	0	0	1,090
Professional Services	1,533	0	0	1,533
Contributions	4,038	0	2,972	7,010
Miscellaneous Expenses	1,790	0	0	1,790
<b>Total Expenses</b>	<b>38,716</b>	<b>0</b>	<b>3,067</b>	<b>41,783</b>
Cumulative Effect of Change in Accounting	1,840	0	1,032	2,872
<b>Changes in Net Assets</b>	<b>1,336</b>	<b>1,962</b>	<b>5,034</b>	<b>8,332</b>
Net Assets, BOY	28,658	478	18,199	47,335
<b>Net Assets, EOY</b>	<b>\$29,994</b>	<b>\$2,440</b>	<b>\$23,233</b>	<b>\$55,667</b>

**Archdiocese of Indianapolis (Chancery and Certain Entities)  
Combined Statement of Cash Flows (\$000)  
for the year ended June 30, 1996**

Cash flows from operating activities	
Changes in net assets	\$ 8,332
Adjustments to reconcile to net cash provided by (used in) operating activities:	
Depreciation	855
Unrealized gains on investments	(6,388)
Realized gains on sale of investments	(1,297)
Gain on sale of fixed assets	(755)
Provision for bad debts	628
Changes in:	
Accrued investment income	50
Receivables-fees for services	292
Receivables-United Catholic Appeal	(117)
Accounts payable and accrued expenses	92
Burial spaces and other inventories	1,040
Reserve for self-insurance	190
Other	23
Net cash provided by operating activities	<u>2,945</u>
Cash flows from investment activities:	
Purchases of investments	(24,305)
Proceeds of investments sold or matured	21,622
Purchases of land, buildings and equipment	(6,306)
Proceeds of land, buildings and equipment sold	840
Net cash used in investing activities	<u>(8,149)</u>
Cash flows from financing activities:	
Changes in Deposit and Loan Fund receivables and payable, net	2,425
Receivables from parishes and other entities	(641)
Amounts payable to deaneries from payroll	280
Refundable advances, net	(662)
Proceeds from notes payable	<u>3,329</u>
Net cash provided by financing activities	<u>4,731</u>
Net decrease in cash and short-term investments	<u>(473)</u>
Cash and cash equivalents, beginning of year	<u>8,317</u>
Cash and cash equivalents, end of year	<u>\$7,844</u>

**Archdiocesan Deposit and Loan Fund (ADLF)  
Overview of Deposit and Loan Activity (\$000)  
Balances as of June 30 of the years indicated (Before Eliminations)**



During most of the recent history of the Archdiocese of Indianapolis, all construction projects have been internally funded through the Archdiocesan Deposit and Loan Fund (ADLF). The ADLF is a tangible expression of the larger Church to which we all belong. The fund operates on the premise that all entities with funds in excess of immediate operating needs will place these monies on deposit so that other entities with capital funding needs may apply for loans at rates below prevailing commercial rates. Throughout the long history of the archdiocese, it is safe to say that all entities have been the beneficiaries of this cooperative funding mechanism. ADLF interest rates as of June 30, 1996, were 4.16 percent for deposits, 7.75 percent for outright loans, and 6.16 percent for compensating balance loans.

By examining the graph, it may be seen that loan activity has historically been quite stable, with loans

outstanding averaging \$7 million. However, the archdiocese faces a "happy challenge" in the year ahead. Because of unprecedented growth within our Catholic community, more than 54 construction and renovation projects are currently scheduled. These projects, which will enlarge church facilities and provide needed classroom space, total roughly \$94 million.

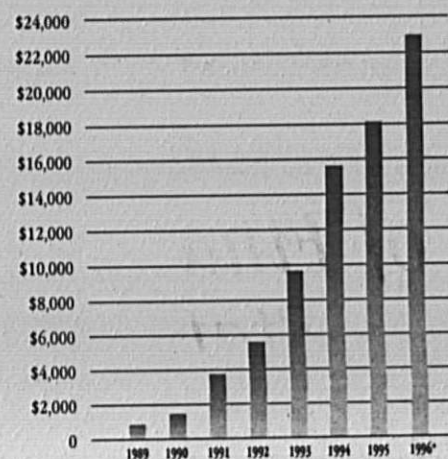
At June 30, 1996 the ADLF had loanable funds of approximately \$14.5 million. And while most of the anticipated construction activity will be secured with pledges made through numerous local capital campaigns, it is obvious that a cash flow problem looms in the near future. Faced with this dilemma, the archdiocese had a choice of instituting a moratorium on construction activity or securing external financing. With the adverse consequences of a moratorium quite obvious, the archdiocese made the decision to secure external financing.

In November 1996, the archdiocese issued tax-exempt economic development revenue bonds in the amount of \$38 million to fund school related projects. Recognizing the financial strength of the archdiocese, Moody's Investors Service awarded an underlying credit rating of A3 to this issue. The archdiocese then secured bond insurance through MBIA Insurance Corporation increasing this rating to Aaa. Total interest costs for the issue are approximately 5.81 percent.

**Catholic Community  
Foundation, Inc.**

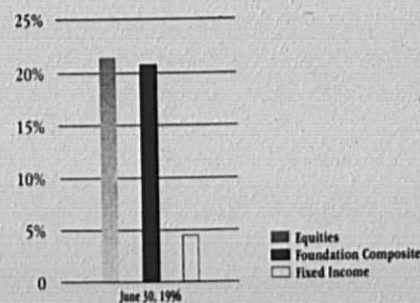
The restricted fund balance found on the balance sheet of the Archdiocese of Indianapolis reflects the continuing success of the Catholic Community Foundation. This foundation is a separate, not-for-profit corporation established by the archdiocese to professionally invest and administer numerous individual endowment funds for the benefit of participating parishes, schools, agencies, and other institutions affiliated with the Archdiocese of Indianapolis. Assets of the foundation increased \$5.023 million, or 27.8 percent, during fiscal 1996. Since inception, assets of the foundation have grown at a compound annual rate approaching 57 percent. As of June 30, 1996, the Catholic Community Foundation comprised endowment accounts worth \$23.115 million.

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

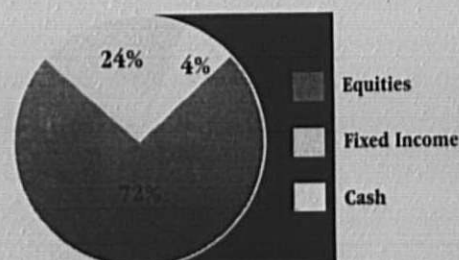


\* 1996 figures not directly comparable due to changes in accounting.

**Investment Returns  
for the twelve months ended  
June 30, 1996**



**Asset Mix as of June 30, 1996**



# Chief Financial Officer's Report

1. The fair presentation of these combined financial statements in conformity with generally accepted accounting principles is solely the responsibility of the Most Reverend Daniel M. Buechlein, O.S.B., archbishop, and the management of the Archdiocese of Indianapolis.
2. While not required, the Archdiocese of Indianapolis voluntarily subjects itself each year to an independent audit for the purpose of obtaining an expressed opinion on the material accuracy of its financial statements. The audit for 1996 was performed by the firm of Coopers & Lybrand. Coopers & Lybrand found that with the exception of not reporting pension data and postretirement benefits in compliance with SFAS Nos. 87 and 106 (a management decision based on materiality and cost/benefit of compliance), the financial statements present fairly, in all material respects, the combined financial position of the Archdiocese of Indianapolis—essentially, a “clean” opinion.  
  
The complete financial statements are available for inspection by contacting the chief financial officer at the Archbishop Edward T. O'Meara Catholic Center.
3. In accord with canon law, the archbishop has established and routinely confers with the Archdiocesan Finance Council. Current members are:  
  
Most Rev. Daniel M. Buechlein, O.S.B., Archbishop  
Very Rev. Joseph F. Schaedel, Vicar General  
Joseph B. Hornett, Chief Financial Officer  
L. H. Bayley, Indianapolis  
Michael Bindner, Indianapolis  
Jay Brehm, Indianapolis  
Michael Dilts, Indianapolis  
Joseph Naughton, Indianapolis  
Dennis Schlichte, Richmond  
Donald Williams, New Albany
4. Cash and investments increased \$9.684 million during 1995. Much of this increase (more than \$3 million) is explained by the adoption of SFAS No. 124. The remainder of this increase is due to a rise in deposits in the Archdiocesan Deposit and Loan Fund (ADLF) and growth in the endowment funds of the Catholic Community Foundation, Inc. (CCF).
5. Inventories and prepaid items declined by \$1.074 million due primarily to strong crypt sales at the new Our Lady of Peace Cemetery.
6. Land, buildings and equipment (net of depreciation) increased by \$5.488 million due to construction of new facilities at Our Lady of Peace Cemetery.
7. Notes payable increased \$3.330 million. These funds were used in support of facilities construction at Our Lady of Peace Cemetery. This note was subsequently retired with tax-exempt bond proceeds in November 1996.
8. ADLF deposits held for parishes increased by \$3.318 million during 1996. This growth in deposits reflects the proceeds from a variety of capital campaigns in support of unprecedented construction activity throughout the archdiocese.
9. Assessments and service fees rose \$1.333 million or 10.6 percent. Much of this increase is attributed to a change in archdiocesan policy associated with the annual Easter collection. In the past, parishes submitted the Easter collection, in its entirety, to the archdiocese in support of vocations programs. Beginning in 1996, parishes were allowed to keep all Easter collection proceeds (\$0.850 million) while an assessment in support of vocations was commenced. Increases in all other assessments and fees were moderate to neutral.
10. Revenues from Catholic community support increased \$2.659 million during 1996. The United Catholic Appeal once again went over goal with booked revenues of \$4.109 million and a new “Making a Difference” campaign in support of center-city Catholic schools raised \$1.343 million.
11. Public support revenues rose a modest \$0.729 million. Constraints on government grants and the continuing erosion of United Way funding for many archdiocesan social service programs are challenges that must be faced if these ministries are to remain viable.
12. Revenues from services rose \$2.453 million, or 36.8 percent during the year. Sales of the Archdiocesan Purchasing Department nearly doubled over the previous year and sales at Our Lady of Peace Cemetery, particularly crypts, were strong.
13. Investment income increased \$4.957 million during 1996. Much of this increase is explained by the effect of adopting SFAS No. 124 on a prospective basis. Although, because of its sophisticated investment policies with substantial equity exposure, the archdiocese did realize exceptional investment performance during 1996.
14. Restricted funds income rose \$1.272 million during 1996. These funds represent the work and growth of the Catholic Community Foundation, Inc. While a portion of this growth results from the previously mentioned accounting pronouncements, true growth of the foundation continues to roll on with more than 20 new endowments opened during 1996.
15. Employee-related expenses increased \$2.806 million during the year. These expenses include salaries, wages and a variety of benefit programs. Some of these expenses relate solely to chancery and other agency employees while other expenses are associated with all 4,200 employees (full and part-time) of the archdiocese. Salary and wage increases were \$1.319 million and benefit expenses rose \$1.487 million.
16. Property insurance expenses declined \$0.638 million during 1996 largely as a result of very favorable claims experience.
17. Interest paid primarily to parishes rose \$0.260 million, or 36.5 percent. While interest rates remained relatively constant, parish deposits grew by more than \$3 million during 1996.
18. Bad debt expense rose significantly during the fiscal year. An increase of nearly \$1 million was recorded in 1996 due to the deteriorating financial condition of several center-city parishes. Through archdiocesan intervention most of these problems have now been rectified, and a similar performance in 1997 is not anticipated.
19. Contributions increased \$3.737 million during 1996, with much of this figure explained by a change in the earnings distribution policy of the Catholic Community Foundation, Inc. Because of this policy change, an unprecedented earnings distribution ensued, producing a payout of \$2.972 million. Once again, rebates from the United Catholic Appeal in excess of \$0.600 million were also paid to parishes achieving goal.
20. In summary, and using the words of Moody's Investors Services, “The Archdiocese began this decade with comparatively meager financial assets. Over the past six years, endowment fund raising and retained surpluses...have bolstered the balance sheet considerably.” Moody's underlying A3 credit rating, along with the ability of the archdiocese to secure a Aaa bond insurance commitment led to the successful offering of \$38 million worth of tax-exempt bonds. These bonds and our financial stability allow us to nurture the growth of our first steps on “Journey of Hope 2001.”

Respectfully submitted,

*Joseph B. Hornett*

Joseph B. Hornett, CMA, CFE  
Chief Financial Officer

# Journey of Hope 2001

This special insert is a summary of the official accountability report. For a copy of the full report, call or write to Marcia DiGiusto, P.O. Box 1410, Indianapolis, Indiana 46206-1410, 317-236-1585 or 1-800-382-9836, ext. 1585.

# Faith Alive!

A supplement to Catholic newspapers published by Catholic News Service, 3211 Fourth Street, N.E., Washington, D.C. 20017-1100. All contents are copyrighted © 1997 by Catholic News Service.

## In nurturing ourselves, we prepare to nurture others

By Fr. David K. O'Rourke, O.P.

Juggling your need to take care of yourself with your responsibilities toward others can be quite a balancing act.

I can illustrate just how involving an act this is by describing my own recent busy schedule.

For several weeks, I worked with a few other people to plan a pastoral meeting which we hope may have some good, long-term effects in our area.

But, as with preparing for a wedding, there is a point where you have to stop thinking about what you might do and actually make the decisions about reservations, guest lists, deposits, time and place.

Simultaneously, I was undergoing some medical tests that are important and time-consuming. They are important because I want to stay active and healthy as long as I can.

As I write this, I have just spent part of the past two days stretched out, immobile and radioactive on a hospital table, locked into high-tech imaging equipment, but with my mind at work on the details of our upcoming meeting.

While anything high-tech sounds dramatic, what I was doing really wasn't that different from what most people do every day: go in two directions at the same time.

- We know that we should take care of ourselves, better care than many of us do.

- We also all have responsibilities that demand so much of us, including work, family, church, marriage, school, friends, and organizations.

All these responsibilities make claims on our time, and we know that the claims are legitimate.

If we ever are tempted to slack off—either in our care for ourselves or in our care for others—there are reports in the news every day to remind us first to take better care of our schools, and our poor, and our communities at large.

Those reports are followed by others reminding us to take better care of ourselves. We are reminded to sleep sounder, eat better, cut the stress, and relax and have more fun. And then, for good measure, we should lose 20 pounds and flatten our middles.

How are we supposed to juggle all this? Needless to say, we all must make our own decisions.

Two principles, however, can be put to good use by anyone.

- The first principle is to recognize that taking care of oneself, both physically and

spiritually, is an important moral obligation, one we have to take seriously.

As St. Paul once said, and as religious writers have repeated ever since, our bodies are not our own; they are God-given. As such, they deserve good care and respect.

- The second principle is to recognize that we are social creatures. Society, meaning the people we live and work with, also holds a claim on our talents, time and energy.

As citizens, we owe something to society, but not just because society possesses power to drag it out of us. It's more than that. Society has a claim in justice on a fair share of who we are and what we have. It has this right, philosophers and our religious tradition tell us, because we are social creatures.

Especially in the area of health care, where we all benefit so much from the research and talents of others—as I did the other day—we need to be aware of how much we owe others.

This traditional view isn't all that popular nowadays. Many people will tell us to take what we can get and use it to take care of Numero Uno. There are lots of people who are "into," as they say, taking care of themselves. In some cases, it seems to be their No. 1 occupation.

The other day, a young man told me how he chose his current juice bar.

"I think I checked out seven or eight before I chose my new one," he said proudly. "It took me a week."

Not that concern for health is bad, but there can be too much of a good thing.

I think that our Catholic tradition would say that someone who has the kind of leisure and good health this young man has—and many of us have—ought to think of sharing some of it in a useful way with others. That doesn't mean giving it all up, but sharing it in a way that helps others benefit from it as we have.

Can we do this all and do it well? Of course not. It's too big a demand for anyone. But we can recognize that we have two sides: our individual side and our social side.

Our individuality is gifted and unique. It is a gift that should be given the care it deserves. Why? So that we alone, as individuals, can benefit from this self-care? No. Rather, it is because in nurturing ourselves we prepare ourselves to nurture others.

(Father David O'Rourke is in residence at St. Mary Magdalen Church in Berkeley, Calif.)



CNS photo by Bill Wittman

Juggling your need to take care of yourself with your responsibilities toward others can be quite a balancing act. St. Paul emphasized that your body is not your own; it is God-given. Therefore, you have a daily responsibility to nourish your physical, mental, emotional and spiritual selves.

## God loves us unconditionally

By Mary Miller Pedersen

God protects us, and God gives us free will.

In many instances, we bring on our own catastrophes, though not always willfully. Deciding what seems best or easiest at the time can get us into big messes.

There also are times, however, when we make good decisions and take every precaution, yet something terrible happens anyway.

Once we abandon the childhood notion that God is the great catalog in the sky from which we can order whatever we want, we enter the mystery of how evil can exist in the face of God's power.

This is one of the great quandaries for every believer.

Every Sunday stories are heard at Mass about God's faithful protection. No wonder we proclaim that nothing is impossible with God! No wonder we pray for God's protection.

We pray because we fear for the safety or welfare of those we love. We pray because we reach the limits of our

understanding and may be confused. In prayer, we assume the posture of a creature totally dependent on the Creator—a very wise posture to assume.

As Christians who inherited the Scriptures and the church's rich teachings, we know that God loves us and cares for us unconditionally. More than 100 times, Scripture tells us not to be afraid because God is with us. The words "with us" do not guarantee that sickness and ill fortune will avoid us. But whatever happens, we will not need to face it alone.

Despair would be a great enemy when facing dangers and uncertainties. We certainly need protection from it. Remember that the words "with us" mean Jesus walks alongside us when we're distressed. Darkness will be transformed into light.

Christ's life proves that. The Father raised Jesus up. God turns death into new life. And that fuels our prayer.

(Mary Miller Pedersen is coordinator of the Leadership in Family Life Training Program for the Archdiocese of Omaha, Neb.)

## Discussion Point

### Prayer and exercise enhance life

#### This Week's Question

What are the two most important forms of care that you give to yourself?

"Health care, balanced meals and exercise. And I take care of myself emotionally by dealing with my problems head on and by asking the Lord for help in coping with any problems I do have." (Maxine Potts, Hannibal, Ohio)

"First, general fellowship, interaction with a diverse group of people; second, feeding my body with good food, taking care of myself physically." (Karen Broemme, Petersborough, N.H.)

"Relaxation and prayer: bike riding, walking, study, meditation and meditative prayer." (Phil Paschke, Lewisville, Texas)

"Physically, it's eating right and (getting) enough sleep. Spiritually, reading Catholic inspirational material and poetry." (Jonnie Kilic, Niles, Mich.)

#### Lend Us Your Voice

An upcoming edition asks: What steps have you taken that improved communication at home?

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



CNS photo

## Entertainment

Viewing with Arnold/James W. Arnold

## 'Secrets and Lies' are source of family's pain



"Secrets and Lies" appears to be the "family values" movie everybody has been looking for this year. As a film about motherhood and its power, it's on the short list for best of all-time. Unfortunately, only fragments of audiences are likely to see it, compared to, say, "Asteroïd" or "Mother," which in comparison is on the level of "Gilligan's Island."

British director Mike Leigh has been exploring the ups and downs of ordinary London citizens for a couple of decades in relative obscurity. Only a big boost recently from critics and multiple Oscar nominations may put a dent in his lack of celebrity.

"Secrets" has many dimensions, but it's basically about how families get tangled in half-truths and misunderstandings that eventually cripple lives.

In the central plot line, a 20-something black optometrist named Hortense

(Marianne Jean-Baptiste), who is grief-stricken because both of her adoptive parents have died, methodically sets out to find her birth mother. Her motives are basic. She wonders why her mother gave her away, and she's full of questions about life.

Leigh intercuts her search with the family she will find, which is predictably dysfunctional. Her mother is Cynthia (Brenda Blethyn) an unmarried factory worker. She is 40-ish, lonely and depressed, and lives with her angry 21-year-old daughter, Roxanne, with whom she battles constantly. Roxanne has a boyfriend and works as a street sweeper. Cynthia's brother, Maurice, a successful portrait photographer, has a troubled and childless marriage. He is worried about Cynthia and Roxanne, and has been taking steps to get closer to them.

The shocker about the family is that they're white, but "Secrets" isn't really about race. It marks Hortense as different, which she also is in temperament (calmer) and education (higher). But except for the comedy of initial disbelief on all sides, racism is not a factor. In the end, it proves



CNS photo from October Films

Marianne Jean-Baptiste (left) and Brenda Blethyn offer a toast in a scene from "Secrets and Lies." The film received an Academy Award nomination for best picture on Feb. 11.

no barrier to family ties.

The theme is the need for family, and also how reticence, the unwillingness to trust and confide within a family, leads to misery.

The key figure, of course, is Cynthia, who has made mistakes and lives on an emotional edge. Superficially, she's a loser and a sinner, but she raised her brother after their mother's death with love. Now she needs it back. The gutsy decisions by both Hortense and Maurice essentially restore her to life as well as the family to wholeness. It's a total joy to watch this process unfold on the big screen.

All the characters are real and three-dimensional, like people down the block. Americans seldom made these kinds of movies.

Maurice (Timothy Spall, a large bluff fellow with a mustache) is a "just man" in the St. Joseph sense. Quiet, he's unable to express his feelings easily. In his job as photographer to the middle class, he has become an expert at compassion. He brings grace and understanding to his projects—weddings, kids, pets, legal cases, etc. As Leigh helps us see it, it's the human condition revealed in a portrait studio. Maurice discovers in his work the means to save his soul.

"Secrets and Lies" is part of a major move into the public consciousness by independent or so-called "arthouse" films. It's one of the four independents among the five Oscar nominees for best film this year. It also has four other major nominations—actresses Blethyn and Jean-Baptiste, as well as Leigh for original screenplay and director. (Of the 30 slots in the top six Oscar categories, independent films took 21.)

The rise of these kinds of films ("Fargo," "The English Patient," etc.), which often reflect the ideas of a single artist, avoid typical Hollywood formulas and are usually intended for relatively small adult audiences, is hugely signifi-

cant for Catholics.

First, the effect on children and teens is a non-factor.

Second, aesthetic and moral judgments become very complex. It no longer makes much sense to talk of exploitation of sex and violence—the normal level of analysis for too many—since this is seldom part of the aim of such films.

This switch to an entirely "different ballpark" is going to test the real moral understanding of many Catholics who have always been able to identify sex, violence and sin in novels and movies but never with much insight into what it all might mean or how to apply a test that goes beyond those basics.

Thus, some see "The English Patient" as a description of erotic adultery likely to lead the weak astray. Yet to an adult, the pain of this illicit sexual obsession is obvious—not to mention the pain of someone like the Cynthia of "Secrets"—and so much else in the film inspires contemplation of the deeper meanings of love and compassion.

Good movies always test how well we're doing in Catholic education. If our alums can simply count immoral acts, and perceive them as essentially the same, then a lot of tuition has been wasted. (Highly recommended for mature audiences.)

USCC classification: A-III, adults.

## Networks experiment with midseason replacements

By Henry Herx, Catholic News Service

After the rating wars of sweeps month in February come the network trial balloons—the midseason replacement series for ailing shows.

NBC is first out of the box with the drama series "Crisis Center," premiering Friday, Feb. 28, from 10 p.m. to 11 p.m. The series concerns distressed people who are overwhelmed by personal problems and seek help from the professional staff of the San Francisco Assistance Center.

This is an "ER" type of show for social workers as the staff try to resolve the problems of troubled people while coping with their own lives and relationships. The psychological crises dealt with are less compelling though no less painful than the life-and-death medical crises of "ER."

One of the new prospects offered by CBS is a crime drama called "Feds," which premieres Wednesday, March 5, from 9 p.m. until 10 p.m. This series

focuses on the busy Manhattan office of the federal prosecutor as her staff of attorneys prosecute cases with evidence gathered by the FBI.

The series comes from Dick Wolf, who created "Law and Order." The emphasis is not on violence, but its treatment of crime and its perpetrators is fairly adult.

ABC is presenting a dramatic law series, "The Practice," which premieres on Tuesday, March 4, from 10 p.m. to 11 p.m. The show features defense attorneys in a small Boston law firm who represent clients unable to afford high-priced lawyers.

Created by David E. Kelly, who originated "Picket Fences," this series has a similar offbeat quality in the kind of cases represented by the firm, though the characters are considerably less quirky.

"The Practice" is the best of the new midseason series so far, but none of these late-night shows are what used to be known as "family fare."

(Henry Herx is director of the U.S. Catholic Conference Office for Film and Broadcasting.)

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Third Sunday of Lent/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, March 2, 1997

- Exodus 20:1-17
- 1 Corinthians 1:22-25
- John 2:13-25

The Book of Exodus is the source of this weekend's first reading. Exodus draws its name from the long trip of the Hebrew people from Egypt, where they had been enslaved, to the Promised Land, eventually their homeland of Israel.

This weekend's reading discusses a circumstance all too common in the arid Middle East. Water is scarce. The people thirst. Far from security and tranquility, they begin to murmur against Moses, who has led them into a desert with all its sterility and peril. Not surprisingly, they fear for their lives.

In the face of this budding rebellion, Moses turns to God. God reveals to Moses that he should go to a nearby rock formation and strike a rock with his staff. Obeying God, Moses strikes the rock and water flows from it. The people's thirst is relieved.

The second reading proceeds from the Epistle to the Romans. This epistle is a great testimony to Jesus as Son of God and as Savior. In this passage, Paul reminded his readers, the early Christians of Rome, that in their union with Jesus was their reconciliation with God.

Further, he told them that they were powerless. Without Jesus, they were doomed to the consequences of their sins. With Jesus, and in Jesus, they would be redeemed. Paul proclaims Jesus as the innocent victim. In the sacrifice of Calvary, Jesus restores God to the people and the people to God. God, through Jesus, has provided power to the otherwise weak people who have sinned.

The Gospel reading is from St. John's Gospel. It is the somewhat involved but highly expressive story of the Lord's encounter with the Samaritan woman at the well in the Samaritan territory.

There was an abiding distaste among Jews for Samaritans. Genetically, Samaritans were cousins to the Jews. Samaritans also descended from

Abraham, as did the Jews. However, centuries before Jesus, many Samaritans had intermarried with pagans, the conquering Assyrians, and this, in Jewish minds, was an awful defilement of God's people.

Also, though driven from the surroundings of the temple by the disdain of the Jews, the Samaritans did not worship in Jerusalem. This was an affront to God in Jewish minds. The Samaritans worshiped on hilltops. This custom smacked of paganism.

Nevertheless, Jews and Samaritans were impelled into contact. The route between Jerusalem and Galilee lay through Samaria. Jesus was on this route. Jacob's well, as it was called, was at a major intersection along the way.

Another circumstance very important at the time was that no Jewish man would speak to a woman in public. That Jesus set aside these two strongly kept conventions by conversing not only with a woman, but with a Samaritan woman at that, is most revealing. It is a reminder that all people are equal in God's love.

However, the primary message here is that salvation is in Jesus. It is God's gift, freely and lovingly given even to the disgraced, the rejected, and the despised.

The woman thirsts. Her need is not just physical, it also is spiritual. Jesus sees her in her sins. He calls her to righteousness, so she will be well-prepared for the waters of salvation.

## Reflection

This weekend's Gospel story proceeds from the physical need for water to the need for spiritual refreshment. Jesus offers the living water. The Samaritan woman realizes her spiritual thirst. She is confused somewhat, denying somewhat.

Jesus reminds her that the water of God's grace is offered to her. However, her own sins restrain her from accepting it. In this message, reinforced in the first two readings, the church reminds us of our need for God. Lent calls us to spiritual awareness, and to the submission of self and sin. Ultimately, Lent calls us to the eternal life of God in Christ.

If people are earnest and humble in seeking God, then God heals and restores. With God's strength, anyone can overcome even the worst of sin and achieve great virtue.

## Daily Readings

Monday, March 3  
Blessed Katherine Drexel,  
virgin and religious foundress  
2 Kings 5:1-15a  
Psalms 42:2-3, 43:3-4  
Luke 4:24-30

Tuesday, March 4  
Casimir  
Daniel 3:25, 34-43  
Psalm 25:4-9  
Matthew 18:21-35

Wednesday, March 5  
Deuteronomy 4:1, 5-9  
Psalm 147:12-13, 15-16, 19-20  
Matthew 5:17-19

Thursday, March 6  
Jeremiah 7:23-28  
Psalm 95:1-2, 6-9  
Luke 11:14-23

Friday, March 7  
Perpetua and Felicity, martyrs  
Hosea 14:2-10  
Psalm 81:6-11, 14, 17  
Mark 12:28b-34

Saturday, March 8  
John of God, religious founder  
Hosea 6:1-6  
Psalm 51:3-4, 18-21  
Luke 18:9-14

Sunday, March 9  
2 Chronicles 36:14-17, 19-23  
Psalm 137:1-6  
Ephesians 2:4-10  
John 3:14-21

## Question Corner/ Fr. John Dietzen

# Stations of the Cross date back to Middle Ages



**Q**I am doing some Lenten study on the Stations of the Cross. Why were they not carried over to the Protestant churches if they originated before the Reformation?

**A**Is there a connection between the stations and the path to Calvary followed by modern visitors to Jerusalem? (Wisconsin)

The devotion we know as the Stations (or Way) of the Cross was one of many forms of devotion developed during the very late Middle Ages, generally the 1200s or 1300s.

Politically, culturally and religiously, those were tumultuous and painful times for the vast majority of ordinary people. Practicing and passing on any faith was enormously difficult.

Into this picture came, among others, St. Francis of Assisi and St. Dominic and their followers, who helped popularize such expressions of faith and prayer as the Christmas creche (St. Francis) and the rosary (Dominicans).

The Stations of the Cross were one of these devotions, serving both as prayer and as a sort of catechism about the sufferings of the Lord.

Various Franciscan communities, who already held responsibility for the holy places in Jerusalem for Latin Rite Catholics, helped popularize the devotion.

The Stations of the Cross once included seven falls under the cross. Another form had a total of 43 separate stations. But the 14 stations as we know them today became fairly stabilized by Pope Clement XII in 1731.

For some years now most publications of the Stations of the Cross have included a 15th station or meditation, calling to mind Christ's victory over death in the resurrection.

The entire city of Jerusalem was leveled by the Roman armies about 40 years after the death of Jesus. Thus, locating precisely, for example, the falls of Jesus on the way to Calvary is next to impossible.

At any rate, the markings of the 14 stations along the Via Dolorosa (Sorrowful Way) in old Jerusalem are comparatively

recent. In fact, the accuracy and even the historical validity of some of the Stations are open to considerable question.

Nevertheless, the Stations of the Cross remain one of the richest ways in the Catholic faith tradition to reflect on our Lord's suffering and death.

The reasons that Protestantism did not continue many devotional traditions such as the Stations of the Cross are complicated.

Several Reformed churches mistrusted the use of pictures or other images in worship and prayer. This may be part of the answer.

Another reason could be that the Stations have always included incidents which come out of Christian tradition but are not found in the Gospels.

Our fourth station, for example, commemorates Jesus meeting his mother. Luke notes that Jesus stopped along the way to speak to "many women who mourned and lamented him," but he doesn't say Mary was among them. John places Mary at the foot of the cross, but not on the road to Calvary.

With the Protestants' heavy emphasis on Scripture as the rule of faith, it is perhaps understandable that some of these popular devotions would not be included in their spirituality.

The story of Veronica wiping the face of Jesus also is not found in the Gospels.

(A free brochure outlining basic Catholic prayers, beliefs and morals is available by sending a stamped and self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701. Send questions for this column to Father Dietzen at the same address.)

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## Readers may submit prose or poetry for consideration

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

Please include name, address, parish, and telephone number with submissions. Send material for consideration to the "My Journey to God" column, The Criterion, P.O. Box 1717, Indianapolis, IN 46206.

## My Journey to God

### Hands of Love

strong, course, firm, meticulous,  
delicate touch through callouses  
hands of a skilled craftsman  
a creator—a sculptor of wood

gentle, caring, caressing, uplifting  
applauding cheer of a friend  
hands of a compassionate soul  
a confidant—a teacher of love

reverent, assured, humbled, open  
fingers intertwined in prayer  
hands of a teacher of holiness  
a mentor—a prince of peace

bruised, bloodied, scratched, nail-  
pierced  
palms open, accepting of pain  
hands of a sacrificial lamb  
a savior—a lone soul

healed, awakened, refreshed, renewed  
arms of forgiveness outstretched  
hands of our Messiah  
our savior—Christ the Lord!

By Patty Brooks

(Patty Brooks is a member of Christ the King Parish in Indianapolis.)



CNS illustration

## The Active List

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

### February 28

St. Michael Church, 3354 West 30th, Indianapolis, will sponsor a Lenten fish fry, 5 p.m.-7:30 p.m. in the Parish Life Center. For carry-out call 317-925-7597 after 4 p.m.

St. Paul Elementary School Booster Club, 9788 N. Dearborn Rd., Guilford, annual Lent fish fry, 4-7:30 p.m., in the Father Walsh Hall, Yorkville. Carry-out available. Information: 317-623-2631

St. Simon the Apostle, 8400 Roy Road, Indianapolis, Lenten Series, week two, "Resurrection" by Father Bernard LaMontagne, 7:45-9 p.m.

Sacred Heart Church, 1530 Union Street, Indianapolis, will hold Exposition of the Blessed Sacrament every Friday during Lent, following 8 a.m. Mass and close with Benediction and prayer service at 5:30 p.m.

A pro-life rosary will be prayed every Friday morning at 10 a.m. in front of Affiliated Women's Services, Inc., 2215 Distributors Dr., Indianapolis. Everyone is welcome.

St. Lawrence Church, Indianapolis, will hold Adoration of the Blessed Sacrament in the chapel every Friday from 7 a.m.-5:30 p.m. Mass. Benediction will be held before Mass. Everyone is welcome.

St. Susanna Church, 1210 E.

Main St., Plainfield, will hold Adoration of the Blessed Sacrament, 8 a.m.-7 p.m. every Friday.

Sacred Heart Church, 1530 Union, Indianapolis, will have Stations of the Cross every Friday during Lent at 7 p.m.

Sacred Heart Church, Indianapolis, will hold Marian Prayer, 2-3 p.m. All are invited.

### February 28-March 1

Little Sisters of the Poor, St. Augustine's Home for the Aged, 2345 W. 86th St., Indianapolis, rummage sale, 10 a.m.-4 p.m.

### February 28-March 2

Fatima Retreat House, 5353 E. 56th St., Indianapolis, will hold a women's Lenten retreat "Going Inward and Knowing God." Cost: \$105. Information: 317-545-7681.

### March 1

Benedict Inn, 1402 Southern Ave., Beech Grove, will hold a Lenten Leisure Day, 8:30 a.m.-4:30 p.m. Child care available. Information, fees, and registration: 317-788-7581

Marian Heights Academy, Ferdinand, a college preparatory boarding and day school, will host an Open House for girls and their families. Information: 812-367-1431.

### March 2

Holy Guardian Angels, 203 U. S. Hwy. 52, Cedar Grove,

will have eucharistic adoration, 6-8 p.m. Everyone welcome.

St. Nicholas, Sunman, will hold a S.A.C.R.E.D. meeting at 7:30 a.m.

Sacred Heart Church, Indianapolis, will hold Marian Prayer, 2-3 p.m. All are invited.

Saint Meinrad School of Theology will present a piano/cello recital by Bloomington musicians John Winger and Diane Rivera in the St. Thomas Aquinas Chapel, 2:30 p.m. Information: 812-357-6501.

The archdiocesan Catholic Social Services Family Growth program is offering PECEs parenting classes for the Spanish speaking community at the Marian Center, 311 N. New Jersey, 3-5 p.m. Information: 317-237-9719; 317-236-1526.

St. Anthony of Padua, Clarks-ville, "Be Not Afraid" Family Holy Hour, week four, "Capacity for Holiness," 6-7 p.m.

St. Christopher, Indianapolis, Singles & Friends, brunch and group planning for April and May. Information: 317-879-8018.

### March 3

Benedict Inn, 1402 Southern Ave., Beech Grove, will hold yoga classes from 7-8:30 p.m. Cost: \$8. Information: 317-788-3142.

St. Francis Hospital and the archdiocesan Catholic Social Services Family Growth program will hold weekly STEP parenting classes at St. Francis Education Center, 8111 S. Emerson, Indianapolis, 7-9:30 p.m. For fee information & registration: 317-236-1526

### March 4

Our Lady of the Greenwood Marian Prayer Group meets Tuesdays from 7-8 p.m. in the chapel to pray the rosary and the Chaplet of Divine Mercy. All are welcome.

St. Christopher, Indianapolis,

Singles & Friends, Peer Faith Sharing Evening, 7:30 p.m. in the Parish Activity room. Information: 317-357-9624; 317-299-9818.

St. Mary-of-the-Woods College Lenten Program, "Pardon My Lenten Smile," "Season of Hope-Reconnection-Healing" presented by Providence Sister Ann Sullivan, 7-8:30 p.m. in the Faculty Lounge, SMWC Library. Fee: \$5. Information, registration: 812-535-5148.

Cardinal Ritter High School, 3360 W. 30th, Indianapolis, will host a workshop to review the school's parents financial statement and assist families in completing the forms in the school cafeteria from 7-8:30 p.m. Forms are available from the tuition office on school days between 7:30 a.m. and 4 p.m., and should be picked up prior to the workshop. Information: Melanie Johnson, 317-927-7838; Marilyn Strobe, 317-927-7921.

The Faith Formation Commission of St. Monica Parish, 6131 N. Michigan Road, Indianapolis, is sponsoring a contemporary look at Scripture series "The Ascending View," presented by Jim Welter, 7 p.m.-9 p.m. Information: 317-257-3043

Divine Mercy Chapel, next to Cardinal Ritter High School, Indianapolis, will hold Benediction of the Blessed Sacrament at 7:30 p.m. Confession at 6:45 p.m.

### March 5

At Immaculate Heart of Mary Church, 57th & Central Ave., Indianapolis, a Marian cenacle will meet to pray the rosary every Wednesday from 1-2:15 p.m. All are welcome.

Archdiocesan Catholic Social Services will hold a group session on "Survivors of Sexual Abuse" from 6:30-8:30 p.m. For location and information: Linda Loheide Clarke 317-236-1500.

Benedict Inn, 1402 Southern Ave., Beech Grove, will hold Introduction to Centering

Prayer. Information: 317-788-3142.

### March 6

St. Francis Hospital and Health Centers will sponsor Caterpillar Kids, a bereavement support group for children, ages 5 to 12, at Christ United Methodist Church, 8540 U.S. 31 South, Indianapolis. Information and registration: 317-865-2092

St. Lawrence Church, Indianapolis, will hold Adoration of the Blessed Sacrament in the chapel every Thursday from 7 a.m.-5:30 p.m. Mass. Benediction will be held before Mass. Everyone is welcome.

### March 7

Holy Guardian Angels Church, 203 U. S. 52, Cedar Grove, will have eucharistic adoration every first Friday after 8 a.m. Mass until 5 p.m. Everyone welcome.

St. Roch Parish, 3600 S. Pennsylvania St., Indianapolis, will hold First Friday vigil adoration from 7-8 p.m. All welcome.

Our Lady of Lourdes Church, 5333 E. Washington St., Indianapolis, will hold a Sacred Heart devotion from 7-8 p.m. All welcome.

St. Thomas Parish, Fortville, will hold Mass, Exposition of the Blessed Sacrament starting at 6:30 p.m., followed by discussion of the Eucharist. Information: 317-485-5102.

SS. Peter and Paul Cathedral Council and Court #191 of the Knights and Ladies of Peter Claver will sponsor the First Friday Rosary at 5:15 p.m. in the Blessed Sacrament Chapel, 1347 N. Meridian St., Indianapolis. All welcome.

Apostolate of Fatima will hold holy hour at 2 p.m. in Little Flower Chapel, 13th & Bosart,

Indianapolis. Information: 317-784-9757.

Holy Angels Parish, 740 W. 28th St., Indianapolis, will hold Exposition of the Blessed Sacrament from 11 a.m. to noon. All welcome.

St. Joseph, 2605 St. Joe Rd. West, Sellersburg, will hold First Friday eucharistic adoration following 8 a.m. Mass and closing with 3 p.m. Benediction.

St. Michael Church, 3354 West 30th, Indianapolis, will sponsor a Lenten fish fry, 5 p.m.-7:30 p.m. in the Parish Life Center. For carry-out 317-925-7597 after 4 p.m.

Catholic Charismatic Renewal of Central Indiana will hold Mass, healing service and teaching at Our Lady of the Greenwood, 335 S. Meridian St., starting at 7:30 p.m.

St. Christopher, Indianapolis, Singles and Friends Block Party Entertainment Center, 7 p.m. Information: 317-879-8018.

Sacred Heart Church, 1530 Union Street, Indianapolis, will hold Exposition of the Blessed Sacrament every Friday during Lent, following 8 a.m. Mass and close with Benediction and prayer service at 5:30 p.m.

St. Susanna Church, 1210 E. Main St., Plainfield, will hold Adoration of the Blessed Sacrament from 8 a.m.-7 p.m. every Friday.

A pro-life rosary will be prayed every Friday morning at 10 a.m. in front of Affiliated Women's Services, Inc., 2215 Distributors Dr., Indianapolis. Everyone is welcome.

St. Lawrence Church, Indian-

—See ACTIVE LIST, page 19

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## The Active List, continued from page 18

apolis, will hold Adoration of the Blessed Sacrament in the chapel every Friday from 7 a.m.-5:30 p.m. Mass. Benediction will be held before Mass. Everyone is welcome.

St. Simon the Apostle, 8400 Roy Road, Indianapolis, Lenten Series, week three, "The Lenten Profits: Voices of Conversion," presented by Father Ron Ashmore. 7:45-9 p.m.

## March 7-9

Fatima Retreat House, 5353 E. 56th St., Indianapolis, will hold a weekend TOBIT presented by Central Indiana Marriage Encounter. Information, fee, registration: 317-897-2052

Fatima Retreat House, 5353 E. 56th St., Indianapolis, is holding women's Lenten Retreat "Discovering Our Inner Wisdom." Information, fee, registration: 317-545-7681.

## March 7-8

St. Mark, 535 East Edgewood Ave., Indianapolis, and the National Association Pastoral Musicians will present a concert and workshop by Marty Haugen. Concert, at 7:30 p.m. workshop, Saturday 9 a.m. NPM members: \$25., nonmembers: \$35. Information, registration: 317-787-3208.

The Office of Multicultural Ministry, and the Office of Catholic Education will hold "Weaving a New Tapestry" by Sister Eva Lumas, at SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. On Friday from 7-9 p.m. and on Saturday from 9 a.m.-4 p.m. at St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis. Fee: \$10.

## March 8

St. Barnabas Men's Club will hold Monte Carlo Night, at the K of C #3660, 511 E. Thompson Rd., Indianapolis, 7 p.m. - 1 a.m. Admission: \$4.

The archdiocesan Catholic Social Services Family Growth Program will hold a STEP parenting workshop (0-6 years) in the education building of St. Pauls Episcopal Church, 10 West 61st, Indianapolis, 9 a.m.-2:30 p.m. Fee: \$35/single; \$50/couple. Information & Registration: 317-236-1526.

## March 8-10

Saint Meinrad School of Theology will hold a Come and See weekend for prospective students and their parents. Information: 812-357-6585

## March 9

Sacred Heart Church, Indianapolis, will hold Marian Prayer, 2-3 p.m. All are invited.

The archdiocesan Catholic Social Services Family Growth program is offering PECEs parenting classes for the Spanish speaking community at the Marian Center, 311 N. New Jersey, from 3-5 p.m. Information: 317-237-9719; 317-236-1526.

St. Patrick Parish, Indianapolis, will hold a Tridentine (Latin) Mass at 1:30 p.m.

St. Anthony's Church, Clarksville, "Be Not Afraid" Family Holy Hour, week five: "Purgatory on Earth," 6-7 p.m.

Benedict Inn, 1402 Southern Ave., Beech Grove, will hold a monthly Family Gathering, 2-6

p.m. Fee: Adult, \$10. 12 and under, \$5.

At Mary's Rexville Schoenstatt and Hermitage, "How to Get Your Ticket to Heaven From Mary," 2:30 p.m. Mass 3:30 p.m. Information: Fr. Elmer Burwinkel, 812-689-3551. Directions: .8 mile E. of 421 on 925-S, 10 south of Versailles.

## March 10

Benedict Inn, 1402 Southern Ave., Beech Grove, will hold yoga classes from 7-8:30 p.m. Cost: \$8. Information: 317-788-3142.

St. Francis Hospital and the archdiocesan Catholic Social Services Family Growth program will hold weekly STEP parenting classes at St. Francis Education Center, 8111 S. Emerson, Indianapolis, 7-9:30 p.m. Fee information and registration: 317-236-1526.

## March 11

Our Lady of the Greenwood Marian Prayer Group will meet every Tuesday from 7-8 p.m. in

the chapel to pray the rosary and the Chaplet of Divine Mercy. All are welcome.

St. Vincent Stress Center, Community Education Series, 8401 Harcourt Rd., 7:30-9:00 p.m. will present "Relationship Counseling: What to Expect from a Therapist," a seminar by Barbara Knapp, RN, MS, CMFT Information/registration: 317-338-2273

St. Mary-of-the-Woods College Lenten Program, "Pardon My Lenten Smile: The Lenten Season as Part of One's Spiritual Journey," presented by Providence Sister Barbara Doherty, 7-8:30 p.m. in the faculty lounge, SMWC Library. Fee: \$5. Information, registration: 812-535-5148.

Fatima Retreat House, 5353 E. 56th St., Indianapolis, is holding Reflection Tuesday "Dealing With Difficult People" for men and women. Childcare available. Fee: \$20. Information: 317-545-7681

St. Christopher, Indianapolis, Singles and Friends Peer Faith

Sharing Evening, 7:30 p.m. Information: 317-299-9818; 317-240-4764.

## March 12

Benedict Inn, 1402 Southern Ave., Beech Grove, will hold Introduction to Centering Prayer. Information: 317-788-3142.

Fatima Retreat House, 5353 E. 56th St., Indianapolis, will hold Lenten Reflection Days for Archdiocesan employees, "Zacchaeus: Lenten Story of Curiosity to Communion," 9 a.m.-3 p.m.

St. Barnabas, 8300 Rahke Road, Indianapolis, will hold a Lenten Soup Supper. Vegetable soup at 6 p.m., followed by Cathedral Soup Kitchen presentation.

The archdiocesan Family Life Office will present Natural Family Planning Instruction every second Wednesday, 7:30 p.m., at the Catholic Center, 1400 N. Meridian, Indianapolis. Fee: \$20. Information, registration: 317-236-1596.

## March 14

St. John the Evangelist, 9995 E. Base Rd., Greensburg, presents the Foxhoven Family Singers, 7 p.m. Information: 812-934-2880.

## Bingos

MONDAY: Our Lady of Lourdes, 6:30 p.m.; TUESDAY: K of C Council 437, 1305 N. Delaware, 11 a.m.; St. Michael, 6 p.m.; St. Malachy, Brownsburg, 5:30 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., 6:15 p.m.; St. Pius X K of C Council 3433, 6 p.m.; K of C, 1040 N. Post Rd., 9 a.m.-noon. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5:45 p.m. THURSDAY: Msgr. Downey K of C Council 3660, 5:30 p.m.; Holy Family K of C, American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m.; FRIDAY: St. Christopher, Indianapolis, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., first Sunday each of month, 1:15 p.m.

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## Campus/Young Adult News

# St. Meinrad seminarian promotes religious life

By Mary Ann Wyand

"Hey, kids! Let's do the wave!" Archdiocesan seminarian Joe Brown, a second-year theology student at Saint Meinrad Seminary, grinned when hundreds of Indianapolis North Deanery fifth graders enthusiastically responded with giant ripples across the crowded bleachers in the Bishop Chatard High School gymnasium.

The students had participated in an Indianapolis North Deanery Mass at Christ the King Parish for Catholic Schools Week, then enjoyed a snack in the Bishop Chatard cafeteria.

Brown entertained the grade school students before a Jan. 29 vocation program at the Indianapolis North Deanery inter-parochial high school.

Singling out one extra-tall boy, Brown said, "I hope you're playing basketball."

The youth smiled and nodded. After "warming up" the crowd, Brown joined Father Glenn O'Connor, pastor of St. Joseph Parish in Indianapolis; Benedictine Sister Mary Nicolette Etienne, principal of Our Lady of Lourdes School in Indianapolis; and Holy Cross Brother Joseph Umile, president of Bishop Chatard High School, as panelists for the annual

North Deanery vocations program.

"Are you bored yet?" Brown asked the students halfway through the program. They responded with laughter, and sat up a little straighter.

"Can I tell you my story?" he asked. Hundreds of students responded with a loud "Yes!"

"I know you'd love to hear my story," he began. "Ever since I was a little kid, I have always known that I wanted to help other people. I just didn't know how. When I was little, I thought I wanted to be a fireman. Later, I thought maybe I'd like to be a policeman or a paramedic. But I always knew I was going to help people. I'm very proud of my story. I like to share my journey of faith."

Brown told the students he was raised in the Methodist faith.

"I wasn't always Roman Catholic," he explained. "I grew up on the eastside of Indianapolis in the Brookside Park area. I struggled through grade school. My parents wanted me to have a good education, so they sent me to Sececina Memorial High School in 1986. I'm very proud of that. I love Sececina. I played football there. Father Glenn O'Connor used to come over and say Masses before our games. Those were great Masses."



Photo by Mary Ann Wyand

Saint Meinrad seminarian Joe Brown jokes with Indianapolis North Deanery fifth-graders during a Jan. 29 vocations program at Bishop Chatard High School. Brown is a second-year theology student from Little Flower Parish in Indianapolis.

While at Sececina, Brown said, he fell in love with the Catholic Church.

"I loved all of my teachers there," he said. "I still go back to Sececina and say hi to my teachers. You should be very thankful for your teachers, because they really work hard for you."

After graduating in 1990, Brown attended a small liberal arts college in the St. Louis area.

"I studied there for four years, played on the soccer team, and joined a frater-

nity," he said. "I did the college thing, but knew something more was in my heart. I went to Mass, even though I wasn't a Catholic. Around my sophomore year in college, I joined the Catholic Church."

By his senior year in college, Brown said he was seriously considering a career in law enforcement.

"I wanted to be a cop in St. Louis," he said. "But that changed, because in my heart I was really thinking about the priesthood. I have some good friends in

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St. Louis who are priests, and they talked to me about attending the seminary. They said, 'Joe, you're 22 years old. Go to seminary and give it a chance, because if you don't you'll always go through life wondering what if.' So I did. I graduated from college in 1994, and went down to Saint Meinrad for graduate school and a year of discernment."

During that year, Brown said, "I really felt that God was calling me to the priesthood. At Saint Meinrad, I study a lot and pray with the monks. I know that doesn't sound too exciting, but if I didn't like it I wouldn't be there. I'm in my second year

of theology now. In two years I'll be ordained a Roman Catholic priest for the Archdiocese of Indianapolis, and I'm very, very proud of that."

The fifth-graders had lots of questions for the four panelists about life as a priest, brother or sister.

"What does it feel like to be a nun?" Sister Nicolette responded. "It feels pretty awesome. It's a great responsibility. It's a call, a witness. I like that, because that's what we're trying to do (as members of a religious community). We're trying to witness the Gospel values, bring Christ to other people, live a peaceful life, and

reflect that peace to others. I work very hard, and it's very important to me to do my job well because it affects so many people's lives. I put 100 percent personally into my efforts as principal at Our Lady of Lourdes School."

Father O'Connor told the students he enjoys wearing his Roman collar, which identifies him as a priest.

"The collar has a powerful witness value," he said. "It's an opportunity to be a witness for the church, that I believe in Jesus Christ, I believe in the Roman Catholic Church, and I'm proud of my faith. It's a witness that, instead of having

a wife and family, I'm going to spend my time and efforts with a bigger family, my parish or wherever my ministry happens to be, for the sake of Jesus Christ and the Gospel. I really enjoy helping people, and one of the greatest things we can do for people is tell them about Jesus."

Brother Joseph encouraged the fifth-grade students to start thinking about the future.

"Keep in mind the beauty of our church, the diversity of our church, and the many ways you can serve God," he said. "Keep your mind open to the possibility of a vocation as a priest, brother or sister."



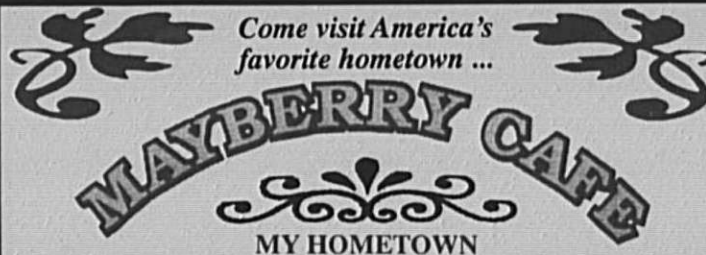
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## Rest in peace

Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death.

Obituaries of archdiocesan priests and religious sisters serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.

**AASEN, Helen A. (Sweeney)**, 62, St. Pius X, Indianapolis, Feb. 15. Mother of Timothy, Patrick, Daniel, Christopher, Teresa, Jennifer Aasen, Margaret Skinner, Coleen Schmidt, Elizabeth Smith, grandmother of nine.

**AUSTERMAN, Joseph F.**, 70, St. Andrew, Richmond, Feb. 18. Husband of Alice Austerman, father of David, Charlie, Raymond, John Fred Austerman, Ruth An Alexander, Marilyn Petty, Marjorie Schuck, grandfather of 14, great-grandfather of five.

**BREIMEIR, Grace D.**, 83, Good Shepherd, Indianapolis, Feb. 14. Wife of Joseph Breimeir, mother of John R., Philip D., Larry J., Dan E., Donald P. Breimeir, Jo Ann Jones, Karen Jimenez.

**CHARLES, Thomas P.**, 90, St. Jude, Indianapolis, Feb. 14. Husband of Minnie (Moses) Charles, father of Tom J. Charles, brother of Rose Michael, grandfather of six, great-grandfather of three.

**COOMES, Lydia C.**, 73, Sacred Heart, Jeffersonville, Feb. 13. Mother of Donald R., James D., Larry A. Coomes,

Carolyn C. Hilliard, Cathi C. Myers, sister of Oakley F. Johns, grandmother of 12, great-grandmother of three.

**DOBBINS, Ralph**, 52, St. Pius X, Indianapolis, Feb. 12. Father of Dana, Devon Dobbins, step-father of Glee Dobbins, son of Jackson Dobbins.

**ENSLIN, Earl L.**, 72, St. Michael, Indianapolis, Feb. 15. Father of Mike, Andy, Bryan Enslin, Patty Stafford, Jane Bybee, brother of Reba Ericson, grandfather of 13, great-grandfather of nine.

**FEASTER, Joseph E.**, 61, St. Mary, Richmond, Feb. 13. Husband of Jewel Feaster, father of Duane, Joseph Feaster, Joann Plummer, Deana Krupa, step-father of David, Daniel, Stephen Smith, Butch, Kim Sorrell, brother of Carol Davis, Elsie Marie Duckett, Eugene Feaster.

**FORD, Joan**, 58, Prince of Peace, Madison, Feb. 13. Mother of Kathy Justice, Robert Ford, Sister of Mike Bakes, step-sister of Howard Bowles.

**GRAMMAN, Floyd Vincent**, 63, Nativity, Indianapolis. Husband of Laurine H. (Hartman) Gramman, father of Gary L., Robert J., Brian Scott Gramman, Cindy R. Spanton, brother of Melvin, Donald, Wilfred, Carrol Gramman, Lucille Tufel, Delores Ginder, Ruth Stenger, Sylvia Earhart, grandfather of two.

**GUDAT, Edward**, 78, Holy Name, Beech Grove, Feb. 10. Husband of Mary (McDonald) Gudat, father of Shawn, Noel Gudat, Karen Lea Settles, Tina Peoni, brother of Otto Gudat,

grandfather of five, great-grandfather of two.

**HEMINGWAY, Ora A.**, 90, St. Augustine, Jeffersonville, Feb. 17. Mother of William E. Ernest S., Donald A., D. Wayne, Lee Roy, J. Larry Hemingway, Nora Agnes Gilliatt, Ada Gene Grimes, sister of Lucille Hardesty, grandmother of 16, great-grandmother of 18, great-grandmother of five.

**HODGES, Elmo W.**, 66, St. Louis, Batesville, Feb. 23. Husband of Betty (Luenne) Hodges, father of James, Paul, Greg Hodges, brother of Donald, Roger, Russell, Theodore, Richard, Timothy Hodges, Phyllis Connelly, Joyce Weber, grandfather of ten, great-grandfather of one.

**JOHNSON, Therese J.**, 72, Good Shepherd, Indianapolis, Feb. 14. Wife of Billy D. Johnson, mother of Patrick M., Michael J., Kevin M., Kathleen J., Deborah A., Ann M. Johnson, Diane M. Foresman.

**KELLY, Antonia**, 73, St. Francis Xavier, Henryville, Feb. 7. Wife of Robert Kelly, mother of Felix Ramirez, Martha Barker, Maria Poplin, sister of Gilia Nieves, grandmother of 9, great-grandmother of 9.

**KEMPER, Jacqueline M.**, 68, St. Michael, Brookville, Feb. 13. Mother of Larry, William, Robert, Richard Kemper, grandmother of five, great-grandmother of one.

**KIENZLE, Charles "Chuck"**, 86, St. Andrew, Richmond, Feb. 8.

**KIESER, Stella C.**, 86, St. Paul, Tell City, Feb. 6. Mother of Donald, Harold Kieser, Carolyn Senn, Helen Luebbehusen, Monica Martin, Pat Rogier, sister of Albert, Edward, Raymond Hauser, Hilda Schriefer, Theresa Stroud, Jean Bledsoe, grandmother of 19, great-grandmother of four.

**KOCHER, Betty R. (Guenin)**, Kocher, 72, St. Jude, Indianapolis, Feb. 19. Wife of Bernard Kocher, mother of Michael, Leo, Marvin, Chris, Gerald Kocher, Mary Haley, sister of Rolland R. Jr., Eugene R. Guenin, grandmother of 11, great-grandmother of two.

**KOLB, Robert**, 43, St. Mary, Richmond, Feb. 8. Husband of Vickie Kolb, father of Amanda Renee, Brittany Nicole, Candice Michelle, Derek Wayne, Erik Anthony, Flint Patrick Kolb, son of Robert and Eva Kolb, brother of Michael, Teresa Kolb.

**KUREK, Frances M.**, 51, St. Rose of Lima, Franklin, Feb. 16. Wife of Joseph T. Kurek, mother of Joseph C., Katherine, Mary, Michael Kurek, Theresa Cooley, daughter of Michael and Frances Purr, sister of Michael, Jeffrey Purr.

**LENBURG, Margaret L. (Boyle)**, 78, St. Anthony, Indianapolis, Feb. 17. Mother of Mary Rose Lenburg, Dr. James Lenburg, sister of Edna Gansman.

**McAVOY, Patrick John**, 87, St. Michael, Charlestown, Feb. 10. Husband of Goldie McAvoy, brother of Sr. Mary Margaret McAvoy.

**POVEY, Thelma O.**, 65, St. Michael, Charlestown, Feb. 12. Wife of Edward Povey, mother of Edward, Sandra, James, Richard Povey, Violet Bodkin, Nancy Seagraves, sister of John, Frank, William, Tom Leezier, Dorothy Carey, Clara Curl, grandmother of 11.

**ROELL, Frank**, 79, St. Vincent de Paul, Shelbyville, Feb. 13. Husband of Catherine Roell, father of Joseph, David Roell, Donna Yarleng, Linda Sprague, brother of Dorothy Fischer, Helen Yogi, grandfather of 10, great-grandfather of three.

**STELLA, Rose Mary**, 88, St. Mary, Richmond, Feb. 1. Mother of John, William Thomas Stella, Virginia Mullin, Mary Jane Cole, sister of Mary Spadafora, Theresa Thesing, grandmother of 14, great-grandmother of 14, great-grandmother of seven.

**SULLIVAN, Gertrude M.**, 84, St. Patrick, Indianapolis, Feb. 12. Mother of Thomas J., Dennis M. Sullivan, Kathleen D. Starks, grandmother of two, great-grandmother of two.

**SULLIVAN, Stella Pearl (Russell)**, 72, St. Patrick, Indianapolis, Jan. 19. Wife of Earnest W. Sullivan, mother of Theresa Baecher, Jeanette E. Wilde, Patricia E. Hopper, Thomas Edward, Michael Patrick, Denny Joseph Sullivan, grandmother of 11, great-grandmother of 11.

**WETRICK, Dorothy**, 86, Prince of Peace, Madison, Feb. 15. Aunt of several nieces and nephews.

**WHITE, Margaret M. (Lathford)**, 93, Our Lady of Lourdes, Indianapolis, Feb. 13. Mother of Genevieve W. Coffee, Joseph A. Jr., John F. White, grandmother of 17, great-grandmother of 34.

**WILMOUTH, William Paul**, 83, St. Jude, Indianapolis, Feb. 17. Father of Kevin Wilmouth, Ann Smith, Karen Corron, Kim Rossetter, Lynn Anderson, brother of Robert W. Wilmouth,

grandfather of 10, great-grandfather of one.

**WISSEL, Loretta**, 85, St. Andrew, Richmond, Feb. 10. Mother of Judith Parks, Diane Colaizzi, Larry Wissel, sister of Mathilda Jurgens, grandmother of ten, great-grandmother of two.

**WRIN, Edward A.**, 81, St. Patrick, Terre Haute, Feb. 7. Husband of Dorothy Wrin, father of Eileen Egenolf, Margy Fauber, grandfather of 11, great-grandfather of four.

**ZEPI, Mary**, 93, St. Mary, Diamond, Feb. 16. Survived by several cousins.

## Slain policeman buried from cathedral

Robert George Black, a member of St. Rita Parish, died on Feb. 20 at the age of 40. He was killed while working as a deputy police officer in Indianapolis. Deputy Black owned Crime Protection and Special Task Force companies and was once a member of the sheriff's department. A wake was held at St. Rita on Feb. 25. A funeral Mass was celebrated for him at St. Peter and Paul Cathedral on Feb. 26. He is survived by his wife, Karen Mitchener Black, brother Richard Black Jr; sisters, Rose Black Chavis, Rhonda D., Roxanne R., and Robin K. Black.

## News briefs

### National

### Archdiocese plans memorial for victims in Oklahoma City bombing

OKLAHOMA CITY (CNS)—Archbishop Eusebius J. Beltran of Oklahoma City has announced plans for a monument to the victims of the April 1995 bombing that demolished the federal building in Oklahoma City and took 168 lives. "The monument will help us recall the bombing tragedy so that we, the people of Oklahoma City, will remember to pray for the victims of the bombing and for their families and all those who were injured," the archbishop told *The Sooner Catholic*, newspaper of the archdiocese. Designed by Meyer Architects of Oklahoma City, the monument will be erected on the site of the rectory at St. Joseph's Old Cathedral, which sits directly across from where the Alfred P. Murrah federal building stood. The dedication is planned for August.

### Commonweal searching for new office space after eviction

NEW YORK (CNS)—Commonweal magazine has fallen victim to the realities of lower Manhattan realty. In an editorial in the Feb. 14 issue, editors of the Catholic biweekly announced their predicament: "We're being evicted." For the past 10 years, Commonweal's staff—currently nine full-time and several part-time employees—has occupied half the top floor of a five-story building on Dutch Street, just a few blocks from the World Trade Center. But it came as a surprise late last year, when magazine officials expected to renew the lease pro forma, that the entire building already had been leased for the next 99 years to a development corporation.

### World

### Vatican yearbook says number of diocesan priests increased again

VATICAN CITY (CNS)—The number of diocesan priests in the world increased again in 1996, according to the *Annuario Pontificio*, a comprehensive listing of Vatican offices, dioceses and religious orders around the world. Officials from the Vatican Secretariat of State and its church statistics office, which publishes the yearbook and bimonthly updates, presented the first copy of the 1997 edition to Pope John Paul II during a Feb. 22 audience. As of Dec. 31, 1996, they said, there were 404,750 Catholic priests in the world, an increase of 289 over 1995.

### Vatican to issue limited editions of gold coins for millennium

VATICAN CITY (CNS)—For at least one Vatican department, the year 2000 is to be a golden jubilee. The Vatican City Numismatic Office is issuing a series of gold coins to commemorate the millennium, officials announced Feb. 21. Ten coins, to be released in pairs each year starting in the coming months, will be issued in numbers no greater than 6,000 per coin. They are to be made available singly and as a set. On only a handful of occasions has the Vatican produced gold coins; the last time was in 1959.

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## Positions Available

### Catholic High School Principal

The Catholic community of Knoxville seeks a high school principal who has a strong combination of Catholic Stewardship and educational qualifications. The position is for Knoxville Catholic High School, which has 381 students, a staff of 35, and is located within the Knoxville metropolitan area. This position will be available July 1, 1997.

Qualified applicants should have experience in secondary education, a master's degree in administration or curriculum, and be eligible for Tennessee certification in administration at the secondary level. Candidate must have a recognized history of stewardship within his/her community, including the contribution of time, talent, and treasure. This position offers a competitive salary along with an excellent benefits package.

A resume, transcript of college work, three professional references, and a letter of reference from your local parish priest should be sent to: Knoxville Catholic High School Search Committee, Catholic Schools Office, Diocese of Knoxville, P.O. Box 11127, Knoxville, TN 37939-1127.

### Catholic Elementary Principal

The Catholic community of Rushville seeks an elementary principal who has a strong combination of Catholic stewardship and educational qualifications. The position is for St. Mary Catholic School, which has 270 students, a staff of 20, and is located in the rural community of Rushville, IN. This position will be available July 1, 1997.

Qualified applicants should have experience in elementary education and a license in supervision/administration. The candidate should be a Catholic individual with a positive attitude toward the education of young children and eager to lead St. Mary School into the 21st century. This position offers a competitive salary along with an excellent benefits package.

Send resumes to: St. Mary Search Committee, c/o Mickey Lentz, 1400 N. Meridian Street, Indianapolis, IN 46202-2367.

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Must be dependable and have good people skills. Part-time position requiring 18 hours per week. Call from your home. Excellent hourly wages. Experience helpful. Training provided. Call for interview, 317-574-8898. Ask for Mr. Stroude.

## Certified Administrator

St. Paul's Catholic Elementary School, New Alsace, is taking applications for a certified administrator.

School enrollment: 106 students, preschool through 6th grade.

For more information, contact: Mickey Lentz, Office of Catholic Education, 1400 North Meridian Street, Indianapolis, Indiana 46206. Phone: 317-236-1430.

## Liturgist/Musician

Progressive 900-family community offers full-time position beginning July, 1997. Ideal candidate will be trained in Catholic liturgy and have experience in choral direction. Keyboard skills highly desirable. Duties include preparing Sunday, holyday, and other special liturgies; scheduling and training volunteer ministers; facilitating liturgy meetings; overseeing worship environment; accompanying congregation on regular schedule with other musicians; coordinating wedding liturgy preparation; and choral direction. Send resume, salary history, and references by March 15 to: Search Committee, Our Lady of Good Hope, 7215 St. Joe Road, Fort Wayne, IN 46835. Fax: 219-485-4463.

## Deanery Pastoral Center Director

Deanery Council seeks a replacement for retiring Director of the Deanery Pastoral Center, effective July 1, 1997.

Responsibilities include assisting the Dean, serving as administrative officer to the Deanery Council and its four committees: Education, Communications, Finance and Youth/Young Adult/Single Adult Ministries; directing the media resource center for 13 parishes and coordinating deanery collaborative programs.

Qualifications: B.A. in theology or related field (M.A. preferred) and administrative experience in religious education or pastoral ministry. Send resume and references to: Rev. Anthony Volz, Dean, c/o T.H. Deanery Pastoral Center, 2931 Ohio Blvd., Terre Haute, IN 47803. Application deadline: March 5, 1997

## Director of Religious Education

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## Miscellaneous

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## For Sale

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**TEACHERS' DESKS** or business desks: \$25.00 ea. Solid oak end tables: \$10.00 ea. 317-894-8652.

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References & Supplies

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National Bank of Detroit, Dave Baker - 266-5283  
Modern Building & Supply, Randy Arthur - 924-1040  
Carter-Lee Lumber Co., John Carter - 639-5431  
Irving Materials, Inc., Gene Wiggam - 745-2232

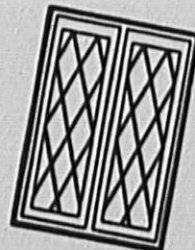
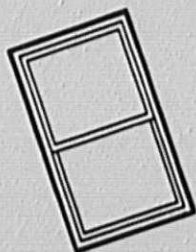
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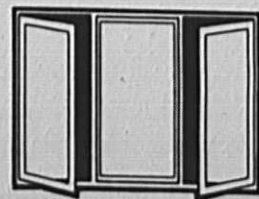
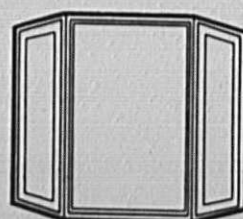
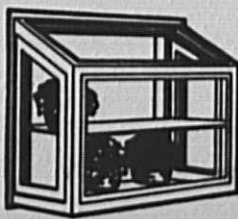
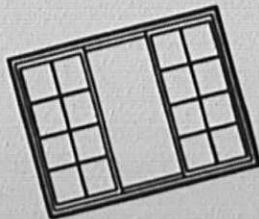
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