



The

Criterion

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March 20, 1998

Vatican expresses repentance for Christian inaction against Nazis

'Heavy burden of conscience' cited as a call to penitence; Holocaust called 'indelible stain'

VATICAN CITY (CNS)—In a long-awaited document on the Holocaust, the Vatican expressed repentance for Christians who failed to oppose Nazi persecution of Jews.

The document, released March 16, said centuries of anti-Jewish attitudes in the Church may have contributed to Christians' lack of spiritual and concrete resistance to the Nazi policies, which left some 6 million Jews dead.

"For Christians, this heavy burden of conscience of their brothers and sisters during the Second World War must be a call to penitence. We deeply regret the errors and failures of those sons and daughters of the Church," it said.

"This is an act of repentance," it said, "since, as members of the Church, we are linked to the sins as well as the merits of all her children."

The 14-page text, titled *We Remember: A Reflection on the Shoah*, was prepared over an 11-year period by the Pontifical Commission for Religious Relations with the Jews, at the request of Pope John Paul II. It was carefully reviewed before publication by the pope and a number of other Vatican departments.

In a brief accompanying letter, the pope called the Jewish Holocaust, or *Shoah*, an "indelible stain" on history. He said the Church's reflection was part of an effort to encourage Christians to "purify their hearts" by examining their own responsibility for the "evils of our time" in anticipation of the year 2000.

The pope said he hoped the document would "help to heal the wounds of past misunderstandings and injustices" and help shape a future "in which the unspeakable iniquity of the *Shoah* will never again be possible."

Addressed to all Catholics, the Vatican document was also sent to Jewish leaders around the world. The text asked Jews to "hear us with open hearts," saying it represented not merely words, but a binding commitment.

Cardinal Edward I. Cassidy, who heads the Vatican commission that prepared the text, said it went beyond an apology to Jews, because "an act of repentance is more than an apology."

The Vatican document, while acknowledging shortcomings of some Christians during World War II, said others had acted heroically to save Jews. In a series of footnotes, it defended Pope Pius XII, who has been criticized by some Jewish groups as too timid in his criticism of Nazi actions.

The text also made a distinction: The failure of some Christians to protest the Holocaust policies may have been linked to centuries of mistrust and hostility toward Jews in Christian environments, it said. But the anti-Semitic ideology of the Nazi regime had different origins and in fact was also anti-Christian, it said.

"The *Shoah* was the work of a thoroughly modern neo-pagan regime. Its anti-Semitism had its roots outside of Christianity and, in pursuing its aims, it did not hesitate to oppose the Church and persecute her members also," it said.

The document asked whether anti-Jewish sentiment among Christians made them less sensitive, or even indifferent, to the persecutions launched against the Jews by National Socialism when it reached power.

The answer would need to be given case by case, it said. But it concluded that "the spiritual resistance and concrete action" of some Christians was "not that which might have been expected from Christ's followers."

"Did Christians give every possible assistance to those being persecuted, and in particular to persecuted Jews?" it asked. "Many did, but others did not," it said. Those who did help Jews should not be forgotten, the document said, and here it offered the example of Pope Pius. It cited a series of testimonials and thanks from Jewish leaders immediately after the war, acknowledging what it described



Prisoners at the Buchenwald concentration camp in Germany peer through a barbed-wire fence in this 1945 photo. In a long-awaited document on the Holocaust, the Vatican expressed repentance for Christians who failed to oppose Nazi persecution. The photo was taken after liberation.

as the "wisdom" of Pope Pius' diplomacy.

In reflecting on the Holocaust, the document briefly examined several centuries of what it called "tormented" relations between Jews and Christians.

"In effect, the balance of these relations over 2,000 years has been quite negative," it said.

The early centuries of Christianity, it said, witnessed disputes between the

See VATICAN, page 2

Accountability Report

The 1997 Archdiocesan Accountability Report summary is included in the centerspread of this issue. See Page 13.

Faith story

Archdiocesan Youth Conference participants clap as Christian recording artist Renee Bondi of San Juan Capistrano, Calif., sings during her keynote address on March 14 at Clarksville. Bondi told the youth that "the strength for my journey has come from the knowledge that there is a Master Plan, our Almighty Father is in charge, and he has sent his Son to show us how to live it." See story on Page 10.



Photo by Mary Ann Weyand

Elsener assumes new stewardship duties; Bruns to head communications secretariat

Stewardship and communications secretariat splits, but groups will continue close working relationship

By Peter Agostinelli

Archbishop Daniel M. Buechlein has announced the appointment of Daniel J. Elsener, currently secretary for Catholic education and faith formation, as secretary for stewardship and development. In addition, he has appointed William R. Bruns, currently acting secretary for stewardship and communications, to the position of secretary for communications.



Daniel J. Elsener

These appointments split the Secretariat for Stewardship and Communications into two organizations and, according to the archbishop, are in response "to the growing stewardship, development and communications needs of the Church in central and southern Indiana, especially in light of the archdiocesan-wide capital and endowment campaign, Legacy of Hope from Generation to Generation."



William R. Bruns

Elsener and Bruns will work closely together, each using "his particular gifts in service to the Church," Archbishop Buechlein said.

"Dan Elsener brings to this position his involvement and successful experiences in various development initiatives," the archbishop pointed out, "such as the Making a Difference campaign, Celebrating Catholic School Values and especially the Building Communities of Hope corporate phase of the arch-

diocesan-wide capital and endowment campaign. I believe that Dan's zeal for the future of the Church, especially as that future is found in young people, will inspire and energize our stewardship and development efforts."

Bruns, a lifelong member of the archdiocese, is a communications professional with more than 30 years' experience in that field, 26 of them in corporate communications at Eli Lilly and Company. He will continue to serve as executive editor of *The Criterion*, a post he has held since January 1997.

A formal search for a successor to Elsener will begin with a consultation of the educational leadership of the archdiocese.

In the interim, the archbishop has asked Msgr. Joseph F. Schaedel, vicar general and moderator of the curia, to serve as acting secretary for Catholic education and faith formation. Msgr. Schaedel is a former teacher and edu-

cational administrator, having served as principal of St. Roch School in Indianapolis and as both principal and president of Cardinal Ritter Junior/Senior High School in Indianapolis.

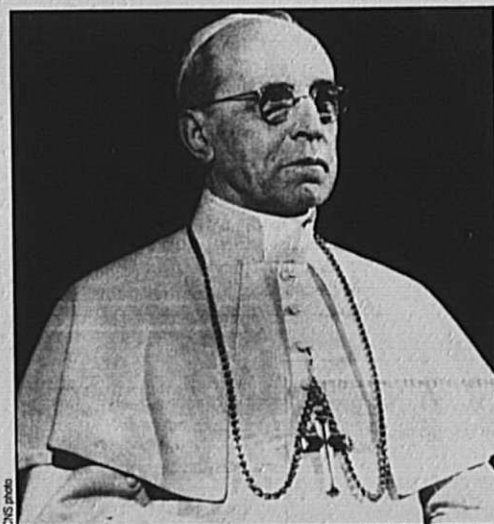
Day-to-day operations of the education secretariat will be shared by a leadership team made up of Joseph Peters, associate executive director of Catholic education; Mickey Lentz, associate director of Catholic education for administrative personnel and professional development; and Christian Community Sister Michelle Faltus, associate director of Catholic education for curriculum and assessment.

"This team brings expertise in administration, personnel and curriculum together," Archbishop Buechlein said. "The team will see that no momentum is lost in implementing the strong strategic plans that are in place for education and faith formation."

"We take seriously the Church's call to make stewardship a way of life—we will continue to make the necessary changes to be good stewards of our human, physical and financial resources." †

VATICAN

continued from page 1



Footnotes to the Vatican document *We Remember: A Reflection on the Shoah* defended the diplomacy of Pope Pius XII during World War II. The pope has often been criticized by some Jewish groups as too timid in his criticism of Nazi actions.

Church and Jewish leaders, Christian mobs that attacked synagogues and anti-Jewish interpretations of the New Testament.

In later times, the document cited a generalized discrimination against Jews in Christian quarters, which led to expulsions and attempts at forced conversions.

"Despite the Christian preaching of love for all, even for one's enemies, the prevailing mentality down the centuries penalized minorities and those who were in any way 'different,'" it said.

The document said that by the 19th century, discrimination against Jews in Europe was "more sociological and political than religious."

Nazism in Germany, it said, was a form of nationalism that drew from theories of racial superiority, clearly contrary to Church teaching. The Church in Germany replied by condemning racism, it said. It also cited criticism of Nazi policies by other Church leaders of the time.

Asked at a press conference why the document spoke only of Catholic indifference or insensitivity to Nazi policies, and not of Church members who actively supported the Nazi regime, Cardinal Cassidy said it would have been problematic to select Church figures for criticism.

"To sit in judgment on people is much more difficult than to praise those who took a stand" against Nazism, he said.

Preparation of the document was begun in 1987, at a time of tensions in Catholic-Jewish relations. Cardinal Cassidy said it took so long to publish because the document reflected an important "maturation process" of Church thinking. †

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Sister Elizabeth shares gifts beyond teaching

By Margaret Nelson

A year and a half ago, Sister of St. Joseph of Carondelet Elizabeth Anne Kraus was sitting in Carondelet, a St. Louis retirement home.

Sister of St. Joseph Kathleen Karbowski said, "Wouldn't you like to come to Holy Angels?" inviting her to the Indianapolis parish where she worked.

Sister Elizabeth quickly answered, "No, I'm happy here."

But Sister Elizabeth thought about it overnight and told Sister Kathleen she would like to join her at Holy Angels, where she is an evangelizer.

"When I got here, I found that they were building a new school," said the 85-year-old Sister Elizabeth. She started writing to the all other sisters in her community, and all the relatives and friends she could think of.

"Bricks for Holy Angels" was the theme of her campaign and she soon had responding donations that added up to \$2,500.

Sister made a brick school house with the returned red

construction paper "bricks." It was used as a decoration in the convent when the nuns asked Father Clarence Waldon, the Holy Angels pastor, to come over for the check presentation.

Before Sister Kathleen's invitation, the St. Louis native had been "retired" for seven years. But even at Sister Elizabeth's first residence, Nazareth, which she said she left after three years because she "decided I wasn't needed there," she was busy making items for a craft fair.

A devoted seamstress, she liked to make outfits for children. During her last year at Nazareth, she made 70 Halloween costumes to sell at her own booth at the craft fair.

At Nazareth, she also noticed that it took a long time to serve the meals to the retired sisters who had many diet requirements, so she thought up a menu they could fill out. "They tell me they're still using it today, so there was a need for it," said Sister Elizabeth.

Sister Elizabeth also kept busy at the second retirement home, Carondelet. Even when she visited last month, her cousin, Sister Anna Rose Kraus, told Sister Elizabeth that she was making 47 shirts for the sisters' choir for an upcoming Earth Day celebration. So Sister Elizabeth has agreed to make seven of them in Indianapolis. She is also making rosaries for people in jail here.

Last year at Holy Angels School, she helped teach the third grade, since that was the largest class. Earlier this year, a Sister of Immaculate Heart of Mary of Reparatrix, Christina Mantada, took a semester off to prepare to take her final vows. So Sister Elizabeth took over her kindergarten and first grade religion classes. After the young sister returned in January, she had other commitments, so the "retired" one continued teaching religion to the two first grade classes.

Sister Elizabeth also tutors some of the younger children—six in kindergarten and two in first grade—helping them with their numbers and letters.

"There is one little boy I've helped since September," she said. "He has certain letters he cannot get, but when he gets one right, he really smiles."

Providence Sister Mary Quinn, pastoral associate at Holy Angels, talks about Sister Elizabeth's cooking. The sisters in the convent take turns preparing meals. She took over for Sister of St. Joseph Dorothy Scheidler when she



Sister of St. Joseph of Carondelet Elizabeth Anne Kraus and Alberta Johnson return from Holy Angels School's 1998 annual march to mark the birthday of Dr. Martin Luther King, Jr.

went to stay with her mother who was ill in Greensburg. It was several days before the other sisters realized that Sister Elizabeth was doing more than her share.

It turned out that Sister Elizabeth's brother died in St. Louis one day before Sister Dorothy's mother died in early February, so the sisters were able to attend both funeral liturgies.

Sister Elizabeth likes to make lasagna and chili. She said, "I like to bake too," with the confident smile of a baker who has received lots of compliments.

Sister of St. Joseph Geraldine O'Laughlin, principal of Holy Angels School, said, "Anything we do, Sister Elizabeth does with us. She's a total gift to Holy Angels."

Sister Elizabeth said, "My most joyful experience comes from preparing—every Monday morning—a prayer service for the whole school. It helps the children praise God, listen to the Word of God and pray for others."

She is glad she reconsidered Sister Kathleen's request to come to Holy Angels.

"I'd like to stay here as long as I can keep going," said Sister Elizabeth. "I enjoy working with the youngsters." †



Sister of St. Joseph of Carondelet Elizabeth Anne Kraus, 85, helps Holy Angels School kindergartner Diamond Wright with her written numbers.

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The question of Catholic identity

Lent is a time when the Church's faithful join the catechumens and elect in a period of prayer, fasting and almsgiving in preparation for the celebration of Easter, the Great Christian Pasch, when the Lord Jesus passed over from death to new life. It's a time of meditation and introspection when we search our souls and allow the Gospel message to uncover what is weak and what is strong in our individual lives and in our corporate life as Church.

Part of this introspection, we believe, should focus on just what it means to be a member of the Church. Who are we as Catholics? What responsibilities does being Catholic entail? How do we live out our Catholicism?

If we examine the results of recent national polls regarding the state of Catholicism in the U.S., we see findings that are, at best, unsettling. The pollsters discover that many respondents identify themselves as Catholic but don't see the Church as important in their lives. Most of these Catholics are also unaware of the Church's teaching on social issues, including nuclear arms, the U.S. economy, and capital punishment.

As Archbishop Daniel M. Buechlein mentioned in his column a few weeks ago (*The Criterion*, March 6), others among us see God exclusively as a nice guy whose main purpose is to make us feel good. Humans are viewed in much the same way — with nary a nod to the reality of our inclination to sin (what we used to call the effect of Original Sin). The surveys also reveal that many of our younger Catholics are the products of what some call the "love, joy and peace" religion curriculum of the 1970s and 1980s.

Purdue professor James D. Davidson, who is a sociologist studying American Catholicism, says that younger Catholics "lack a vocabulary to help them form a Catholic identity." Because they lack the words to name their experiences in terms of their Catholicism, they are all but indistinguishable from members of mainline Protestant denominations.

What's to be done about this sorry state of affairs?

An interesting finding of these same surveys reveals that Catholics who know relatively little about their faith (or perhaps, who lack the vocabulary to tell the pollsters what they really know) are troubled by their ignorance. In our own archdiocese, open forums held by Archbishop Buechlein with young adults confirm this finding. At these forums, members of our young Church acknowledged their lack of understanding and have asked for education and formation in the faith.

So it certainly seems that the first step in responding to this situation is for the Church (all of us) to make a firm commitment to well-rounded, substantive adult education and formation programs aimed especially at the needs of our young adults. This need is addressed in the lifelong faith-formation plan of the archdiocese, "Rooted in Jesus Christ," but all of us (especially parents, catechists and parish leaders) must work together to make this plan a reality.

While education is surely the starting point in a process of reclaiming our religious heritage, more is needed. The information learned through education must be interiorized, becoming part of our everyday lives. And that brings us to the vital importance of the domestic Church, or the Church of the home. Until we, as families, begin praying together, fasting together, studying our faith together, evangelizing together and performing the works of mercy together—Sunday through Saturday—our self-understanding of who we are as Catholics will never be "real," nor will it be recognized by us or others. After informing ourselves, we must find ways of moving our Catholicism from our heads to our hearts and to our hands. And, carrying that analogy one step further, we need to live our faith to the fullest because it is—or should be—in the very marrow of our bones. †

— William R. Bruns

Seeking the Face of the Lord

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



Are we missing or ignoring God's 'burning bushes'?

Last week, I put well over 1,000 miles on my car traveling around the 39 counties of our archdiocese. I confirmed hundreds of young folks, presided at a funeral, blessed new parish buildings, conducted a youth forum, preached at a vocation retreat, visited sick folks in the hospital and hosted receptions to promote our archdiocesan-wide capital and endowment campaign. A Legacy of Hope from Generation to Generation. If someone had told me as a youth that someday I would do these things, I would have thought them "a little off." I was not born an archbishop or a priest. This ministry was not in my youthful plans, but God had other ideas.

During the Lenten season, we hear a lot about Moses and the Israelites on their way to the Promised Land. I can relate to the feelings of Moses who had chosen as his life's career to work for his father-in-law, tending an apparently large herd of sheep. (Realize, owning a lot of sheep meant you were rich.) Life looked good and settled. Imagine how Moses felt when God turned his life upside down at that burning bush in the desert! Moses had married and had his life's journey pretty well planned out, and he was pretty comfortable. But, in his early planning he forgot one thing—God had something to say about his journey through life. God intended Moses to do some shepherding, but it would be pastoral leadership of his people, not pasturing sheep. God told Moses that he saw how much his people were suffering and he needed to give them a shepherd to lead them on a journey of hope to the Promised Land.

It is easy to forget that God has something to say about our journey through life. We also sometimes forget that, in every age, God needs men and women to look after the needs of his people.

Moses went through quite a struggle in order to say yes to God's will for him. God asked a lot, and Moses didn't like it. As he thought about it, Moses just didn't think he was up to leading God's people. Besides he was comfortable in his chosen career. We know the rest of the story ... Moses did say yes to God's invitation and, despite the challenges, he found out that God

would help him all along the way.

Every story of God's call is something like the story of Moses. I would probably have chosen a different journey through life if left to my own devices. I didn't think I could be holy enough. I didn't think I was very good at praying, and, like a lot of things that I didn't think I could do well, I didn't want to do much of it. I didn't think I could ever speak in public, because I would get very nervous whenever I was forced to do so. I wanted to be married and have a family. God provided a family of a different kind.

Along the way as I was preparing to become a priest, some folks thought I wouldn't make it. God had other plans and by his grace here I am, and I couldn't be happier! Is the life of a priest and archbishop easy? At one time or another, no way of life is easy. But priestly ministry is a life full of meaning. It is clearly the way God chose to save my soul. In ministry I have learned the meaning of the saying "it is in giving that we receive." As the life of Moses testifies, as the lives of all those who receive a special call from God testify, God gives us the help we need to do what he asks us to do.

God doesn't always get our attention with a burning bush. Maybe I should say, rather, that God may burn a bush for us a lot of times, but either we don't notice it or we don't want to notice it.

The Bible accounts of the journey of Moses leading his people through the desert tells us that often Moses would go up a mountain or go into a meeting tent to talk to the Lord. He did a lot of that. Undoubtedly, that is how Moses learned more about God's plan for him. Sometimes Moses fussed with God in his prayers. Even in his fussing prayers, Moses found a lot of courage, patience and consolation.

It is the same for us. If we want to know what God has in mind, we need to talk to him and listen to him in prayer. And if we are afraid, if we want to concede to a more comfortable journey through life, we need to open our hearts and minds to receive God's loving help. Just as Moses would consult the elders along the desert journey of life, we need to talk over our thoughts and concerns with a wise spiritual friend. God does the rest—if we let him. †

Archbishop Buechlein's intention for vocations for March

Youth: that they may be open to the promptings of the Holy Spirit so that they can truly discern their role in the Church, especially God's call to priesthood and religious life.



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Buscando la Cara del Señor

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



¿Faltamos o ignoramos las zarzas ardientes de Dios?

En la semana pasada, conduje más de 1.000 millas en mi carro visitando los 39 condados de nuestra archidiócesis. Confirmé a muchas personas jóvenes, presidí un entierro, bendije nuevos edificios de la parroquia, dirigí un foro para los jóvenes, di un sermón en un retiro vocacional, visité a las personas enfermas en el hospital y organicé recepciones para promover nuestra campaña de capital y dotación para la archidiócesis que se llama Un Legado de Esperanza de Generación a Generación. Cuando yo era joven si alguien me hubiera dicho que yo haría estas cosas, yo hubiera pensado que esta persona está un poco loca. No nací siendo arzobispo o sacerdote. Este ministerio no era parte de mis planes juveniles-Dios tenía otras ideas para mí.

Durante la estación de la Cuaresma se oye mucho sobre el viaje de Moisés y los Israelitas a la Tierra Prometida. Puedo relacionarme con los sentimientos de Moisés que había escogido trabajar para su suegro toda su vida, guardando una manada grande de ovejas. (¡Recuerden que poseyendo muchas ovejas significaba que Ud. era rico!) La vida parecía buena y fija. ¡Imagínense cómo se sintió Moisés cuando Dios completamente cambió su vida ante la zarza ardiente en el desierto! Moisés se había casado y tenía su vida bien planeada y estaba bastante cómodo. Pero, en su planificación temprana, él olvidó una cosa, pero Dios tenía algo que decirle sobre su viaje por la vida. Dios quería que Moisés fuera pastor, pero sería pastor de la gente de Dios, no de las ovejas. Dios le dijo a Moisés que él vio que había mucho sufrimiento de sus pueblos y que Moisés necesitaba darles un pastor para llevarlos en un viaje a la Tierra Prometida.

Es fácil olvidarse que Dios tiene algo que decir sobre nuestro viaje por la vida. Nosotros a veces olvidamos que en cada época Dios requiere a hombres y mujeres para que cuiden por las necesidades de su gente.

Moisés pasó por dificultades enormes antes de decir que sí a la voluntad de Dios. A él Dios pidió mucho, y a Moisés no le gustó. Al pensar de todo, Moisés no sentía fuerza para guiar a la gente de Dios. Además, estaba cómodo en su carrera escogida. Sabemos el resto del cuento... Moisés aceptó la invitación de Dios y, a pesar de los desafíos, supo que Dios lo ayudaría durante el viaje.

Cada cuento que tiene que ver con la llamada de Dios es como el de Moisés. Es probable que yo habría escogido un viaje diferente para mi vida si Dios no me ha llevado en una dirección diferente.

ente. No pensé que podría ser bastante santo. No pensé que podría orar bien y como muchas otras cosas que yo no pensé que podría hacer bien, no quería hacerlas demasiado. No me imaginé que alguna vez podría hablar en público, porque me pondría nervioso cada vez que se me esforzaron a hacerlo. Quería casarme y tener una familia. Dios me proporcionó con una familia de un tipo diferente.

En el camino de hacerme un sacerdote, unas personas pensaron que no tendría éxito. ¡Sin embargo, Dios tenía otros planes para mí y por su gracia aquí estoy y soy muy feliz! ¿Es fácil la vida de un sacerdote o arzobispo? Durante la vida de una persona, ningún estilo de vida es fácil. Pero el ministerio como sacerdote es una vida llena de significado. Es claro que esta es la manera que Dios escogió para salvar mi alma. En el ministerio he aprendido el significado del refrán "es en el dar que recibimos." Como testifican la vida de Moisés y también testifican las vidas de todo el mundo que reciben llamadas especiales de Dios, Él nos da la ayuda que necesitamos para hacer lo que quiere que realicemos.

Dios no siempre llama nuestra atención con una zarza ardiente. Quizá sea mejor decir que Dios quema una zarza para nosotros muchas veces, pero no nos damos cuenta de ella o no queremos darnos cuenta de ella.

Los cuentos de la Biblia sobre Moisés y su liderazgo de su gente por el desierto nos dicen a menudo que Moisés subió una montaña o fue en una tienda para hablar con el Señor. Moisés hizo esto mucho.

Indudablemente, esto es la manera en que Moisés aprendió más sobre el plan de Dios para él. A veces Moisés se preocupaba por pequeñeces con Dios en sus oraciones. No obstante, aun en sus oraciones sobre los pequeñeces, Moisés encontró mucho valor, paciencia y consuelo.

Es la misma cosa para nosotros. Si queremos saber que plan tiene Dios para nosotros, necesitamos hablar con Él y escucharlo en oración. Y si estamos asustados, si queremos tomar un camino más cómodo por la vida, necesitamos abrir nuestros corazones y mentes para que reciban la ayuda amorosa de Dios. En la misma manera como Moisés consultó a los superiores en el viaje de vida por el desierto, necesitamos hablar con un sabio amigo espiritual sobre nuestros pensamientos e inquietudes. Dios hará el resto para nosotros, si le permitimos hacerlo. †

Traducido por: Language Training Center, Indianapolis

Las intenciones vocacionales del Arzobispo Buechlein para marzo

Los jóvenes: que ellos acepten el ánimo del Espíritu Santo, para que puedan discernir su papel en la Iglesia, especialmente la llamada de Dios a hacerse sacerdote y entrar en una vida religiosa.

Letters to the Editor

Is eating fish a sacrifice?

As I was reading this week's issue of *The Criterion*, I noticed quite a few ads for fish frys, seafood specials at restaurants etc. And of course the secular newspapers have had their share of "Lenten Specials" in the food section and restaurant ads. It reminded me of a thought about Lent that I shared with an RCIA class I was teaching a few weeks ago. In the last few years I have really been thinking about how we used to always eat fish on Fridays, and especially now during the season of Lent. The older I get the more I realize that in reality eating fish is more of a treat than not. Anyone who would peruse the prices of most seafood in the grocery stores and in restaurants knows this (McDonald's 99-cent Filet-o-Fish aside).

Is this how we should encourage the simple meals of fasting? On Ash Wednesday we talk about the rules of fasting and abstinence, but do we follow up with suggestions for how to live that? How about some recipes and/or menus for the simple meals that remind us of repentance and sacrifice? Young readers or people who are new to the faith don't automatically know how to adjust to the rigors of Lent. Spending \$20 or \$30 at a seafood buffet every Friday during Lent does not strike me as being in the true spirit of the season.

I hope this will give you and your readers some food for thought (no pun intended).

Stephenie Paquette
Indianapolis

The Bottom Line/Antoinette Bosco

We learn lessons on friendship, betrayal from Tripp/Lewinsky matter

Long after the current White House crisis is past, one lesson will remain. It is the one about friendship.

While little attention was given to the meaning of friendship, we all heard the word "friend" over and over. Repeatedly we were told that the White House scandal story broke because

Monica Lewinsky's "friend," Linda Tripp, secretly recorded their private conversations. Bad enough that she betrayed a trust by doing this.

But she was in cahoots with a literary agent, who no doubt had big dollars from a book in mind when she told Tripp to keep on taping these private conversations with her friend. My stomach doth turn!

Now what kind of a friend would betray a friend in this way? Answer: A person who, in the first place, is not a friend.

All my life I have been taught about the glorious gift of true friendship. A friend loves you for who you are, expects nothing in return for this love, never talks about you behind your back, helps you without counting the cost to self, believes in you even when you are weak or in trouble, never walks away from you when you are most in need of this quality of love.

It's not surprising that while we may count many to be good acquaintances, most of us number our true friends in the single digits!

Over my desk I have pinned many

Letters Policy

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

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

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity, and content (including spelling and grammar).

In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 200 words) are more likely to be printed.

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

Send letters to: "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, Ind. 46206-1717. Readers with access to e-mail may send letters to: critterion@archindy.org.

quotes from great people on what makes a friend. In light of the Tripp/Lewinsky matter, I would repeat what Ralph Waldo Emerson said: "A friend is a person with whom I may be sincere. Before him I may think aloud... The essence of friendship is entireness, a total magnanimity and trust."

In Catholic school I was taught that one of the worst evils we could be swept into would be to betray a friend. We were given the example of Julius Caesar, whose "friend" Brutus plunged the knife into his gut, ending his life. We shed tears thinking of Judas Iscariot coming up to Jesus in the still of the night and with a kiss betraying his friend to the soldiers.

And we all learned the expression. "With friends like these, who needs enemies?"

I doubt there is one among us who has not felt betrayed to a greater or lesser degree by someone considered a friend. The hurt often leaves permanent wounds.

We all must learn how necessary it is to make sure those we call friends are of the ilk President

Woodrow Wilson described in these words: "Loyalty may be blind. Friendship must not be. The object of love is to serve, not to win."

The lesson of the Lewinsky/Tripp relationship may be to shock us into taking a conscientious, deeper look into the meaning of friendship. To do this, the spotlight must first be on ourselves. For as Emerson said, "The only way to have a friend is to be one."

Yes! †

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

Check It Out . . .

Anita Long, a member of St. Michael the Archangel Parish in Indianapolis, is collecting prescription eyeglasses for Comboni Missionary Father Michael Barton, a native of Indianapolis who is serving in Nairobi, Kenya. Father Michael would like the eyeglasses for his parishioners who are in need. Call Long at 317-255-7748 if you would like to donate eyeglasses or contribute funds to the effort.

The religious education program at St. Rose of Lima Parish in Franklin and the Wal-Mart store in Franklin recently presented Sister of Our Lady of Africa Demetria Smith, mission educator for the archdiocesan mission office, with a \$3,039.88 check for the Holy Childhood Association. The religion classes raised \$1,519.94 through hosting its annual Mardi Gras at the parish Feb. 22. Wal-Mart matched the funds.

Saint Mary-of-the-Woods College, Saint Mary-of-the-Woods, and Indiana State University in Terre Haute, will sponsor an Arts and Sciences Career Fair. The event will begin March 24 at 6:30 p.m. with pre-fair information sessions and a networking reception in Le Fer Hall at Saint Mary-of-the-Woods. The career fair will follow March 25 at 9 a.m. in Dede I and II at Indiana State University.

The Terre Haute Deanery will host a youth Mass and dance March 29 at Sacred Heart Parish in Terre Haute. The Mass is at 7 p.m. with the dance following at 9:30 p.m. The cost is \$2. All teens in the deanery are welcome. Information: 812-535-3391.

The choir of SS. Peter and Paul Cathedral Parish will sing "The Last

Journey" by John Bell. "The Last Journey" is a collection of songs for comfort, reflection and grieving. The performance will be held at 5 p.m. March 29 SS. Peter and Paul Cathedral. The public is invited to attend.

The Sisters of Providence invite interested women to join them for a discernment weekend April 17-19 at the motherhouse at Saint Mary-of-the-Woods. Information: 800-860-1840.

Marian College in Indianapolis will host "Education for the 21st Century" March 24 from 10 a.m. to 12 p.m. The morning schedule features a discussion of school reform issues that are making the headlines, as well as testing and standards, privatization of schools and general trends of education. Dr. Susan Blackwell, assistant professor of education at Marian College, is the presenter. Information: 317-955-6000.

Benedictine Father Noah Casey is the presenter of a silent retreat for men and women March 27 through March 29 at Fatima Retreat House, 5353 E. 56th Street in Indianapolis. The cost is \$110 for single and \$180 for couple participants. Information: 317-545-7681.

The Couple to Couple League will offer a four-class series on natural family planning at St. Ambrose Parish Center, 325 S. Chestnut, in Seymour. The dates are: March 22, April 19, May 24, and June 14. The classes are from 2 p.m. to 4:15 p.m. Information: call Dale and Monica

Siefker at 812-522-3809 or Mark and Monica Luehrmann at 812-536-5811.

Applications for local funding are due to the Office of Campaign for Human Development by March 31. The type of projects that are fundable are those that support activities that lead to growth and development of low-income community groups that collectively address an issue of common concern; and educational events that expand the knowledge of the Catholic community about Catholic social teaching. For application forms and more information, call Diana Kowalski at 317-236-1550 or Grace Hayes at 317-236-1559. †

VIPs . . .



Rose and Carl Anderson of Greenwood will mark their 50th anniversary March 28. The couple will celebrate with a party hosted

by their children March 21 at Meridian Woods Club House. The couple was married March 28, 1948 in Indianapolis. They have five children: Libby Knight, Carla Gargas, Gail Patterson, Don and Christian Anderson. They also have 16 grandchildren and one great-grandchild. †

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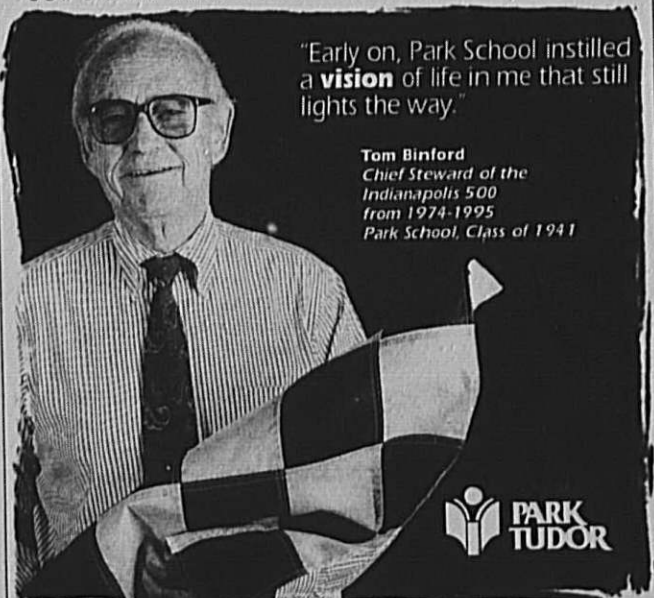
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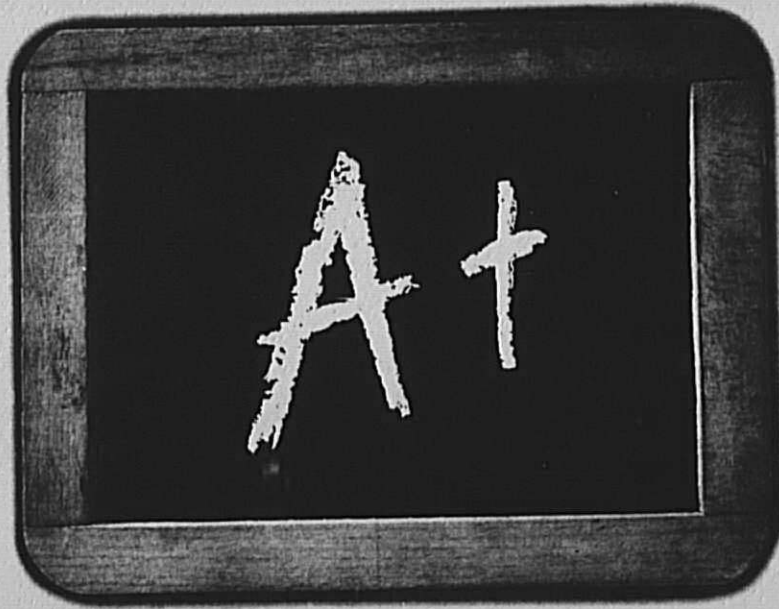
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GET GOING AGAIN



Connersville Deanery

Holy Guardian Angels Cedar Grove

Story by Susan Etter

Fast Fact:

According to parish history, in 1877 each Holy Guardian Angel Parish household donated a log to build the first school house in Cedar Grove. When completed, the school house was rented to the Highland Township Public School system.

Prayer chain links support to parishioners at Holy Guardian Angels Parish

CEDAR GROVE—This Connersville Deanery parish may be small in number, but it's big in spirituality.

The 137-household Holy Guardian Angels Parish has several avenues through which its members can express their strong spirituality. One example is the prayer chain the spiritual life committee started in the parish last fall.



Msgr. Louis Schumacher

Agnes Ertel, a member of the spiritual life committee, explained how the prayer chain operates.

"We have the head person as a contact, and then if you have somebody you want to pray for, you call her and then she calls the next person. Each individual keeps all the names and continues to pray for them," Ertel said.

Julia Frey, parish secretary, keeps a list of names in her desk drawer in the parish rectory in case someone calls to add names. Both Frey and Ertel believe they have seen results from the prayer chain in the parish.

"I'd say we are very powerful prayers," Frey said.

She said a parishioner suffering from cancer was not expected to live until March. This person was in a wheelchair, but is now walking again and in better health.

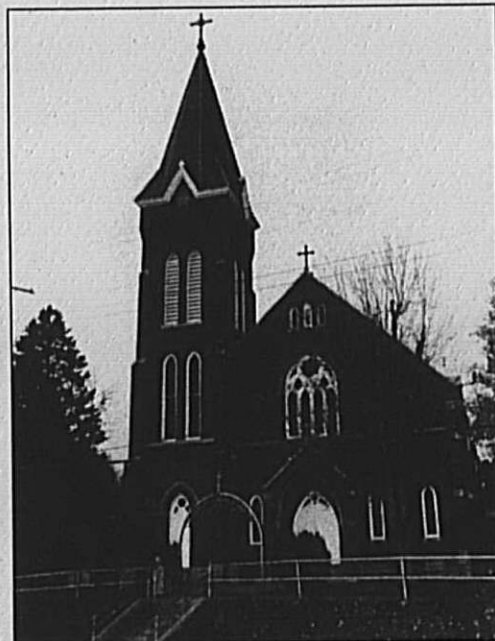
According to Frey, the spots on the woman's liver and the tumor in her stomach are shrinking.

"We think our prayers are helping her. I see the results," Frey said.

Frey said names of those who need prayers are listed in

the parish bulletin every week.

"People will call me and say, 'Take me off the list; I am



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doing really well," Frey said.

Msgr. Louis Schumacher, parish administrator, believes even if something miraculous doesn't come from the prayer chains, there is something that is definitely gained.

"It gives the people the sense that they are supported by the rest of the parish," he said.

Msgr. Schumacher said the people for whom the prayers are intended appreciate the action.

"I know a lot of them have let us know they are grateful for the prayers, and that's just as important as occasionally somebody seeming to have a miraculous cure," he said.

"Follow Me," a three-year renewal effort based on Scripture readings, was started in the parish at the beginning of Lent. The renewal brings a group of participating parishioners together once a week to study the week's Scripture readings.

"It is not just focused on self-renewal, but it has an evangelistic aim, too," Msgr. Schumacher said.

Msgr. Schumacher believes the program will boost the spiritual life of the parish. Follow Me gives participants the opportunity to realize the true meaning of Sunday Mass.

"The Liturgy of the Word needs to have a real influence on our lives and direct our lives more," he said.

Currently parishioners are part of the Follow Me renewal. Msgr. Schumacher is optimistic that participation will increase.

A parish mission, which was presented last fall by the Fathers of Mercy, was well attended. Ertel said that the church—which holds 255 persons—was full off five nights of the mission.

The parish religious education program is also well attended. Marcella Frey is the administrator of religious education. Eighty-eight children are

enrolled in the program in preschool through 12th grade.

Stewardship

Msgr. Schumacher said that parishioners have taken ownership to see that things get done, especially since there is no resident pastor. He said Holy Guardian Angels, which was established in 1874, has been a mission part of the time. It has been rare for a full-time pastor to serve there in the last 20 years or more.

"They just got used to doing things on their own, and I think that speaks well of the parish," he said.

Stewardship is taught at an early age at the parish. Once a month from October through March, the youth are in charge of hosting a coffee and doughnut breakfast after the Sunday morning Mass.

The youth group also has a giving tree at Christmas to help the needy in the community. Ertel said they also bake cookies to take to nursing homes and parish shut-ins in January. †

Holy Guardian Angels, Cedar Grove

(1874)

Address: 405 U.S. Hwy 52, Cedar Grove, IN 47016

Phone: 765-647-6981

Church Capacity: 255 &

Number of Households: 137

Administrator: Msgr. Louis Schumacher

Administrator of Religious Education: Marcella Frey

Youth Ministry Coordinator: Joyce Lake

Music Director: Stephen Ludwig

Parish Secretary: Julia Frey

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Youth encounter 'God incidents' at conference

More than 500 youth from central and southern Indiana witness message of faith during Archdiocesan Youth Conference

By Mary Ann Wyand

CLARKSVILLE—"There are no coincidences in life," vocalist Renee Bondi of San Juan Capistrano, Calif., told 550 Archdiocesan Youth Conference participants March 14 at the Holiday Inn Lakeview. There are only "God incidents."

Bondi was the keynote speaker for "Building Our Faith," a two-day youth conference March 14-15 sponsored by the archdiocesan Office for Youth and Family Ministries.

Also during the conference last Saturday, Archbishop Daniel M. Buechlein talked with the teens during his annual youth forum, celebrated a eucharistic liturgy with them, and commissioned new Archdiocesan Youth Council members.

Teen-agers from throughout the diocese listened as Bondi, a quadriplegic, described breaking her neck in a fall two months before her wedding, learning to accept the resulting paralysis from that split-second tragedy and, with God's help, finding the faith and courage to start

living her life with a disability.

"There was a time when I couldn't pray," she said. "I was raised in a very strong Catholic home, and I knew that when things got tough you didn't walk to the Lord, you ran to the Lord. I knew that when things got tough you went right to the Cross, but it was still hard to focus on prayer."

During the early days of her five-month hospitalization, Bondi said she worried about her relationships with her fiancé, her family and friends, and her career as a music teacher.

"I could not stay focused on prayer," she said. "I always woke up at about 4 o'clock in the morning, and I would try to pray. About four months into my hospital stay, as I was praying, all of a sudden I heard the words [of the song] 'Be not afraid . . . I go before you always . . . Come follow me, and I will give you rest.'"



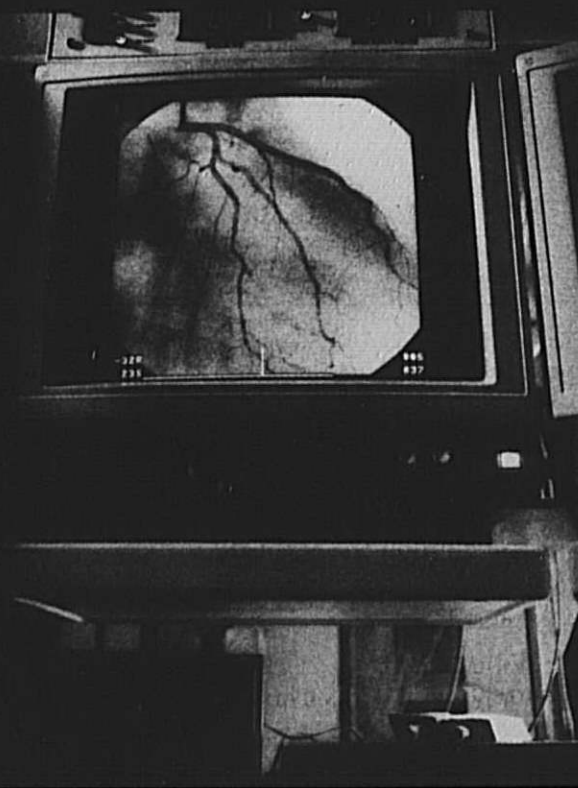
As part of the Archdiocesan Youth Conference, Outgoing Archdiocesan Youth Council representative Allison Schmallenberg (center) from St. Mary Parish in Greensburg traces a cross on Petula Fernandez's forehead during the March 14 commissioning ceremony for new youth council members. Petula is from St. Joseph Parish in Terre Haute. Outgoing council member Dana Wood (right), from Our Lady of the Greenwood Parish in Greenwood, assists with the ceremony.

A few weeks later, her early morning prayer time inspired her to remember the words to the song *On Eagle's Wings*.

Through her God-given gift of music, Bondi said, "I learned that there are no coincidences in life. There are only 'God incidents.' The reason I'm here this morning is to tell you, to remind you, that there's

See YOUTH, page 11

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INDIANAPOLIS

IMS/Marian is sponsoring collegiate track cycling classic on March 21

This year, the Indianapolis Motor Speedway track is opening a little early with racers who rely on pedal power, not horse power.

The speedway oval is the site of the second annual IMS/Marian College Midwest Cycling Classic this Saturday, March 21, from 10 a.m. until 3 p.m.

There is no admission charge for spectators. Cyclists from Marian, Indiana University, Purdue University, Ball State University, the University of Kentucky and other Midwestern colleges and universities will race around the world's most famous speedway for points toward the Midwestern Road Cycling championship.

Event organizers expect as many as 200 cyclists to compete in this event, which is part of the National Collegiate Cycling Conference Midwestern road series.

Marian's team won the inaugural event last year.

The team is currently the National Collegiate Track Cycling champions, with victories over teams from Stanford University, the University of California, the University of Washington, and more than 20 other colleges and universities.

Marian also won the title in 1995. †

YOUTH

continued from page 10

no such thing as coincidence in God's world."

Since her accident nearly 10 years ago, Bondi said, God has sustained her through many trials as she worked to regain her vocal talents and partial use of her arms, learned to sit up and operate a wheelchair, and resumed her life.

By the grace of God, Bondi said, she was able to marry her fiancé and begin a successful career as a Christian recording artist and inspirational speaker.

She said God provided another miracle as evidence of his healing love.

"Three years ago, I gave birth to the most beautiful little baby boy naturally," she told the teen-agers, "and I didn't feel a thing!"

As the youth responded with cheers and applause, Michael Bondi carried their son, Daniel, onto the stage.

The liturgical songs *Be Not Afraid* and *On Eagle's Wings* are featured as the first two selections on her com-

pact disc, *Inner Voice*, also available on tape.

In the text on the cover of her first CD, Bondi explains that, "*Inner Voice* is a collection of songs that include words I either heard, or needed to hear, in the early morning hours during my five months in the hospital. While laying flat on my back and unable to move, these lyrics gave me hope, gave me strength. I pray that they will do the same for you."

Since that first release, Renee Bondi has recorded another inspirational album entitled *Strength for the Journey*. (Both are available for purchase from Capo Recording, P.O. Box 459, San Juan Capistrano, Calif. 92693-0759.)

Listen for God's voice when things get tough and look for his presence in everyday life events, Bondi told the teen-agers.

"Let's say you've got a bad habit and you're willing to break it," she said, "but you just don't know how to do it. You're totally willing to do God's will. You just don't know what it is and how to do it: You'd love to get a letter that says 'Dear . . . Do this. Love God,' and you'd do it. Realize that coincidences—'God incidents'—are the Lord's voice saying, 'I'm here for you.' " †

Archbishop commissions 12 new Archdiocesan Youth Council members

CLARKSVILLE—Twelve teen-agers from six deaneries were commissioned by Archbishop Daniel M. Buechlein on March 14 as members of the 1998 Archdiocesan Youth Council.

Youth council members are Christina Figueria, St. Patrick, Indianapolis; Elizabeth Fullen and Garrett Greathouse, St. Vincent de Paul, Bedford; Adam Harvey, St. Gabriel, Connersville; Megan Hoffman, Ryan Moran, Daynce Saul and Lauren Friedmeyer, St. Luke, Indianapolis; Gretchen Schneider, St. Benedict, Terre Haute; Petula Fernandez, St. Joseph, Terre Haute; Crecentia Gatsos, Holy Family, New Albany; and Lisa Zinser, St. Barnabas, Indianapolis. †



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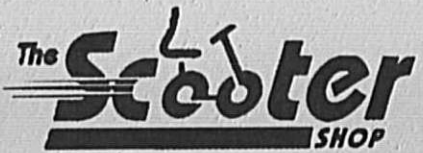
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Holy Cross and St. Joseph Cemeteries
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Former U.N. delegate offers pro-life message

By Mary Ann Wyand

Five-time United Nations conference delegate Mercedes Arzú Wilson, a Guatemalan now living in Washington, D.C., championed the pro-life teachings of Pope John Paul II and the late Mother Teresa on March 10 and promoted natural family planning during the 16th annual "A Celebration of Life!" dinner at the Indiana Convention Center.

Wilson criticized "the contraceptive mentality" present in society that she said has led to a widespread lack of respect for the sanctity and dignity of human life.

The Right to Life of Indianapolis fund raiser honored St. Pius X parishioner Mary Patricia MacWilliams of Indianapolis and Dr. Hans E. Geisler of St. Luke Parish in Indianapolis for distinguished service to the cause of life.

A registered nurse, MacWilliams received the Charles E. Stimming, Sr. Award for longtime advocacy on behalf of the unborn, newborn, disabled and elderly.

Geisler accepted the Respect Life Award for his continuing defense of human life values. In 1997, the obstetrician-gynecologist produced a video on partial-birth abortion that has aired on public television and the Eternal Word Television Network.

MacWilliams accepted the Stimming award on behalf of "the millions of voices that will never be heard, but also for the unknown number of babies that have been given life because of your efforts."

"The dignity of human life cannot be sacrificed or put in jeopardy," MacWilliams said. "If we educate ourselves so we can educate others about the sanctity of life and combine this education with prayer, we will surely have a winning combination in this fight against abortion."



Mercedes Arzú Wilson

Geisler paid tribute to the pro-life teachings of Pope John Paul II and the late Pope Paul VI and lamented society's lack of respect for human life. He asked people to "pray harder, work more diligently, and follow the precepts of our Creator" to promote "the defense of life from conception until natural death" and "turn the culture of death into the culture of life."

Wilson also challenged the audience to work to reverse the culture of death. The founder and president of the Family of the Americas Foundation and founder and board chair of the World Organization for the Family, Inc., was an official delegate to the United Nations conferences in Cairo, Copenhagen, Beijing, Istanbul and Rome.

"If you believe life begins at conception [and continues] until natural death and we must respect that, then how come

we have ignored the root of the problem, which has been contraception—artificial methods of birth control?" she asked. "There has been almost total silence, even in many churches, about artificial contraception."

Artificial birth control stops ovulation from taking place and changes the lining of the uterus to make it inhospitable to new life, she said. "Birth control pills, implants, injections and intrauterine devices always act as abortifacients, and we do not hear the pro-life movement as a whole fighting as hard against chemical and mechanical abortions as we do for surgical abortions."

In today's society, Wilson said, "surgical abortions are the minority of the abortions taking place. Most of them are silent abortions that can be done in the privacy of the home. The origin of the problem started in the '60s when artificial birth control was brought into the very lucrative [pharmaceutical] market, and it has changed society."

New techniques for natural family planning have high success rates, she said, and are in compliance with Church teachings about the sanctity of life.

"According to the United Nations, there are about 53 million surgical abortions taking place in the world today," she said. "How many more chemical and mechanical abortions are there? It's difficult to count. The enemy is not after our bodies. It's after our souls. The culture of death is the culture of evil, and it's advanced by the promotion of contraception and sterilization." †

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1997 Accountability Report



Journey of Hope 2001

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

Archdiocese of Indianapolis Priorities for 1997-1998

1. *Implement Journey of Hope 2001 goals for spiritual renewal*

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

2. *Implement Journey of Hope 2001 goals for evangelization*

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

3. *Implement Journey of Hope 2001 goals for stewardship*

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

Why? Because we love God and the Church.



March 20, 1997

Dear Sisters and Brothers in Christ:

Here is a summary of our annual accountability report rendering an account of our stewardship of the human, physical and financial resources of the Church in central and southern Indiana.

I have had the privilege and the responsibility of leading this particular Church for five and one-half years now. Early on, we established ambitious goals for ourselves. We placed spirituality first, especially prayer and the sacraments. We've worked hard to make Catholic education and faith formation a lifelong commitment. We made pastoral leadership a top priority, through vocations recruitment, lay ministry development and care for those who provide pastoral care in the Church. We've reached out to the poor and the disadvantaged, and we've worked very hard to promote authentic Christian stewardship, which is a way of life for disciples. We have accomplished much. And why did we do all this? Because we love God and the Church.

Our Church is growing. We have established new parishes, and we are building or expanding our churches, our schools, and our multipurpose buildings in every region of the archdiocese. We need to thank God for that. As I have said many times, that very growth presents us with a "happy challenge." We are now entering a historic period for the Church in southern and central Indiana as we embark on our first-ever archdiocesan-wide capital and endowment campaign, *Legacy of Hope from Generation to Generation*. Why are we doing this? Because we love God and the Church.

A unique feature of this campaign is that it is focused on parish needs. It is designed to strengthen all 151 of our parishes and missions. And so, 60 percent of all funds will be used for the capital and endowment needs of our parish communities.

In order for this capital and endowment campaign to be successful, we must all work together. An archdiocese is more than just the sum of its parts. In our Catholic tradition, we are not just a federation of independent parish Churches. We understand ourselves to be a family of faith; we are interdependent; we are united as one family by the ministry of the local bishop in communion with all other dioceses of the world who themselves are in union with the Bishop of Rome, Pope John Paul II.

And so, our capital campaign involves all of us working together for the good of the entire archdiocese. We have needs that extend beyond individual parish and schools. For this reason, we will invite each Catholic household—some 80,000 families—to join in supporting the larger mission and ministries that we share as an archdiocesan Church.

I have entrusted this challenge to our archdiocesan patron, Saint Francis Xavier, and to Venerable Mother Theodore Guérin, foundress of the Sisters of Providence of Saint Mary-of-the-Woods, whom the Church will beatify later this year. Please pray to these holy friends for the success of our *Legacy of Hope from Generation to Generation* campaign.

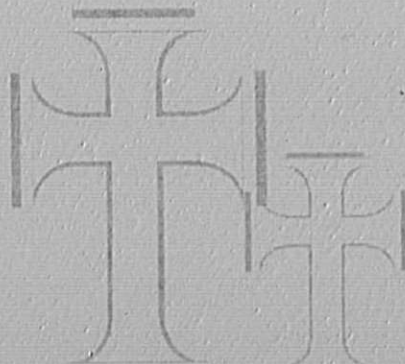
This report for Fiscal Year 1996-97 lists our priorities for last year and sets forth the priorities that we are now working on in the 1996-97 fiscal year. The report also gives you a summary of the financial status of the archdiocese, including comments by Joseph B. Hornett, our chief financial officer.

Let us pray that the Lord will guide us as we follow in his footsteps on our *Journey of Hope 2001*.

Sincerely yours in Christ,

+ Daniel M. Buechlein, A

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



Mission Statement

We, the Church in central and southern Indiana, called to faith and salvation in Jesus Christ in the Roman Catholic tradition, strive to live the Gospel by worshipping 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

Summary of Financial Status

This summary of the financial status of the Archdiocese of Indianapolis reflects activities of the chancery of the archdiocese and certain affiliated agencies with direct accountability to the Most Reverend Daniel M. Buechlein, O.S.B., archbishop of Indianapolis. The information presented has been condensed from the audited financial statements and does not include the activities of parishes, missions, and schools of the archdiocese. All significant transactions among entities detailed in this summary have been eliminated. As always, the complete audited financial statements are available for public inspection by contacting 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 as of June 30, 1997 (with comparative totals as of June 30, 1996)

ASSETS	1997				1996 TOTAL
	UNRESTRICTED	TEMPORARILY RESTRICTED	PERMANENTLY RESTRICTED	TOTAL	
Cash and cash equivalents	\$ 16,953,561	\$ 177,608	\$ 1,757,856	\$ 18,889,025	\$ 7,844,140
Investments	31,848,213	511,286	27,560,105	59,919,604	47,211,068
Receivables					
Deposit and Loan Fund	22,734,114	0	0	22,734,114	7,509,454
Fees for services	517,708	193,122	0	710,830	810,741
Amounts due from (to) parishes and other Archdiocesan entities	9,239,677	0	(11,542)	9,228,135	9,842,881
Pledges	2,139,713	345,697	0	2,485,410	2,394,140
Other	350,251	0	0	350,251	47,370
Accrued investment income	780,075	0	132,407	912,482	410,782
Allowance for doubtful accounts	(905,000)	0	0	(905,000)	(1,096,000)
Total receivables, net	34,856,538	538,819	120,865	35,516,222	19,919,374
Prepaid expenses and other	58,598	3,942	0	62,540	77,048
Burial spaces and other inventories	4,338,001	0	0	4,338,011	2,746,449
Land, building and equipment, net	11,372,385	1,327,474	0	12,699,859	13,235,884
Total assets	\$ 99,427,306	\$ 2,559,129	\$ 29,438,826	\$131,425,261	\$ 91,033,963
LIABILITIES AND NET ASSETS					
Accounts payable and accrued expenses	\$ 2,560,054	\$ 376,749	\$ 0	\$ 2,936,803	\$ 3,497,273
Amounts payable to deaneries for payroll	3,785,644	0	0	3,785,644	3,539,459
Bonds and note payable	37,285,016	0	0	37,285,016	4,361,859
Deposit and Loan Funds payable	23,089,821	0	0	1,197,773	1,175,022
Refundable advances	734,393	102,480	0	36,873	784,139
Total liabilities	68,652,701	479,229	0	69,131,930	35,366,838
Commitments and contingencies					
Net assets	30,774,605	2,079,900	29,438,826	62,293,331	55,667,125
Total liabilities & Net Assets	\$ 99,427,306	\$ 2,559,129	\$ 29,438,826	\$131,425,261	\$ 91,033,963

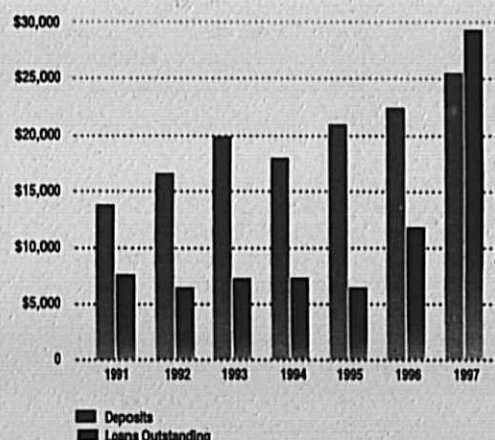
Archdiocese of Indianapolis (Chancery and Certain Entities) Combined Statement of Activities and Changes in Net Assets for the year ended June 30, 1997 (with comparative totals as of June 30, 1996)

REVENUES	1997				1996 TOTAL
	UNRESTRICTED	TEMPORARILY RESTRICTED	PERMANENTLY RESTRICTED	TOTAL	
Assessments and fees					
Assessments	\$ 2,804,059	\$ 0	\$ 0	\$ 2,804,059	\$ 2,622,112
Service fees	12,616,445	0	0	12,616,445	11,907,333
	15,420,504	0	0	15,420,504	14,526,445
Catholic community support:					
Contributions	1,444,324	881,061	0	2,325,385	3,210,027
Bequests	215,709	0	0	215,709	142,128
United Catholic Appeal and Making a Difference	4,220,443	98,011	0	4,318,454	5,452,170
	5,880,476	979,072	0	4,318,454	5,452,170
Public support:					
Grants, primarily government	557,678	984,900	0	1,542,578	1,665,538
Other	769,620	681,219	0	1,450,839	1,374,671
	1,327,298	1,666,119	0	2,993,417	3,040,209
Services:					
Sales of equipment and supplies	1,708,436	0	0	1,708,436	2,295,479
The Criterion	1,625,854	0	0	1,625,854	1,563,879
Cemeteries	3,207,988	0	0	3,207,988	2,563,879
Maternity and adoption services	703,024	0	0	703,024	717,654
Youth program fees	665,924	0	0	665,924	666,939
Other	1,603,444	1,790	0	1,605,234	1,307,036
	9,514,670	1,790	0	9,516,460	9,111,120
Investment income	7,545,458	44,311	5,306,717	12,896,486	7,442,497
Miscellaneous	355,021	121,715	0	476,736	638,247
Restricted funds income	52,175	0	2,082,228	2,134,403	3,680,691
Net assets released from restrictions	3,178,696	(3,172,945)	(5,751)	0	0
Total revenues	43,274,298	(359,938)	7,383,194	50,297,554	47,243,534
EXPENSES					
Employee-related expenses	22,048,055	0	0	22,048,055	21,046,951
Cost of equipment and supplies sold	3,057,528	0	0	3,057,528	2,984,335
Administrative	1,239,948	0	107,210	1,347,158	1,534,717
Property insurance	1,604,055	0	0	1,604,055	1,082,432
Depreciation	1,027,125	0	0	1,027,125	855,420
Repairs and maintenance	764,745	0	0	764,745	852,721
Occupancy costs	949,029	0	0	949,029	1,033,572
Interest	2,801,269	0	0	2,801,369	972,019
Bad debts	518,590	0	0	518,590	1,089,809
Professional services	1,930,058	0	0	1,930,058	1,532,790
Contributions to Archdiocesan and other entities	3,913,715	0	1,070,304	4,984,019	7,009,351
Other	2,639,617	0	0	2,639,617	1,789,163
Total expenses	42,493,834	0	1,177,514	43,671,348	41,783,280
Cumulative effect of change in accounting	0	0	0	0	2,872,228
Changes in net assets	780,464	(359,938)	6,205,680	6,626,206	8,332,482
Net assets, beginning of year	29,994,141	2,439,838	23,233,146	55,667,125	47,334,643
Net assets end of year	\$ 30,774,605	\$ 2,079,900	\$ 29,438,826	\$ 62,293,331	\$ 55,667,125

Archdiocese of Indianapolis (Chancery and Certain Entities)
Combined Statement of Cash Flows
as of June 30, 1997 and 1996

	1997	1996
Cash flows from operating activities		
Changes in net assets	\$ 6,626,206	\$ 8,332,482
Adjustments to reconcile to net cash provided by (used in) operating activities:		
Depreciation	1,061,372	855,420
Unrealized gains on investments	(6,095,329)	(6,388,514)
Realized gains on sale of investments	(2,626,836)	(1,297,165)
Gain on sale of fixed assets	(118,811)	(754,952)
Provision for bad debts	(191,000)	628,000
Changes in:		
Accrued investment income	(501,700)	50,083
Receivables-fee for services	99,911	291,690
Receivables-United Catholic Appeal	(91,270)	(116,576)
Accounts payable and accrued expenses	(560,470)	92,044
Burial spaces and other inventories	(1,591,562)	1,039,756
Reserve for self-insurance	22,751	189,860
Other	(288,373)	22,547
Net cash provided by operating activities	(4,255,111)	2,944,675
Cash flows from investment activities:		
Purchases of investments	(20,394,593)	(24,304,837)
Proceeds of investments sold or matured	16,408,222	21,622,425
Purchases of land, buildings and equipment	(1,683,050)	(6,306,350)
Proceeds of land, buildings and equipment sold	1,276,514	839,795
Net cash used in investing activities	(4,392,907)	(8,148,967)
Cash flows from financing activities:		
Changes in Deposit and Loan Fund receivables and payable, net	(14,143,925)	2,424,716
Receivables from parishes and other entities	614,752	(641,209)
Amounts payable to deaneries from payroll	246,185	280,098
Issuance of bonds payable	37,285,016	0
Refundable advances, net	52,734	(662,421)
Payment of Note Payable	(4,361,859)	0
Proceeds from notes payable	0	3,330,289
Net cash provided by financing activities	19,692,903	4,731,473
Net increase (decrease) in cash and short-term investments	11,044,885	(472,819)
Cash and cash equivalents, beginning of year	7,844,140	8,316,959
Cash and cash equivalents, end of year	\$ 18,889,025	\$ 7,844,140

Archdiocesan Deposit and Loan Fund (ADLF)
Overview of Deposit and Loan Activity (\$000)
Balances as of June 30, (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 universal Church. 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, 1997, averaged 4.39 percent for deposits, 7.81 percent for outright loans, and 6.39 percent for compensating balance loans.

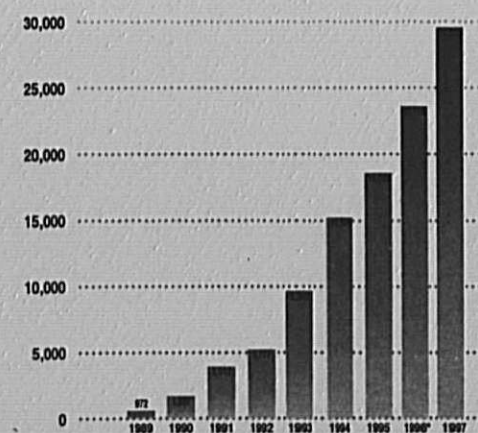
By examining the graph, it may be seen that loan activity has historically been quite stable, with loans outstanding averaging \$7 million. However, in 1996 this picture of stability began to change dramatically with loans outstanding crashing through the \$10 million barrier for the first time in ADLF history. Fueled by unprecedented construction activity, this, in turn, increased to the phenomenal level of \$29.4 million in 1997.

While deposits increased to a record level of \$26.2 million, it should be obvious from examining the graph that something extraordinary took place to feed this loan demand and support the associated construction. In November 1996, the archdiocese issued tax-exempt economic development revenue bonds in the amount of \$38 million to provide funding for educational projects in Marion County. Recognizing the financial strength of the archdiocese as a whole, 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. With total interest costs of 5.81 percent, this issue saves the archdiocese \$570,000 per year over the next best form of financing.

Catholic Community Foundation, Inc.

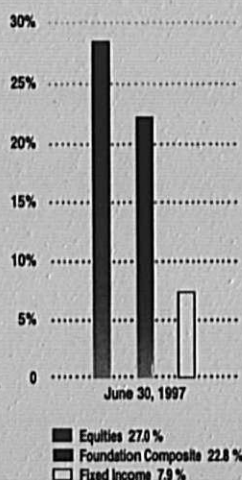
The restricted fund balance found on the balance sheet of the Archdiocese of Indianapolis reflects the continuing success of the Catholic Community Foundation. This foundation is a separate, not-for-profit corporation established by the archdiocese to professionally invest and administer numerous individual endowment funds for the benefit of participating parishes, schools, agencies, and other institutions affiliated with the Archdiocese of Indianapolis. Assets of the foundation increased \$6.194 million, or 26.8 percent, during fiscal 1997. As of June 30, 1997, the Catholic Community Foundation comprised 178 separate endowment accounts worth \$29.309 million.

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

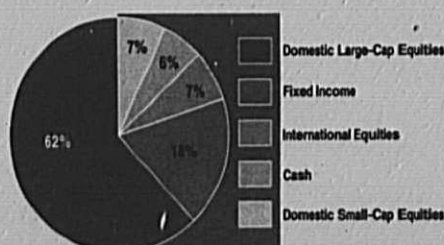


* 1996 figures not directly comparable due to changes in accounting.

Investment Returns for the twelve months ended June 30, 1997



Asset Mix as of June 30, 1997



Why?
Because
we love God
and the Church.

Chief Financial Officer's Report

Under the leadership of Archbishop Buechlein, accountability has become an integral part of our stewardship efforts. This is most clearly demonstrated by the fact that the archdiocese voluntarily subjects itself each year to the rigors of an independent audit. The firm of Coopers & Lybrand performed the audit for 1997. I am pleased to report that, with the exception of not reporting certain pension data and postretirement benefits (a management decision based on materiality and cost/benefit considerations), Coopers & Lybrand opined that "the financial statements present fairly, in all material respects, the combined financial position of the Archdiocese of Indianapolis."

Another important aspect of accountability involves the Archdiocesan Finance Council. In accord with canon law, Archbishop Buechlein has established and routinely confers with this body, whose focus is on the economic affairs of the church in central and southern Indiana. Current members of the Archdiocesan Finance Council are:

Most Rev. Daniel M. Buechlein, O.S.B.,
archbishop, chairman

Rev. Msgr. Joseph F. Schaedel, vicar general,
vice-chairman

L. H. Bayley, president

Michael Binder, vice-president

Joseph Naughton, secretary

Jay Brehm

Patrick Carr

Michael Dilts

N. Leigh Mitchell

Dennis Schlichte

James Shanahan

Donald Williams

Joseph B. Hornett, chief financial officer, staff

Without question, the most significant event to take place during fiscal 1997 was the successful issuance of \$38 million of tax-exempt economic development revenue bonds. This bond offer is noteworthy for several reasons, including:

- It marked the first time that a religious organization has tapped the public tax-exempt finance market on the strength of its own credit (i.e., no collateral required).
- It marked the first time that a religious organization received a credit rating (A3) from a nationally recognized rating agency (Moody's Investors Services).
- It marked the first time that a religious organization received a bond insurance commitment (Aaa from MBIA Insurance Corporation).
- When compared with the next best financing alternative, the issue will provide interest savings of \$17 million over the life of the bonds (30 years).

- It forestalled the need to implement capital rationing or enact a construction moratorium. As such, construction and renovation programs valued at nearly \$100 million (a historic high) remained on course.

The impact of the bond issue is clearly seen on the balance sheet of the archdiocese. Cash and other investments increased nearly \$24 million between 1996 and 1997, with \$16 million of this amount representing unexpended bond proceeds. At the same time, total liabilities increased by almost \$34 million, with virtually all of the increase resulting from the November 1996 bond issue.

Because of exceptional investment performance during 1997, total revenues for the archdiocese increased by \$3.1 million. Investment income for 1997 was composed of:

Interest and dividend income	\$ 4.2 million
Net realized gains	2.6 million
Net unrealized gains	6.1 million
	<u>\$12.9 million</u>

This represents a \$5.5 million increase over 1996 performance. All other revenue categories posted modest decreases to slight increases with one exception. Catholic community support revenues declined nearly \$2 million during 1997 because the "Making a Difference" campaign for center-city schools conducted during 1996 was not repeated.

Total expenses increased \$1.9 million during 1997, or 4.5 percent. Employee-related expenses increased \$1 million, or 4.8 percent, largely because of increased participation in the archdiocesan-sponsored 403(b) matching savings plan. Interest expense was up \$1.8 million because of the November 1996 tax-exempt bond issue. Contributions fell \$2 million largely because of lower earnings distributions from the Catholic Community Foundation (several significant one-time withdrawals were allowed in 1996 due to endowment restructuring).

As you can see, by almost any measure, 1997 was a good year in financial terms. Our balance sheet is strong, and \$6.6 million was added to the net assets of the archdiocese. Through the tax-exempt bond issue, we are successfully managing the "happy problem" of growth—growth in our parishes and growth in our schools. And, despite declines in some traditional funding sources, we continue to feed the hungry, shelter the homeless, and assist the disenfranchised of our society. These accomplishments are a fitting witness of our Catholic faith.

Respectfully submitted,

Joseph B. Hornett

Joseph B. Hornett, CMA, CFE
Chief Financial Officer

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.

Legacy of Hope from Generation to Generation

Lord God,

We pray for your guidance
and the gift of your love
as we journey with hope
to the new millennium.

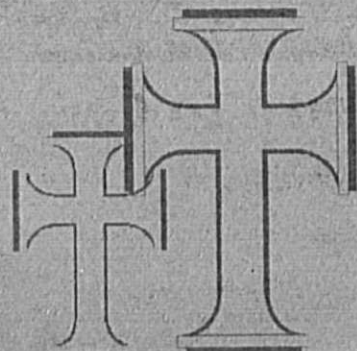
Through the intercession of Saint Francis-
Xavier and the Venerable Mother Theodore
Guérin,
we ask for your blessing
on our capital and endowment campaign.

As we do your work,
help us always remember
that unless you build the house,
the builders labor in vain.

Bless us, we pray,
with a generous and grateful spirit.
May our efforts truly build a legacy of hope
from generation to generation.

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

Amen.



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.

By Fr. Charles Hagan

Perspectives

From the Editor Emeritus/John F. Fink

The Last Supper may have been on a Tuesday night

As we discuss the events of Passion Week beginning with the Last Supper, we should acknowledge the discrepancies in the timing of the events in John's Gospel and the same events in the Synoptic Gospels.

What are those discrepancies? The Synoptic Gospels are quite clear that the Last Supper was a Passover meal. They describe how Jesus gave his apostles instructions for finding the place where he would celebrate Passover and "they prepared the Passover" (Mk 14:16). According to John's Gospel (13:1), however, the Last Supper was before the feast of Passover. It also noted that the priests who took Jesus from Caiaphas to Pilate "did not enter the praetorium, in order not to be defiled so that they could eat the Passover" (18:28) later that day. Finally, after Jesus' death, John says that Nicodemus and others laid Jesus in the tomb in the garden "because of the Jewish preparation day" (19:42), again indicating that it was before Passover.

These discrepancies exist in other sections, too. The Synoptic Gospels, telling about the events that happened when Jesus was eating in the home of Simon the Leper, say that Passover was two days away (Mk 14:1, Mt 26:1). But John's Gospel says that this dinner happened "six days before Passover" (Jn 12:1).

The most expert modern Scripture scholars believe that the recently discovered and translated Dead Sea Scrolls clear up this problem. From them we learned that the Jews at the time of Christ had two calendars, one the official Temple calendar and another kept by the Essenes, who wrote the Dead Sea Scrolls.

The Temple calendar was based on the moon, while the Essenes' calendar was based on the sun—364 days, exactly 52 weeks.

In the year A.D. 30, Passover for the Temple service fell on the Sabbath (Saturday), which would agree with John's Gospel. But the Essenes' calendar put Passover on a Wednesday every year. Since Jewish observance of feasts begins at sunset of the previous day, Jesus' Passover meal would have been on a Tuesday night rather than Thursday, as previously assumed—if he followed the Essenes' calendar.

If this is true, it clears up many other timing problems. According to the Gospels, all these things happened between the Last Supper and the Crucifixion: Jesus and his apostles went to the Garden of Gethsemane where the Agony in the Garden took place; Jesus was arrested and taken first to Annas, the former high priest who still exerted influence, and then to the high priest Caiaphas, the son-in-law of Annas; the Sanhedrin was convened, heard the case and pronounced sentence; Jesus was sent to Pilate, who questioned him; Pilate sent him to Herod Antipas, who happened to be in Jerusalem at the time; Herod questioned him at length before sending him back to Pilate; Pilate summoned the chief priests and tried to release Jesus, but ended up releasing Barabbas; Pilate had Jesus scourged; and Jesus was condemned to death and carried his cross, with the help of Simon the Cyrenian, to Golgotha. Did all this happen between the Last Supper (which started after sunset—when three stars are clearly visible, according to Jewish practice) and 9 a.m. (Mk 15:25) the next day, when Jesus was nailed to the cross? It couldn't be.

It's far more likely that the Last Supper was on a Tuesday night and that Jesus was arrested in the early hours of Wednesday rather than Friday. †

In Other Words/William R. Bruns

Let's return to Friday abstinence

Last November, at the annual meeting of the U.S. Catholic bishops, the Committee on



Pro-Life Activities, of which Archbishop Daniel M. Buechlein is a member, introduced a proposal that a joint committee study the question of abstaining from meat on all Fridays of the year except solemnities. (Currently, U.S. Catholics abstain from meat only eight times a year—on Ash Wednesday, Good Friday and the six Fridays of Lent.) The proposal is being studied.

A return to Friday abstinence would restore a centuries-old discipline that was set aside in 1966 while keeping in place the general obligation of all Catholics to do penance. Some Catholics continue to observe the discipline, while others have adopted other penances or works of mercy to replace their abstaining from meat on Fridays. In their 1983 pastoral letter on war and peace, the bishops said that Friday should be a day of fast and abstinence.

The new proposal was made by Cardinal Bernard Law, archbishop of Boston and chairman of the bishops' pro-life committee. He suggested that the return to Friday abstinence be done primarily to re-establish a day of penance for all U.S. Catholics and to give Catholics a focus through which to bear witness to their opposition to a culture of death fueled by abortion on demand, euthanasia, assisted suicide and other forms of violence in our society.

As someone—how shall we say it?—"of an age" to remember "Fish on Friday" and being called a "mackerel snapper" and a "minnow muncher," I'm in favor of the proposal. But I'd take it yet another step.

If, in fact, we wish to reinstate Friday abstinence in order to witness to and do penance for the culture of death (or more positively to witness to and pray for the promotion of a culture of life), let's get

serious and focus on the penitential aspects of the practice. Let's abstain from eating anything that was once a living or potential animal (meat and fish and eggs). In addition, let's also fast on Fridays, eating only one full meal and two smaller meals.

I make this proposal for the following reasons:

- To abstain from "meat" and continue to eat fish and shellfish seems no sacrifice today; in fact, a good fish dinner is a treat for most people. When I was young, fish (at least in landlocked Indiana) meant those tasteless breaded rectangular or stick-shaped bricks that went from freezer to frying pan or oven. Now, eating that was truly penitential.
- Today, with the popularity of fish and the variety available, one can pay more for fish and shellfish than one pays for fine beef steak. (Fresh Chilean sea bass is currently selling for \$12 a pound in Indianapolis. Consuming Chilean sea bass as a penitential practice just doesn't seem to be in the spirit of Friday abstinence.)
- Health-conscious folks are eating less meat these days (red meat or otherwise). So, giving up meat once or twice or more a week is normal for many; it is hardly penitential.
- Adopting a very visible act as a Church will represent one step—a small step, perhaps—toward restoring our Catholic identity. I wouldn't mind being called a "minnow muncher" again. It was good for my soul.
- For all the people who rarely eat meat, the addition of fasting to our Fridays really would add a penitential aspect to our practice. We are a nation of nibblers. (If you don't think so, count the number of times this Good Friday that you have to remind yourself not to go to the candy jar in the office or not to grab that handful of peanuts for a quick pick-me-up in the afternoon.)

So, there's my proposal. I'd be interested in what our readers think. †

Matters Liturgical/Sherie Berg

Humming the homily

The story is told about the music director and pastor who disagreed about whether

music or the homily is more important at Mass. After many words from both sides, the music director struck her final blow: "Nobody leaves church humming the homily." But perhaps we should. We should rush into the workday

world humming the homily.

"Homily" is a new word for Catholics. It comes from a Greek word that means communication with a crowd, and it was used in the New Testament to mean a personal and conversational form of address. The *General Instruction of the Roman Missal* (GIRM) tells us that the homily "should develop some point of the readings or of another text from the Mass, and take into account the mystery being celebrated and the needs proper to the listeners." (GIRM #41) It "is not a talk given on the occasion of a liturgical celebration. It is a part of the liturgy itself... and it points to the presence of God in people's lives." (*Fulfilled in Your Hearing*, #6). It does not simply explain scriptural texts. It interprets those texts in the light of people's lives, and names what God is doing now, today, in all of us. The homily prepares us to celebrate the Eucharist, to give God thanks and praise. The homily is definitely worth humming. Worthy or not, it is not always "humable."

In surveys, Catholics say they want better homilies. Better homilies are the work of both those who give and those who hear

them. Ask any priest what kind of feedback he gets about his homilies and he will tell you he hears very specific comments about things people don't like, but only the most generic comments—"Fine homily, Father"—about those they do. Positive reinforcement is the better teaching tool. And good teachers know you get the best results with specific, detailed comments. Praise what is good, and be specific in your praise. Telling the homilist how the homily spoke to your life will also work toward better homilies.

Cardinal Roger Mahony of Los Angeles, in his fine pastoral on the Sunday liturgy, encourages his priests to pay special attention to the homilies. And he tells the people of his archdiocese that if they want good homilies, they have to give their priests time to prepare them. Good homilies take time. The same goes for Indianapolis. Fewer meetings, fewer demands, better homilies.

While homilies are prepared for a particular assembly on a particular occasion, for centuries they have also been collected, reprinted and shared. Recently I read a small collection of homilies and talks given by Benedictine Archabbot Lambert Reilly of Saint Meinrad (Abbey Press). (I am told it took a great deal of encouragement for him to agree to having them published.) I recommend this collection called *Because There Is Jesus: A Call to Be New-Made in Christ*. Archabbot Lambert, with his terse economy of words, has composed some homilies for humming. †

(Sherie Berg is associate director for liturgical formation for the archdiocesan Office of Worship.)

Cornucopia/Cynthia Dewes

Lent is serious business

Lent isn't funny. Neither is mental retardation, euthanasia or divorce, but some people seem to make

jokes about them anyway. These comedians may be OK on HBO or somewhere, but would you want your daughter to marry one?

I ask you, what kind of person thinks almost anything is ridiculous? Did God put us here to be made fun of? Are we supposed to make light of the serious business of living?

Well, in my opinion, yes. We humans strike each other as comical because sooner or later the human condition assures each of us of being ridiculous. Descartes said, "I think, therefore I am." But the truth is more like, "I think I'm God, therefore I'm ridiculous."

We seem prone to regularly putting ourselves in Godlike positions, only to be regularly humiliated (root concept: lowered to human status) later on. And if not now, we're promised it's bound to happen later still, as in hereafter.

Take judgments. We make lots of them, which is fine until they involve someone other than ourselves. Because remember, we'll answer only for ourselves on the official Judgment Day.

We may judge that it's OK in this situation for us to slap Bubba, or in that situation to butter him up, but we may not judge similar decisions by anyone else. Besides, we might wind up in the middle of a fight.

And think of opinions, with which some

of us are more blessed than others. We may opine that the Sons of Norway are pretty silly, but we can't expect anyone else to agree with us. On the other hand, *uff da!*, they should not deny us the right to our opinion.

Having been given free will, intelligence and imagination by God, we can do all kinds of delightful things such as rationalize our actions and inactions, or dream up clever ways to get what we want. We can excuse adultery, for example, by convincing ourselves that we're simply showing affectionate concern for the misunderstood spouse of another.

We can yell at the kids or sass the teacher or ignore our wives because we're really mad at someone else we can't afford to offend right now: the neighbor, our parents, the boss, whoever.

You'll notice that the operative word so far is "can." We humans can do almost anything we think up. But should we?

We can clone human embryos, but should we? We can vote for a proven scoundrel because the economy is good to us right now, but should we? We can liberate some tools from the shop where we work without anyone knowing, but should we?

Yup, we're a ridiculous bunch. But we've also been given a sense of humor to a) help us realize when we're playing God one way or the other; and b) help us diffuse some of the pain, selfishness and fear which also accompany the human condition.

Human judgments, opinions and behavior are fair game for poking fun. Fortunately, Lent offers us time to practice our comedy routine before we take it on the road. †

Fourth Sunday of Lent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, March 22, 1998

- Joshua 5:9, 10-12
- 2 Corinthians 5:17-21
- Luke 15:1-3, 11-32

The Book of Joshua provides the first biblical reading for this Fourth Sunday of Lent.



This book is among the several ancient Scriptures which record the history of God's people, and in that process the unfolding both of their relationship with God and God's uninterrupted mercy and protection

over not only generations but centuries.

Joshua is an actual historical figure. However, little is known about him other than what is given in the Bible.

He succeeded Moses as the leader of God's people. In this position, he was God's representative. Thus, in the name of God, and by the authority of God, Joshua led the people into the land promised them by God, the land now known as the State of Israel.

Entry into this promised territory was not simply a matter of arrival. Others occupied at least some of the land, and these people did not willingly give their homes to Joshua and his people. Very often, settlement was characterized by struggle.

However, these details are unimportant to the story read today. Instead, the emphasis is placed upon the fact that God communicated with Joshua. The passage also mentions the great mercy of God in times past.

God rescued the people from slavery in Egypt. God gave them manna when they

starved in the Sinai peninsula. So in thanksgiving, even at this early moment in their history, the people celebrated Passover.

To understand the religious message of these ancient texts, it is necessary to see the historic Hebrew concept of events. Being freed from slavery, passing across the unforgiving and sterile desert intact, and final contentment in the Promised Land were not merely coincidental for the people. In each case, God's power and care evidenced themselves.

St. Paul's Second Epistle to the Corinthians is the source of the second reading.

The two existing epistles to Corinth should be set in context. The city, no longer an active community, was situated not too far from Athens, the modern Greek capital, and was a major center in the last third of the first century A.D. At that time, it was rich and cosmopolitan.

Greed was very much a part of Corinthian life—as were idolatry and vice.

The apostle Paul relentlessly called Corinth's Christians away from this wickedness.

Turning away from sin was not easy for the Corinthians. Paul urged them onward in virtue, setting Jesus as both the ideal and the strength in the process of conversion. He reminded them that each Christian is a new creation, possessing a new life, the life of the Risen Lord.

St. Luke's Gospel is the third reading. It is the familiar, beautiful and beloved story of the Prodigal Son.

To catch the impact of the story, several details are important. One is that the young man, obviously a Jew, went to a faraway land. In other words, he left the homeland given his ancestors by God. He scorned God's gift.

My Journey to God

Gateways to God

Did I hold open a door for someone this week? Who held open a door for me? More specifically, did I hold open a church door for anyone? Not merely a door of wood or whatever. Did I somehow provide a gateway to God for a seeker?

Psalms 84 resonates with how vital it is to be a "doorkeeper" for the Lord's house.

During a recent Scripture discussion, a woman characterized herself as a greeter for God, someone helping hold God's door open, pointing people to Christ.

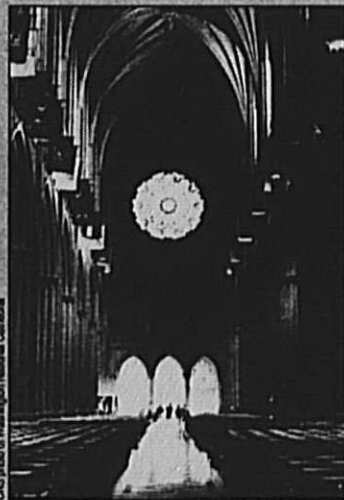
What challenging Scriptural parallels there are: In Revelation, Christ himself opens the door if we but knock... In Matthew we're advised to ask and seek and knock, and through prayer the door will be opened to us... During John's Passion account, Peter's first denial came as a young servant girl challenged him at a door...

And Peter was left standing at a closed door in Acts when Rhoda was so overwhelmed to see him she forgot to let him in before rushing off to tell the disciples!

Doors... Am I a door-opener to Christ? Do I point the way? Do I recognize doors to the Lord? Am I neon beckoning to an open door? Am I a dim bulb over a locked door?

What door-opening language do I use? What evangelical stimulus did I perform to open a door last week? Were empathetic listening skills put to use at a doorway? Was I invitational in how I looked at someone? Or did I "pull a Rhoda." Am I a servant challenging a seeker?

There are many rooms "in my



Father's house," Jesus advises. And there must be a lot of doors!

What doors am I opening down here to the kingdom up there? Am I a greeter, a pointer, a neon sign beckoning people to Mass and parish religious education or social activities?

Lent is a time of denial... and a time of action. Don'ts and do's. A good "do" for me was written by the psalmist: Be a "doorkeeper" to the house of the Lord.

In Second Corinthians, Paul writes confidently about "a door opening" for him in ministry. I wonder... ↑

By Walter Glover

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

Daily Readings

Monday, March 23
Toribio de Mogrovejo, bishop
Isaiah 65:17-21
Psalm 30:2, 4-6, 11-13
John 4:43-54

Tuesday, March 24
Ezekiel 47:1-9, 12
Psalm 46:2-3, 5-6, 8-9
John 5:1-3a, 5-16

Wednesday, March 25
The Annunciation of the Lord
Isaiah 7:10-14; 8:10
Psalm 40:7-11
Hebrews 10:4-10
Luke 1:26-38

Thursday, March 26
Exodus 32:7-14
Psalm 106:19-23
John 5:31-47

Friday, March 27
Wisdom 2:1a, 12-22
Psalm 34:17-21, 23
John 7:1-2, 10, 25-30

Saturday, March 28
Jeremiah 11:18-20
Psalm 7:2-3, 9-12
John 7:40-53

Sunday, March 29
Fifth Sunday of Lent
Isaiah 43:16-21
Psalm 121:1-6
Philippians 3:8-14
John 8:1-11

Whereas God had given him the land itself, the privileged of this new land treated him with contempt. How? They forced him to care for pigs.

Basically, pork is not kosher because pigs are predatory, and they will consume carcasses of any species. They also are representative in many cultures of filth and stupidity. The Prodigal became their servant.

But at long last, the wayward son returned home and his father, who in this parable symbolizes God, welcomed him with unquestioning love.

Reflection

This weekend the Church celebrates the fourth Sunday of Lent. In not too many weeks, the faithful will be invited to observe the Lord's death and Resurrection. Lent is progressing. Its dramatic conclusion is in sight.

In these readings, the Church calls us to be of good cheer and fresh resolve.

Lent is the time by which Christians concentrate themselves on virtue. They

seek to resemble Jesus. They seek to purify themselves from the attachments to sin. They seek to rid themselves of selfishness.

It is no simple undertaking, not now in America in 1998 any more than it was in Corinth 1,900 years ago.

The Church encourages us this weekend with the image of God. In endless mercy, God sustained the people who followed Joshua. God never failed.

In Christ, God supplied the most perfect and powerful assistance.

Indeed, the Lord shares divine life itself with those who humbly turn to God.

Wisely, the Church acknowledges that some accept God but later stumble. So did the Prodigal.

However, if we are contrite as was the Prodigal, then only the future matters. God awaits us, however awful our sins, with lovingly outstretched arms, if we return to him honestly and in repentance.

As the dawn of Easter awaits, the Church tells us to fortify ourselves, to turn to God. ↑

Question Corner/ Fr. John Dietzen

Statues and the crucifix aren't covered for Lent

Q Is it correct to cover statues and the crucifix in the week or two before Easter? Only one parish in our area covered them last year. Our liturgy committee wonders what to do. Are there official church regulations that would help us? (Ohio)



A In years past, the crucifix and other images in Catholic churches were covered with purple cloths during the two weeks before Easter. For reasons relating to the proper liturgical spirit of those days, especially the Easter triduum, that custom was changed when the revised missal (Sacramentary) was published in 1970.

At the end of the Mass for Saturday of the fourth week of Lent, the Sacramentary indicates the practice "may be observed, if the episcopal conference decides." That regulation was repeated in 1988 in a letter on the celebration of the Easter feasts from the Congregation for Divine Worship.

Since the National Conference of Catholic Bishops has never voted to continue the practice of covering images and crosses, the practice has not been permissible in the United States for the past 28

years. As the bishops' Committee on the Liturgy has noted (April 1995), individual parishes are not free to reinstate the practice on their own.

Q Why does St. John's Gospel not even mention the institution of the Eucharist at the Last Supper?

A We believe that, in Chapter 6 of that Gospel, Jesus was referring to the promise of the Eucharist when he spoke of eating his flesh and drinking his blood. If John believed those words as we do, it's strange he did not tell us when that promise was fulfilled. (California)

A As everyone familiar with the New Testament knows, the Gospel according to John is quite different in a number of major ways from the other three Gospels.

Much has to do with the fact that the fourth Gospel was apparently completed some decades after the others.

An even larger reason is that John's whole approach to Jesus and his message reflects a level of theological reflection unknown in Mark, Matthew and Luke.

In the case you mention, maybe John knew the story of the institution of the Eucharist was already well known from the other evangelists so he told a Last Supper story the others omitted about Jesus washing the feet of the disciples. ↑

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.

March 20

St. Ann Parish, Terre Haute, will hold a fish fry from 4-7:30 p.m.

St. Simon the Apostle Parish, Indianapolis, 8155 Oakland Rd., will hold a fish fry, 5 p.m.; Mass, 5:30 p.m.; Way of the Cross and Benediction, 7 p.m.; Session four of a six-part series exploring the basic beliefs found in the Apostles Creed, 7:45-9 p.m. Information: 317-826-6000 ext. 113.

Sacred Heart Parish, 1530 Union St., Indianapolis, will host the Stations of the Cross during Lent at 7 p.m.

Mary Queen of Peace Parish, 1005 W. Main St., Danville, will hold a Lenten fish fry from 5-8 p.m. sponsored by the Knights of Columbus #11896.

Sacred Heart Parish, 1530 Union St., Indianapolis, will hold eucharistic adoration starting at 8:30 a.m. and concluding at noon with communion service.

March 20 and 21

AGLOW International will hold a Central Indiana Retreat at The Seasons Lodge, Nashville. Information: 317-896-2757.

Mount St. Francis Retreat Center will hold a men's retreat "The Holy Spirit: The First Gift to Those Who Believe." Information/registration: 812-923-8817.

March 21

Holy Name Parish, Beech Grove, will sponsor a dinner, dance, auction, and games to benefit the Children's Financial Aid Fund to be held at Primo Banquet and Conference Center, Indianapolis. Tickets: \$25. Information: 317-784-9078 or 317-784-5454.

The Terre Haute Deanery Catholic Young Adults will meet at the Terre Haute Bowling Center, 600 E. Springhill Rd., from 7:30-9:30 p.m. Information: 812-232-8400.

St. Columba Campus, 27th and Home Ave., Columbus, will host a workshop "A Time to Grieve, A Time to Mourn" facilitated by Benedictine Sister Kristine Harpenau from 9 a.m.-3 p.m. Information: 812-372-2207.

March 21 and 22

Benedict Inn Retreat and Conference Center, Beech Grove, will hold a women's gathering presented by Rose Marie Scherschel from 10:30

a.m. Saturday-10:30 a.m. Sunday. Fee: \$90 resident, \$75 commuter, includes a \$15 non-refundable deposit. Information/registration: 317-788-7581.

March 22

Holy Trinity Parish will begin its five-day parish renewal with preachers from the Missionary Oblates of Mary Immaculate from Belleville, Ill. "This Wondrous Love" will be the theme of the talks that begin each evening (through March 26) at 7 p.m. in the church.

SS. Peter and Paul Cathedral Parish, 1347 N. Meridian St., Indianapolis, will hold Lenten Vespers. For schedule and information: 317-634-4519.

Sacred Heart Parish will hold scripture study at 9 a.m. in the parish hall, 1125 S. Meridian St., Indianapolis.

St. Elizabeth Seton Parish, 10655 Haverstick Rd., Carmel, will welcome Dr. James Davidson who will speak on "The Search for Common Ground: What Unites and Divides Catholic Americans" at 3 p.m. Information: Mike Crawford, 317-842-5814 or 317-876-0064.

The Terre Haute Catholic Deanery Singles Group will meet at 6:30 p.m. at the Deanery Pastoral Center, 2931 Ohio Blvd., Terre Haute, for a simple meal followed by board or card games. Information: 812-232-8400.

At Mary's Rexville Schoenstatt, Schoenstatt Holy Hour, Blank Check Spirituality beginning at 2:30 p.m. followed by Mass at 3:30 p.m. Fr. Elmer Burwinkle, 812-689-3551. (On 925 S., 8 mile from 421S, 11 miles south of Versailles on US 50.)

Christ the King Parish, 1800 E. Kessler Blvd., Indianapolis, will present "Companions on the Journey" music to renew your spirit presented by the Adult Catechetical Team. Tickets: \$10 per family, \$5 per person. Information: 317-255-3666.

St. Louis Parish, Batesville, will hold a Natural Family Planning class from 9 a.m.-noon in the school. Fee: \$25. Information: 812-934-3338.

March 22-24

St. Michael Parish, Greenfield, will host a Lenten mission "Forgiveness and Healing" from 8:30-10:30 a.m. and from 7-9 p.m. Information: 317-462-4240.

March 23

The Archdiocesan Office of Ecumenical Affairs will hold a lecture by Paulist Father Ronald Robertson, an expert on Catholic/Orthodox ecumenism. There will also be a prayer service and social at Fatima Retreat House, 5353 E. 56th St., Indianapolis, starting at 7:30 p.m. Information: 317-635-2021.

March 23 and 24

St. Francis Hospital and Health Centers Auxiliary, 1600 Albany St., Beech Grove, will hold a sportswear sale in the lobby from 8 a.m.-4:30 p.m. All proceeds to benefit the Cancer Center.

March 23 - April 9

St. Francis Hospital and Health Centers will sponsor an Easter basket sale in the main lobby of the Beech Grove Campus from 9 a.m.-4:30 p.m. and at the South Campus on March 25 from 9 a.m.-4:30 p.m. Proceeds to benefit the Cancer Center.

March 24

St. Christopher Parish, Indianapolis, Singles and Friends will hold a March Birthday dinner at 7 p.m. at the Forbidden City Chinese Restaurant at W. 38th St. and High School Rd.

Information: Mike at 317-879-8018.

Marian College, 3200 Cold Spring Rd., Indianapolis, will hold a seven-week series, Spring 1998 Nature Living Seminars, from 10 a.m.-noon in Room 251 of Marian Hall. Topic: "Education for the 21st Century" with Dr. Susan Blackwell. Information: 317-955-6000.

March 25

The Daughters of Isabella will hold the annual card party at the Knights of Columbus Hall, 225 E. Market St., Jeffersonville, at 7 p.m. Admission: \$2.50.

Sacred Heart Parish will present "How to Read the Bible and Understand" at 12:05 p.m. in the parish hall, 1125 S. Meridian St., Indianapolis. Participants should bring a lunch.

March 26

St. Elizabeth Ann Seton, 10655 Haverstick Rd., Carmel, will hold an eight-week Divorce and Beyond workshop from 7-9 p.m. Information and registration: Andrea Bracale, 317-844-8051.

March 27

St. Paul Parish, 9788 N. Dearborn Rd., Guilford, will hold a fish fry from 4-7 p.m. at

the Father Walsh Hall, Yorkville. Adults: \$5. Children under 10: \$2.50. Sponsored by the Booster Club.

The American Catholic Historical Association meets March 27-28 at Marian College in Indianapolis. Registration for the two-day series without meals is \$40. The interested public can attend one session free of charge. Information: 317-955-6014.

March 27-29

The Archdiocesan Office for Youth and Family Ministries will hold a Retrouvaille Weekend in Cincinnati, Ohio. Information and registration: 317-236-1586 or 1-800-382-9836.

The Conventional Friars will offer a vocation retreat for single men, 18-40 years old, who are interested in the religious life at Mount St. Francis Retreat Center. Information: 502-933-4439.

March 28

St. John Parish, 126 W. Georgia St., Indianapolis, will hold a healing service starting at 7:30 p.m. with the rosary followed by healing Mass.

—See ACTIVE LIST, page 21

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The Active List, continued from page 20

March 28 and 29

St. Meinrad College will present the musical production "Sounds of Spring" on Saturday at 4 p.m. and 8 p.m. and on Sunday at 2 p.m. Tickets: \$3. Information: 812-357-6535.

March 29

Sacred Heart Parish will hold scripture study at 9 a.m. in the parish hall, 1125 S. Meridian St., Indianapolis.

Sacred Heart Parish, Terre Haute, will hold a youth Mass and dance from 7-9:30 p.m. Cost: \$2.

At Mary's Rexville Schoenstatt, Schoenstatt Holy Hour, Inscriptio Spirituality beginning at 2:30 p.m. followed by Mass at 3:30 p.m. Fr. Elmer Burwinkle, 812-689-3551. (On 925S, 8 mile from 421S, 11 miles south of Versailles on US 50.)

The St. Ann Society invites all women of the Richmond community and Connorsville Deanery to its annual day of reflection: "Weaving God's Love into the Fabric of Our Daily Lives" presented by Franciscan Sister Norma Rocklage, beginning at 1 p.m. at St. Andrew Church, Richmond. Information: 765-935-3894.

Ss. Peter and Paul Cathedral Parish, 1347 N. Meridian St., Indianapolis, will present the Cathedral Choir: Lenten Reflection "The Last Journey" at 5 p.m.

Recurring

Daily

St. Patrick Parish, Indianapolis, will hold a Tridentine (Latin) Low Mass (except Sunday), 8 a.m.

Our Lady of the Greenwood Parish, Greenwood, 335 S. Meridian St., Parish Center building, will hold perpetual adoration 24 hours.

Weekly

Sundays

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

St. Anthony Parish, Clarksville, will hold "Be Not Afraid" holy hour from 6-7 p.m. This week: "The Message of Divine Mercy."

Sacred Heart Parish, 1530 Union St., Indianapolis, will hold 4 p.m. Mass throughout Lent.

Mondays

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

Tuesdays

Our Lady of the Greenwood Marian Prayer group will meet from 7-8 p.m. in the chapel to pray the rosary and Chaplet of Divine Mercy.

St. Luke Parish, Indianapolis, Single Adults Group will meet in the parish reception room,

7:30-8:30 p.m. Information: 317-299-9545.

St. Joseph Parish, Sellersburg, 2605 St. Joe Rd. West, Shepherds of Christ Associates will pray for priests and religious, the rosary, the litanies to the Sacred Heart of Jesus and the Immaculate Heart of Mary, and Chaplet of Divine Mercy following 7 p.m. Mass.

Holy Name Parish, Beech Grove, 89 N. 17th St., will hold Marian prayer group from 2:30-3:30 p.m.

Wednesdays

Father Gobbe's cenacle will meet from 1-2:10 p.m. at Immaculate Heart of Mary Parish, 57th and Central, Indianapolis.

Thursdays

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

St. John Parish, (Indianapolis, across Capitol Ave. from the Hoosier Dome) will hold "Lenten Scripture Reflection," 1 p.m., a discussion of the Sunday reading, hosted by Father Thomas Murphy. The discussion will last about 45 minutes, coffee provided. Information 317-635-2021.

St. Mary Parish, New Albany, Shepherds of Christ Associates will gather at 7 p.m. to pray for vocations to the priesthood and religious life and lives centered in consecration to Jesus and Mary.

Fridays

St. Monica Parish, 6131 N. Michigan Rd., Indianapolis, will hold a fish fry during Lent from 5-8 p.m. sponsored by the Men's Club.

St. Roch Parish, 3600 S. Meridian St., Indianapolis, will hold a fish fry each Friday in Lent from 5-7 p.m. Sponsored by the Men's Club.

Knights of Columbus, Council 541, will host fish fry dinners from 5 p.m.-7:30 p.m. at the St. Benedict Church Parish Center, 9th and Walnut Sts., Terre Haute. Fee: \$5 adults; \$3 children under 12. Information: 812-533-1048.

St. Martin Parish, Yorkville, will hold a Fish Fry each Friday during Lent from 4-7:30 p.m. Cost: \$5 adults; \$2.50, children.

Ss. Peter and Paul Cathedral will offer eucharistic adoration during Lent, begins at conclusion of noon Mass, with Benediction following Mass, Stations of the Cross at 7 p.m. Blessed Sacrament Chapel, 1347 N. Meridian St., Indianapolis.

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

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

A pro-life rosary will be prayed at 10 a.m. in front of Affiliated

Women's Services, Inc., 2215 Distributors Dr., Indianapolis.

During Lent, Sacred Heart Parish, 1530 Union St., Indianapolis, will hold eucharistic adoration at 8:30 a.m. concluding with communion service at noon. The Stations of the Cross will be held at 7 p.m.

St. Joseph University Parish, Terre Haute, will hold eucharistic adoration after the 9 a.m. Mass until 5 p.m.

Saturdays

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

Monthly

Third Mondays

Young Widowed Group, sponsored by the archdiocesan Family Life Office, will meet at St. Matthew Parish, 4100 E. 56th St., Indianapolis at 7:30 p.m. Child care available. Information: 317-236-1586.

Third Wednesdays

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

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

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

Our Lady of Peace Chapel/Mausoleum, Indianapolis, 9001 Haverstick Rd., Mass at 2 p.m.

Third Thursdays

Sacred Heart Parish, Indianapolis, 1530 Union St., will hold Family Rosary Night at 7 p.m.

Third Fridays

The Catholic Charismatic Renewal of Central Indiana will gather for a Mass and healing service at the chapel in St. Francis Hall, Marian College, 3200 Cold Spring Rd., Indianapolis. Teaching will begin at 7 p.m. followed by Mass at 7:30 p.m.

Third Saturdays

The Archdiocesan Pro-Life Office and St. Andrew Parish, Indianapolis, 3922 E. 38th St., will have a Mass for Life, 8:30 a.m., followed by a walk to the abortion clinic at 2951 E. 38th St. to pray the rosary, returning to St. Andrew for the Benediction.

Fourth Sundays

The Sacred Heart Fraternity of Secular Franciscans will gather in the Sacred Heart Parish Chapel, 1530 Union St., Indianapolis, 3 p.m. Benediction and Franciscan service followed by business meeting and social. Information: 317-547-6651.

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Vatican documents discuss permanent diaconate formation

VATICAN CITY (CNS)—Permanent deacons are ordained ministers whose spiritual and intellectual preparation must prepare them to be models of Christ the servant, said two new Vatican documents.

The permanent diaconate is a vocation sealed by the Sacrament of Holy Orders, which is reserved to men, Vatican officials said during their March 10 presentation of the documents.

The Vatican published *Fundamental Norms for the Formation of Permanent Deacons*, by the Congregation for Catholic Education, and the *Directory for the Ministry and Life of Permanent Deacons*, by the Congregation for Clergy, together in a single 144-page volume available only in Italian.

Cardinal Pio Laghi, head of the education congregation, said the documents were not aimed at any abuses, but were published in order to ensure consistency in the training and ministry of deacons around the world.

After centuries in which the diaconate was only a transitional phase before the priesthood, the Second Vatican Council called for a reinstitution of the permanent diaconate.

Cardinal Laghi said 22,390 permanent deacons currently serve in the world, more than half of them ministering in the United

States. In the investigation and consultation phases of preparing the documents, he said, "We were very inspired" by the norms already published by the U.S. bishops.

"Now we are trying to ensure the norms are homogenous throughout the Church," he said.

At the Vatican press conference for the presentation of the documents, Cardinal Laghi and other Vatican officials were asked about the possibility of a return to the early Christian community's practice of having deaconesses.

Cardinal Laghi said New Testament evidence and the constant tradition of the Church suggest that the women referred to as deaconesses in the Bible were blessed by Church leaders, but not sacramentally ordained.

The deaconesses, he said, "received a blessing, but not a sacrament as far as we know, according to historical research."

The sacramental configuration to Christ, he said, always has been reserved to men, whether in the role of deacon, priest or bishop.

Archbishop José Saraiva Martins, C.M.F., secretary of the education congregation, said the documents of Pope Paul VI and Pope John Paul II on reserving the sacrament of Holy Orders to men would

seem to rule out the reintroduction of deaconesses in the Church.

"The diaconal character is a configurative, distinctive sign indelibly inscribed on the soul, which configures the ordinand to Christ, who made himself a deacon, that is the servant of all," the document on formation said.

Especially regarding Scripture, theology and pastoral practice, it said, the permanent deacon's training must be much closer to that of a priest than that of a catechist.

"Potential candidates for the diaconate should be enrolled in a preparatory program introducing them to various kinds of prayer, a deeper understanding of what the diaconate is and a general introduction to Church teaching, it said.

The formation program following the preparatory phase must last at least three years and must include regular one-on-one meetings between the candidate and an approved spiritual director. The program should include at least 1,000 hours of lectures and seminars in Catholic theology, morality and social teaching.

Recognizing the fact that the vast majority of permanent deacons are married, the documents called for the active involvement of wives in their husbands' formation journey and urged bishops to establish programs

to help prepare women to appreciate and support their husbands' ministry.

The document on a deacon's life and ministry emphasized the fact that he is ordained for and incardinated in a diocese to serve the entire local Church, and not just his parish.

A deacon's life and ministry must flow from a spirituality which is intensely prayerful and which clearly shows that his service at the altar and his preaching of the Gospel are the source of the charity he exercises toward the poor and suffering, it said.

"The specific vocation of the permanent diaconate presupposes stability in this order," the document said. "Therefore, a nonmarried or widowed deacon's passage to the priesthood always will be a very rare exception, possible only when special and serious reasons suggest it."

Unlike priests and bishops, the document said, permanent deacons are allowed to hold political office, although they must not be involved in any political party or movement which promotes positions contrary to those of the Catholic Church.

One of the greatest gifts married permanent deacons can bring to the Church and the world is their witness of the beauty of marital fidelity and parenthood, the document said. †



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Experts turning to faith-based service alternatives

Indianapolis Mayor Stephen Goldsmith among speakers at symposium on social problems

WASHINGTON (CNS)—Experts on the delivery of social services increasingly view faith-based entities as viable alternatives to public agencies.

Speakers at two Washington panels—including

Indianapolis Mayor Stephen Goldsmith—said one reason for an expanded role for churches, synagogues and other religious groups is that the social problems of the nation are, at root, spiritual problems.

Goldsmith said the problems in Indianapolis—crime, an enormous number of fatherless households and teen-age pregnancies, erosion of the work ethic—are value-related problems that are not solved by government intervention.



Mayor Stephen Goldsmith

As part of downsizing and privatization efforts, the mayor said, "We looked at how we could use mediating institutions—not-for-profit and faith-based—in order to look at building up communities from the inside out."

Goldsmith spoke March 12 at the Columbus Law School of The Catholic University of America on "Providing Social Services: The Role of Church and Synagogue in the Post-Welfare State."

Finding common ground has been a key component in Indianapolis, according to Goldsmith, who serves as honorary chair of Building Communities of Hope, the corporate phase of the archdiocesan-wide capital and

endowment campaign. He said city officials there looked at nonprofit and faith-based groups in three areas—the congruence of values between these groups and government policies, especially regarding work and marriage; how they develop social capital and create connectedness in their communities; and how they respond sensitively to people in a nonbureaucratic way.

Those ideas were then applied in five problem areas: neighborhood development, crime, education, work and rebuilding families.

"We are trying to be as explicitly supportive of neighborhood and faith-based activities as possible," said Goldsmith.

The Front Porch Alliance has brokered about 500 relationships between neighborhood activists and the city, he said. Ten churches are maintaining 29 city parks, he noted. Other churches turned a crack house into housing for elderly members and an abandoned lot into a recreation area.

The city also asked faith-based organizations to mentor juvenile offenders and manage people from difficult circumstances into jobs, he said. And the city has supported a private voucher program that Goldsmith said has made Catholic inner-city schools "the public schools of choice."

He acknowledged there are difficult issues in moving from what once was government hostility to faith-based groups into partnerships with them. "The role of government is a bit schizophrenic," he said, "that we want to be supportive but we don't want to supplant and we don't want to have a relationship that causes the faith-based organization to have to deviate from one of its core values."

He also said government doesn't want to be in the position, even indirectly, of forcing people "to have faith-

based connections that they don't wish to have."

A week earlier, the Rev. Dr. Lewis M. Anthony, senior pastor at Metropolitan Wesley AME Zion Church in inner-city Washington, addressed a gathering at Washington National Cathedral. The event—"Partners in Compassion: Social Work and Social Ministry"—was sponsored by the National Association of Social Workers.

Faulty social policy and declining economic resources play a part in the social dislocations felt across the country, he said. "But, more importantly and transcendently, these problems ... are primarily spiritual things."

They arise, he said, from the inability of people, of whatever race or ethnicity, "to be able to answer the four existential questions that all people must answer: Who am I? Why am I here? Now that I am here, how do I relate to the world in which I'm found? And when I'm dead, what will be my legacy and what will be my future?"

Spiritual confusion has led children "to define themselves totally by extrinsics," he said. And if they, along with the poor and marginalized, are to have any hope, it is going to come from people "engaged in social work because this is the passion of their life" and from people of faith who have a heightened understanding of their responsibilities.

Capt. John R. Cheydleur, social services secretary for the Salvation Army in 11 northeastern states and Puerto Rico, also addressed the cathedral symposium.

The official, who has oversight responsibilities for 2,700 Salvation Army social service programs, described a new "character basis model" that he plans to implement.

Instead of looking at the poor and marginalized from the standpoint of their weaknesses or problems, he said, this model recognizes that "each of these people has developed character strengths out of the very struggles in which he or she has been engaged."

To provide what Cheydleur called "focused respect," Salvation Army staff and volunteers will examine—with

individual clients—the sum total of that person's past experiences and decisions, present behavioral and perceptual style, and available strengths for the future.

He said using this tool will help "develop a common ground, where social and religious workers can join together for the benefit of those we serve."

E.J. Dionne, a journalist and senior fellow at the Brookings Institution, said in a response to Goldsmith that there should be "great interest, regardless of people's political views or ideological positions, in trying to support these operations."

"There also should be no illusion that these institutions all by themselves can solve certain basic problems," he said, adding that grass-roots faith-based providers "say they cannot do basic income support, they cannot make up for cuts in food stamps or SSI."

Dionne lauded the back-to-basics approach of many U.S. mayors who are focusing on crime, job creation and education. But he said leaders cannot "forget about the basic problems that come from inequalities of income, of power and of opportunity" or about "the imperatives of social justice" that are an obligation of government and all citizens. †

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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.

ARSENAULT, George Edward, 86, St. Simon, Indianapolis, March 2. Husband of Lulu E. (Grove) Arsenault. Father of Melanie Marks, Sharon Lawley Price, Jeff, Brian, Craig Arsenault. Grandfather of 15. Great-grandfather of several.

BAUER, Patricia L., 63, Holy Cross, St. Croix, March 9. Mother of Elaine Stevens, Patricia Kline, Sheila Turner, Dennis Bauer. Sister of Emmitt Faulkenberg, Mildred Riley, Christine Schwindel, Alvina Vorderheide, Mary Seifrig. Grandmother of 11. Great-grandmother of five.

BISCHOFF, Mary Louise, 84, St. Anthony of Padua, Morris, March 12. Sister of Paul, Robert Bischoff, Catherine Nordmeyer. Aunt of several.

BOHMAN, Herbert L., 85, St. Vincent de Paul, Shelbyville, March 4. Husband of Helen Bohman. Father of Fred, Joseph Bohman, Carol Fowler, Mary Baucom. Grandfather of eight. Great-grandfather of five.

BULLARD, Raymond, 83, St. Gabriel, Connorsville, March 8. Husband of Arietta Bullard. Father of Peter Bullard, Janice Huston, Ellen Dixon, Susan Pollitt. Brother of Frances Strothman. Grandfather of 14. Great-grandfather.

CALLAWAY, Mary Catherine, 86, St. Augustine, Jeffersonville, March 4. Mother of Mary C. Duff, Margie C. Haines, D. Sue Kelman, James F. Callaway, Jr. Sister of John Munchhof, Rita Shearer. Grandmother of 10. Great-grandmother of 10.

CLOUSER, Alfred J., 91, St. Lawrence, Indianapolis, March 4. Husband of Agnes L. (Lauber) Clouser. Father of Janet Elliott, Alfred L. Clouser. Brother of Providence Sister Anna Clouser. Grandfather of three. Great-grandfather of four.

FRANZMAN, Elmer J., 77, St. Michael, Cannelton, Feb. 27. Father of Sandra Haywood,

Terry, Steven Franzman. Brother of Harold Franzman, Marian Bruggeschmidt, Betty Jo Mattingly. Grandfather of four.

HARRIS, Margaret R., 91, St. Anthony, Indianapolis, March 8. Grandmother of two.

HEMMELGARN, Lillian M. (Meisberger), 94, Holy Name, Beech Grove, March 4. Mother of Rosemary Cox, Helen Andrews, George E. Hemmelgarn. Sister of Herman, Roy Meisberger, Rosella Hemmelgarn. Grandmother of seven. Great-grandmother of 13.

HICKEY, John J., 86, St. Lawrence, Indianapolis, March 7. Husband of Olga L. (Fink) Hickey. Father of Mary I. Valadez, John R. Hickey. Brother of Russell, Joseph Hickey, Martha Dalton, Loretta Sweeney, Providence Sister Mary Hickey. Grandfather of three. Great-grandfather of four.

HOLLENSEAD, Paul C., Sr., 69, Holy Family, New Albany, March 6. Husband of Dolores Hollensead. Father of Paul C. Jr., Daniel P., David M. Hollensead, Bonnie R. Driggers, Linda M. Maymon, Sharon A. Shelburne. Brother of Irvin Hollensead, Jr., Dorothy Baete, Marie Wolfe, Doris Zilhart. Grandfather of five.

HURLEY, Florence M. (Hollingsworth), 96, St. Andrew, Indianapolis, Feb. 28. Mother of Elizabeth "Betty" Davis. Grandmother of seven. Great-grandmother of 18.

JACKSON, Helen Ruth (Peck), 87, St. Andrew, Indianapolis, March 2. Mother

of George E., Joy Ann, Dorine M. Jackson, Mary Lee Adams, Joan Matlock, Lucille J. Grady, Paralee Barnes. Sister of Joe Peck, Nellie Hall. Grandmother of 18. Great-grandmother of 29. Great-great-grandmother of seven.

LEE, Joyce M., 69, St. Anthony of Padua, Clarksville, Feb. 23. Wife of Roy J. Lee. Mother of Sandra Hinkle, Deborah Ann Thomas. Stepdaughter of Mary A. Adam. Sister of Forest, Herbie, Bob, Dan Adam, Janet Forwood, Shirley Stroud, Diana Ivey. Grandmother of three. Great-grandmother of two.

MALONEY, George Edward, 83, St. Lawrence, Indianapolis, March 3. Husband of Betty Maloney.

MCGUINNESS, Owen, 56, St. Simon, Indianapolis, Feb. 27. Father of Theresa Daugherty, Angela Bacon. Brother of Elenor McAleese, Cathy Hamill. Grandfather of two.

MELTZ, Elsie E., 87, St. Michael, Indianapolis, Feb. 27. Mother of Ron Meltz, Marsha Schuler. Grandmother of three.

OLOHAN, Daniel, 86, St. Philip Neri, Indianapolis, March 1. Husband of Sheila Olohan. Father of Sheila Cardis, Noreen Mazza, Catherine "Kitty" Zwissler, Donal "Daniel", Maria G., William A. Olohan. Grandfather of 21. Great-grandfather of six.

POGUE, Georgiana M. (Steinke), 77, Holy Name, Beech Grove, March 4. Mother of J. Charles, Carol A. Pogue, Barbara E. Jenkins, Jennifer S. Quinn, Martha Mack. Sister of Frederick Steinke. Grandmother of seven.

SCANLAN, Dorothy E., 82, St. Anthony, Indianapolis, March 3. Sister of Arnold P., Thomas J. Scanlan. Aunt of several.

SCHNEIDER, Gladys M., 74, St. Mary, North Vernon, March 2. Mother of William, James, Richard, Thomas, Frank Schneider, Janet Randall, Jean Richards. Sister of Cecil Ernest. Grandmother of 17.

SCHOETTELKOTTE, Ada J. (Baechle), 87, St. Louis, Batesville, March 6. Mother of Betty Beneker, Margie Harmeyer, Jean Leising, Ray J., Jim Schoettelkotte. Sister of Don

Baechle. Grandmother of eight. Great-grandmother of one.

SMITH, Luvena "Sue", 77, St. Philip Neri, Indianapolis, March 2. Mother of Amy Williams, Steve, Jon Smith. Grandmother of five.

SUMMERS, Noah F., 87, St. Therese Little Flower, Indianapolis, Feb. 19. Brother of Alta Dougherty. Uncle of several.

WATKINS, Edna Marie, 87,

St. Michael, Indianapolis, Feb. 28. Mother of Rosemary Oldham, Joesetta Baynham. Grandmother of six. Great-grandmother of seven.

WATKINS, Robert L., 64, Annunciation, Brazil, March 6. Husband of Kathryn A. (Noonan) Watkins. Father of Mary Marelle, Patricia Dolac, Robert, Daniel, Joseph Watkins. Grandfather of nine.

Faye Williams was music leader

Faye Estelle Williams worked as administrative assistant for the Archdiocese of Indianapolis for nine years, the last five in the Office for Youth and Family Ministries. She died on March 11 at the age of 46.

Father Richard Ginther, pastor of SS. Peter and Paul Cathedral, said during her March 16 funeral Mass, "You have known her as a great gift to the believing community of Indianapolis."

Calling her a "grand lady," Father Ginther said, "She is one who has known suffering and yet has not let the suffering stop her."

In 1995, after an earlier rare illness was diagnosed, Williams said in an interview, "It was a time when I really learned what it means to trust Jesus... It is much more comfortable to let him 'do the driving.'" She said, "I'm glad Jesus didn't find the answer to the situation before I knew that joy."

David Bethuram, director of the Office for Youth and Family Ministries, said after the funeral liturgy, "She left an indelible impression on the lives of many." He shared stories of her joy and "child-like" office humor—and her inspiration to value "ordinary moments."

Able to play 10 musical instruments, Williams was minister of music for Holy Angels Parish in Indianapolis for nine years.

She studied music at Marian College, Martin University and Indiana University/Purdue University Indianapolis (IUPUI), from which she received a music ministry award for her leadership of the parish gospel choir.

"She was able to take a look at all of us and bring out the gifts in us," said Lillian Hughes, the Cathedral's pastoral associate. "She got people who said, 'I can't sing' to the place where they were singing solos."

Williams coordinated the writing, production and direction of three stage plays. She also designed and made her own distinctive (often *kente* cloth) attire. "I can do anything I want, but cook," she said.

While working at the Archbishop O'Meara Catholic Center, she formed a choral group of co-workers who sang at Christmas. One year, she did a one-woman jazz clarinet performance on St. Patrick's Day. *When Irish Eyes Are Smiling* was Williams' song that day.

Father Ginther asked the assembly to imagine "what heaven was like the moment she entered. 'I'm here. Where are those choirs of angels? We've got work to do!'"

She is survived by a son, Kenneth Taylor; a granddaughter, Michel Marie Taylor; a sister, Beverly Grant; and two brothers, James Williams and James Toler. †

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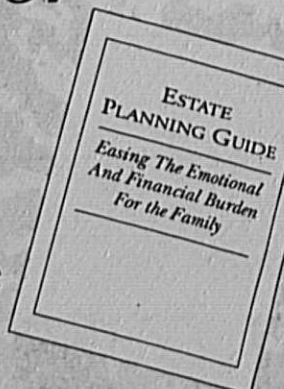
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9:00 Prayerful March to Clinic
9:30 Rosary at Abortion Clinic
10:00 Return March to Church
10:30 Benediction



Archdiocese of Indianapolis

The Church in
Central and Southern
Indiana

News briefs

U.S.

National plan hatched to foster strong marriages

WASHINGTON (CNS)—A plan to keep good marriages from going bad, and to stop bad marriages before they start, will soon be going nationwide. Backers of the plan, called Marriage Savers, say the program has found homes in 80 cities in 32 states, and point to dramatic reductions in divorce rates in cities where the program has been implemented. Journalist and author Mike McManus, a Presbyterian layman who founded Marriage Savers with his wife, Harriet, said at a March 12 press conference in Washington that the Catholic Church has been a leader in marriage preparation programs that other churches could

emulate. McManus singled out the six-month—or longer—preparation period required in U.S. dioceses, plus the Engaged Encounter, Marriage Encounter and Retrouvaille programs offered by dioceses and parishes nationwide.

Spencer County court dismisses Dr. Carmel McEnroy lawsuit

SAINT MEINRAD—A judge of the Spencer Circuit Court granted the motion of the Saint Meinrad School of Theology and Benedictine Fathers Timothy Sweeney and Eugene Hensell to dismiss the lawsuit of Irish Mercy Sister Carmel McEnroy, on the grounds that the court lacks subject matter jurisdiction over the suit. Like the Spencer Circuit Court, the Equal Employment Opportunity Commission and the United States District Court had earlier ruled that they too did not have jurisdiction over the matter. "We are pleased," the School of Theology said in a statement, "that these three civil tribunals have agreed with Saint Meinrad that then-Archabbot Timothy's removal of Dr. McEnroy from her seminary teaching position because of her dissent from the pope's teaching was a Church matter over which they did not have jurisdiction."

Jesuit sees challenge in possible life on other planets

NEW YORK (CNS)—Discovery of intelligent life on other planets is a possibility, but not one that should cause anxiety among theologians, according to the director of the Vatican Observatory. Jesuit Father George V. Coyne said in a New York appearance that absorbing the implications of such a discovery would be "a challenge." If extraterrestrial beings with souls were discovered, and found to have fallen into sin, orthodox theology could allow for God to have acted in an infinite number of ways to save them, he said, "but I don't see any reason to be afraid."

World

Pope encourages peace in Colombia

VATICAN CITY (CNS)—Pope John Paul II encouraged efforts to reach peace in Colombia as a delegation of bishops from the Vatican, Europe and North America started

their visit to the South American country. The group's March 12-16 visit to Bogota, to other cities and to refugee camps in the Colombian countryside coincided with an extraordinary meeting of the Colombian bishops' conference. In a letter to the bishops' conference, Pope John Paul urged Colombia to move quickly to end the civil conflict that has continued more or less unabated for 33 years.

New Jersey archbishop meets pope; Vatican officials to discuss China

VATICAN CITY (CNS)—Following a three-week tour of China, Archbishop Theodore E. McCarrick of Newark, N.J., met Pope John Paul II and other Vatican officials to discuss the prospects for dialogue and religious freedom in the Asian country. Meanwhile, the Vatican was sending fresh diplomatic signals to Beijing in the hope that a planned government restructuring this spring might usher in a better era of church-state relations. Archbishop McCarrick met the pope March 12 and 13, some 10 days after he and two other U.S. religious leaders ended their visit to China. The delegation, named by U.S. President Bill Clinton, was preparing a report for release in the United States later in March.

U.S. bishops urge solution to El Salvador's agrarian crisis

SAN SALVADOR (CNS)—U.S. bishops, religious, sister parishes and individual churches urged authorities in El Salvador to stem the worsening crisis among poor farmers. "We call for an immediate solution to the agrarian and bank debt problem as a first step toward producing alternative policies which favor rural development," said an open letter with more than 300 signatories published March 12 San Salvador newspapers. "We are concerned about the increasing poverty in rural areas," it said. Among the signatories were Archbishop Thomas C. Kelly of Louisville, Ky.; Bishop Walter F. Sullivan of Richmond, Va., president of Pax Christi USA; and Lutheran Bishop H. George Anderson, president of the Evangelical Lutheran Church of America. More than 60 other bishops also signed. †

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



Kosovo Mass

An Albanian girl holds an image of Mother Teresa while an elderly man cries during a Mass celebrated for peace March 15 in Pristina, the capital of the Serbian province of Kosovo. Ethnic Albanians have been demonstrating for peace for days in the troubled province.

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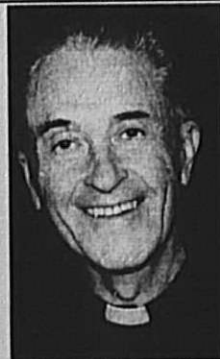
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Send résumé/inquiries to: St. Paul the Apostle Church, c/o Murray Pride, 202 E. Washington Street, Greencastle, IN 46135.

Coordinator of Youth Ministry

The Catholic Ministry Center in Tell City, Indiana, is seeking an energetic, enthusiastic individual with strong communication and organizational skills to be an integral member of the pastoral team. Responsibilities for this full-time position include planning, implementing and overseeing ministry programs for 6th grade through young adults. Individual must relate well to both youth and adults. Minimum of three years experience and some certificate training in youth ministry preferred. Send résumé and letter by April 1 to: Youth Ministry Search Committee, Catholic Ministry Center, 802 Ninth St., Tell City, IN 47586. Call 812-547-7994 for more information.

Elementary School Principal

St. Malachy School in Brownsburg, IN, is seeking qualified applicants for the position of school principal. The school includes classes from kindergarten to eighth grade and has about 390 students.

Applicants should direct initial inquiries to Ms. Mickey Lentz, Associate Director, Office of Catholic Education, P.O. Box 1410, Indianapolis, IN 46206, or phone 317-236-1444.

Youth Ministry Coordinator

A young parish in the Archdiocese of Indpls. is accepting applications for a full-time youth ministry coordinator to begin July 1. Applicant should have a commitment to the vision of a total Catholic youth ministry, a bachelor's degree in religious studies or a related field, and a strong faith. Must be a self-starter and motivated to work collaboratively with volunteers and parish staff. Salaried position with benefits. Send résumé and three letters of reference to SS. Francis and Clare, Youth Ministry Search, 5901 Olive Branch Rd., Greenwood, IN 46143.

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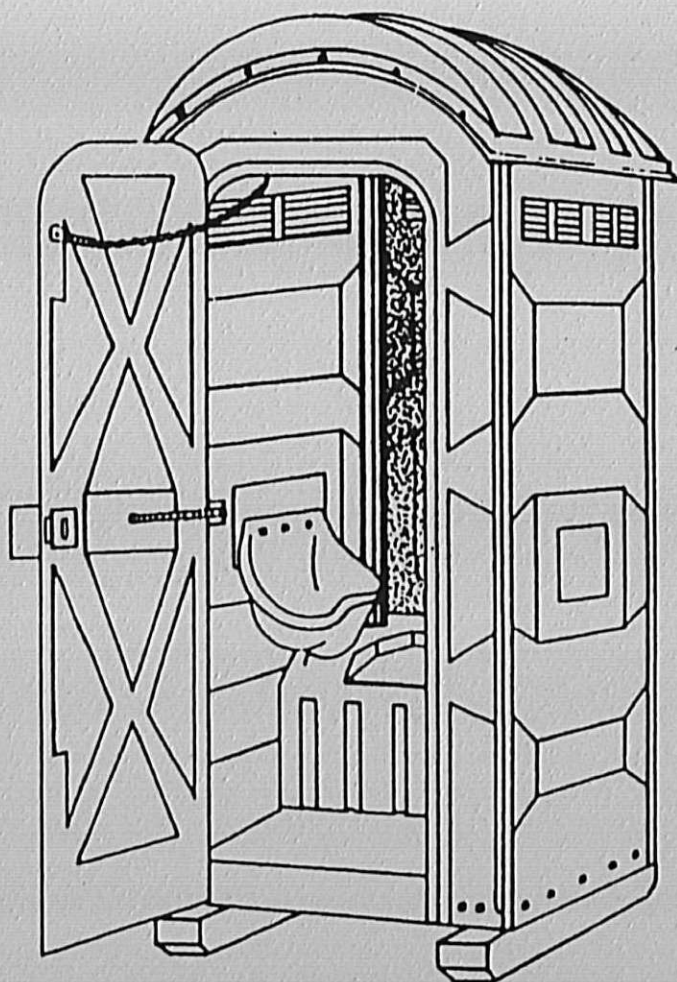
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