

# THE CRITERION

Archdiocese of Indianapolis

## Archdiocese to consolidate in remodeled building

by Valerie R. Dillon

Archbishop Edward T. O'Meara announced Monday his decision to renovate the former Cathedral High School building at 14th and Meridian Streets in Indianapolis.

The building will be converted, at a projected \$2-million cost, into a consolidated Catholic Center, housing some 17 archdiocesan agencies and offices.

Calling it "the hardest decision I've had to make so far," Archbishop O'Meara told a press conference he reached his decision "after much reflection, consultation and prayer." He estimated renovation would take 18 months to two years, after which "we will proceed then to the restoration and modernization of SS. Peter and Paul Cathedral."

The old high school has been vacant since 1976, when Cathedral High School's board of trustees voted to purchase Ladywood-St. Agnes High School on the city's northeast side and to become a co-educational institution.

According to the archbishop, an immediate decision was necessary to save the old building from further deterioration.

**ARCHBISHOP O'MEARA** expressed belief that the consolidation will "result in a substantial increase in the unity and efficiency" of archdiocesan services. Noting that these agencies presently are scattered in seven places, he pointed out that "any kind of coordinated activities and planning is an extremely difficult process."

"Many of these facilities also are makeshift and inadequate and in need themselves of renovation," he explained. "We hope that we can sell or dispose of them in some usable way."

Archbishop O'Meara said the decision as well as other needs will lead to "considerable revamping of the archdiocesan financial support system," possibly institution of a yearly development campaign for archdiocesan works.

Calling for the "confidence, the loyalty and the generosity of every priest, religious and member of the laity," the archbishop said he hoped money for the renovation would come not just from the city's Catholics, but also "from people all over the archdiocese who are aware that these facilities serve not only the people in Indianapolis, but serve the entire 14,000-square-mile and 200,000-people archdiocesan area."

**"I EVEN LIKE** to think there will be some in the civic community that would help us with the project, but we have to wait and see," stated the archbishop. He indicated that many city officials and leaders have expressed great interest and concern about the building's future.

Archbishop O'Meara voiced a hope that "this new and heightened visibility of the Catholic church within the civic community will be taken as a sign and commitment



**VIEW FROM ABOVE**—This aerial photograph of the intersection of 14th and Meridian Streets shows the old Cathedral High School building (lower left), scheduled to be converted into a consolidated Catholic Center. To its right in the photo is the former St. Agnes Academy, now an apartment house. Across from St. Agnes, at the top of the picture is SS. Peter

and Paul Cathedral with its rectory alongside and the present Chancery office behind it. With remodeling, the main entrance to the Catholic Center will be from the parking lot side, with landscaping on Meridian Street. (Aerial photo by Robert Lavelle)

to continued involvement in the life of Indianapolis, and as a pledge of confidence in the ongoing renewal of the central city area . . ."

Aside from its present value, the building symbolizes an earlier era of Catholic education. The idea for erecting Cathedral High School originated in 1917 at the time that the then-Bishop Joseph Chartrand celebrated his Silver Jubilee. In appreciation, the people of Cathedral parish decided to raise funds to build a boy's high school in the parish, similar to the girls' school, St. Agnes Academy, already 25 years old and located nearby.

Cathedral High School opened in 1918 with 90 students, using the second floor of SS. Peter and Paul grade school behind the Cathedral. The Holy Cross order of Notre Dame University furnished Brothers to serve as the faculty.

Enrollment skyrocketed, and by 1924 with 600 students, the bishop called on pastors throughout the city to raise \$1-million for a permanent location. On Sept.

11, 1927, the building—constructed of Georgian Colonial architecture, was dedicated. It remained a teaching institution for exactly 50 years.

**AGENCIES WHICH** will move into the center include the Office of Worship, the Personnel Director for Priests, the Historian and Archivist, Archdiocesan Purchasing Department, Catholic Charities (including Archdiocesan Social Ministries, Catholic Social Services and St. Mary's Child Center), Catholic Communications Center.

Also Catholic Youth Organization, the Commission for Ecumenism, The Criterion, the Director of Priestly Spirituality, Office of Catholic Education, Office of the Metropolitan Tribunal, Office of the Society for the Propagation of the Faith, Vocations Office, and the Chancery, which includes the offices of the Archbishop, Vicar General, Chancellor, Business Administrator, and the Development Director.

THE CRITERION

Vol. XX, No. 13 — January 2, 1981  
Indianapolis, Indiana

# Appointment of deans announced for diocese

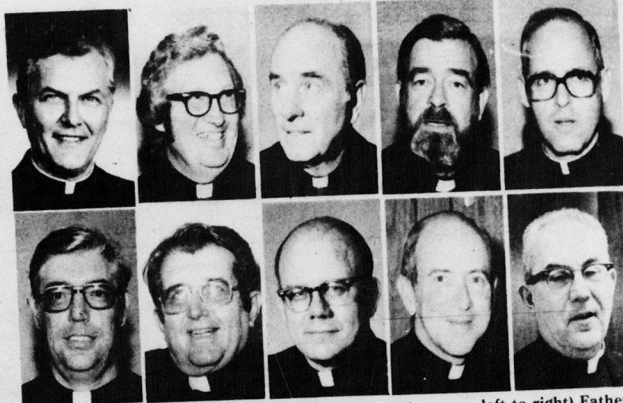
Archbishop Edward T. O'Meara has announced the appointment of 11 priests to be Deans of the newly realigned archdiocesan deaneries.

Named were Fathers John Ryan, Indianapolis West Deanery; James Wilmoth, Indianapolis South; James Moriarty, Indianapolis North; William Munshower, Indianapolis East; Richard Lawler, Tell City Deanery; John Geis, Batesville; James Sweeney, New Albany; Robert Drewes, Seymour; William Cleary, Connersville; Francis Buck, Bloomington, and Msgr. James Galvin, Terre Haute Deanery.

According to a reorganization document

issued in October, the work of the Deans will be "personal and pastoral" and "essentially an extension of the Archbishop's office." Each Dean will have a four-facet ministry: to share knowledge of his deanery with the archbishop and represent him in certain functions, to promote communication and fellowship among deanery priests, to work closely with deanery representatives to the Priests' Senate, and to promote archdiocesan programs, coordinate local programs, and aid in solving controversies within parishes.

The new Deans will serve from Jan. 1, 1981, through Dec. 31, 1983.



**NEW DEANS**—Named to head their deaneries are (top row, left to right) Fathers Ryan, Wilmoth, Moriarty, Munshower and Lawler; (bottom row) Fathers Geis, Sweeney, Drewes, Cleary and Monsignor Galvin. No photograph was available for Father Francis Buck.

## How the role of Catholic school principal has changed

by Stephen J. Noone  
(First of a series)

When I talk to most Catholics my age and older about the role of the Catholic school principal, they are amazed at the changes which have occurred in the last 25 years.

The most obvious recollections we have of the principal of 1955 are: a woman religious of unknown age in full habit . . . the eighth grade teacher, strong disciplinarian, and superior of the parish convent.

Today, we frequently find a lay person who is fulltime administrator of the school and administrative officer of the board of education, one who often attends (during the school day) meetings at local, deanery, diocesan and state levels.

To understand the role of the modern day principal, we must first examine a little history. Prior to the early 60's, families were required by the church to send their children to Catholic schools. In 1960, for example, there were 4.5 million students in Catholic elementary schools nationwide. Every parish which was built to serve the Catholic population first constructed a school building to educate the young children.

**RELIGIOUS COMMUNITIES** responded in great numbers to the call to staff these schools. There was tremen-

dous need for the Religious women to serve in the ministry of teaching young Catholics. Naturally, since the faculty were all Nuns, the image of teacher and principal became closely tied to their religious lifestyle. The very administration of the school blended into the community life of the parish convent.

Following the Second Vatican Council and accompanying social change in this country, enrollment in Catholic elementary schools dropped to a national total of 3,139,000 in 1979-80. No longer are parents forced to send their children to Catholic schools, but are encouraged to exercise their right to choose which school they believe is best for their child. With declining birthrates, increased costs of education and population shifts to suburban areas, some Catholic schools have closed.

This history has affected the nature of the Catholic school principal. First, as enrollments declined and schools began to close, the Religious communities did not have the same pressure from the church to supply teachers. The greater need for ministry grew outside the school setting.

Wherever Nuns have withdrawn from schools, they have gradually prepared the laity to take over for them, first as teachers, later as principals. In 1980-81, scarcely 18% of teachers in archdiocesan Catholic schools are Sisters. For the first time, less than half (46%) of the principals are Religious women.

**WHAT ARE SOME** of the practical effects of this shift?

Since the Catholic school faculty is more than 80% laity—salary and fringe benefits are a key matter. The principal must be skilled in all areas of personnel management, from recruiting of new faculty members to training and evaluation of staff. Such things as contracts, salary negotiations, health insurance and unemployment compensation are common concerns among administrators.

Obviously, the faculty no longer is part of the same Religious community . . . no longer lives under one roof. But the need remains for the faculty to develop into a "faith community" and to witness to the students it serves.

So, today's principal must work hard to create opportunities for teachers to form a community which works, worships and prays together. This can be difficult when

the teachers' personal lives separate them both physically and emotionally.

Modern parents clearly have a choice of schools for their children, and so today's principal must be skilled in public relations and student recruiting techniques to effectively attract students and present the school's story to the public.

The rising costs of education and difficulties most parishes have in supporting their school demands a principal who is knowledgeable in business matters, from budgeting to purchasing to fund-raising . . . from transportation systems to food services to federal and state assistance programs.

**IN INDIANAPOLIS**, Archbishop George J. Biskup instituted boards of edu-

cation to carry out the responsibility of the local church for Catholic education. The principal serves an important role with the board as its administrator for the school's operation.

Indeed, the role of the Catholic school principal has changed—it has become more complex, requires more specialized skills, involves listening to more special interest groups. Still, the Religious and lay professionals who serve as administrators continue to maintain the tradition of Catholic schools.

Today's 76 principals of Catholic schools in this archdiocese are competent, effective and enthusiastic ministers of administration, worthy of the practical and moral support of all who benefit from educated Catholic young people.

## Archbishop's Christmas letter

My dear Family in Christ:

What was to me last January a little known area in the heartland of the United States, is now a community of flesh and blood people in love with their Catholic faith.

It is the Archdiocese of Indianapolis of which I speak, which for my vision has been transformed from a 14,000 square mile territory in southern Indiana, into a 200,000 person Church-family of my brothers and sisters in Christ. With you I am a fellow pilgrim-Christian; for you I am your servant Archbishop.

From 27,000 miles of travel over roads of every kind, from visiting all of the institutions and ninety of the parishes of the Archdiocese, from meeting thousands of you in city and town, on the farm and in the marketplace, on campus and in hospitals, in your sorrows and in your joys, I offer you this testimony.

The Archdiocese is alive and the Lord Jesus is present in our midst! So many people are so enthusiastic about their faith and the Church itself. The ministries of our religious are so appreciated for their quality and for their amazing variety. Our priests are so loved for the kind of persons they are, and so wanted because they bring Christ in Word and Sacrament.

Within days we will celebrate again the birth anniversary of the coming of Jesus in our human flesh. May it be a peace-filled and joyous occasion for all of you. I've sent no other greetings or Christmas cards to any of you save this letter; may it tell you of my love for you, which I will express again when I celebrate Midnight Mass in the Cathedral of Saints Peter and Paul for all of you.

Pray for our world, for all humankind, and for the Church everywhere. Let us also pray always for each other.

Sincerely yours in Our Lord,

+ *Edward T. O'Meara*  
Most Rev. Edward T. O'Meara, S.T.D.  
Archbishop of Indianapolis



### MOVING?

We'll be there waiting  
if you give us 4 weeks  
Advance Notice

Name \_\_\_\_\_  
New Address \_\_\_\_\_  
City \_\_\_\_\_  
State \_\_\_\_\_ Zip \_\_\_\_\_  
New Parish \_\_\_\_\_  
Effective Date \_\_\_\_\_

**NOTE:** If you are receiving duplicate copies please send both labels.

**THE CRITERION**  
CIRCULATION DEPARTMENT  
P.O. BOX 174  
INDIANAPOLIS, IN 46206



# Pope links self with 'all who suffer' at Christmas

by Nancy Frazier

VATICAN CITY—Pope John Paul II linked himself with "all of you who are suffering" and sent Christmas greetings to speakers of 42 different languages as he celebrated his third Christmas season as pope.

The high point of the pope's Christmas Day observance was a noon "urbi et orbi" (to the city and the world) address calling for solidarity with victims of southern Italy's Nov. 23 earthquake and with "those who die at the hands of murderers, those who are denied basic human rights."

The pope stunned some television viewers in his native country by appearing in a live broadcast from his private chapel at the Vatican after the evening news.

"I recommend to Christ and to his mother all that has occurred in recent months and is occurring in Poland, especially this work of unity, reciprocal respect and understanding, a work not applied against anyone, not 'against' but

'for,' for reconstruction, for renewal, in order that all may participate in the fullest way in order that all may feel themselves the objects of the creativity of work, of duty, but also of the joy of building a common good," he said.

Midnight Mass drew some 10,000 people to St. Peter's Basilica.

"On this night I wish to be particularly close to you, to all of you who are suffering," the pope said, "and to you who have been stricken by the earthquake, and to you who live in fear of wars or violence, and to you who are deprived of the joy of this midnight Mass of the birth of the Lord, and to you who are nailed to a bed of pain, and to you who have fallen into despair, into doubt about the meaning of life and the meaning of everything."

**PRaising THE** "cosmic joy" of Christmas as an antidote to the world's ills, he called on Christians to "respond with a gift to the gift" of Christ's birth.

The Vatican said an estimated 1 billion people watched the Mass live on tele-

vision in 37 countries and millions more listened to it on Vatican Radio.

When Pope John Paul awoke Christmas Day, he celebrated a private Mass in his chapel before the public 10:30 a.m. Mass in St. Peter's, at which there was no homily.

He then delivered the traditional "urbi et orbi" message from the central balcony of the basilica. In sunny, 50-degree weather, more than 100,000 people were gathered in St. Peter's Square to hear the talk.

Speaking to the baby Jesus, Pope John Paul said, "Is it not precisely because you yourself, the newborn Jesus, are without a roof that you are nearest to those brothers and sisters of ours in southern Italy who have lost their homes through the terrible earthquake?"

"Is it not precisely because from the first days of your life you were threatened with death at the hands of Herod that you are particularly close, the closest, to those who are threatened in any way, those who die at the hands of murderers, those who

are denied basic human rights?"

The pope's prepared text also contained a reference to "those whose life is already threatened in their mother's womb," but he inexplicably omitted the paragraph from his talk.

**POPE JOHN PAUL** closed the message with Christmas greetings in 42 languages, beating his own previous record of last year's 34.

He did not appear in public again until Dec. 28, when he recited the noon Angelus from a window at the papal summer villa.

During his Angelus talk, Pope John Paul announced that he had been studying the 43 proposals of the recent world Synod of Bishops on the family and that he was preparing a document of his own on the subject.

"On this day dedicated to the Holy Family of Nazareth I call on you to reflect, to live, to be aware of that which God, the church, society, humanity all await from the family," he said.

## Thirty American hostages join in Mass in Iran

TEHERAN, Iran—Thirty of the 52 American hostages joined in a Christmas Mass celebrated by Pope John Paul II's representative in Iran and three Iranian-born priests.

The rest of the hostages, held since Nov. 4, 1979, by militant Islamic students, attended Christmas services led by Iranian Protestant ministers to mark their second Christmas in captivity.

Archbishop Annibale Bugnini, papal pronuncio to Iran, led the Catholic services along with Chaldean-Rite Archbishop Youhannan Semaan Issayi of Teheran and two priests.

But none of the clergymen was able to say where the Mass took place, because all were blindfolded during the drive to the building where the hostages were held.

"When they took off the blindfold, I saw four walls and then a Christmas tree," said Archbishop Bugnini. "The hostages were led into the room in groups of six or seven and we celebrated brief religious services."

The 68-year-old Italian-born archbishop said he thought the hostages seemed tired but were in "fairly good" physical health and "good" mental health.

"They joked among themselves, while they opened their gifts," he said. "Two women, when they saw me, cried and smiled at the same time. Everyone was very emotional."

Each of the 52 hostages received a package of winter clothing and exercise equipment in addition to other gifts donated in Teheran or sent from the United States, the archbishop said.

After the Mass, several of the hostages asked the papal representative to send Christmas greetings to their families.

Three of the U.S. hostages are held at the Iranian Foreign Ministry in Teheran, while the 49 others are apparently together at the undisclosed location.

All 52 Americans also received visits Christmas day from Abdelkarim Gheraieb, Algerian ambassador to Iran, who said the hostages were "comfortable" and "in better conditions than before" the move from the U.S. embassy in Teheran.

Meanwhile, a representative of Anglican Archbishop Robert Runcie of Canterbury, England, arrived in Teheran Dec. 26 in an attempt to secure the release of three Anglican missionaries and an English businessman.

Terence Waite brought a personal letter from Archbishop Runcie to the Ayatollah

Ruhollah Khomeini, Iran's leading religious figure, which said in part, "Surely there are days when religious leaders may be able to act together in the name of God to achieve justice, peace and brotherhood."

Waite, a former Anglican missionary currently serving as Archbishop Runcie's adviser on the worldwide Anglican Communion, said he hoped to clear up misunderstandings which led to the arrests of missionaries John and Audrey Cleman and Jean Waddell and of businessman Andrew Pyke.

Two American Baptist ministers, the Rev. John Walsh and the Rev. Charles Kimball, also arrived in Teheran Dec. 26. But they declined to comment on the purpose of their trip except to say that it was a "religious, humanitarian, good will visit."

## Father Feltman, Millhousen pastor, dies

Father Earl A. Feltman, founding pastor of St. Simon Parish, Indianapolis, died Saturday, Dec. 27 in St. Vincent Hospital here. At the time of his death, he was pastor of Immaculate Conception Parish, Millhousen, and St. Dennis Mission, Jennings County.

Born in Indianapolis April 23, 1915, Father Feltman was ordained a priest in St. Meinrad Archabbey Church on June 2, 1941. He was assigned assistant pastor at St. Mary Parish, Washington, and the same year he became assistant pastor at St. Augustine, Leopold. In 1943 he was appointed a chaplain in the Armed Forces. In 1945 he became assistant pastor of St. Mary Parish, Indianapolis and was next appointed administrator of St. Bernard Parish, Frenchtown, in 1946.

Father Feltman was named pastor of that parish in 1947 with its mission of St. Joseph at Milltown. He remained there

until 1961 when he was assigned to found St. Simon Parish. In 1977 Father Feltman became pastor of the Millhousen and Jennings County parishes.

The funeral liturgy was held Tuesday, Dec. 30 at Immaculate Conception. Father Feltman is buried in the Priests Circle of Calvary Cemetery, Indianapolis.

## Official Appointments

Effective January 7

**REV. GERALD GETTELFINGER**, from administrator of Our Lady of the Springs Parish, French Lick, to pastor of SS. Peter and Paul Cathedral Parish, Indianapolis, and retaining his assignment as Chancellor of the Archdiocese of Indianapolis.

**REV. MARK GOTTEMOELLER**, from associate pastor of St. Joseph Parish, Shelbyville, to associate pastor of Holy Family Parish, Richmond.

**REV. JOHN MINTA**, from pastor of SS. Peter and Paul Cathedral Parish, Indianapolis, to pastor of St. John Parish, Osgood, and the Mission of St. Magdalen, New Marion.



**JERUSALEM BOUND**—Father James Flanigan (left) associate professor of art at Notre Dame University, shows his creation, "Our Lady of Jerusalem," to Father Theodore Hesburg, Notre Dame president. The laminated polyester and fiberglass sculpture was designed for a chapel of a Jerusalem conference center and hotel for Holy Land pilgrims. (NC photo)

# Editorials

## Deciding on the future

Archbishop O'Meara this week announced the renovation of the former Cathedral High School building as a central office building for archdiocesan agencies. The announcement climaxed a decision pending for nearly five years. At the same time announcement was made of the appointment of Father Gerald Gettelfinger as pastor of SS. Peter and Paul Cathedral Parish. Both decisions seem to us to promise bold and innovative directions for the archdiocese.

The decision concerning the high school building means that archdiocesan agencies—the Chancery and its agencies, Catholic Charities agencies, the Office of Catholic Education, the Mission Office, the Catholic Communications Center and the Criterion, the CYO, and the Vocations Office—will now be in such proximity as to invite a greater sense of accountability to a single authority. It will also create the danger of over-bureaucratization as well.

It means that a somewhat blighted area of the city of Indianapolis will gain new life. It means that physically, at least, the Church of the archdiocese will gain a central focus. It means a great expense of money. It means, in other words, that there are disadvantages as well as advantages.

Such mundane affairs are a part of this thing we call Church. Good or bad, the Church cannot exist without a sense of being within society. Good or bad the Church enjoys a sense of having and holding property, buying and selling, paying and receiving. The Church is an institution, after all, since it is essentially of human origin.

The hope is that centralization will mean effective administration. The danger is an increase of needless paperwork and the creation of meaningless jobs. The hope is that agencies in close contact with one another will gain a greater sense of their role in the archdiocesan Church. The danger is that individual desires will conflict and arouse greater division.

Another way of expressing it is to say that centralization means testing all aspects of Christian practice. While we may concern ourselves with the cost of things and the

commitment to property, we may also be testing the sense of charity and working together, the sense of a common mission, the sense of commitment to a Gospel command to bring Christ to all people of the archdiocese. Centralization does not necessarily mean this will be so. It might make it more possible than before.

The fact of the matter is the decision means a choice has been made, a direction which is different from some other direction. It is no better or worse than any other—it just sets a course. It seems to be the best possible one for our time. It may prove to be otherwise.

And what of the appointment of Father Gettelfinger? That he has esteemed himself for his years spent as superintendent of education suggests the fruits of that effort may be injected into a possible reorganization of the archdiocese at its top levels. Better planning? Better organization? More effective? Perhaps. We would hope so.

A decision to increase an organization's effectiveness depends for its success on the support of those who service them. There are many roads toward the same goal—it is important, however, that we recognize one common goal and at least attempt to work toward it in a like-minded manner.

Most people of the archdiocese are not likely to feel the effects of such change at the top. Such effects, if any, will be gradual and noticeable only after some time, perhaps several years.

But what of the internal changes? Will centralization bring about a change of attitude? Will it help priest, Religious and laity to recognize the Christ who is central to our Faith. Again, not necessarily, but it is to be hoped that such worldly organization contributes to such recognition.

External symbols are necessary for the Church to be present in our world if others are to know her. Such symbols have the potential for scaring people off rather than inviting them in. A huge office complex may seem ominous rather than inviting. How welcome will the greater community be in our central office space? How welcome is the community in our agencies now?

Let it become a symbol of power rather than service, the central building must fit in as one contribution to its neighborhood. Let effective planning be interpreted as wasteful paperwork, it must recognize its part in the Church.—TCW

## Washington Newsletter

# What about working toward peace?

by Jim Lackey

WASHINGTON—Peace and good will are themes which dominate the holiday season, not just with the celebration of Christmas but also because the church annually observes World Day of Peace on Jan. 1. Those who strive for peace both at the international and local levels, however, often lament that not enough attention is paid to themes of peace throughout the rest of the year.

In Congress there have been a number of attempts to make peace a formal part of U.S. domestic and international policy. Probably the most ambitious proposal, to establish a Cabinet-level Department of



Peace, has been introduced by Sen. Jennings Randolph (D-W.Va.) and others in every Congress since 1945.

Such ideas usually have gone nowhere. But one small step for peace may have been taken during 1980 with the recommendation by a special federal commission that a national academy of peace with a purpose similar to the U.S. military academies be established to give formal commitment to promoting peaceful conflict resolution both here and abroad.

Actually, the idea for such a commitment to peace dates all the way back to George Washington, who, peace advocates are fond to point out, said in 1783 that there was little doubt Congress would see the importance of creating a proper "peace establishment" for the United States.

Washington's call for a peace establishment was echoed throughout the 19th century, according to an interim report issued last September by the commission. And in more recent years 85 bills calling for establishment of a Department of Peace were introduced between 1955 and 1968 in both the House and Senate, the commission added.

**IN ORDER TO** study the less ambitious proposal to set up a peace academy, Congress in 1978 passed the necessary legislation to bring the commission into existence. Formally called the U.S. Commission on Proposals for the National Academy of Peace and Conflict Resolution, the commission organized in late 1979 with the appointment of nine members: three by President Carter, three by the speaker of the House, and three by the president pro tempore of the Senate.

"Recent events abroad and at home, such as those in Iran and Afghanistan and the civil disturbances in Miami, coupled

with ongoing Middle East conflict and the continuing crisis in Northern Ireland, have made it clear that we must develop new and creative means to manage conflict before it escalates into destructive violence," the commission said in its interim report. (A final, more detailed, report is expected to be submitted in early 1981.)

While vast resources have been spent on national defense in the quest for peace, the commission noted, "it is not at all clear to what degree these vast expenditures have strengthened either the prospects for peace or the national security of the United States."

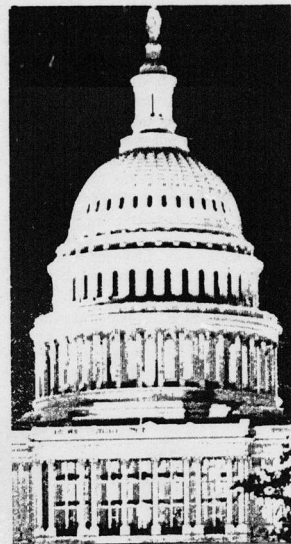
According to the report, a new peace academy for the United States would be the main cog in a national program of training, research and public information on resolving disputes peaceably.

Referring to testimony at the 12 commission-sponsored hearings in the United States during 1980, the report stated, "Overwhelmingly, witnesses noted that in recent years teachable, cost-effective, non-violent methods of resolving conflicts have been developed."

The report noted that peaceful methods such as negotiation, mediation, conciliation and arbitration are being used successfully in such diverse areas as labor disputes, international trade, terrorist incidents and environmental questions.

"However," the report remarked, "the commission found little official or organized support for these efforts; existing institutions and mechanisms lack the resources to promote training and research in peacemaking and conflict-resolution skills."

**BUT WHETHER** such an academy actually will be established remains to be seen. While the commission argued that support for improving America's peace-



making ability cuts across party lines—both Presidents Eisenhower and Kennedy expressed concern about the importance of peacemaking, according to the commission—the interim report also admitted that the idea for a governmental-sponsored peace academy also has been extensively questioned.

Some, the commission noted, are concerned that the creation of a new government bureaucracy might stifle private initiatives in the area of peace. Others say that a peace academy might be "too close to the government to ask the hard questions such an institution should ask about issues of international and intranational conflict resolution."

But in addition to the achievement of peace itself, the commission raises one final argument for an academy: such training in peacemaking could potentially save American citizens billions of dollars because destructive conflicts could be avoided.

THE CRITERION

520 Stevens, P.O. Box 174  
Indianapolis, IN 46206

Official Newspaper  
of the Archdiocese of Indianapolis

Phone 317-635-4531

Price: \$8.50 per year  
25¢ per copy

Entered as Second Class Matter at  
Post Office, Indianapolis, Ind.  
USPS 138-100

Most Rev. Edward T. O'Meara  
Publisher  
Fr. Thomas C. Widner, editor-in-  
chief; Dennis R. Jones, general  
manager; Valerie R. Dillon, news  
editor; Agnes Johnson, circulation  
director; Dick Jones, composing  
director; Alice Cobb, advertising sales.

Published weekly except last  
week in December.  
Postmaster: Please return PS Forms  
3579 to the Office of Publication.



## Living the Questions

# Magisterium needs better communication methods

by Fr. Thomas C. Widner

The American Jewish Congress recently criticized a passage in Pope John Paul II's new encyclical "Dives in Misericordia" as mis-representing justice in the Old Testament.

The fact that the Congress through its executive director Henry Siegman publicly disagreed with one part of the encyclical suggests in part at least that this group regards the encyclical as a work worthy of consideration. The Congress is certainly looking after the affairs of Jewish people. In doing so it refused to take for granted what many of the rest of us might have.

The complaint offers for us this insight—there are those who are not Catholic who take seriously this new 18,000 word document. Why do we not? Has anyone heard it referred to? Has any pastor used any of it to inject a homily with some vigor?

Sadly, few of us will ever be more than vaguely aware of the existence of the encyclical. The fault and the problem do not lie simply with us for whom the encyclical is written though certainly we need to remind ourselves of our responsibilities as readers. The trouble is that too often the Church issues such a document with little or no follow-up and follow through. Such documents often make nice work for printers who then create nice work for librarians to add another publication to a shelf.

During the recent Synod of Bishops, Archbishop Quinn called for better communication in the Church. Though he was specifically referring to the issue of birth control, his words might well apply to any teaching, pronouncement or message which the magisterium might want to get across.

"To some degree," he said, "the credibility problems of the magisterium are caused by a failure to get an

adequate hearing for what is being taught . . . we cannot deny that (a) major reason lies in a failure to communicate the teaching of the church adequately.

"IF THIS SITUATION IS to improve, it will not be sufficient to publish magisterial documents which are correct and precise from a doctrinal and theological point of view alone. Today these kinds of documents are widely publicized and are no longer read only by bishops, priests or specialists . . . It would seem useful, then that an international staff skilled not only in languages and in theology but also in modern journalism be created to collaborate in writing such magisterial documents in a language which would be directly comprehensible to moderately educated people in today's world."

Quinn's request is long overdue. Papal documents are no longer available only to the scholar. If there has been any complaint about John Paul's encyclical it is simply that it is an abstract document much too long to read and be understood by most people. So how can one expect pastors and Religious to explore its riches and pass it along to others?

Much misunderstanding exists in our own day in the area of social justice because it is a revelation for most Catholics to learn what the Church has been teaching on this subject throughout most of its history. The average Catholic has little opportunity to become aware of such material. But increases in opportunities for education have made everything else available to us. Why should we not know more about our Church?

The truth of the matter is that the Church is extremely slow utilizing modern methods of getting its message across. As long as that is true, there will continue to be gaps between not only the laity and the church but also between the clergy and the magisterium.

John Paul's encyclical is a curious document which is best understood if read in conjunction with his first one "Redemptor Hominis." In that encyclical one can now, after nearly two years, see a kind of map of where John Paul has been and where he is going. It is, in a

sense, an assessment of the Church of recent years and we can see what John Paul intends to do with it.

In "Dives in Misericordia" John Paul very subtly examines the basic Christian beliefs concerning mercy and justice. If there is any doubt that issues of justice are paramount in John Paul's administration, the encyclical will dispel them.

It contains a powerful examination of the Gospel story of the Prodigal Son. And John Paul uses that story as well as the death and resurrection theme of Christ to point out what is to him an essential point of justice—that justice must be coupled with mercy if it is to have any meaning at all.

IN FACT, JOHN PAUL tells us that mercy is far more important than justice for in any issue of justice one's concern is with one's own point of view while mercy makes us regard the person(s) from whom we want justice. Thus, for John Paul, issues of justice must be tempered with a merciful love. Mercy for John Paul is not the kind work of a superior doing something for an inferior, but the work of two equals.

John Paul's ideas and the working out of them thus offer Catholics an extremely radical possibility in their application. How does one, for example, practically work through a situation like the hostages in Iran, the border dispute between Chile and Argentina, or the wars in the Middle East and Northern Ireland and elsewhere? And although he seems elsewhere to minimize internal Church issues, what do his words suggest about working through birth control, priestly celibacy and so-called women's issues?

Perhaps not even John Paul knows. The fact is that he has a spiritual vision which is going to take much discussion and thought to apply. It would seem, however, that through the pope the Church is continuing to develop itself as a force which must in the future stand more powerfully against the forces of evil in our society which intend to lessen rather than strengthen the possibilities of human dignity. The bottom line is that John Paul is reminding us of the basics of that dignity.



## Pope's new encyclical essentially a spiritual document

ROME—Pope John Paul II's new encyclical on the mercy of God is an essentially spiritual document with implications for such controversial church issues as liberation theology and divorced Catholics, according to theologians in Rome.

Irish Redemptorist Father Sean O'Riordan, who teaches a course on the theology of marriage in the modern world at the Alphonsian Academy in Rome, said Pope John Paul's encyclical "Dives in Misericordia" (Rich in Mercy) provides a foundation for possible changes in the church's attitude towards the divorced and remarried.

"It's essentially a call to an attitude of mind and spirit," he said, "and it could be the basis for the development of a church attitude based less on law than on compassion."

Although he said the encyclical "does not indicate a concrete move" on the church's ministry to divorced and remarried Catholics, Father O'Riordan said it encourages one to look at problem marriages "not just in terms of an ideal but in their real circumstances."

"I think what the pope was doing was hitting at the one critical weakness of liberation theology—the lack of mercy—and at communism because it lacks a doctrine of love," added Jesuit Father Robert L. Faricy, a native of St. Paul, Minn.

"the best encyclical I've ever read," he said it is "not only up-to-date but breaking new ground on moral theology, spiritual theology and church involvement in the world."

The encyclical's main message, said Father Faricy, is that "the healing power of God's mercy can heal both social structures and human hearts." He called it a "guidebook" for social justice issues and for pastoral attitudes in the administration of the sacraments of healing—penance, the Eucharist and anointing of the sick.

Another theologian in Rome, who asked not to be identified, had a less optimistic view of the impact of "Dives in Misericordia." "The message is good, but the way of expressing it is awfully abstract," he said.

The theologian said the pope's second encyclical was likely to have a much less significant impact on the church than his first, "Redemptor Hominis" (Redeemer of Man), and said he thought it was aimed primarily at interpersonal relationships than at larger political or social issues.

But he praised a lengthy footnote to the document (No. 52) for its commentary on God as both father and mother.

Father Dominic Maurca, a Jesuit from the order's Maryland province who teaches at the Gregorian University's Institute of Spirituality, also praised the

footnote and said it "should delight women."

BUT REJECTING the idea that the encyclical was intended as a political commentary, he said he thought "the pope took great pains to avoid politicizing it."

He said Pope John Paul wanted to tell Catholics to "always affect changes on the world scale, but that the changes have to start from the human heart."

"I think it is a mistake to interpret it as a political statement rather than a profoundly spiritual one, although it may have political corollaries," Father Maurca added.

But he admitted that readers untrained in philosophy "may be put off by its length and its demanding style and philosophical language."

Father Maurca recommended that newspaper editors publish the document in small sections to help readers to absorb it. The starting place should be Pope John Paul's commentary on the prodigal son in chapter four, he said.

In the United States, Father Richard McBrien, chairman of the theology department at the University of Notre Dame, called the encyclical "a fine, biblically based meditation on the nature of mercy, which shows us what we already know; that the pope is a man of learning and theological sensitivity who can handle serious theological questions."

BUT FATHER McBrien added, the encyclical "lays itself open to the cynical response that the pope is extolling mercy but not connecting that with instances in the church in which mercy is not being practiced." The theologian cited the situations of divorced and remarried Catholics and of priests who are unable to exercise their ministry when they marry.

"It is not an encyclical that makes us stand up and take notice," Father McBrien said. "It does not connect specifically with issues in society and the church. I would have liked an encyclical which would have admitted that we have work to do in our own community."

"The last thing you find in the hearts of many conservative Catholics is mercy," said Father McBrien, citing some nationally-circulated Catholic newspapers and letters to the editor in various diocesan newspapers. "There is a mean streak in some American Catholics that is inconsistent with everything the pope is saying in the encyclical," he said, but nothing in the encyclical would make such people feel they were being reproached.

The encyclical is "consistent with the pope's approach, which is not to apply his vision of the Gospel in the world to the church," Father McBrien said. He said the pope tends to see more sharply what the church is calling the world to do than what the members of the church are called to do as a sign to the world.

DESCRIBING THE document as

# Chancery Report



## Office of Worship

William Bruns, Rev. James Byrne, and Franciscan Sister Rita Horstman were appointed by Archbishop O'Meara to serve on the **Liturgical Commission** effective Jan. 1. Four of the present Liturgical Commission members were reappointed: Mrs. Marie Mitchell and Fathers Stephen Banet, James Bonke and John Kirby.

An Indianapolis Chapter of the **National Association of Pastoral Musicians** has been established in the Archdiocese. The first meeting of the chapter will be held on Monday, Jan. 26, at 7:30 p.m. at Marian College.



## Office of Catholic Charities

An incomplete report of the **Catholic Charities Appeal** indicates success comparable to the previous year.

The **Task Force on Accreditation** has completed its work and is preparing its report for the Catholic Charities Board. Chaired by Providence Sister Jane Bodine, the task force surveyed board members, staff and individuals of various archdiocesan agencies concerning

the strengths and weaknesses of the Catholic Charities system.

**Dr. Robert Riegel**, director of Catholic Social Services, has been requested to participate in reviewing the application for accreditation of a consortium of agencies in Atlanta, Ga.

A **needs assessment** of the parishes in the old North Vernon Deanery has been completed. The various Catholic Charities agencies will analyze this assessment and develop strategy for meeting these needs. Pastors of these parishes will meet in late January to receive their report.



## Catholic Youth Organization

Twenty-four **Eighth Grade Vocation Retreats** have been given this year with 29 parishes participating.

The first **Quest Retreat** for high school freshmen and sophomores will be held Jan. 9-10.

A **Search for Christian Maturity Retreat** for high school juniors and seniors will be held April 24-26.

Twenty young adults recently completed the **Genesis II** program.

The **Archdiocesan Youth Council** is scheduled to meet in New Albany on Jan. 31 and Feb. 1.



## Office of Catholic Education

A **three-track seminar** for contract negotiating committees, search committees and outgoing administrators will be held Feb. 19 at Our Lady of Grace Center, Beech Grove, and March 5 at Providence High School, Clarksville.

At its November meeting the **Archdiocesan Board of Education** voted to rescind policy 5447 (6612) on married students due to unsubstantiated need. Staff rationale for dropping the policy concerned the need for ministering to such students through the guidelines established by the Marriage Policy Committee as well as the religious education curriculum of the respective high school.

Director of Schools, **Stephen Noone**, is repeating a session on "School Costs and the Future" at meetings of district principals who request it.

The **Archdiocesan Principals' Association (APA)** has requested a revision of report cards commonly used in elementary schools. A committee of the association has recommended establishment of minimum elements to be included in report cards while allowing individual schools the freedom to adopt a system which works best for them.

A **testing committee** of the Department

of Schools has recommended that a standardized testing program continue being implemented in archdiocesan schools. The committee also recommended changing the test, grades to be tested, time of year, pre-test and post-test inservice for teachers, use of practice tests, options in purchase of test booklets, ordering, answer sheets and scoring options and the administrative plan for testing.

**Benedictine Sister Mary Margaret Funk**, director of the Department of Religious Education, met with eight Pastoral Associates in November concerning assistance in catechetical ministry.

**Franciscan Brother Arturo O'Compo** is assisting in previewing and selecting Hispanic materials to be purchased by the Archdiocesan Resource Center.

**Briefings** continue to be held regarding both "The Ministry of Catechist Guide" and "The National Catechetical Directory."



## Catholic Communications Center

**Charles J. Schisla**, director, has accepted an additional two-year term as chairman of the Awards Committee of **Un-DA**, the National Association of Catholic Broadcasters and Allied Communicators.

**Charles Williams**, a member of St. Thomas Aquinas parish, Indianapolis, has been named to the Advisory Committee of the Indiana Catholic Conference by Archbishop O'Meara. Williams replaces Mrs. Amanda Strong.



## Vocations Center

**Jeff Charlton** and **Don Quinn** were admitted to candidacy on Dec. 29. Charlton, from St. Joseph parish, Indianapolis, and Quinn, from St. Ambrose parish, Seymour, are in second year theology at Catholic University, Washington, and Mount St. Mary's Seminary, Cincinnati, respectively.

A number of seminarians and College Contact members took the **Myers-Briggs Personality Inventory** recently.

An **Evening of Discernment** was conducted at Purdue University with men college age and older by Providence Sister Ann Margaret O'Hara.

The high school **Acts II** members recently visited St. Ann parish in Indianapolis. Father Charles Chesebrough, pastor, explained the parish's ministry to them.

The **Campus Renewal Team** visited Purdue, Notre Dame and DePauw Universities and Marian College recently. The team holds reflection services in the church, conducts sessions on such topics as fundamentalism, prayer, justice and peace, and full-time ministry in the Church.

## To the Editor . . .

### Dial-a-movie is available—still

A reader wrote (12/12) that she had not been able to reach the DIAL-A-MOVIE automatic film rating service due to a busy signal and then no answer.

I wish to assure you and your readers that the DIAL-A-MOVIE service is still going and being used by thousands of callers each month. We did find, through a telephone call from a local businessman in suburban Indianapolis, that DIAL-A-MOVIE calls were being received by his office on a completely different exchange. After contacting Indiana Bell, the crossed lines were corrected and the service repaired Dec. 9.

The DIAL-A-MOVIE service has one incoming line (317-634-3800) and users may find the line busy. We hope they will

call back until they find the line free. On occasion, the service will be out due to recording of new film ratings or technical problems. We ask callers to contact the Catholic Communications Center at 635-3877 and inform us of the problem.

The Communications Center is grateful to The Criterion for its continuing support of DIAL-A-MOVIE and to the many thousands of monthly users of this service. It is one of the oldest services supplied by the Center, having been instituted on November 30, 1963.

Charles J. Schisla  
Director

Catholic Communications Center  
Indianapolis

### Don't tamper with God's fatherhood

I was appalled to think that those who want sexist language changed in the liturgy would go so far as to want God the Father—who is our loving Father—changed to anything else. If Jesus called Him Father, then I think we as Christians should accept in Faith that God is truly our Father.

Also, at Jesus' baptism in the Jordan, we hear God's voice saying, "This is My beloved Son, in whom I am well-pleased."

I can see words like 'men' and 'mankind' changed to 'people,' or 'the People of God.'

I am also for change in liturgical ritual. These are good, but it seems to me that if those who want all, even God changed to a neutral phrase, we are striking at the very heart of our Faith.

Humanism has overrun this country. Are we going to let it overrun our Faith too?

I for one say, please don't tamper with Fatherhood of God and the Sonship of Jesus in the Liturgy.

K. Holtel  
St. Anne's Parish

Hamburg

### 'Stail' puzzle— 'Warior' reader

Re: Double-Take, Crossword Puzzle (12/12).

"Not fresh—STAIL?"

"Indian Brave—WARIOR?"

Since when? If you are going to use incorrectly spelled words in your puzzle, you should at least warn the reader.

Josephine Slinger

Indianapolis

Ed. Note: We agree. Sorry.

### Father Survil has been taken in

I object to Father Bernard Survil's talks in Indianapolis. Most especially his talking to our young people at Roncalli and Scecina.

I was told it was to give them another viewpoint. Why not just the facts? Father Survil has obviously been taken in by the Marxist movement in Nicaragua. (No—they did not vote the Sandinistas into power in a free election as he said. No they do not enjoy more freedom of the press than we do here in Indianapolis as he said.)

Before someone speaks to our young people I think we should find out if their views coincide with our Christian beliefs or are exactly the opposite. I believe Father Survil was on a propaganda trip, and again, I object to his taking his views into our high schools.

Phyllis Boehle

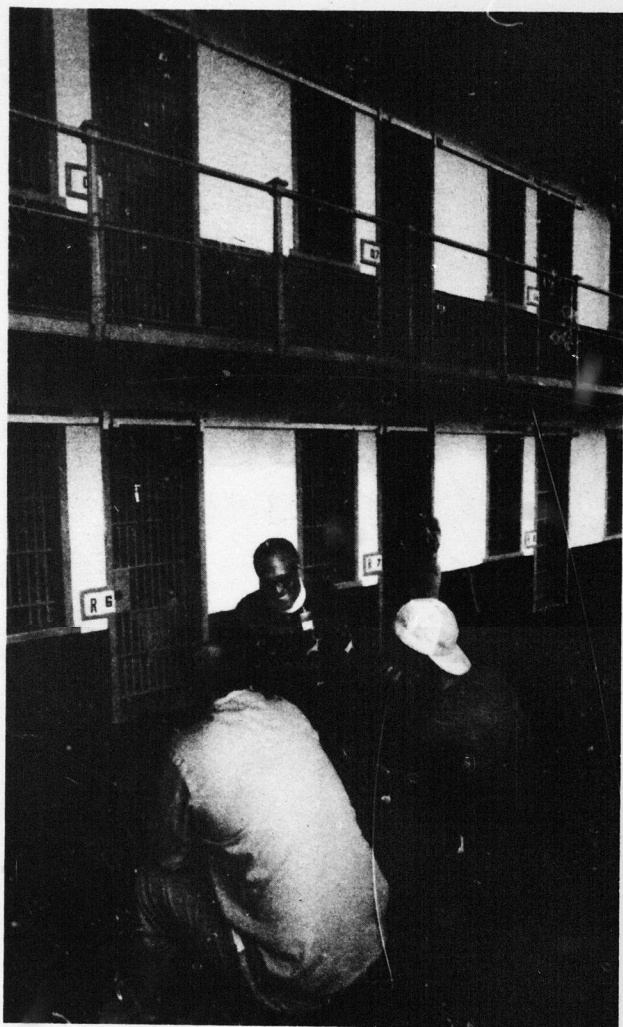
Indianapolis

Take  
stock  
in America.





# KNOW YOUR FAITH



**IN PRISON**—Deacon Charles Andrade talks with inmates in the Adult Correctional Institute in Cranston. Visiting the imprisoned is only one of many social missions in which members of a parish can involve themselves. Actively working for justice through social ministry gives evidence that a parish takes the second commandment as seriously as the first. (NC photo by Jack Spratt)

## Promoting social justice arouses 'no easy answer' dilemmas for Christians

by Fr. Philip Murnion

There are no easy answers to the dilemmas that can arise for Christians when they begin in earnest to promote social justice in their own local communities.

Yet, active concern for the poor—for people who suffer because they are estranged from their families or from society itself, for the lonely, for homeless children, for the sick, and the many others who lack something genuinely vital to their lives—serves as evidence that the second commandment of Jesus is taken seriously: to love our neighbor as ourselves.

Actually, work for social justice holds a privileged place among the activities of the church because it was an important part of the work of Jesus during his ministry on earth.

Jesus regarded the care of real people with real needs as a sort of measure of discipleship. Feed the hungry, clothe the naked, visit the sick. Whatever you do to the least of my brethren, you do to me, he said. Accordingly, a great many parishes and their people tend to regard commitment to human needs as an important sign of the faith.

In the early church, a group of seven men was once organized to ensure care for needy widows who were members of the Christian community in Jerusalem. Based on the New Testament, it appears that the early Christians regarded service to fellow Christians as a priority.

Does this mean the mandate of Jesus is limited to church members? Or are Christians expected to work for justice in the larger society as well? It seems that Jesus calls Christians to work for social justice wherever injustice exists, within or outside the church. But a significant challenge arises when we try to understand the role of Christians within society at large.

**HOW CAN** today's parishes and their people carry out the mandate of Jesus? Building the kind of foundation that will firmly support a parish's effort for justice will very likely mean:

- 1) Finding ways to carry out a social mission by developing a sense that we are related to all of God's children;
- 2) Finding ways to care for one another

in parishes, and, as a consequence, becoming conscious of the injustices people suffer;

3) Developing an awareness that every gift we have been given is to be used for the service of God and our neighbor; finding ways to share the goods of the earth;

4) And, learning to count human relationships as more important than any material possessions.

Many questions arise, however, when we try to decide how to work for social justice in our complicated world.

What, for example, is the relationship between charity and public welfare assistance? What does it mean to work for equal education (instruct the ignorant)? What does it mean to counsel the doubtful, to shelter the homeless, to visit the imprisoned? What, in terms of nutrition and health services, does it mean to feed the hungry and to visit the sick? These complicated questions are all tied up with people's incomes, government services, taxes, unions, business, and profits.

Again, Christians find a challenging admonition in the words of Jesus to the young man who was urged to sell all he had and give the money to the poor. But how does this admonition relate to a fact of many people's lives today: that parents may hope to pay for a child's college education at a cost of perhaps \$20,000.

As parishes consider a social justice role, what are some other points that will arise?

**FIRST**, since Jesus defined one's neighbor as anyone in need, parishioners will want to identify and address real needs of people.

**Second**, since public institutions and government agencies play a role in serving the needs of people, parishioners may find they need to consider the strengths and weaknesses of those agencies.

Finally, parishes may want to assess their own potential and to evaluate their own resources—in terms of money, time, talent, etc. Some may be surprised to find how much they have in terms of resources for serving people in need!

There are a number of ways parishes actually carry out social justice roles: through direct service, through efforts to provide education about human needs, through efforts to work in the public forum on behalf of people in need. I'll be talking about those points in the weeks ahead.

© 1980 by NC News Service

## Discussion Points and Questions

1. Father Philip Murnion discusses the long history of social justice. Who first called Christians to work for social justice?
2. List and discuss the four bases of social justice according to Father Murnion.
3. What complicates the tasks of social ministry for Christians today?
4. Father John Castelot discusses Paul's trials with the Corinthians who maintain they can act as they

please now that they are Christians. How does Paul take them to task?

5. Reflect upon one occasion when you personally became aware of injustice. What were the circumstances? How did you respond?
6. In what ways is your parish active in the social justice ministries?
7. In what ways does your family participate in the ministry for social justice? Does your family find this ministry rewarding?

# Uniting the intimately personal with the social

by Don Kurre  
(First of two parts)

Nicolas Berdyaev, writing in 1931 said, "to prohibit divorce, as the Roman Catholic Church in particular insists on doing, is one of the most cruel things that can be done to human beings, forcing them to live in an atmosphere of falsity, hypocrisy and tyranny and to profane their most intimate feelings."

The reality of Berdyaev's insight was brought home to me in a new way over Thanksgiving. An extremely good Catholic friend would like to marry a divorced Methodist. If an annulment of Steve's first marriage is at all possible, it would take the Church a minimum of two and a half years to process the case. To reduce legal complications, should an annulment be granted, their clergy counselor advised them to get married before a Justice of the Peace.

Most of those involved with this case, including the clergy see no reason why Mary Ann and Steve should not be married. In fact, the only reason for not applying the old cliché, "this is a romance made in heaven," is Steve's divorce. Had Steve's first marriage not ended in divorce, Mary Ann's family and the Church would be overjoyed by the wisdom of her choice.

Far from being a time for great celebration, Mary Ann's engagement has become a source of human misery. How is it that the Church can cause such unnecessary human tragedy and suffering, as it has in this case?



Marriage is problematic because it unites the intimately personal and absolutely non-social elements of human life—sexuality and love—to social life. The Church's understanding of marriage has undergone some changes over the last two thousand years. Those changes clearly reflect the tension that exist between the non-social and social aspects of human life.

**AT THE BEGINNING** of the Christian era Jesus spoke of the oneness of the married couple. His was a position contrary to the accepted practice at the time. The wife, according to Jesus was not to be cast aside by her husband at will.

Following the death of the apostles, according to Richard McBrien, marriage was viewed more and more as justification of the use of sex, which meant being infected by sin.

Augustine, whose writings on sex and marriage reminded Berdyaev of "treatises on cattle breeding" was able to solidify the Church's view of marriage. He maintained that marriage exists only for begetting children. As a social institution, marriage provided a legitimate way of keeping "perverse desires within proper bounds."

Controlling human sexuality was the exclusive purpose of marriage.

For this reason Berdyaev contends conventional Christianity defends not marriage, not the family, not the reality, but the form, the law, the marriage-rite. The life of sex and of family is more dominated by the power of empty legalistic formulae than any other sphere of existence.

This nominalism and formalism, Berdyaev continues, are responsible for some of the worst miseries of human existence.

The council of Trent finally affirmed the essential goodness of marriage in the document, "Doctrine on the Sacrament of Matrimony." In an ironic way, the council gave with one hand what it took away with the other saying: "If anyone says that the married state surpasses that of virginity or celibacy and that it is not better and happier to remain in virginity or celibacy than to be united in matrimony, anathema sit."

**PRIOR TO THE** Second Vatican Council the Church's theology of marriage could be summed up as follows: Marriage was a legal contract imposed externally. It is a contract designed to control the social consequences of sexual life. From the

Church's point of view sexual life was basically evil, justifiable only as a means for the propagation of human life. Furthermore, the Church's theology gave no credence to love and its role in marriage.

Finally, marriage was defined by the Church as a sacrament. A sacrament unlike the other six however. Abelard, a Middle Ages theologian illustrated this difference when he said marriage does not avail one unto salvation. For to bring home a wife is not meritorious for salvation, but it is allowed for salvation's sake because of incontinence.

Out of this history the Second Vatican Council began to create a theology of marriage consistent with many of its other theological insights.



## st. paul writes to the church in corinth

by Fr. John Castelot

St. Paul certainly had his hands full in Corinth. The city was a melting pot, a typical seaport open to all sorts of people and ideas.

Since the Christian community was made up of a broad cross section of this pluralistic society, it is not surprising that its members espoused a wide variety of ideas. All types were represented and each had its own pet views. As people still do, they expressed these views in catchwords and slogans.

It is important to keep this in mind when reading the first letter to the Corinthians, Chapter 6:12-20. Several statements in these verses are not Paul's. He is quoting back to the people their slogans and then proceeding to refute the ideas. It is a sort of conversation between Paul and the advocates of certain unacceptable ideas.

Paul's responses begin like this: "Do you not see?" "Can you not see?" "You must know."

The first slogan he discusses is this: "Everything is lawful for me."

Paul may have said this when instructing them on their freedom from the prescriptions of the Old Law. But they misinterpreted his words, applying them to everything, especially to sexual immorality.

Paul agrees that the slogan is true in its proper context. But pushed beyond that context, it is vicious nonsense. If one does everything one pleases, then the rights of others are abused, community is destroyed and one ends up enslaved to the values of paganism.

**THE NEXT** slogan is: "Food is for the stomach and the stomach for food, and

God will do away with them both in the end." In other words, what we do with our bodies is quite indifferent, morally neutral. The fact that God permits their ultimate dissolution is proof of this for the Corinthians. The only sin for them is the one committed by "souls" that is, through attitudes, motives and the like. The body cannot sin. Paul countered this idea.

He insisted on the importance of the body, just as much an object of God's creative love as the "soul."

It will share in the resurrection of Christ, who was raised from the dead, not as a spirit or a soul, but as an integral human person. Our bodies are essential to our integral humanity.

Furthermore, the body was given to us to help us love creatively. There is no such thing as "indifferent" sexual relations—which are meant to be an act of creative love, creating a lasting bond between two human beings. Our bodies are "members of Christ."

Sexual relations with a prostitute are not creative but destructive. This reduces a human being to a thing. Once again, Paul quotes one of the Corinthian's favorite catchwords: "Every sin a man commits is outside his body."

(NOTE HERE, if your Bible says "every other sin," this is a mistranslation; the word, "other," does not appear in the original text.)

Again Paul insists that sin is not just "outside his body." The fornicator does in fact sin against his own body and with his own body.

Finally Paul reminds the Corinthians that their body, in the sense of the community, is a temple of the Holy Spirit, given to perpetuate the witness which Christ gave in his physical humanity. People can see how Jesus conducted himself "in the days when he was in the flesh." (Hebrews 5:7)

It was in this flesh that Jesus redeemed people. They must give witness, glorify God, through their behavior as a community—"in your body."

© 1980 by NC News Service

## THE WORD THIS WEEKEND

JANUARY 4, 1981  
THE FEAST OF THE EPIPHANY

by Paul Karnowski

When we hear the word "epiphany," we usually conjure up images of elegantly-dressed monarchs sitting astride their color-coordinated camels; we marvel at these three kings whose navigation through a treacherous desert was greatly simplified by the fortuitous appearance of a moving star.

Today, in Matthew's gospel, we'll hear the familiar story; more than likely, we'll draw the familiar conclusion; the story of the Magi demonstrates that Jesus is king of all the earth; that He has authority over all; that He came for all men and women.

At the end of the gospel, the three kings will go home again; and at the conclusion of the liturgy, we'll follow suit. None of us, Kings or Christians, will worry about the word "epiphany" until next year.

It's too simple. Does anyone ever wonder what happened to the three kings? T.S. Eliot posed the question in his poem "The Journey of the Magi." In those verses, one of the kings recalls their journey after many years have passed. He

remembers that as they made their way, there were "voices singing in our ears saying that this was all folly." The king still wonders whether they "were led all that way for a birth or a death."

"I had seen birth and death," he continues, "but thought they were different." When they returned home, they were "no longer at ease here . . . with an alien people clutching their gods." Because of their encounter in Bethlehem, they were strangers in their own land; because they experienced an "epiphany," a manifestation of God, they would always be haunted by the relationship between birth and death.

Their visit did not yield any easy answers; instead, it provoked a lifetime of questions.

Whether or not the Magi really existed is irrelevant. We believe that the journey of the Magi is true—their journey is the journey of any believing Christian; their questions about birth and death are our questions.

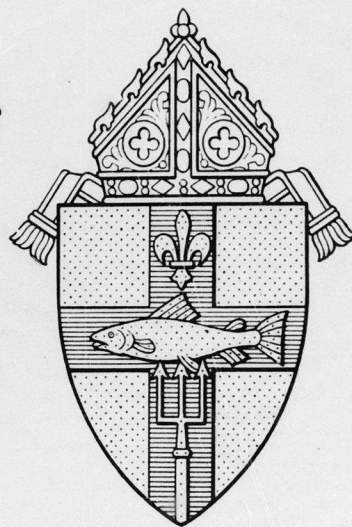
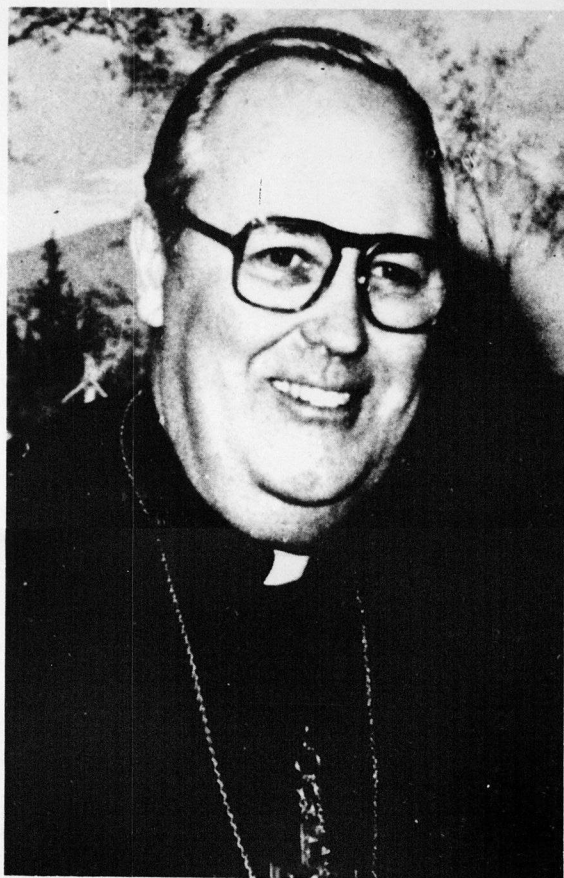
Their journey, and ours, does not end on a cold day in January. It only begins.

Isaiah 60:1-6  
Ephesians 3:2-3, 5-6  
Matthew 2:1-12





*Archdiocese of Indianapolis*



*Chancery  
Financial Report*

*1979-80 & 1978-79*



OFFICE OF ARCHBISHOP  
**ARCHDIOCESE OF INDIANAPOLIS**  
 1350 NORTH PENNSYLVANIA STREET, INDIANAPOLIS, INDIANA 46202  
 TELEPHONE (317) 635-2579

January 2, 1980

Dear Brothers and Sisters in Christ:

If St. Paul is correct in saying that what we have is not our own in the absolute sense, but entrusted to us as stewards by God to whom all real dominion belongs, then it behooves us in positions of leadership in the Church to acknowledge this truth in practice.

Accordingly you will find in this issue of the Criterion the financial accounting of the responsible stewardship rendered in and to the Archdiocese of Indianapolis by the late Archbishop George J. Biskup and Monsignor Francis R. Tuohy, who administered this see after the Archbishop's resignation until my appointment and installation. The last few months of the report concern my own stewardship.

It is presented to you with the assurance that it is an accurate and complete presentation of the finances of the central administration of the Archdiocese. The accounting tells in financial terms the beautiful witness of over 200,000 Catholics who believe in Church, Christian Education and loving service rendered to others in the name of Christ.

Permit me to mention three individual persons. Archbishop Biskup, in spite of his terribly debilitating illness, was faithful to the very end in the careful husbanding of the Church's resources. Monsignor Tuohy performed difficult tasks of Archdiocesan Administrator with keen responsibility and meticulous care. Mr. Harry T. Dearing renders a distinguished and vital day-to-day service to the Archdiocese as its Business Administrator. We are all in their debt.

To all of you whose sacrifice and generosity have made the figures in this report a reality, sincerest thanks. May the Lord Himself be the reward of your goodness.

Sincerely yours in Our Lord,  
 + *Edward T. O'Meara*  
 Most Rev. Edward T. O'Meara, S.T.D.  
 Archbishop of Indianapolis



# Explanation of Financial Report Format

The Financial Statements included in this report are unaudited with the exception of the Pension Plan for Archdiocesan Priests and the Lay Employees' Retirement Plan. The unaudited Financial Statements have, with the exception of Fixed Assets and Restricted Revenue (see Notes to Financial Statements), been prepared in accordance with generally accepted accounting principles and are generally in accordance with the standards adopted by the National Conference of Catholic Bishops as set forth in the publication, "Diocesan Accounting and Financial Reporting."

Service, rather than profits, is the purpose of Archdiocesan activities. Therefore, the primary obligation of Church accounting is to account for resources received and used rather than the determination of net income. The best and accepted method of accounting properly for many diverse funds is "Fund Accounting."

Fund accounting is a method of stewardship by which assets are

segregated into categories according to the restrictions that donors, grantors or others have placed on them. Fund accounting has long been used by non-profit organizations to insure that the wishes of various donors have been both morally and legally carried out. For reporting purposes funds having similar characteristics or restrictions are combined into the same "fund groups." The following funds are maintained at the Chancery:

Current Funds  
Endowment and Similar Funds  
Plant Funds  
Deposit and Loan Funds  
Custodian Funds

Current Fund, Unrestricted: These monies are available for the current operating expenses of various administrative and other offices of the

(Continued on following page)

## THE ARCHDIOCESE OF INDIANAPOLIS ADMINISTRATIVE OFFICES BALANCE SHEETS Fiscal Years Ended June 30, 1980 & 1979

Assets	June 30		Liabilities & Fund Balances	June 30	
	1980	1979		1980	1979
<b>Current Funds</b>			<b>Current</b>		
Cash & Certificates of Deposit	\$7,783,088.13	\$5,152,898.27	Accounts Payable & Accrued Expenditures - (Note 4)	\$ 22,216.01	\$ 46,897.88
Other Investments-Estate Receivable	-0-	1,087,157.62	Other Liabilities-(Note 5)	632,482.80	658,488.20
Notes Receivable - (Note 1)	39,275.40	46,852.61	Commitments & Contingent Liabilities (Note 6)	38,035.72	35,164.99
Accounts Receivable - (Note 2)	378,178.50	245,764.01	Due to other funds - net - (Note 3)	1,281,439.62	284,439.09
Accrued Interest receivable-Investments	229,751.32	94,310.40	Fund Balances:		
Furniture, Fixtures & Equip.-Net of Depreciation	5,988.26	10,830.56	Undesignated	\$3,271,331.06	\$3,185,199.07
Prepaid Expenses	1,131.66	350.54	Designated (Schedule B)	1,076,667.40	612,552.37
			Restricted (Schedule B)	2,115,240.66	1,815,422.41
			Total Fund Balances	\$6,463,239.12	\$5,613,173.85
<b>Total Current Funds</b>	<b>\$8,437,413.27</b>	<b>\$6,638,164.01</b>	<b>Total Current Funds</b>	<b>\$8,437,413.27</b>	<b>\$6,638,164.01</b>
<b>Endowment and Similar Funds</b>			<b>Endowment and Similar Funds</b>		
Investments - (Note 7)	\$ 53,961.14	\$ 53,961.14	Fund Balances:		
Due from current funds - (Note 3)	154,471.50	153,395.50	Endowments	\$ 154,471.50	\$ 153,395.50
			Life Annuities	53,961.14	53,961.14
			Total Fund Balances	\$ 208,432.64	\$ 207,356.64
<b>Total Endowment and Similar Funds</b>	<b>\$ 208,432.64</b>	<b>\$ 207,356.64</b>	<b>Total Endowment and Similar Funds</b>	<b>\$ 208,432.64</b>	<b>\$ 207,356.64</b>
<b>Plant Funds</b>			<b>Plant Funds</b>		
Notes Receivable	\$ 25,691.79	\$ 25,691.79	Notes Payable	\$ 25,691.79	\$ 25,691.79
Land Bldgs., Operating Properties, Etc.	132,916.40	132,916.40	Fund Balances:		
Future Parish Sites	617,273.86	619,312.86	Unexpended	\$ 525,573.00	\$ 288,402.91
Due from current funds - (Note 3)	525,573.00	288,402.91	Equity in Physical Plant	750,190.26	752,229.26
			Total Fund Balances	\$1,275,763.26	\$1,040,632.17
<b>Total Plant Funds</b>	<b>\$1,301,455.05</b>	<b>\$1,066,323.96</b>	<b>Total Plant Funds</b>	<b>\$1,301,455.05</b>	<b>\$1,066,323.96</b>
<b>Deposit and Loan Funds</b>			<b>Deposit and Loan Funds</b>		
Notes Receivable-Parishes	\$7,757,745.44	\$7,932,701.50	Notes Payable-Parishes	\$4,613,353.33	\$4,455,398.44
-Schools and Institutions	61,462.00	83,464.00	-Cemeteries	2,277,936.99	2,181,971.25
Accrued Interest	8,795.29	7,374.66	-Other	157,482.50	119,726.50
Due from current funds (Note 3)	536,355.09	-0-	Due to current funds - (Note 3)	-0-	204,692.97
			Fund Balance	\$1,315,585.00	\$1,061,751.00
<b>Total Deposit and Loan Fund</b>	<b>\$8,364,357.82</b>	<b>\$8,023,540.16</b>	<b>Total Deposit and Loan Funds</b>	<b>\$8,364,357.82</b>	<b>\$8,023,540.16</b>
<b>Custodian Funds</b>			<b>Custodian Funds</b>		
Due from current funds - (Note 3)	\$ 65,040.03	\$ 47,333.65	Collections-Outside Archdiocese	\$ 62,408.84	\$ 44,389.12
			Other	2,631.19	2,944.53
<b>Total Custodian Funds</b>	<b>\$ 65,040.03</b>	<b>\$ 47,333.65</b>	<b>Total Custodian Funds</b>	<b>\$ 65,040.03</b>	<b>\$ 47,333.65</b>

# Explanation of Format

(Continued)

Archdiocese. These funds are not restricted by outside parties nor put aside for specific purposes.

**Current Fund, Restricted and Designated Funds:** These funds are restricted for the current operating expenses of the particular activity or purpose specified by the donor (restricted) or the Archbishop (designated).

**Endowment and Similar Funds:** These are funds which donors have specified must be invested and only the income used for the donor's specified purpose. In addition to the income, some of the principal amounts of these funds are available for specified purposes upon the expiration of a certain period of time.

**Plant Funds:** These funds represent monies contributed to the Archdiocese or transferred from current funds to be used for the purpose of acquiring land, buildings or equipment.

Also included is the value of property purchased for future parish sites as well as several other Archdiocesan properties.

**Deposit and Loan Funds:** This is a revolving fund administered by the Chancery whereby parishes and institutions with excess monies deposit them in the fund on an interest-bearing basis. Notes payable to the depositor are always issued. These monies are then loaned to parishes and institutions (also on an interest-bearing basis) who are in need of cash for various approved projects. This fund allows parishes, etc. with excess funds to assist their less endowed sister parishes.

**Custodian Funds:** This fund is used as a clearing account for monies received by the Chancery as agent for other entities, i.e., collections for out of diocese purposes, Peter Pence, etc. and for gifts or bequests earmarked by the donor for specific parishes, etc.

## THE ARCHDIOCESE OF INDIANAPOLIS ADMINISTRATIVE OFFICE

### NOTES TO FINANCIAL STATEMENTS June 30, 1980 and 1979

#### Summary of Significant Accounting Policies

These unaudited statements are prepared with the exception of Fixed Assets (see below) and Restricted Revenue (see Note 8) in conformity with generally accepted accounting principles and are generally in accordance with the Standards adopted by the National Conference of Catholic Bishops, as set forth in its publication "Diocesan Accounting and Financial Reporting."

The accompanying financial statements generally follow the accrual method of accounting. Assessments are recorded at the time they are billed and accounts receivable reflect any unpaid assessments or other charges at the end of the fiscal year.

**Fixed Assets:** The Archdiocese normally expenses additions to fixed assets. The exceptions being future parish sites and certain operating properties. The Chancery also has, since 1975, capitalized and depreciated furniture and equipment in its operation in order to avoid assessment budget fluctuations. The insurance appraisal of buildings on a replacement basis was \$277,590,622 at June 30, 1980.

#### Balance Sheet Notes

1. Notes Receivable: Loans to Seminarians, Catholic Charities and the Archdiocesan Purchasing Department.

2. Accounts Receivable: This account includes unpaid assessments and other charges due from parishes, schools and other institutions.

3. Due to/from other funds: All interfund transactions are handled through these accounts. The Endowment, Plant and Custodian Funds deposit their cash in the Current Fund. The Deposit and Loan Fund has in past years borrowed from the current Fund. It now has funds on deposit.

4. Accounts Payable and Accrued Expenditures: This account includes all unpaid bills from vendors as well as accrued salaries and payroll taxes.

5. Other Liabilities: This represents billings to parishes and schools for teachers who will be paid during July and August as well as unused high school subsidies.

6. Commitments and Contingent Liabilities: The Archdiocese, under its seminarian loan program, is liable for 85% of any funds borrowed by a student for his education if and when he is finally ordained. This figure represents the estimated Archdiocesan liability for loans to students

#### R. C. ARCHDIOCESE OF INDIANAPOLIS

##### ADMINISTRATIVE OFFICES

#### STATEMENT OF CURRENT FUND REVENUE & EXPENDITURES

Fiscal Years Ending June 30, 1980-1979

	1980			1979		
	Unrestricted	Designated	Restricted	Unrestricted	Designated	Restricted
<b>Revenues - (Note 8)</b>						
Contributions	\$ 38,400.81		\$ 322,153.71	\$ 40,319.13	\$ 3,086.32	\$ 280,225.70
Bequests	380,721.13		22,073.81	1,253,638.55		59,127.00
Investment Income - (Note 9)	626,081.93	\$ 22,331.58	76,259.26	299,295.99	21,306.84	66,568.87
Assessments - (Note 10)	683,328.00		296,178.00	644,650.00		293,605.20
Service Fees - (Note 11)	36,012.68		1,166,720.57	40,247.10		1,058,983.48
Other Income - (Note 12)	244,713.56		381,295.67	41,306.06		191,302.17
<b>Total Revenue</b>	<b>\$2,009,258.11</b>	<b>\$ 22,331.58</b>	<b>\$2,264,681.02</b>	<b>\$2,319,456.83</b>	<b>\$ 24,393.16</b>	<b>\$1,949,812.42</b>
<b>Expenditures - (Note 13)</b>						
Pastoral	\$ 221,603.31	\$ 58,886.62	\$ 32,000.00	\$ 186,232.32	\$ 36,110.29	\$ 44,570.00
Clergy Personnel Development	12,857.18		331,425.08	11,900.43		235,020.96
Education	247,513.94		4,479.07	213,626.33	13,640.48	331.10
Social Services			228,495.32			163,308.26
Health & Retirement		19,002.74	915,145.71		9,379.00	892,972.09
Administrative	273,635.02			248,522.25		
Auxiliary Services	63,432.55		2,913.81	53,475.20		
Natl. & State Organ. Support	102,042.42			87,113.50		
Self-Insurance Program			476,024.71			525,615.59
Special Charities-Archdiocesan		6,276.56			15,421.29	
-Non-Diocesan		8,665.00			2,665.00	
<b>Total Expenditures</b>	<b>\$ 521,084.42</b>	<b>\$ 92,830.92</b>	<b>\$1,990,483.70</b>	<b>\$ 800,870.03</b>	<b>\$ 77,216.06</b>	<b>\$1,861,818.00</b>
<b>Net Revenue (Expenditures)</b>	<b>\$1,088,173.69</b>	<b>\$ 70,499.34</b>	<b>\$ 274,197.32</b>	<b>\$1,518,586.80</b>	<b>\$ (52,822.90)</b>	<b>\$ 77,994.42</b>
<b>Transfers - Net</b>						
From Current unrestricted-(Note 14)	(502,041.70)	\$534,614.37	(32,572.67)	(107,138.06)	\$ 30,961.06	\$ 76,177.00
From Other Funds-(Note 15)	(500,000.00)		58,193.60			22,122.61
<b>Net Change in Fund Balances</b>	<b>\$ 86,131.99</b>	<b>\$464,115.03</b>	<b>\$ 299,818.25</b>	<b>\$1,411,448.74</b>	<b>\$ (21,861.84)</b>	<b>\$ 186,294.03</b>
<b>Fund Balance-Beginning</b>	<b>3,185,199.07</b>	<b>612,552.37</b>	<b>1,815,422.41</b>	<b>1,773,750.33</b>	<b>634,414.21</b>	<b>1,629,128.38</b>
<b>Fund Balance-Ending</b>	<b>\$3,271,331.06</b>	<b>\$1,076,667.40</b>	<b>\$2,115,240.66</b>	<b>\$3,185,199.07</b>	<b>\$612,552.37</b>	<b>\$1,815,422.41</b>



from banks and other financial institutions.

The Archdiocese is also contingently liable for a loan from a group of New Albany area banks for money borrowed by the various parishes in that area to purchase Providence High School. This liability is in the form of a 7%, 25 year mortgage dated 7/1/73 on the real and personal property of Providence High School and would appear on their unconsolidated report. The amount of the unpaid balance at 6/30/80 was \$893,651.19.

7. Endowment Investments: Funds invested according to the terms of a bequest. Principal will be available to St. Elizabeth's Home upon the death of a beneficiary.

#### Revenue and Expenditure Notes

8. Revenues: It is customary in the case of Restricted Funds to show revenue only at the time of expenditure, however, since most of our restricted revenue is made up of assessments and service fee charges to parishes, etc., we feel it is more informative to show all revenue whether expended or not. We have therefore shown all revenue received whether or not expended as well as the net change in the fund balances.
9. Investment Income: It is the policy of the Archdiocese to invest all surplus funds whether restricted or not in certificates of deposits. Interest at the Archdiocesan rate is then added to each individual fund based on their average balances. Any excess is used to reduce parish assessment or for certain designated purposes.
10. Assessments: Current assessments are for the administrative budget. Restricted assessments cover the Clergy Hospitalization and Retirement-Disability Funds.
11. Service Fees: Unrestricted fees are administrative fees for the Deposit and Loan Fund, Development Director, Chancery and Tribunal. Restricted fees are charges for the Self-Insurance program and the Lay Employees' Retirement Program.
12. Other income includes \$28,177.56 in 1979-80 and \$35,306.06 in 1978-79 of delinquent payment penalties which have been designated for Home Mission Programs. Other income "Restricted" includes grants from the commission for the Catholic Missions among the Colored People and the Indians of \$30,000.00 in 1979-80 and \$30,000.00 in 1978-79. These funds have been distributed to various inter-city parishes with large black congregations. It also includes Catholic Charity receipts of \$333,954.10 in 1979-80 and \$146,829.98 in 1978-79.
13. Expenditures includes subsidies (S) to or restricted (R) used by the following offices and ministries:

Pastoral		Health Care and Retirement	
Campus Ministries	(S)	Priests' Hospitalization	(R)
Ecumenical Commission	(S)	Priests' Retirement	(R)
Hospital Ministries	(S)	Lay Employees' Retirement	(R)
Office of Worship	(S)		
Priests' Senate	(S)	Administration-Office of	
Spanish Ministries	(R)	Archbishop	(S)
Tribunal	(S)	Vicar General	(S)
Deaf Ministries	(R)	Chancellor	(S)
		Business Administrator	(S)
Clergy Personnel Development		Development Director	(S)
Clergy Personnel Office	(S)	I.C.C. Coordinator	(S)
Vocation Center	(R)	Archives	(S)
Director of Priestly Spirituality	(R)		
		Natl./State Organization Support	
Education		Catholic Univer. of America	(S)
Office of Catholic Education	(S)	Indiana Catholic Conference	(S)
		U.S. Catholic Conference	(S)
Social Services		Indiana Interreligious Commission	
Catholic Charities	(R)	on Human Equality	(S)
C.Y.O.	(R)	Spanish Speaking Catholic Community	(S)
		Association of Religious—	
Auxiliary Services		Archdiocese of Indianapolis	(S)
Catholic Communications Center	(S)(R)	Provincial Council of Catholic Women	(S)

14. During 1979-80 transfers between Current Funds were made as follows: From Undesignated to Designated Funds \$534,614.37; From Restricted Funds to Undesignated Funds \$32,572.67.

1978-79 Transfers were: From Undesignated to Designated Funds \$122,811.06; From Designated to Restricted \$91,850.00 and from Restricted Funds to Undesignated Funds \$15,673.00.

15. Transfers from Custodian Funds: 25% of the Collection for the Campaign for Human Development is kept by the Archdiocese for local programs. (1979-80 \$16,960.76; 1978-79 \$17,061.61.)

50% of the Communication Collection is kept by the Archdiocese for local programs. During 1979-80 both the 1978-79 (\$19,451.02) and the 1979-80 (\$16,720.82) collections was transferred from Custodian Funds.

Transfers from Endowment Funds: Seminarian Bursar Interest unrestricted as to recipient. (\$5,061.00 both years).

Transfers were made from Current Funds to the Plant Fund and to the Archdiocesan Deposit and Loan Fund during 1979-80 each in the amount of \$250,000.00.

#### R. C. ARCHDIOCESE OF INDIANAPOLIS

##### CURRENT DESIGNATED FUND BALANCES

For the Fiscal Years Ending June 30, 1980 & 1979

	1980	1979
Clergy Emergency Disability Fund	\$ 37,166.00	\$ 40,315.00
Contingency	47,182.00	51,040.00
Special Charities-Non-Diocesan	15,369.00	23,189.00
-Diocesan	27,323.00	23,514.00
CYO 16th Street Field-Net Proceeds Sale	207,536.00	
Family Life Ministry	16,108.40	38,788.37
Indiana State Newman Center	-0-	3,000.00
Sts. Peter & Paul refurbishing	533,615.00	272,707.00
Assessment & Interest Penalty Fund	192,368.00	159,999.00
	<u>\$1,076,667.40</u>	<u>\$612,552.37</u>

##### CURRENT RESTRICTED FUND BALANCES

(1) Clergy Hospitalization	\$ 31,139.00	\$ 38,884.01
(2) Priests' Retirement & Disability	886.00	( 79.00)
(3) Self-Insurance	429,826.00	331,818.16
(4) Lay Retirement	1,796.00	1,172.50
(5) Priestly Vocational Development	733,295.81	697,658.64
(6) Grant Fund for Archdiocesan Seminarians	337,369.68	331,589.15
Seminarian Funds:		
Frank McHale Scholarship	162,274.00	169,444.71
Marguerite Mahoney	8,732.00	10,241.00
Msgr. Winterhalter	11,666.00	11,217.00
Other	8,471.00	13.53
Black Missions	6,877.00	8,555.00
Human Development Campaign	7,210.08	16,942.87
Catholic Charities	153,502.09	18,629.76
Catholic Communication Collection	20,016.31	
Elizabeth Off-Agnes Meehan Library Fund	5,267.88	9,404.08
Wm. J. Volk-Blind, Deaf Fund	54,888.00	54,594.00
Thomas B. & Kathryn R. Jenkins Fund	119,950.00	115,337.00
Catherine Lyons-Foreign Mission Fund	22,073.81	
	<u>\$2,115,240.66</u>	<u>\$1,815,422.41</u>

#### ANALYSIS OF THE CLERGY HOSPITALIZATION FUND

##### SCHEDULE B-1

Fund Balance-Beginning of Year	\$ 38,884.01	\$ 29,208.40
Income		
Assessments	\$ 140,868.00	\$ 140,868.00
Interest	2,054.60	2,366.00
Other		46.20
Total Income	<u>\$ 142,922.60</u>	<u>\$ 143,280.20</u>
Expenses		
Doctors	\$ 38,752.67	\$ 28,487.75
Hospitals & Clinics	99,562.08	92,970.24
Medicare Premium Reimbursements	5,707.20	4,665.80
Other	6,645.66	7,480.80
Total Expenses	<u>\$ 150,667.61</u>	<u>\$ 133,604.59</u>
Net Income - (Expenses)	<u>\$ (7,745.01)</u>	<u>\$ 9,675.61</u>
Fund Balance-End of Year	<u>\$ 31,139.00</u>	<u>\$ 38,884.01</u>

## R. C. ARCHDIOCESE OF INDIANAPOLIS

## SCHEDULE B-2

## ANALYSIS OF THE PRIESTS' RETIREMENT &amp; PERMANENT DISABILITY FUND

Fiscal Years Ending June 30, 1980 &amp; 1979

	1980	1979
Fund Balance-Beginning of Year	\$ ( 79.00)	\$ 1,863.73
<b>Income</b>		
Assessments	\$ 155,310.00	\$ 152,691.00
Interest	960.80	235.27
Gifts & Bequests	1,200.00	
Total Income	\$ 157,470.80	\$ 152,986.27
<b>Expenses</b>		
Direct Disability Benefits	\$ 39,200.00	\$ 41,300.00
Religious Orders-Retirement	12,187.00	12,560.00
Priests' Retirement Trust Fund Deposits	103,000.00	100,090.00
Other	2,118.80	1,069.00
Total Expense	\$ 156,505.80	\$ 154,929.00
Net Income-(Expense)	\$ 965.00	\$ 1,942.73
Fund Balance-End of year	\$ 886.00	\$ ( 79.00)

SCHEDULE B NOTES  
MAJOR CURRENT RESTRICTED FUNDS

Current Restricted Funds: The following are the largest and most active restricted funds which we administer. Their main source of income is derived from assessments, charges to parishes and institutions, as well as the Easter Collection. Analysis of these funds are shown elsewhere in this report.

1. Clergy Hospitalization Fund—This is a self-insurance program for the benefit of all priests incardinated or having a pastoral assignment from the Archbishop. The fund is financed by an assessment to each parish.
2. Priests' Retirement and Permanent Disability Fund—This fund was established in 1972 for the twofold purposes of financing the payments into the Priests' Retirement Trust and for paying benefits to those priests who are not yet retirement age (70) but were permanently disabled. A separate accounting of the Trust Fund is included elsewhere in this report.
3. Self-Insurance Fund—On September 1, 1975 the Archdiocese implemented a self-insurance program. The fund pays the first \$75,000.00 of any claim up to a maximum total for all claims of \$385,000.00 in a year. Any excess over these limits is insured with excess insurance carriers. The program is administered by Gallagher-Bassett Insurance Service.
4. Lay Employees' Retirement Fund—This program became effective July 1, 1975. Parishes and other institutions contribute to the fund based on the actuarial needs of the fund and the salary of all full time lay employees. A separate report on the Trust Fund is included elsewhere in this report.
5. Priestly Vocation Development Fund—This fund's main source of income is the Easter Collections. This fund finances the education of Archdiocesan Seminarians, Priests' Continuing Education Program, Priests' Spirituality Program and the Vocation Center.
6. Grant Fund for Archdiocesan Seminarians—During 1976 this fund was established by transferring from the Priestly Vocation Development Fund any unused gifts, bequests or Burse interest. These are funds given for the education of young men for the priesthood which do not have specific restrictions. Although the principal of this fund can be used up, it is our intention to use only the income. A grant program has been developed and was implemented in the 1977-78 fiscal year. Although the program is based mostly on need some grants will be and have been given for scholastic achievement.

## R. C. ARCHDIOCESE OF INDIANAPOLIS

## SCHEDULE B-3

## ANALYSIS OF THE SELF-INSURANCE FUND

For the Fiscal Years Ending June 30, 1980 &amp; 1979

	1980	1979
Fund Balance-Beginning of year	\$ 331,818.16	\$ 291,010.27
<b>Income</b>		
Premiums	\$ 561,675.57	\$ 464,626.48
Interest	12,352.98	9,947.00
Transfer from Designated Funds		91,850.00
Total Income	\$ 574,032.55	\$ 566,423.48
<b>Expenses</b>		
Excess Insurance Premiums	\$ 257,699.49	\$ 261,543.86
Service Fees	72,191.00	65,838.00
Claims Paid	145,197.43	198,215.39
Other	936.79	18.34
Total Expenses	\$ 476,024.71	\$ 525,615.59
Net Income-(Expense)	\$ 98,007.84	\$ 40,807.89
Fund Balance-End of year	\$ 429,826.00	\$ 331,818.16
Reserve needed for Unpaid Claims	\$ 174,333.44	\$ 175,024.51
Available for Current Claims	\$ 255,492.56	\$ 156,793.65

## ANALYSIS OF THE LAY EMPLOYEES' RETIREMENT FUND

## SCHEDULE B-4

Fund Balance-Beginning of year	\$ 1,172.50	\$ 9,362.00
<b>Income</b>		
Contributions-Parishes, etc.	\$ 605,041.00	\$ 594,357.00
Interest	1,912.45	1,892.00
Other-Gifts	1,642.35	-0-
Total Income	\$ 608,595.80	\$ 596,249.00
<b>Expenses</b>		
Trust Fund Deposits	\$ 590,000.00	\$ 588,000.00
Expenses	17,972.30	16,438.50
Total Expenses	\$ 607,972.30	\$ 604,438.50
Net Income-(Expense)	\$ 623.50	\$ ( 8,189.50)
Fund Balance-End of year	\$ 1,796.00	\$ 1,172.50

## ANALYSIS OF THE PRIESTLY VOCATION DEVELOPMENT FUND

## SCHEDULE B-5

Fund Balance-Beginning of year	\$ 697,658.64	\$ 597,448.67
<b>Income</b>		
Easter Collection	\$ 308,563.48	\$ 278,575.70
Interest	25,889.00	21,746.00
Other	2,977.27	2,505.48
Total Income	\$ 337,429.75	\$ 302,827.18
<b>Expenses</b>		
Vocation Center	\$ 110,250.00	\$ 130,298.09
Latin School		1,596.71
Seminary Tuition, etc.	35,747.54	18,341.00
Continuing Education Priests	28,749.68	20,542.38
Priestly Spirituality	25,235.59	22,159.03
Other Expenses	1,809.77	9,630.00
St. Meinrad Bldg. Fund	100,000.00	
Total Expense	\$ 301,792.58	\$ 202,617.21
Net Income - (Expense)	\$ 35,637.17	\$ 100,209.97
Fund Balance-End of year	\$ 733,295.81	\$ 697,658.64

## ANALYSIS OF THE GRANT FUND FOR ARCHDIOCESAN SEMINARIANS

## SCHEDULE B-6

Fund Balance-Beginning of year	\$ 331,589.15	\$ 307,886.65
<b>Income</b>		
Bequests		\$ 15,000.00
Gifts	\$ 2,005.00	1,450.00
Interest Burses, etc.	17,933.00	17,421.00
Total Income	\$ 19,938.00	\$ 33,871.00
<b>Expenses</b>		
Grants	\$ 14,157.47	\$ 10,168.50
Total Expense	\$ 14,157.47	\$ 10,168.50
Net Income - (Expense)	\$ 5,780.53	\$ 23,702.50
Fund Balance - End of year	\$ 337,369.68	\$ 331,589.15



## History of Archdiocesan Deposit and Loan Fund

During 1948 a campaign was begun to establish this revolving fund. The purpose of the fund was to allow parishes, etc., to borrow monies at low interest rates for approved capital expenditures. It also enabled parishes, etc., with excess cash to make deposits in the fund and thereby assist their sister parishes with low interest loans. Prior to this time parishes and the Archdiocese were borrowing money from commercial lending institutions at rates higher than the commercial prime rate. From 1948 through 1959 campaign contributions into the fund amounted to \$952,525.85. Interest earned on the fund balance over the last few years has increased this fund balance to \$1,065,585.00. At June 30, 1980 \$250,000.00 was transferred to this fund from Undesignated Funds. This increased the fund balance to \$1,315,585.00.

Deposits in this fund have grown to \$7,048,772.82 which, together with the fund balance of \$1,315,585.00, provides \$8,364,357.82 available for loans. Since the present outstanding loans amount to \$7,819,207.44 this fund, for the first time in many years, is not borrowing from the current fund.

All deposits and loans are covered by demand notes. Each borrower is required to submit and abide by an approved repayment schedule.

Interest rates over the years has varied from 1% to 2½%. The current rate of interest paid on deposits is 4%. The current loan rate is variable from from 2½% to 4½%. Interest is computed on a daily basis. In past years interest free loans have been granted.

In line with the increase of interest rates over the years, Archbishop George J. Biskup decided in 1975 to gradually increase rates on deposit and loans. A 1% increase became effective January 1, 1976. As of July 1, 1978 interest paid on savings became 4%. A graduated scale of rates on loans is now as follows:

On loans up to	\$200,000—4½%
On that part of a loan between	\$200,001 and \$400,000—3½%
On that part of a loan over	\$400,000—2½%

These rates allow a fairer return to depositors without overburdening borrowers.

An analysis of this fund will be found elsewhere in this report.

### R. C. ARCHDIOCESE OF INDIANAPOLIS ENDOWMENT FUND ANALYSIS Fiscal Years Ending June 30, 1980 & 1979

	1980	1979
<b>Seminarian Endowments</b>		
General	\$ 111,520.50	\$ 111,520.50
Specific	18,800.00	18,800.00
Term	15,000.00	15,000.00
Total Seminarian Endowments	\$ 145,320.50	\$ 145,320.50
Life Annuities	53,961.14	53,961.14
Unused Specific Income	8,075.00	7,041.00
Fund Balance - Beginning	\$ 207,356.64	\$ 206,322.64
<b>Additions to Fund</b>		
Interest Income	\$ 6,137.00	\$ 6,095.00
Total Additions	\$ 6,137.00	\$ 6,095.00
<b>Deductions from Fund</b>		
General Income to Grant Fund for Arch. Seminarians	\$ 5,061.00	\$ 5,061.00
Total Deductions	\$ 5,061.00	\$ 5,061.00
Fund Balance - Ending	\$ 208,432.64	\$ 207,356.64

### R. C. ARCHDIOCESE OF INDIANAPOLIS DEPOSIT & LOAN FUND ANALYSIS Fiscal Year Ending June 30, 1980 & 1979

	1980	1979
Fund Balance - Beginning	\$1,061,751.00	\$1,054,216.00
Revenue - Interest on Loans	\$ 299,765.43	\$ 305,190.62
Less Expenditures		
Interest on Deposits	\$ 270,793.90	\$ 258,859.77
Interest-Loan from current fund	9,584.00	18,151.00
Administrative Fee-current fund	15,553.53	20,644.85
Total Expenditures	\$ 295,931.43	\$ 297,655.62
Net Revenue over Expenditures	\$ 3,834.00	\$ 7,535.00
Transfer from Undesignated Funds	250,000.00	-0-
Fund Balance - Ending	\$1,315,585.00	\$1,061,751.00

#### Loan Activity

Loans Balance - Beginning	\$8,016,165.50	\$8,027,723.77
Plus new loans	700,987.64	715,561.73
Less Repayments	( 897,945.70)	(727,120.00)
Loan Balance - Ending	\$7,819,207.44	\$8,016,165.50

#### Deposit Activity

Deposits Balance - Beginning	\$6,757,096.19	\$6,652,383.94
Plus - New Deposits	1,231,578.00	1,371,516.16
Less - Withdrawals	(939,901.37)	(1,266,803.91)
Deposits Balance - Ending	\$7,048,772.82	\$6,757,096.19

### R. C. ARCHDIOCESE OF INDIANAPOLIS PLANT FUND ANALYSIS Fiscal Years Ending June 30, 1980 & 1979

	1980	1979
<b>Equity in Physical Plant</b>		
Future Parish Sites	\$ 619,312.86	\$ 619,312.86
Operating Properties	132,916.40	132,916.40
Total Equity - Beginning	\$ 752,229.26	\$ 752,229.26
Plus Purchases	-0-	-0-
Less Sales		
Future Parish Sites	\$ 2,039.00	-0-
Total	\$ 2,039.00	-0-
Total Equity - Ending	\$ 750,190.26	\$ 752,229.26
<b>Unexpended Plant Funds</b>		
Balance - Beginning	\$ 288,402.91	\$ 380,263.94
Additions		
Sale of Real Estate easement	\$ 2,039.00	
Interest on Funds	11,201.26	14,338.00
Total	\$ 13,240.26	\$ 14,338.00
Deductions		
Remodel Vocation Center Building	\$ 12,194.72	\$ 45,182.61
Chancery-Major Repairs	9,681.10	5,217.00
Net Maintenance expense-Closed and rental properties	4,194.35	394.40
Demolish Kennedy & Criterion Buildings	\$ 26,070.17	\$ 55,405.02
Transfer from Undesignated Funds	\$ 250,000.00	
Total Unexpended Plant Funds	\$ 525,573.00	\$ 288,402.91
Plant Fund Balance - Ending	\$1,275,763.26	\$1,040,632.17

# Accountants' Report

September 26, 1980

Retirement Plans Committee,  
Archdiocese of Indianapolis Pension Plan for Archdiocesan Priests,  
And  
Roman Catholic Archdiocese of Indianapolis  
Lay Employees' Retirement Plan,  
Indianapolis, Indiana.

We have examined the financial statements of the Archdiocese of Indianapolis Pension Plan for Archdiocesan Priests and the Roman Catholic Archdiocese of Indianapolis Lay Employees' Retirement Plan as of June 30, 1980 and 1979 and for the years then ended as presented in the accompanying pages. Our examinations were made in accordance with generally accepted auditing standards and, accordingly, included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances.

In our opinion, the aforementioned financial statements present fairly the net assets available for plan benefits of the Archdiocese of Indianapolis Pension Plan for Archdiocesan Priests and the Roman Catholic Archdiocese of Indianapolis Lay Employees' Retirement Plan at June 30, 1980 and 1979 and the changes in net assets available for plan benefits for the years then ended, in conformity with generally accepted accounting principles applied on a consistent basis.

*Geo. S. Olive & Co.*  
Geo. S. Olive & Co.

## THE ARCHDIOCESE OF INDIANAPOLIS PENSION PLAN FOR ARCHDIOCESAN PRIESTS

### Statement of Net Assets Available for Plan Benefits

	June 30	
	1980	1979 (Restated)
<b>ASSETS</b>		
Balance of funds on deposit under group annuity contract . . . . .	\$1,857,556.34	\$1,702,384.93
Accrued investment income . . . . .	61,530.51	77,763.01
	<u>\$1,919,086.85</u>	<u>\$1,780,147.94</u>

### NET ASSETS AVAILABLE FOR PLAN BENEFITS

Net assets available for plan benefits . . . . .	<u>\$1,919,086.85</u>	<u>\$1,780,147.94</u>
--	-----------------------	-----------------------

### Statement of Changes in Net Assets Available for Plan Benefits

	Year Ended June 30	
	1980	1979 (Restated)
<b>ADDITIONS:</b>		
Sponsor contributions . . . . .	\$ 103,000.00	\$ 100,000.00
Income from investment trust funds . . . . .	150,275.18	150,074.46
	<u>253,275.18</u>	<u>250,074.46</u>
<b>DEDUCTIONS:</b>		
Retirement benefits . . . . .	107,450.00	101,150.00
Administrative expenses--Continental Assurance Company . . . . .	6,886.27	6,416.86
	<u>114,336.27</u>	<u>107,566.86</u>
<b>NET ADDITIONS</b> . . . . .	<u>138,938.91</u>	<u>142,507.60</u>
<b>NET ASSETS AVAILABLE FOR PLAN BENEFITS,</b> <b>BEGINNING OF YEAR--as previously reported</b> . . . . .		1,621,498.64
Investment income earned in prior years . . . . .		16,141.70
As restated . . . . .	<u>1,780,147.94</u>	<u>1,637,640.34</u>
<b>NET ASSETS AVAILABLE FOR PLAN BENEFITS,</b> <b>END OF YEAR</b> . . . . .	<u>\$1,919,086.85</u>	<u>\$1,780,147.94</u>

See accompanying notes to financial statements.

## ROMAN CATHOLIC ARCHDIOCESE OF INDIANAPOLIS LAY EMPLOYEES' RETIREMENT PLAN

### Statement of Net Assets Available for Plan Benefits

	June 30	
	1980	1979
<b>ASSETS</b>		
Cash . . . . .	\$ 2,495.71	\$ 150,046.04
Accrued investment income . . . . .	44,748.31	32,893.60
Investments at fair value . . . . .	<u>4,194,445.37</u>	<u>3,402,163.76</u>
	<u>\$4,241,689.39</u>	<u>\$3,585,103.40</u>

### NET ASSETS AVAILABLE FOR PLAN BENEFITS

Net assets available for plan benefits . . . . .	<u>\$4,241,689.39</u>	<u>\$3,585,103.40</u>
--	-----------------------	-----------------------

### Statement of Changes in Net Assets Available for Plan Benefits

	Year Ended June 30	
	1980	1979
<b>ADDITIONS:</b>		
Employer contributions . . . . .	\$ 590,000.00	\$ 588,000.00
Income from investment trust funds . . . . .	382,115.68	279,713.06
Decrease in unrealized depreciation of investments . . . . .	10,413.29	1,124.02
Net gain on sale of investments . . . . .	<u>982,528.97</u>	<u>868,837.08</u>
<b>DEDUCTIONS:</b>		
Retirement benefits . . . . .	97,013.00	88,569.59
Miscellaneous expense . . . . .	120.00	120.00
Increase in unrealized depreciation of investments . . . . .	228,809.98	.....
Net loss on sale of investments . . . . .	<u>325,942.98</u>	<u>2,887.76</u>
	<u>656,585.99</u>	<u>777,259.73</u>
<b>NET ADDITIONS</b> . . . . .	<u>656,585.99</u>	<u>777,259.73</u>
<b>NET ASSETS AVAILABLE FOR PLAN BENEFITS,</b> <b>BEGINNING OF YEAR</b> . . . . .	<u>3,585,103.40</u>	<u>2,807,843.67</u>
<b>NET ASSETS AVAILABLE FOR PLAN BENEFITS,</b> <b>END OF YEAR</b> . . . . .	<u>\$4,241,689.39</u>	<u>\$3,585,103.40</u>

See accompanying notes to financial statements.

## ARCHDIOCESE OF INDIANAPOLIS PENSION PLAN FOR ARCHDIOCESAN PRIESTS AND ROMAN CATHOLIC ARCHDIOCESE OF INDIANAPOLIS LAY EMPLOYEES' RETIREMENT PLAN

### Notes to Financial Statements

#### NOTE 1--SUMMARY OF SIGNIFICANT ACCOUNTING POLICIES:

##### General:

The Archdiocese of Indianapolis Pension Plan for Archdiocesan Priests (the Priests' Plan) was established July 1, 1974 and is sponsored by the Archdiocese of Indianapolis (the Sponsor) for the benefit of any ordained priest who is incardinated in the Roman Catholic Archdiocese of Indianapolis. The Roman Catholic Archdiocese of Indianapolis Lay Employees' Retirement Plan (the Lay Plan) was established July 1, 1975 and is sponsored by the Roman Catholic Archdiocese of Indianapolis (the Employer) for the benefit of its lay employees. The governing body for administration of the Plans, the Retirement Plans Committee, consists of nine voting members appointed by the Archbishop. The Archbishop and the administrator of the Plans are ex officio nonvoting members. The trustee of the Lay Plan is American Fletcher National Bank, Indianapolis, Indiana. The accompanying financial statements generally follow the accrual method of accounting.

##### Investments--Lay Plan:

In accordance with the policy of stating investments at fair value, the net change in unrealized appreciation or depreciation for the year is reflected in the statement of changes in net assets available for plan benefits.

Income from investments is recognized when it is earned.

##### Actuarial Cost Method and Assumptions:

The significant assumptions underlying the actuarial computations are as follows:

	Priests' Plan	Lay Plan
Actuarial cost method . . . . .	Entry age normal with frozen initial liability	Entry age normal
Interest rate . . . . .	6%	6%
Mortality basis . . . . .	T-0, from The Actuary's Pension Handbook (Crocker, Sarason and Straight)	1971 Group Annuity Table
Employee turnover . . . . .	T-0, from The Actuary's Pension Handbook (Crocker, Sarason and Straight)	T-3, from The Actuary's Pension Handbook (Crocker, Sarason and Straight)
Salary scale . . . . .	Not applicable	4% per year
Asset valuation . . . . .	Balance of funds on deposit under group annuity contract	Market value
Retirement age . . . . .	70	65



Contributions:

The contributions of the Sponsor/Employer are designed to fund the Plans' current service costs on a current basis and to fund, over a period of ten to thirty years, the past service liability cost arising from qualifying service before the establishment of the Plans. The determination of such amounts by actuaries is based upon anticipated earnings of the fund, mortality and turnover experience and anticipated employee years of credited service.

Expenses of the Plans:

The Sponsor/Employer will pay or cause to be paid all necessary expenses that may arise in connection with the administration of the Plans and trusts. To the extent they are not paid by the Sponsor/Employer, such expenses shall be paid out of the Pension Funds.

NOTE 2--GROUP ANNUITY CONTRACT--PRIESTS' PLAN:

The trustee of the Plan entered into a group annuity contract with The Continental Assurance Company under date of July 1, 1974. In accordance with such contract, the Sponsor's contributions are deposited into an immediate participation guarantee fund (IPG fund). The IPG fund is credited with interest at a rate computed by the insurance company in accordance with the contract. Further, the IPG fund is charged with benefit payments made to or in behalf of members and with administration fees to the insurance company. The contract allows transfer of certain portions of the IPG fund to the trustee or to a special investment account with the insurance company.

NOTE 3--INVESTMENTS--LAY PLAN:

Investments held by the Plan were as follows:

Description	June 30 1980		1979	
	Cost	Fair Value	Cost	Fair Value
American Fletcher National Bank				
Short-Term Investment Fund M . . .	\$ . . . .	\$ . . . .	\$ 207,000	\$ 207,000
American Fletcher National Bank				
Short-Term Investment Fund N . . .	390,000	390,000	.....	.....
Federal Home Loan Mortgage Corporation 8 1/2% Participation Certificates, due 1-1-2008 . . . .	770,016	678,375	847,350	807,491
Federal Home Loan Mortgage Corporation 12% Participation Certificates, due 5-1-2010 . . . .	299,794	299,219	.....	.....
U. S. Government Guaranteed Farmers Home Administration 8.21% Loan Participation Notes, due 9-22-92	363,900	303,096	381,276	342,816
American Fletcher Special Investment Trust for Employee Benefit Plans Fund-P . . . . .	146,987	135,393	146,987	142,475
U. S. Government Guaranteed Aircraft Financing North Central Airlines 8 7/8%, secured notes, due 10-1-86	75,524	72,617	83,865	83,086
American Fletcher Investment Trust for Employee Benefit Plans Fixed Income Fund . . . . .	460,003	430,480	410,010	403,274
Government National Mortgage Association 9% Pass-Thru Pool: #22484, due 8-15-2008 . . . . .	454,718	414,498	479,212	464,713
#28539, due 1-15-2009 . . . . .	923,155	862,589	943,553	951,309
Government National Mortgage Association 9 1/2% Pass-Thru Pool: #90335, due 8-15-2009 . . . . .	166,828	151,920	.....	.....
#90345, due 9-15-2009 . . . . .	146,883	132,944	.....	.....
#35438, due 9-15-2009 . . . . .	91,995	90,335	.....	.....
Government National Mortgage Association 10% Pass-Thru Pool, #91346, due 12-15-2009 . . . . .	180,706	182,354	.....	.....
Beneficial Corporation 11.5% Debenture, due 1-15-2005 . . . . .	49,836	50,625	.....	.....
	<u>\$4,520,365</u>	<u>\$4,194,445</u>	<u>\$3,499,253</u>	<u>\$3,402,164</u>

NOTE 4--DESCRIPTION OF THE PLANS:

The Priests' Plan is a defined fixed-benefit plan to which the Sponsor contributes such amounts as are necessary on an actuarial basis to provide assets sufficient to meet the benefits to be paid to plan members.

The present value of future benefits at July 1, 1980 (the date of the most recent actuarial review) exceeded the Plan assets by \$1,027,265 (present value of benefits--\$2,946,352, plan assets--\$1,919,087).

In May, 1980, an increase in the amount of the fixed monthly retirement benefit was approved by the Retirement Plans Committee. The monthly benefit was increased from \$350 to \$400 effective July 1, 1980. This change increased the Plan's unfunded past service liability by approximately \$328,000 at July 1, 1980 and will be amortized by Sponsor contributions over a 25-year period.

The Lay Plan is a defined-benefit plan to which the Employer contributes such amounts as are necessary on an actuarial basis to provide the Plan with assets sufficient to meet the benefits to be paid to plan members.

The fair value of the Plan assets at June 30, 1979 exceeded the vested benefits accrued at July 1, 1979 (the date of the most recent actuarial valuation) by \$863,575 (plan net assets--\$3,585,103, vested benefits--\$2,721,528).

The Sponsor/Employer anticipate and believe that the Plans will continue without interruption but reserve the right to discontinue the Plans.

In the event that such discontinuance results in the termination of the Priests' Plan, all participants as of the date of the termination of the Plan or a complete discontinuance of Sponsor contributions shall be 100% vested in any values in the Pension Fund attributable to their benefits under the Plan, as determined actuarially.

In the event that such discontinuance results in the termination of the Lay Plan:

- (a) The Committee shall determine and direct the trustee accordingly, from among the following alternatives, the method of discharging and satisfying all obligations on behalf of participants:
  - (1) by the continuation of the Trust and the payment therefrom of benefits as they become due in accordance with the provision of the Plan in effect immediately prior to its termination; or
  - (2) by the purchase of a group or individual retirement annuity contract or contracts from an insurance company qualified to do business in the State of Indiana; or
  - (3) by the liquidation or distribution of the assets of the Trust Fund; or
  - (4) by any combination of such methods.

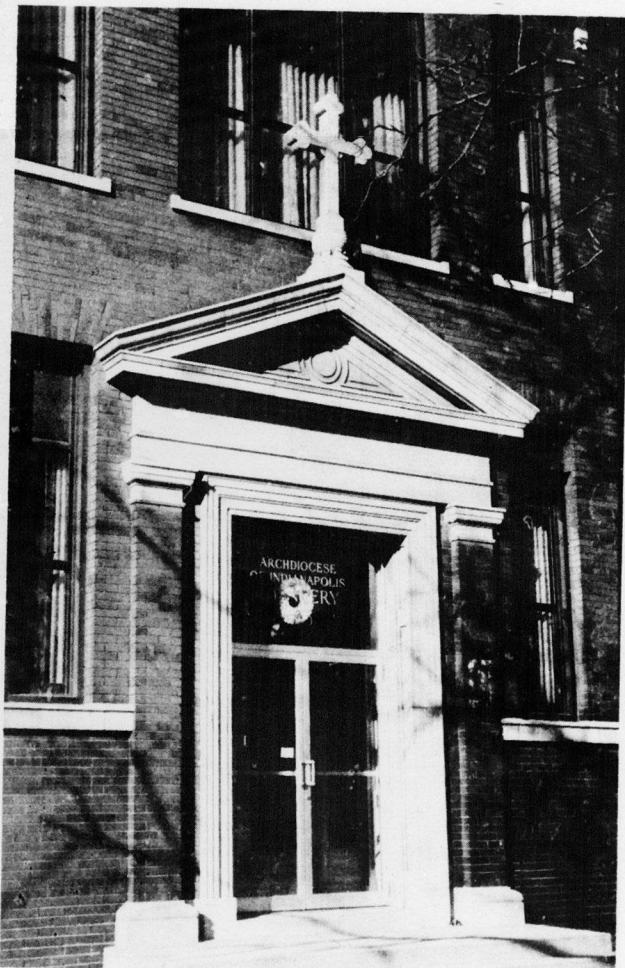
NOTE 5--TAX STATUS:

The Plans are considered to be church plans as defined by the Employee Retirement Income Security Act of 1974 (ERISA) which have not elected under the Internal Revenue Code Section 410(d) to be covered by the "participation, vesting, funding, etc. provisions" of the Act.

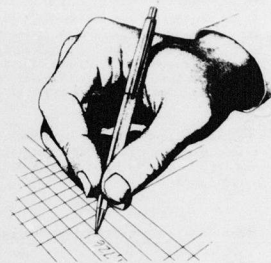
The Archdiocese has concluded that the Plans conform and function in compliance with Internal Revenue Service requirements for a "qualified" plan, however, the Plans have not been submitted to the Internal Revenue Service for determination of their compliance. Such qualified plans are exempt from the payment of federal income tax under the provisions of Section 501(a) of the Internal Revenue Code.

NOTE 6--PRIOR PERIOD ADJUSTMENT--PRIESTS' PLAN:

The Plan's financial statements for the year ended June 30, 1979 have been restated to include additional investment income earned in that year and prior years but not credited to the Plan's annuity contract until 1980. The effect of this adjustment was to increase net assets available for plan benefits at June 30, 1979, 1978 and 1977 by \$18,874, \$16,142 and \$7,836, respectively.



# Two Financial Reports Denote Transition



This Chancery financial report, covering two fiscal years, continues the tradition of printing the annual Chancery financial report in *The Criterion*.

Though this practice was begun in 1977, no report was published last year as a result of the interim administration between Archbishops George J. Biskup and Edward T. O'Meara. With the lengthy illness of Archbishop Biskup followed by the

temporary administration of Msgr. Francis R. Tuohy and the multiple problems met during that time, it was impossible to provide a report on time.

The publication of the following 1979-79 fiscal year report completes the financial information concerning the Chancery of the Archdiocese of Indianapolis.

## THE ARCHDIOCESE OF INDIANAPOLIS

### ADMINISTRATIVE OFFICES BALANCE SHEETS

Fiscal Years Ended June 30, 1979 & 1978

Current Funds	Assets	June 30		Current	Liabilities & Fund Balances	June 30	
		1979	1978			1979	1978
Cash & Certificates of Deposit		\$5,152,898.27	\$4,165,123.19	Accounts Payable & Accrued Expenditures - (Note 4)		\$ 46,897.88	\$ 15,249.48
Other Investments-Estate Receivable		1,087,157.62	-0-	Other Liabilities - (Note 5)		658,488.20	449,844.60
Notes Receivable - (Note 1)		46,852.61	68,296.32	Commitments & Contingent Liabilities (Note 6)		35,164.99	40,644.29
Accounts Receivable - (Note 2)		245,764.01	443,660.61	Due to other funds - net - (Note 3)		284,439.09	208,735.07
Accrued Interest receivable-investments		94,310.40	56,491.93				
Furniture, Fixtures & Equip.-Net of Depreciation		10,830.56	17,817.26	Fund Balances:			
Prepaid Expenses		350.54	377.05	Undesignated		\$3,185,199.07	\$1,773,750.33
				Designated (Schedule B)		612,552.37	634,414.21
				Restricted (Schedule B)		1,815,422.41	1,629,128.38
				Total Fund Balances		\$5,613,173.85	\$4,037,292.92
Total Current Funds		<u>\$6,638,164.01</u>	<u>\$4,751,766.36</u>	Total Current Funds		<u>\$6,638,164.01</u>	<u>\$4,751,766.36</u>
Endowment and Similar Funds				Endowment and Similar Funds			
Investments - (Note 7)		\$ 53,961.14	\$ 53,961.14	Fund Balances:			
Due from current funds - (Note 3)		153,395.50	152,361.50	Endowments		\$ 153,395.50	\$ 152,361.50
				Life Annuities		53,961.14	53,961.14
Total Endowment and Similar Funds		<u>\$ 207,356.64</u>	<u>\$ 206,322.64</u>	Total Fund Balances		<u>\$ 207,356.64</u>	<u>\$ 206,322.64</u>
Plant Funds				Total Endowment and Similar Funds		<u>\$ 207,356.64</u>	<u>\$ 206,322.64</u>
Notes Receivable		\$ 25,691.79	\$ 25,691.79	Plant Funds			
Land Bldgs., Operating Properties, Etc.		132,916.40	132,916.40	Notes Payable		\$ 25,691.79	\$ 25,691.79
Future Parish Sites		619,312.86	619,312.86	Fund Balances:			
Due from current funds - (Note 3)		288,402.91	380,263.94	Unexpended		\$ 288,402.91	\$ 380,263.94
				Equity in Physical Plant		752,229.26	752,229.26
Total Plant Funds		<u>\$1,066,323.96</u>	<u>\$1,158,184.99</u>	Total Fund Balances		<u>\$1,040,632.17</u>	<u>\$1,132,493.20</u>
Deposit and Loan Funds							
Notes Receivable-Parishes		\$7,932,701.50	\$7,978,074.15	Notes Payable-Parishes		\$4,455,398.44	\$4,458,626.77
-Schools and Institutions		83,464.00	49,649.62	-Cemeteries		2,181,971.25	2,131,126.33
Accrued Interest		7,374.66	16,037.65	-Other		119,726.50	62,630.84
				Due to current funds - (Note 3)		204,692.97	337,161.48
Total Deposit and Loan Fund		<u>\$8,023,540.16</u>	<u>\$8,043,761.42</u>	Fund Balance		<u>\$1,061,751.00</u>	<u>\$1,054,216.00</u>
Custodian Funds				Total Deposit and Loan Funds		<u>\$8,023,540.16</u>	<u>\$8,043,761.42</u>
Due from current funds - (Note 3)		\$ 47,333.65	\$ 13,271.11	Custodian Funds			
				Collections-Outside Archdiocese		\$ 44,389.12	\$ 4,764.63
Total Custodian Funds		<u>\$ 47,333.65</u>	<u>\$ 13,271.11</u>	Other		<u>2,944.53</u>	<u>8,506.48</u>
				Total Custodian Funds		<u>\$ 47,333.65</u>	<u>\$ 13,271.11</u>



THE ARCHDIOCESE OF INDIANAPOLIS  
ADMINISTRATIVE OFFICE

NOTES TO FINANCIAL STATEMENTS

June 30, 1979 and 1978

Summary of Significant Accounting Policies

These unaudited statements are prepared with the exception of Fixed Assets (see below) and Restricted Revenue (see Note 8) in conformity with generally accepted accounting principles and are generally in accordance with the Standards adopted by the National Conference of Catholic Bishops, as set forth in its publication "Diocesan Accounting and Financial Reporting."

The accompanying financial statements generally follow the accrual method of accounting. Assessments are recorded at the time they are billed and accounts receivable reflect any unpaid assessments or other charges at the end of the fiscal year.

Fixed Assets: The Archdiocese normally expenses additions to fixed assets. The exceptions being future parish sites and certain operating properties. The Chancery also has, since 1975, capitalized and depreciated furniture and equipment in its operation in order to avoid assessment budget fluctuations. The insurance appraisal of buildings on a replacement basis was \$252,544,783 at June 30, 1979.

Balance Sheet Notes

- Notes Receivable: Loans to Seminarians, Catholic Charities and the Archdiocesan Purchasing Department.
- Accounts Receivable: This account includes unpaid assessments and other charges due from parishes, schools and other institutions.
- Due to/from other funds: All interfund transactions are handled through these accounts. The Endowment, Plant and Custodian Funds deposit their cash in the Current Fund. The Deposit and Loan Fund borrows from the Current Fund.
- Accounts Payable, etc.: This account includes all unpaid bills from vendors.
- Other Liabilities: This represents billings to parishes and schools for teachers who will be paid during July and August as well as unused high school subsidies.
- Commitments and Contingent Liabilities: The Archdiocese, under its seminarian loan program, is liable for 85% of any funds borrowed by a student for his education if and when he is finally ordained. This figures represents the estimated Archdiocesan liability for loans to students from banks and other financial institutions.

The Archdiocese is also contingently liable for a loan from a group of New

Albany area banks for money borrowed by the various parishes in that area to purchase Providence High School. This liability is in the form of a 7%, 25 year mortgage dated 7/1/73 on the real and personal property of Providence High School and would appear on their unconsolidated report. The amount of the unpaid balance at 6/30/79 was \$917,652.26.

- Endowment Investments: Funds invested according to the terms of a bequest. Principal will be available to St. Elizabeth's Home upon the death of a beneficiary.

Revenue and Expenditure Notes

- Revenues: It is customary in the case of Restricted Funds to show revenue only at the time of expenditure, however, since most of our restricted revenue is made up of assessments and service fee charges to parishes, etc., we feel it is more informative to show all revenue whether expended or not. We have therefore shown all revenue received whether or not expended as well as the net change in the fund balances.
- Investment Income: It is the policy of the Archdiocese to invest all surplus funds whether restricted or not in certificates of deposits. Interest at the Archdiocesan rate is then added to each individual fund based on their average balances. Any excess is used to reduce parish assessment or for certain designated purposes.
- Assessments: Current assessments are for the administrative budget. Restricted assessments cover the Clergy Hospitalization and Retirement-Disability Funds.
- Service Fees: Unrestricted fees are administrative fees for the Deposit and Loan Fund, Development Director, Chancery and Tribunal. Restricted fees are charges for the Self-Insurance program and the Lay Employees' Retirement Program.
- Other income includes \$35,306.06 in 1978-79 and \$20,675.92 in

(Continued on following page)

R. C. ARCHDIOCESE OF INDIANAPOLIS

ADMINISTRATIVE OFFICES

STATEMENT OF CURRENT FUND REVENUE & EXPENDITURES

Fiscal Years Ending June 30, 1979 & 1978

	1979			1978		
	Unrestricted	Designated	Restricted	Unrestricted	Designated	Restricted
<b>Revenues - (Note 8)</b>						
Contributions	\$ 40,319.13	\$ 3,086.32	\$ 280,225.70	\$ 3,500.00		\$ 247,205.14
Bequests	1,253,638.55		59,127.00	7,519.98		37,602.04
Investment Income - (Note 9)	299,295.99	21,306.84	66,568.87	190,159.26	18,035.00	51,274.11
Assessments - (Note 10)	644,650.00		293,605.20	596,886.00		260,365.00
Service Fees - (Note 11)	40,247.10		1,058,983.48	55,270.46		839,311.49
Other Income - (Note 12)	41,306.06		191,302.17	26,175.92		212,529.83
<b>Total Revenue</b>	<b>\$2,319,456.83</b>	<b>\$24,393.16</b>	<b>\$1,949,812.42</b>	<b>\$879,512.62</b>	<b>\$18,035.00</b>	<b>\$1,648,287.61</b>
<b>Expenditures - (Note 13)</b>						
Pastoral	\$ 186,232.32	\$ 36,110.29	\$ 44,570.00	\$ 164,966.22	\$ 6,411.28	\$ 30,200.00
Clergy Personnel Development	11,900.43		235,020.96	11,030.45		251,516.80
Education	213,626.33	13,640.48	331.10	194,364.00	15,000.00	7,677.80
Social Services			163,308.26			256,793.49
Health & Retirement		9,379.00	892,972.09		9,668.00	771,639.17
Administrative	248,522.25			225,843.74		
Auxiliary Services	53,475.20			48,291.00		
Natl. & State Organ. Support	87,113.50			83,933.00		
Self-Insurance Program			525,615.59			303,071.34
Special Charities-Archdiocesan		15,421.29			20,593.28	
-Non-Diocesan		2,665.00			6,415.00	
<b>Total Expenditures</b>	<b>\$ 800,870.03</b>	<b>\$77,216.06</b>	<b>\$1,861,818.00</b>	<b>\$728,428.41</b>	<b>\$58,087.56</b>	<b>\$1,620,898.60</b>
<b>Net Revenue (Expenditures)</b>	<b>\$1,518,586.80</b>	<b>\$(52,822.90)</b>	<b>\$ 87,994.42</b>	<b>\$151,084.21</b>	<b>\$(40,052.56)</b>	<b>\$ 27,389.01</b>
<b>Transfers - Net</b>						
From Current unrestricted-(Note 14)	\$( 107,138.06)	\$ 30,961.06	76,177.00	\$( 59,250.29)	32,970.29	26,280.00
From Other Funds - (Note 15)			22,122.61			17,783.22
<b>Net Change in Fund Balances</b>	<b>\$1,411,448.74</b>	<b>\$(21,861.84)</b>	<b>\$ 186,294.03</b>	<b>\$ 91,833.92</b>	<b>\$(7,082.27)</b>	<b>\$ 71,452.23</b>
<b>Fund Balance-Beginning</b>	<b>\$1,773,750.33</b>	<b>\$634,414.21</b>	<b>\$1,629,128.38</b>	<b>\$1,681,916.41</b>	<b>\$641,496.48</b>	<b>\$1,557,676.15</b>
<b>Fund Balance-Ending</b>	<b>\$3,185,199.07</b>	<b>\$612,552.37</b>	<b>\$1,815,422.41</b>	<b>\$1,773,750.33</b>	<b>\$634,414.21</b>	<b>\$1,629,128.38</b>

# Notes to Financial Statements

## (Continued)

1977-78 of delinquent payment penalties which have been designated for Home Mission Programs. Other income "Restricted" includes grants from the Commission for the Catholic Missions among the Colored People and the Indians of \$30,000.00 in 1978-79 and \$30,000.00 in 1977-78. These funds have been distributed to various inter-city parishes with large black congregations. It also includes Catholic Charity receipts of \$146,829.98 in 1978-79 and \$172,468.25 in 1977-78.

13. Expenditures includes subsidies (S) to or restricted (R) used by the following offices and ministries:

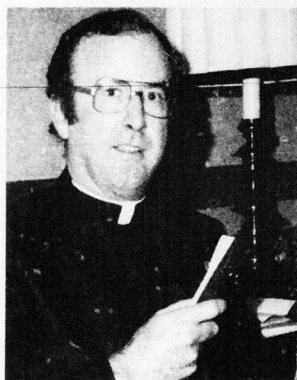
Pastoral		Health Care and Retirement	
Campus Ministries	(S)	Priests' Hospitalization	(R)
Ecumenical Commission	(S)	Priests' Retirement	(R)
Hospital Ministries	(S)	Lay Employees' Retirement	(R)
Office of Worship	(S)		
Priests' Senate	(S)	Administration-Office of	
Spanish Ministries	(R)	Archbishop	(S)
Tribunal	(S)	Vicar General	(S)
Deaf Ministries	(R)	Chancellor	(S)
		Business Administrator	(S)
Clergy Personnel Development		Development Director	(S)
Clergy Personnel Office	(S)	I.C.C. Coordinator	(S)
Vocation Center	(R)	Archives	(S)
Director of Priestly Spirituality	(R)		
		Natl./State Organization Support	
Education		Catholic University of Amer.	(S)
Office of Catholic Education	(S)	Indiana Catholic Conference	(S)
		U.S. Catholic Conference	(S)
Social Services		Indiana Interreligious Commission	
Catholic Charities	(R)	on Human Equality	(S)
C.Y.O.	(R)	Spanish Speaking Catholic Community	(S)
		Association of Religious—	
Auxiliary Services		Archdiocese of Indianapolis	(S)
Catholic Communications Center	(S)	Provincial Council of Catholic Women	(S)

14. During 1978-79 transfers between Current Funds were made as follows: to Designated Funds \$122,811.06; From Designated to Restricted \$91,850.00 and from Restricted Funds to Undesignated Funds \$15,673.00.

During 1977-78 Transfers between Current Funds were made as follows: to Restricted Funds \$36,000.00; to Designated Funds \$32,970.29; \$9,720.00 was transferred from Restricted Funds to Undesignated Funds.

15. Transfers from Custodian Funds: 25% of the Collection for the Campaign for Human Development is kept by the Archdiocese for local programs. (1977-78 \$17,783.22; 1978-79 \$17,061.61.)

Transfers from Endowment Funds: Seminarian Bursar Interest unrestricted as to recipient.



Msgr. Francis R. Tuohy,  
Vicar General



Fr. Gerald A. Gettelfinger,  
Chancellor

### R. C. ARCHDIOCESE OF INDIANAPOLIS

#### CURRENT DESIGNATED FUND BALANCES

For the Fiscal Years Ending June 30, 1979-1978

	1979	1978
Clergy Emergency Disability Fund	\$ 40,315.00	\$ 48,001.37
Contingency	51,040.00	18,225.72
Special Charities-Non-Diocesan	23,189.00	24,911.00
-Diocesan	23,514.00	31,560.72
Insurance Reserve	-0-	91,850.00
Educational Planning Grant	-0-	13,640.48
Family Life Ministry	38,788.37	-0-
Sts. Peter & Paul Refurbishing	272,707.00	289,430.00
Assessment & Interest Penalty Fund	159,999.00	116,794.92
Indiana State Newman Center	3,000.00	-0-
	<u>\$ 612,552.37</u>	<u>\$ 634,414.21</u>

#### CURRENT RESTRICTED FUND BALANCES

(1) Clergy Hospitalization	\$ 38,884.01	\$ 29,208.40
(2) Priests' Retirement & Disability	( 79.00)	1,863.73
(3) Self-Insurance	331,818.16	201,010.27
(4) Lay Retirement	1,172.50	9,362.00
(5) Priestly Vocational Development	697,658.64	597,448.67
(6) Grant Fund for Archdiocesan Seminarians	331,589.15	307,886.65
Seminarian Funds:		
Frank McHale Scholarship	169,444.71	183,304.21
Marguerite Mahony	10,241.00	11,091.00
Msgr. Winterhalter	11,217.00	10,786.00
Other	13.53	229.28
Black Missions	8,555.00	8,222.00
Human Development Campaign	16,942.87	10,505.36
Catholic Charities	18,629.76	23,747.94
Elizabeth Off-Agnes Meehan Library Fund	9,404.08	9,362.87
Wm. J. Volk-Blind, Deaf Fund	54,594.00	10,050.00
Thomas B. & Kathryn R. Jenkins Fund	115,337.00	110,901.00
Miscellaneous		14,145.00
	<u>\$1,815,422.41</u>	<u>\$1,629,128.38</u>

#### ANALYSIS OF THE CLERGY HOSPITALIZATION FUND

#### SCHEDULE B-1

	1979	1978
Fund Balance-Beginning of Year	\$ 29,208.40	\$ 20,225.83
Income		
Assessments	\$ 140,868.00	\$ 117,405.00
Interest	2,366.00	391.00
Other	46.20	36,046.20
Total Income	\$ 143,280.20	\$ 153,842.20
Expenses		
Doctors	\$ 28,487.75	\$ 23,837.72
Hospitals & Clinics	92,970.24	117,218.11
Medicare Premium Reimbursements	4,665.80	3,803.80
Other	7,480.80	-0-
Total Expenses	\$ 133,604.59	\$ 144,859.63
Net Income - (Expenses)	\$ 9,675.61	\$ 8,982.57
Fund Balance-end of year	<u>\$ 38,884.01</u>	<u>\$ 29,208.40</u>

#### ANALYSIS OF THE PRIESTS' RETIREMENT & PERMANENT DISABILITY FUND

#### SCHEDULE B-2

Fund Balance-beginning of year	\$ 1,863.73	\$ 12,582.62
Income		
Assessments	\$ 152,691.00	\$ 142,960.00
Interest	295.27	514.00
Gifts & Bequests	-0-	12,601.02
Total Income	\$ 152,986.27	\$ 156,075.02
Expenses		
Direct Disability Benefits	\$ 41,300.00	\$ 30,900.00
Religious Orders-Retirement	12,560.00	11,753.00
Priests' Retirement Trust Fund Deposits	100,000.00	121,000.00
Other	1,069.00	3,140.91
Total Expense	\$ 154,929.00	\$ 166,793.91
Net Income-(Expense)	\$ (1,942.73)	\$ (10,718.89)
Fund Balance-end of year	<u>\$ ( 79.00)</u>	<u>\$ 1,863.73</u>



## R. C. ARCHDIOCESE OF INDIANAPOLIS

## SCHEDULE B-3

## ANALYSIS OF THE SELF-INSURANCE FUND

Fiscal Years, Ending June 30, 1979 &amp; 1978

	1979	1978
Fund Balance-beginning of year	\$ 291,010.27	\$ 207,857.12
<b>Income</b>		
Premiums	\$ 464,626.48	\$ 378,948.49
Interest	9,947.00	7,276.00
Transfer from designated funds	91,850.00	-0-
Total Income	\$ 566,423.48	\$ 386,224.49
<b>Expenses</b>		
Excess Insurance Premiums	\$ 261,543.86	\$ 85,108.71
Service Fees	65,838.00	61,336.00
Claims Paid	198,215.39	155,477.99
Other	18.34	1,148.64
Total Expenses	\$ 525,615.59	\$ 303,071.34
Net Income-(Expense)	\$ 40,807.89	\$ 83,153.15
Fund Balance-end of year	\$ 331,818.16	\$ 291,010.27
Reserve needed for Unpaid Claims	\$ 175,024.51	\$ 156,078.51
Available for Current Claims	\$ 156,793.65	\$ 134,931.76

## ANALYSIS OF THE LAY EMPLOYEES' RETIREMENT FUND

## SCHEDULE B-4

Fund Balance-beginning of year	\$ 9,362.00	\$ 7,725.63
<b>Income</b>		
Contributions-Parishes, etc.	\$ 594,357.00	\$ 460,353.00
Interest	1,892.00	1,259.00
Total Income	\$ 596,249.00	\$ 461,612.00
<b>Expenses</b>		
Trust Fund Deposits	\$ 588,000.00	\$ 445,000.00
Expenses	16,438.50	14,985.63
Total Expenses	\$ 604,438.50	\$ 459,985.63
Net Income-(Expense)	\$ (8,189.50)	\$ 1,626.37
Fund Balance-end of year	\$ 1,172.50	\$ 9,362.00

## ANALYSIS OF THE PRIESTLY VOCATION DEVELOPMENT FUND

## SCHEDULE B-5

	1979	1978
Fund Balance-Beginning of Year	\$ 597,448.67	\$ 564,627.20
<b>Income</b>		
Easter Collection	\$ 278,575.70	\$ 245,908.94
Interest	21,746.00	15,309.00
Other	2,505.48	1,990.11
Total Income	\$ 302,827.18	\$ 263,208.05
<b>Expenses</b>		
Vocation Center	\$ 130,298.09	\$ 19,065.30
Latin School	1,596.71	162,650.00
Seminary Tuition, etc.	18,341.00	(2,311.27)
Continuing Education Priests	20,592.38	16,178.79
Priestly Formation	22,159.03	33,503.76
Other Expenses	9,630.00	1,300.00
Total Expense	\$ 202,617.21	\$ 230,386.58
Net Income - (Expense)	\$ 100,209.97	\$ 32,821.47
Fund Balance-End of Year	\$ 697,658.64	\$ 597,448.67

## ANALYSIS OF THE GRANT FUND FOR ARCHDIOCESAN SEMINARIANS

## SCHEDULE B-6

Fund Balance-Beginning of Year	\$ 307,886.65	\$ 289,539.13
<b>Income</b>		
Bequests	\$ 15,000.00	\$ 15,051.02
Gifts	1,450.00	1,000.00
Interest Burses, etc.	17,421.00	12,589.00
Total Income	\$ 33,871.00	\$ 28,640.02
<b>Expenses</b>		
Grants	\$ 10,168.50	\$ 10,292.50
Total Expense	\$ 10,168.50	\$ 10,292.50
Net Income - (Expense)	\$ 23,702.50	\$ 18,347.52
Fund Balance - end of year	\$ 331,589.15	\$ 307,886.65

SCHEDULE B NOTES  
MAJOR CURRENT RESTRICTED FUNDS

Current Restricted Funds: The following are the largest and most active restricted funds which we administer. Their main source of income is derived from assessments, charges to parishes and institutions, as well as the Easter Collection. Analysis of these funds are shown elsewhere in this report.

1. Clergy Hospitalization Fund—This is a self-insurance program for the benefit of all priests incardinated or having a pastoral assignment from the Archbishop. The fund is financed by an assessment to each parish. Because of the large increases in expense during 1977-78 a transfer in the amount of \$36,000.00 was made into this fund from unrestricted funds.
2. Priests' Retirement and Permanent Disability Fund—This fund was established in 1972 for the twofold purposes of financing the payments into the Priests' Retirement Trust and for paying benefits to those priests who are not yet retirement age (70) but were permanently disabled. A separate accounting of the Trust Fund is included elsewhere in this report.
3. Self-Insurance Fund—On September 1, 1975 the Archdiocese implemented a self-insurance program. The fund pays the first \$75,000.00 of any claim up to a maximum total for all claims of \$385,000.00 in a year. Any excess over these limits is insured with excess insurance carriers. The program is administered by Gallagher-Bassett Insurance Service.
4. Lay Employees' Retirement Fund—This program became effective July 1, 1975. Parishes and other institutions contribute to the fund based on the actuarial needs of the fund and the salary of all full time lay employees. A separate report on the Trust Fund is included elsewhere in this report.
5. Priestly Vocation Development Fund—This fund's main source of income is the Easter Collections. This fund finances the education of Archdiocesan seminarians, Priests' Continuing Education Program, Latin School and the Vocation Center.
6. Grant Fund for Archdiocesan Seminarians—During 1976 this fund was established by transferring from the Priestly Vocation Development Fund any unused gifts, bequests or Burse interest. These are funds given for the education of young men for the priesthood which do not have specific restrictions. Although the principal of this fund can be used up, it is our intention to use only the income. A grant program has been developed and was implemented in the 1977-78 fiscal year. Although the program is based mostly on need some grants will and have been given for scholastic achievement.

Archdiocese of  
Indianapolis  
Statistics

Total Population	2,022,366
Catholic Population	203,412
Square Miles	13,489
Counties	39
Parishes	142
Missions	17
Diocesan Priests	237
Religious Priests	156
Sisters	1,098
Brothers	80



## History of Archdiocesan Deposit and Loan Fund

During 1948 a campaign was begun to establish this revolving fund. The purpose of the fund was to allow parishes, etc., to borrow monies at low interest rates for approved capital expenditures. It also enabled parishes, etc., with excess cash to make deposits in the fund and thereby assist their sister parishes with low interest loans. Prior to this time parishes and the Archdiocese were borrowing money from commercial lending institutions at rates higher than the commercial prime rate. From 1948 through 1959 campaign contributions into the fund amounted to \$952,525.85. Interest earned on the fund balance over the last few years has increased this fund balance to \$1,065,585.00.

Deposits in this fund have grown to \$6,757,096.19 which, together with the fund balance of \$1,065,585.00, provides \$7,818,847.19 available for loans. Since the present outstanding loans amount to \$8,016,165.50 it has been necessary for this fund to borrow from the current fund.

All deposits and loans are covered by demand notes. Each borrower is required to submit and abide by an approved repayment schedule.

Interest rates over the years has varied from 1% to 2½%. The current rate of interest paid on deposits is 4%. The current loan rate is variable from from 2½% to 4½%. Interest is computed on a daily basis. In past years interest free loans have been granted.

In line with the increase of interest rates over the years, Archbishop Geroge J. Biskup decided in 1975 to gradually increase rates on deposit and loans. A 1% increase became effective January 1, 1976. As of July 1, 1978 interest paid on savings became 4%. A graduated scale of rates on loans is now as follows:

On loans up to	\$200,000—4½%
On that part of a loan between	\$200,001 and \$400,000—3½%
On that part of a loan over	\$400,000—2½%

These rates allow a fairer return to depositors without overburdening borrowers.

An analysis of this fund will be found elsewhere in this report.

### R. C. ARCHDIOCESE OF INDIANAPOLIS ENDOWMENT FUND ANALYSIS Fiscal Years Ending June 30, 1979 & 1978

	1979	1978
<b>Seminarian Endowments</b>		
General	\$ 111,520.50	\$ 111,320.50
Specific	18,800.00	18,800.00
Term	15,000.00	15,000.00
Total Seminarian Endowments	\$ 145,320.50	\$ 145,120.50
<b>Life Annuities</b>	53,961.14	50,961.14
<b>Unused Specific Income</b>	7,041.00	6,289.00
Fund Balance - Beginning	\$ 206,322.64	\$ 202,370.64
<b>Additions to Fund</b>		
General Seminarian Endowments		200.00
Life Annuities		3,000.00
Interest Income	6,095.00	4,547.00
Total Additions	\$ 6,095.00	\$ 7,747.00
<b>Deductions from Fund</b>		
General Income to Grant Fund for Arch. Seminarians	5,061.00	3,795.00
Total Deductions	\$ 5,061.00	\$ 3,795.00
Fund Balance - Ending	\$ 207,356.64	\$ 206,322.64

### R. C. ARCHDIOCESE OF INDIANAPOLIS

#### DEPOSIT & LOAN FUND ANALYSIS

Fiscal Years Ending June 30, 1979 & 1978

	1979	1978
Fund Balance-Beginning	\$1,054,216.00	\$1,023,511.00
Revenue-Interest on Loans	\$ 305,190.62	\$ 289,163.12
Less Expenditures		
Interest on Deposits	\$ 258,859.77	\$ 204,222.14
Interest-Loan from current fund	18,151.00	16,365.00
Administrative Fee-current fund	20,644.85	37,870.98
Total Expenditures	\$ 297,655.62	\$ 258,458.12
Net Revenue over Expenditures	\$ 7,535.00	\$ 30,705.00
Fund Balance-Ending	\$1,061,751.00	\$1,044,216.00

#### Loan Activity

Loans Balance - Beginning	\$8,027,723.77	\$8,573,366.88
Plus new loans	715,561.73	372,779.00
Less Repayments	(727,120.00)	(918,422.11)
Loan Balance - Ending	\$8,016,165.50	\$8,027,723.77

#### Deposit Activity

Deposits Balance - Beginning	\$6,652,383.94	\$6,796,570.94
Plus - New Deposits	1,371,516.16	922,564.71
Less - Withdrawals	(1,266,803.91)	(1,066,751.71)
Deposits Balance - Ending	\$6,757,096.19	\$6,652,383.94

### R. C. ARCHDIOCESE OF INDIANAPOLIS

#### PLANT FUND ANALYSIS

Fiscal Years Ending June 30, 1979 & 1978

	1979	1978
<b>Equity in Physical Plant</b>		
Future Parish Sites	\$ 619,312.86	\$ 650,484.24
Operating Properties	132,916.40	110,434.00
Total Equity - Beginning	\$ 752,229.26	\$ 760,918.24
<b>Plus Purchases</b>		
Future Parish Sites		
Operating Properties		\$ 29,921.38
Total Purchases	-0-	\$ 29,921.38
<b>Less Sales</b>		
Future Parish Sites		\$ 31,171.38
Operating Properties		7,438.98
Total	-0-	\$ 38,610.36
Total Equity - Ending	\$ 752,229.26	\$ 752,229.26
<b>Unexpended Plant Funds</b>		
Balance - Beginning	\$ 380,263.94	\$ 392,017.63
<b>Additions</b>		
Sale of Real Estate		\$ 12,438.98
Interest on Funds	\$ 14,338.00	11,304.00
	\$ 14,338.00	\$ 23,742.98
<b>Deductions</b>		
Georgia St. Office Bldg.-Air Cond.	-0-	\$ 15,665.62
Remodel Vocation Center	\$ 45,182.61	-0-
Chancery-Major repairs	5,217.00	11,681.36
Net Maintenance expense-Closed and rental properties	394.40	8,149.69
Demolish Kennedy & Criterion Buildings	55,405.02	
	\$ 106,199.03	\$ 35,496.67
Total Unexpended Plant Funds	\$ 288,402.91	\$ 380,263.94
Plant Fund Balance - Ending	\$1,040,632.17	\$1,132,493.20



## Accountants' Report

Retirement Plans Committee,  
Archdiocese of Indianapolis Pension Plan  
for Archdiocesan Priests,  
And  
Roman Catholic Archdiocese of Indianapolis  
Lay Employees' Retirement Plan,  
Indianapolis, Indiana.

We have examined the financial statements of the Archdiocese of Indianapolis Pension Plan for Archdiocesan Priests and the Roman Catholic Archdiocese of Indianapolis Lay Employees' Retirement Plan as of June 30, 1979 and 1978 and for the years then ended as presented in the accompanying pages. Our examinations were made in accordance with generally accepted auditing standards and, accordingly, included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances.

In our opinion, the aforementioned financial statements present fairly the net assets available for plan benefits of the Archdiocese of Indianapolis Pension Plan for Archdiocesan Priests and the Roman Catholic Archdiocese of Indianapolis Lay Employees' Retirement Plan at June 30, 1979 and 1978 and the changes in net assets available for plan benefits for the years then ended, in conformity with generally accepted accounting principles applied on a consistent basis.

*Geo. S. Olive & Co.*  
Geo. S. Olive & Co.

Indianapolis, Indiana  
December 14, 1979

### THE ARCHDIOCESE OF INDIANAPOLIS PENSION PLAN FOR ARCHDIOCESAN PRIESTS

#### Statement of Net Assets Available for Plan Benefits

ASSETS	June 30	
	1979	1978
Balance of funds on deposit under group annuity contract . . . . .	\$1,702,384.93	\$1,568,458.02
Accrued interest . . . . .	58,889.34	53,040.62
	<u>\$1,761,274.27</u>	<u>\$1,621,498.64</u>

#### NET ASSETS AVAILABLE FOR PLAN BENEFITS

Net assets available for plan benefits . . . . .	<u>\$1,761,274.27</u>	<u>\$1,621,498.64</u>
--	-----------------------	-----------------------

#### Statement of Changes in Net Assets Available for Plan Benefits

	Year Ended June 30	
	1979	1978
<b>ADDITIONS:</b>		
Sponsor contributions . . . . .	\$ 100,000.00	\$ 121,000.00
Income from investment trust funds . . . . .	147,342.49	131,434.14
	<u>247,342.49</u>	<u>252,434.14</u>
<b>DEDUCTIONS:</b>		
Retirement benefits . . . . .	101,150.00	88,500.00
Administrative expenses--Continental Assurance Company . . . . .	6,416.86	6,293.23
	<u>107,566.86</u>	<u>94,793.23</u>
<b>NET ADDITIONS</b> . . . . .	139,775.63	157,640.91
<b>NET ASSETS AVAILABLE FOR PLAN BENEFITS, BEGINNING OF YEAR</b> . . . . .	<u>1,621,498.64</u>	<u>1,463,857.73</u>
<b>NET ASSETS AVAILABLE FOR PLAN BENEFITS, END OF YEAR</b> . . . . .	<u>\$1,761,274.27</u>	<u>\$1,621,498.64</u>

See accompanying notes to financial statements.

### ROMAN CATHOLIC ARCHDIOCESE OF INDIANAPOLIS LAY EMPLOYEES' RETIREMENT PLAN

#### Statement of Net Assets Available for Plan Benefits

ASSETS	June 30	
	1979	1978
Cash . . . . .	\$ 150,046.04	\$ 984.61
Interest receivable . . . . .	32,893.60	27,639.81
Investments at fair value--note 3 . . . . .	<u>3,402,163.76</u>	<u>2,779,219.25</u>
	<u>\$3,585,103.40</u>	<u>\$2,807,843.67</u>

#### NET ASSETS AVAILABLE FOR PLAN BENEFITS

Net assets available for plan benefits . . . . .	<u>\$3,585,103.40</u>	<u>\$2,807,843.67</u>
--	-----------------------	-----------------------

#### Statement of Changes in Net Assets Available for Plan Benefits

	Year Ended June 30	
	1979	1978
<b>ADDITIONS:</b>		
Employer contributions . . . . .	\$ 588,000.00	\$ 502,000.00
Income from investment trust funds . . . . .	279,713.06	194,704.64
Decrease in unrealized depreciation of investments . . . . .	1,124.02	-----
	<u>868,837.08</u>	<u>696,704.64</u>
<b>DEDUCTIONS:</b>		
Retirement benefits . . . . .	88,569.59	72,064.11
Miscellaneous expense . . . . .	120.00	75.00
Increase in unrealized depreciation of investments . . . . .	-----	137,198.24
Loss on sale of investments . . . . .	<u>2,887.76</u>	<u>34,537.57</u>
	<u>91,577.35</u>	<u>243,874.92</u>
<b>NET ADDITIONS</b> . . . . .	777,259.73	452,829.72
<b>NET ASSETS AVAILABLE FOR PLAN BENEFITS, BEGINNING OF YEAR</b> . . . . .	<u>2,807,843.67</u>	<u>2,355,013.95</u>
<b>NET ASSETS AVAILABLE FOR PLAN BENEFITS, END OF YEAR</b> . . . . .	<u>\$3,585,103.40</u>	<u>\$2,807,843.67</u>

See accompanying notes to financial statements.

### ARCHDIOCESE OF INDIANAPOLIS PENSION PLAN FOR ARCHDIOCESAN PRIESTS AND ROMAN CATHOLIC ARCHDIOCESE OF INDIANAPOLIS LAY EMPLOYEES' RETIREMENT PLAN

#### Notes to Financial Statements

#### NOTE 1--SUMMARY OF SIGNIFICANT ACCOUNTING POLICIES:

##### General:

The Archdiocese of Indianapolis Pension Plan for Archdiocesan Priests (the "Priests' Plan") was established July 1, 1974 and is sponsored by the Archdiocese of Indianapolis (the "Sponsor") for the benefit of any ordained priest who is incardinated in the Roman Catholic Archdiocese of Indianapolis. The Roman Catholic Archdiocese of Indianapolis Lay Employees' Retirement Plan (the "Lay Plan") was established July 1, 1975 and is sponsored by the Roman Catholic Archdiocese of Indianapolis (the "Employer") for the benefit of its lay employees. The governing body for administration of the Plans, the Retirement Plans Committee, consists of nine voting members appointed by the Archbishop. The Archbishop and the administrator of the Plans are ex officio nonvoting members. The trustee of the Lay Plan is American Fletcher National Bank, Indianapolis, Indiana. The accompanying financial statements generally follow the accrual method of accounting.

##### Investments--Lay Plan:

In accordance with the policy of stating investments at fair value, net unrealized appreciation or depreciation for the year is reflected in the statement of changes in net assets available for plan benefits.

Income from investments is recognized when it is earned.

##### Actuarial Cost Method and Assumptions:

The significant assumptions underlying the actuarial computations are as follows:

	Priests' Plan	Lay Plan
Actuarial cost method . . . . .	Entry age normal with frozen initial liability	Entry age normal
Interest rate . . . . .	6%	6%
Mortality basis . . . . .	T-0, from The Actuary's Pension Handbook (Crocker, Sarason and Straight)	1971 Group Annuity Table
Asset valuation . . . . .	Balance of funds on deposit under group annuity contract	Market value
Retirement age . . . . .	70	65

**Contributions:**

The contributions of the Sponsor/Employer are designed to fund the Plans' current service costs on a current basis and to fund, over a period of ten to thirty years, the past service liability cost arising from qualifying service before the establishment of the Plans. The determination of such amounts by actuaries is based upon anticipated earnings of the fund, mortality and turnover experience and anticipated employee years of credited service.

**Expenses of the Plans:**

The Sponsor/Employer will pay or cause to be paid all necessary expenses that may arise in connection with the administration of the Plans and trusts. To the extent they are not paid by the Sponsor/Employer, such expenses shall be paid out of the Pension Funds.

**NOTE 2--GROUP ANNUITY CONTRACT--PRIESTS' PLAN:**

The trustee of the Plan entered into a group annuity contract with The Continental Assurance Company under date of July 1, 1974. In accordance with such contract, the Sponsor's contributions are deposited into an immediate participation guarantee fund (IPG fund). The IPG fund is credited with interest at a rate computed by the insurance company in accordance with the contract. Further, the IPG fund is charged with benefit payments made to or in behalf of members and with administration fees to the insurance company. The contract allows transfer of certain portions of the IPG fund to the trustee or to a special investment account with the insurance company.

**NOTE 3--INVESTMENTS--LAY PLAN:**

Investments held by the Plan were as follows:

Description	June 30			
	1979	1978	1979	1978
	Cost	Fair Value	Cost	Fair Value
American Fletcher National Bank				
Short-Term Investment Fund M . . .	\$ 207,000	\$ 207,000	\$ 132,000	\$ 132,000
Federal Home Loan Mortgage				
Corporation 8 1/2% Participation				
Certificates, due 1-1-2008 . . . .	847,350	807,491	953,632	913,656
U. S. Government Guaranteed Farmers				
Home Administration 8.21% Loan				
Participation Notes, due 9-22-1992	381,276	342,816	394,806	366,950
American Fletcher Special Investment				
Trust for Employee Benefit Plans				
Fund-P . . . . .	146,987	142,475	123,998	119,988
U. S. Government Guaranteed Aircraft				
Financing North Central Airlines				
8 7/8%, secured notes, due 10-1-86	83,865	83,086	91,431	90,517
American Fletcher Investment Trust				
for Employee Benefit Plans Fixed				
Income Fund . . . . .	410,010	403,274	1,181,566	1,156,108
Government National Mortgage				
Association 9% Pass-Thru Pool:				
#22484, due 8-15-2008 . . . . .	479,212	464,713	.....	.....
#28539, due 1-15-2009 . . . . .	943,553	951,309	.....	.....
	<u>\$3,499,253</u>	<u>\$3,402,164</u>	<u>\$2,877,433</u>	<u>\$2,779,219</u>

**NOTE 4--DESCRIPTION OF THE PLANS:**

The Priests' Plan is a defined fixed-benefit plan to which the Sponsor contributes

such amounts as are necessary on an actuarial basis to provide assets sufficient to meet the benefits to be paid to plan members.

The present value of future benefits at July 1, 1978 (the date of the most recent actuarial review) exceeded the Plan assets by \$849,405 (present value of benefits--\$2,470,904, plan assets--\$1,621,499).

In April, 1978, an increase in the amount of the fixed monthly retirement benefit was approved by the Retirement Plans Committee. The monthly benefit was increased from \$300 to \$350 effective July 1, 1978.

The Lay Plan is a defined-benefit plan to which the Employer contributes such amounts as are necessary on an actuarial basis to provide the Plan with assets sufficient to meet the benefits to be paid to plan members.

The fair value of the Plan assets at June 30, 1978 exceeded the vested benefits accrued at July 1, 1978 (the date of the most recent actuarial valuation) by \$308,308 (plan net assets--\$2,807,844, vested benefits--\$2,499,536).

The Sponsor/Employer anticipate and believe that the Plans will continue without interruption but reserve the right to discontinue the Plans.

In the event that such discontinuance results in the termination of the Priests' Plan, all participants as of the date of the termination of the Plan or a complete discontinuance of Sponsor contributions shall be 100% vested in any values in the Pension Fund attributable to their benefits under the Plan, as determined actuarially.

In the event that such discontinuance results in the termination of the Lay Plan:

(a) The Committee shall determine and direct the trustee accordingly, from among the following alternatives, the method of discharging and satisfying all obligations on behalf of participants:

- (1) by the continuation of the Trust and the payment therefrom of benefits as they become due in accordance with the provision of the Plan in effect immediately prior to its termination; or
- (2) by the purchase of a group or individual retirement annuity contract or contracts from an insurance company qualified to do business in the State of Indiana; or
- (3) by the liquidation or distribution of the assets of the Trust Fund; or
- (4) by any combination of such methods.

**NOTE 5--TAX STATUS:**

The Plans are considered to be church plans as defined by the Employee Retirement Income Security Act of 1974 (ERISA) which have not elected under the Internal Revenue Code Section 410(d) to be covered by the "participation, vesting, funding, etc. provisions" of the Act.

The Archdiocese has concluded that the Plans conform and function in compliance with Internal Revenue Service requirements for a "qualified" plan, however, the Plans have not been submitted to the Internal Revenue Service for determination of their compliance. Such qualified plans are exempt from the payment of federal income tax under the provisions of Section 501(a) of the Internal Revenue Code.



Harry T. Dearing, Business Administrator



Pat Brown, Bookkeeper



Dolores Augustin, Secretary





## The Story Hour

# Paul and Barnabas return to offer their help

by Janaan Manternach

Paul and Barnabas spent some time in the city of Derbe. They preached the good news about Jesus Christ there. Many people in Derbe accepted Jesus as their Lord and Savior. They became followers or disciples of Jesus.

In Derbe Paul and Barnabas faced a big decision. Should they go on to Paul's home in Tarsus? Or should they go back to Lystra and Iconium? A trip to Tarsus would probably be pleasant and safe. A return to Iconium and Lystra might be very dangerous.

"Let's go back to Lystra and Iconium," Paul suggested to Barnabas one morning in Derbe. "The Christian communities there need our help."

"Are you serious, Paul?" Barnabas asked. "We have enemies in both cities. You were stoned at Lystra. We both narrowly escaped stoning in Iconium. If we go back, they may try to kill us."

"I know the dangers," Paul replied quietly, "but we need to help our fellow Christians in those cities. They are suffering much."

Barnabas agreed. The two left Derbe the next day. They returned to Lystra. The Christians there were overjoyed to see Paul and Barnabas. They took careful

steps to protect the two from their enemies.

One evening the community of Christians in Lystra gathered to talk with Paul and Barnabas. They met in a large home. The house was packed with people. Shades were drawn for security.

"I know well the difficulties you face here," Paul told the group. "Many people are against you. You are suffering very much. Have confidence in the Lord. Trust in him. Have hope. If we are to enter God's kingdom, we must all undergo many trials. The Lord is always with us."

Paul reminded them of how much Jesus suffered. He recalled how Jesus' death led to resurrection, to new life. He promised them that their present pain would lead to happiness and a fuller life. Paul spoke also of Christians, like Stephen, who faced death bravely because of their trust in Jesus Christ.

For a long time Paul and Barnabas spoke to the Christian community. Then Paul helped them organize themselves better. Paul sensed that the community lacked leadership. So he appointed several of the most able men to be community leaders. He called them "presbyters."

The presbyters were responsible for teaching and preaching. They were to lead the community in prayer, especially

the Eucharist. They were to help the Christians grow together as a community.

When the presbyters had been installed by Paul, he led the whole group in prayer and fasting. They begged the Lord to be with the presbyters, to help them live up to their new responsibilities. The presbyters placed their trust completely in the Lord. They expressed their love and commitment to him.

Later Paul and Barnabas set out for Iconium. There, too, they encouraged the Christians. They also organized the community by appointing presbyters. The Christians protected Paul and Barnabas the whole time from their enemies.

After building up the communities of Christians at Lystra and Iconium, Paul and Barnabas returned at last to Antioch.

**Suggestions for parents, teachers and young people using the Children's Story Hour for a catechetical moment:**

### PROJECTS:

1. Listen carefully for the next few Sundays to the homilies or sermons given by your parish priests. How do their words encourage people? How does their preaching make Jesus better known to you? How are your parish priests like Paul?

2. Using Paul's message to the Christians at Lystra, create a greeting card that says something like: "The Lord is always with us." Give the card to someone who has helped you to know and believe that Jesus is always with you.

3. The Arch paperback, "Paul and the Unfriendly Town," by Margaret Penner Toews (Concordia Publishing House, St. Louis, Mo.) might be a good book to read along with this version of the story. You may want to buy the book to add to your library of Bible books.

**Read and discuss the story. Questions like the following may guide your conversation.**

- Why was the decision to return to Lystra and Iconium such a serious one for Paul and Barnabas?
- Why did Paul feel they had to return to those towns?
- What did Paul and Barnabas say when they spoke to the Christians in Lystra?
- How did the Christians in Lystra respond when Paul and Barnabas returned?
- How did Paul help the Christians in Lystra become better organized?
- How did Paul end his visit in Lystra?

## St. Francis Xavier Parish

Henryville, Indiana

Fr. Carmen Petrone, co-administrator

by Fr. Thomas C. Widner

Once upon a time parishes used to be centers of people's lives. They gathered there to meet their friends, to have a good time, to do charitable works—together. The surprise is—parishes still achieve those functions. Such a center is especially evident at St. Francis Xavier Parish in Henryville.

Located just off Interstate 65 at the northern end of Clark County, Henryville is one of five communities serviced by the parish team of Fathers Gerald Renn and Carmen Petrone and Benedictine Sisters Elvira Dethy and Mary Sylvester Will. The team takes responsibility for five parishes scattered over five counties.

St. Francis, with 65 families, is among the most active.

At a parish council meeting held over breakfast one Sunday morning in early December, I listened to council members talk about their parish.

Marti Allgeier drives 15 miles from Austin to attend Mass at St. Francis. "Everybody cares about everybody here," she said. "They are very considerate and I feel at home here."

Janice Furnish likes the closeness of the parish as well as its traditional character. "We are happy with what we have at St. Francis," she declared.

**THAT CLOSENESS** and consideration as well as that appreciation with the parish has been important to its stability. St. Francis has not always had a priest for its congregation and the parish council has in recent years taken on the responsibility of keeping things active. That is especially true with the presence of two priests taking care of a quintet of parishes.

Tom Murphy remembers when priests were sent from Indianapolis each weekend, a drive of nearly 100 miles. Mr. and Mrs. Hubert Zimmerman have been in the parish since 1924 and the only priest they recall ever actually residing in the area was Father Matthew Herold. "Our situation here has now forced parishioners to help run the parish," agreed Sally Lindsay. "We are its strongest leadership."

The parish was founded in 1869 and its present parish council membership agrees that it will survive as long as there is a priest to serve.

There is one Sunday Mass. The church was full the day I visited it and Father Petrone was offering a special children's Mass for the upcoming Christmas season.

Among the blessings the parish recognizes is the two sisters. Janice



Furnish said having them meant the first many Henryville children had ever seen of nuns. "One of my children asked me if that was an angel when he first saw a sister," she added.

The sisters have been a real asset, the council agreed, in encouraging the CCD teachers and providing direction for them.

**LAURA ELSNER** has been active in the parish CYO program throughout high school. Though she has graduated and lives in Clarksville, she nonetheless continues to return to help out. A winner of this year's CYO Roger Graham Award in the New Albany Deanery, Laura is working up a retreat for 7th and 8th graders.

"We were really successful with the high school," she exclaimed, "and now we want to reach out to the grade schoolers. We had a 'lock-in' overnight at the church. It taught us we were part of a family. We learned that when one of us suffers all of us do, when one of us is happy, all of us are. We learned to stick up for each other."

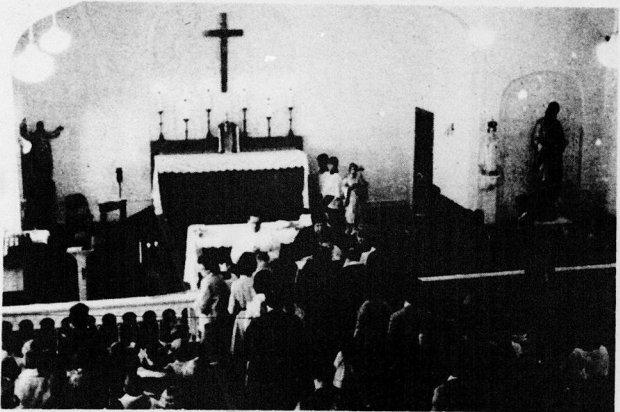
Laura is proud of the Henryville CYO because its members are willing to get involved in the parish.

That afternoon the parish held its annual Christmas party and the CYOers were on hand to provide both babysitting and CCD instruction and assistance for parents.

Judging from the parish council, St. Francis Xavier Parish can expect to see continuing involvement and enthusiasm. As for not having a resident priest, Father Petrone said many parishioners agreed they receive more service and see more of himself and Father Renn than many previous pastors. For St. Francis Xavier Parish, it's just a place you can't help loving.



**SUNDAY CELEBRATION**—Parishioners gather following the Sunday liturgy (above); Father Carmen Petrone distributes communion along with lay minister Tom Murphy (below) and both are seen at bottom right leading a parish council meeting of which Murphy is president; below, Benedictine Sister Elvira Dethy instructs parishioners who have gathered to combine a Christmas party with CCD. (Photos by Father Thomas C. Widner)





## Question Box

## Is devotion to Mary contrary to Gospel?

by Msgr. R. T. Bosler

**Q** I am a convert and very happy as a Catholic, but I have a problem. How can the church endorse devotions to Mary, which in my opinion run in direct opposition to the basic Gospel? For example, the First Friday devotion and the brown scapular devotion that guarantee a person salvation based on works and not on faith in Jesus.

**A** You bring up devotions that many younger readers may know nothing about, so we had better begin by explaining them briefly.

The brown scapular consists of two pieces of cloth suspended by strings from



the shoulders so that one is on the chest and the other on the back; this is a miniature religious habit that designates a person as an associate of the Carmelite Order especially dedicated to Mary. According to a Carmelite legend, Our Lady appeared to their founder, St. Simon Stock, in the 13th century, promising that whoever wore the scapular until death would escape hell and on the first Saturday after death would be taken by her to heaven. This legend was supported by a supposed bull of Pope John XXIII, but this is now universally regarded by scholars as unauthentic.

The wearing of the scapular in itself could guarantee nothing; the person wearing it was to profess belief in Mary's Son, the Savior, and pledge to imitate her in the spirit of the Carmelite Order.

The First Friday devotion was centered on the redeeming love of Jesus manifested by his Sacred Heart. The devotion

was promoted by St. Margaret Mary Alacoque, a 17th-century nun who had visions of Jesus in which she was asked to promote an intimate love of the Savior through hours of adoration and frequent reception of Communion. She claimed that the Lord in her visions promised special blessings and an assurance of salvation to those who worthily received Communion on nine consecutive Fridays. The promise, therefore, is an application of Scripture: "Whoever believes in the Son has eternal life" (John 3:36)—to be interpreted in the light of other Scripture passages calling for an expression of that belief through a loving life.

In this devotion also, the making of the nine first Fridays could guarantee nothing. It was the faith in the Redeemer and familiarity with him in his Eucharistic presence fostered by the devotion that alone could assure salvation.

This particular devotion offers an interesting insight into how the Catholic Church develops her beliefs and practices. St. Margaret Mary lived at a time when most Catholics were so overwhelmed by the divinity of Christ that they were dis-

couraged from receiving Communion more than several times a year. The saint met considerable opposition from churchmen and theologians when she first promoted the devotion to the Sacred Heart, yet the movement spread through the years that followed.

Toward the end of the last century, Pope Leo XIII called the devotion to the Sacred Heart the most excellent form of religion, and in the beginning of this century Pope St. Pius X called for frequent, even daily, reception of Communion.

Interest in the nine first Fridays has diminished now that most Catholics are accustomed to weekly Communion.

There is no questioning the fact that both the devotions we have discussed were not always properly promoted and that many Catholics had a superstitious belief in the wearing of the scapular and the number 9. Doubtless this is part of what the bishops of Vatican Council II had in mind when they said of the situation the church faces today: "A more critical ability to distinguish religion from a magical view of the world and from the superstitions which still circulate purifies religion and exacts day by day a more personal and explicit adherence to faith" (Constitution on the Church in the Modern World, No. 7).

(Msgr. Bosler welcomes questions from readers. Those of general interest will be answered here. Write to him at 600 North Alabama, Indianapolis, Ind. 46204.)

## Generally Speaking

## Sister doesn't do what?

by Dennis R. Jones

If I were looking for someone to fill the post of administrative assistant at The Criterion, I doubt if there would be many qualified applicants. Why? Well, for one thing, I'd have great difficulty describing the job and even if I could, I'm sure the job description would make me sound like a tyrant or a slave-driver.

I could easily fill this column with a list of the job responsibilities, but I think I can save some space by just listing the things that Benedictine Sister Mary Jonathan Schultz, Criterion administrative assistant, doesn't do.

Number 1, she doesn't... let's see... well, uh... you know, I can't think of anything she doesn't do, at least right off the top of my head. As my assistant, she's got her hands (or at least a finger or two) into nearly every department of the paper.

A native of Tell City, Mary Jonathan calls Our Lady of Grace Convent, Beech Grove, her home. She celebrated her silver jubilee last summer completing 25 years as a Sister of St. Benedict.

Her parents, Minnie and Clarence Schultz, support their daughter in her vocation, but I'm sure they're happy when she returns to her hometown for even a short weekend visit.

So, what's a nun like her doing in a place like this? Right now, she's working with Criterion circulation director, Agnes Johnson. Together, they're getting the "bugs" out of our new in-house video display terminal (VDT). It's been quite a job killing some of those little pests, but Sister Mary Jonathan (with the aid of her background at Our Lady of Grace Academy where she evidently learned the art of pest control) is succeeding.

With her talent of organization, she's

been a real asset to The Criterion. For example, she's responsible for the updating of the Directory and Yearbook which we publish each year.

In addition to the relentless searching for Active List items and compiling the obituaries for the paper, she's also an excellent writer and has written several feature articles during her more than four years at the paper.

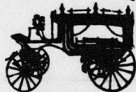
## Check it out . . .



✓ **Arthur J. and Elizabeth Easton Mazzola** will observe their 45th wedding anniversary at 2 p.m. on Sunday, Jan. 4, in St. Gabriel parish, Connerville, with a Eucharistic liturgy celebrated by their son Father Robert E. Mazzola, pastor of St. Rose of Lima parish, Franklin. Married on Jan. 2, 1936 in St. Charles Borromeo parish, Bloomington, the couple also has two daughters, Mrs. Raymond (Linda) Struwing and Mrs. Terry (Margaret) Vonderheide, both of Connerville, and 12 grandchildren. Friends and relatives are invited to the liturgy of Thanksgiving.

## Grinstead Funeral Home, Inc.

SAM H. PRESTON—HAROLD D. UNGER—F. EDWARD GIBSON



The oldest Funeral Establishment in Indianapolis  
Founded 1854  
1601 E. New York Street, Indianapolis, Indiana 46201  
(317) 632-5374

## OVER 40 YEARS EXPERIENCE



monument co., inc.  
4707 E. WASHINGTON STREET  
INDIANAPOLIS, INDIANA 46201

### MARKERS MONUMENTS

CEMETERY LIGHTS & CANDLES  
IN CEMETERY LETTERING



ABLA  
AUTHORIZED  
DEALER

JAMES  
STARK  
MEMORIAL  
CONSULTANT



357-8041

Same Day Service Between Indianapolis,  
Anderson, Muncie, Hartford City,  
Bluffton, Ft. Wayne and Auburn

### Renner's Express, INC.

"Pick-up Today—Deliver Today"  
1350 S. West St. 635-9312  
INDIANAPOLIS, IND.

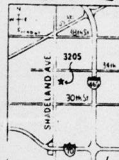
### Fieber & Reilly Insurance Agency, Inc.

R. C. Hayford  
"Constant Professional Service"  
207 N. Delaware 636-2511  
Indianapolis, Indiana

## DO IT YOURSELF AND SAVE!

## UPHOLSTERY FABRIC

... by the yard or by the roll.  
Shop in our new 6,000 sq. ft.  
fabric warehouse and save!



OPEN DAILY  
10 a.m. - 6 p.m.  
SATURDAY  
10-4 p.m.

### Circle Fabric

Formerly United Upholstery Co.

3205 N. Shadeland Ave. 545-2318

## G. H. Herrmann Funeral Homes

1505 South East Street

5141 Madison Avenue

632-8488

(INDIANAPOLIS, INDIANA)

787-7211



# the Active List

January 4

St. Bernadette Church, 4838 Fletcher Avenue, Indianapolis, will have a Charismatic Service in the cafeteria at 2:30 p.m. (See ad on this page.)

January 6-29

Alverna Center, 8140 Spring Mill Road, Indianapolis, will offer a successful living course on Tuesdays and Thursdays from 7 to 9 p.m. The course is

designed to present and discuss effective ways of creating a more meaningful and successful life. Call 317-257-7338 for complete information.

Kordes Enrichment Center, Ferdinand, Ind., under the direction of Benedictine Sister Margaret Boarman. Details are available by calling 812-367-9952.

January 8

United Catholic Singles' Club (ages 35-65) dinner meeting Thursday, Jan. 8, 7 p.m. at Pius X Council K of C, 71st and Keystone. Reservations requested: 542-9348 or 546-7569.

January 11

St. John's Festival of Arts program at St. John Church, Indianapolis, will be held at 4:30 p.m. followed by Mass at 5:30 p.m. The program features Frank Schaler, lyric baritone, and Michael Frederick, organist.



**CATHEDRAL KICKOFF**—Father Clem Davis and Harry L. Bindner (Cathedral High School, class of '35) share their insights on the school's campaign to raise \$10 million for expansion. The men were photographed at a campaign "kickoff" dinner. (Photo by Peter Feuerherd)

## Centenary at St. Vincent

An entire year of centennial activities will begin this month for St. Vincent Hospital and Health Care Center, which will be 100 years old on April 26.

The Indianapolis hospital's first official activity is a kickoff reception at 5:30 p.m. Thursday, Jan. 8, at Marten House. A film will give highlights of the hospital's growth from a small infirmary to its present 555-bed facility. Members of

various St. Vincent boards and associates also will get a preview of many planned centennial events.

At 2 p.m. Monday, Jan. 12, on the hospital grounds, the centennial flag will be raised for the first time. Members of the flag brigade from Ft. Benjamin Harrison will participate and the public is invited.

January 9

The Indianapolis Cursillo community will sponsor an Ul-treya at 7:30 p.m. in the parish community room of St. Thomas Aquinas parish.

January 9-11

Part one of a life/work planning weekend will be held at

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. TUESDAY: K of C Pius X Council 3433, 7 p.m.; Roncalli Hg School, 6:30 p.m.; St. Simon, 6:45 p.m.; Little Flower hall, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Bernadette school auditorium, 5:30 p.m.; St. Francis de Sales, 5:30-11 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m. Westside K of C, 220 N. Country Club Road. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; St. Francis de Sales, 6 p.m.; K of C Council 437, 6 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

## Former delegate dies

VATICAN CITY—Cardinal Egidio Vagnozzi, former apostolic delegate in the United States, died in his sleep Dec. 26. He was 74.

The Roman-born cardinal was president of the Prefecture of Economic Affairs of the Holy See and chamberlain of the College of Cardinals at the time of his death.

He was also a member of the Vatican's Congregations for the Evangelization of Peoples and for the Eastern Rite Churches and of the Apostolic Signature, the church's supreme court.

He spent nearly 20 years in papal service in the United States—on the staff of the apostolic delegation in Washington 1932-42 and as apostolic delegate 1958-67.

**JAMES H. DREW**  
*Corporation*  
Indianapolis, Ind.

## Charismatic Service

Sunday, January 4, 1981  
2:30 p.m.

St. Bernadette Church  
Cafeteria  
4838 Fletcher Ave., Indpls.

Rev. Art Fannin Officiating  
*Everyone Welcome*

## PLAINLY A MATTER OF CHOICE

In Shirley Funerals, selection of standards depends on two elements...

1. There must be a full range of costs to fit every purse.
2. There must be a true freedom of choice for every family.

TRULY A REMEMBERED SERVICE

**Shirley Brothers**  
FUNERALS

Eighty-One  
1898-1979  
Years

Indianapolis, Indiana

## Fort hosts winter semester

Marian College has announced winter semester courses at Fort Harrison.

Beginning Jan. 12, from 6 to 8:30 p.m., eight-week courses will be offered: Principles of Accounting I, People's Republic of China, Social Psychology, Advanced Accounting. Sixteen-week courses will be offered in Intermediate Accounting I and Intermediate Accounting II. All are for three-hours credit. Students may register up through Jan. 9. For further information contact Dan Reed, 542-3657.

## Eagle Glass Co.

4202 W. Michigan St.

Storm Window Repair  
Auto Glass Replacement  
Plate Glass

Call Steve Croddy

**241-6902**

Members of Little Flower Parish

Open Year Round For All  
Your Plant Needs.

## HEIDENREICH GREENHOUSES

Growing For You For 4 Generations

502 E. National Avenue

(1 Block North of Hanna Between US 31 & 431)

**786-1528**

## Pittsboro

### State Bank of Lizton

Lizton, Pittsboro and Brownsboro, Indiana  
Member FDIC

## Madison

### Green Hills Pottery

Ceramics — Equipment  
Supplies Wholesale & Retail  
Free Ceramic Classes

#### Hours:

Tuesday thru Friday  
10:00 a.m. — 4:00 p.m.  
Tuesday & Thursday Evenings  
6:30 p.m. — 9:30 p.m.  
Monday Evenings 'til Christmas

1119 W. Main, Madison  
812-265-5080  
Jim & Dixie McDonough

## Lawrenceburg

Let Us Be Of Service To You

### Home Furniture & Appliance Co. Inc.

Hwy. 50 West 537-0610

*Patronize Our Advertisers*

## Franklin



**Woods Buick-Pontiac**  
Inc.

**BUICK**



U.S. 31 North  
Franklin, Ind.  
Phone: 736-7171



# Classified Directory

## Remodeling

**COOMER ROOFING CO.**  
ROOFS AND GUTTERS REPAIRED  
NEW ROOFS—GUTTERS  
Bonded and Insured  
636-7261

### Want to Buy

WANTED TO BUY — Cash for your home  
or equity. No obligation. 253-1443

### Antiques Wanted

Oriental Rugs, Furniture,  
Glassware, Diamond Rings,  
Sterling Silverware, Gold  
Coins, Old Toys & Trains,  
Guns, Wicker, Gold Rings,  
Pocket Watches, Quilts,  
Clocks, Paintings, China,  
Anything Antique.

Mr. Sexson 632-4506  
DAY or NIGHT

  
SPIVEY CONSTRUCTION, INC.

Complete  
Home  
Remodeling

786-4337  
evening 881-2438

## Miscellaneous

Can Goods and Usable  
Men's Clothes Including  
Work Clothes Always  
Welcome at Talbot  
House, 1424 Central, Ph.  
635-1192.

## Remodeling

**RUSCO**  
storm doors and  
windows in  
10 decorator  
colors

**Carrico**  
home improvement co.

for replacement windows, siding, patio enclosures,  
awnings, guttering and insulation.

639-6559

## Electrical

### Home Wiring



LICENSED BONDED INSURED

FREE ESTIMATES


### ALL TYPES OF ELECTRICAL SERVICE

- 60 & 100 AMP SERVICE
- RANGE & DRYER OUTLETS
- AIR COND. WIRING
- REWIRING & REPAIRING
- ELECTRIC HEAT
- BURGLAR ALARMS

**J. C. ELECTRIC CO.**

South & East North & West  
787-4485—253-1142

## Plumbing

  
**Joe's  
Plumbing**  
24 Hour Service  
No job too big  
or small  
Downspout and Sewer  
Openings  
Joe Fowler  
356-2735

## Auto Parts

**Wilson Auto  
Parts & Service**

2302 E. 38th St.

Complete Auto Service  
Front End Alignment

HOURS:

Mon.-Fri. 8 a.m. to 6 p.m.  
Sat. 8 a.m. to 3 p.m.

253-2779

## Parish Classified

### St. Jude

**HEIDENREICH**

we Phone Flowers Anywhere  
5320 Madison Ave. 787-7241  
Member St. Jude  
"THE TELEPHONE FLORIST"

**ORME'S**  
Carpets and Interiors  
LINOLEUM—HARDWARE—TILE  
CUSTOM FLOOR DESIGN  
5305 S. Meridian St. ST 4-1471

**FARMER'S**  
Jewelry and Gift Shop  
We Buy Old Gold  
Jewelry, Watch Cases, Bridgework, etc.  
Keystone Plaza—5250 N. Keystone  
Phone: 255-8070

### Sacred Heart

**MILLER'S  
REGAL MARKET**  
"Serving the Southside Since 1900"  
Terrace at Madison Ave.

### St. Ann

**WALTER'S PHARMACY**  
Cor. Holt Rd. at Farnsworth  
244-0000  
• QUALITY DRUGS  
• EXPERT PRESCRIPTIONISTS

### St. Simon

**VICTOR PHARMACY**  
Free Prescription Delivery

8057 E. 28th St.

897-3990

### St. Catherine

**AERO**  **HELP!**

**TERMITE &  
PEST CONTROL**

"STATE WIDE"

786-0456

1729 SHELBY

### St. Lawrence

**AIDELECTRONICS**

Sales and Service  
We Service All Makes  
hrs. Daily 9 a.m. to 7 p.m.  
Sat. 9 a.m. to 1 p.m.  
3721 N. Franklin Rd. 547-1384

### St. Christopher

**ROSNER PHARMACY**

THE REXALL DRUG STORE  
18th and Main Speedway, Ind.  
PHONE 244-0241  
FREE PRESCRIPTION DELIVERY

### Christ the King

"Buy The Best For Less"  
at  
**Richards Market Basket**  
2350 E. 52nd St. at Keystone 251-9243

### St. Mark

**We Love  
To  
Serve  
You** 

ASSOCIATED SERVICE

Deep Rock Products  
4951 Madison 784-0664

### St. Philip Neri

**Wolfe Shell Service Station**



1845 E. Michigan  
Exp. Lub. — Tire Battery  
Serv. — Wash — Simoline  
★ SERVICE CALLS ★  
262-9967

**JORDAN-  
LAWRENCE**  
Funeral Home

Home of Personal Service  
2428 E. 10th Street 636-4304  
Ronald C. Lawrence, President

**New Castle  
Citizens Federal  
Savings & Loan  
Association**

(Across From Court House)

New Castle, Ind.

**Brookville**



**Pepsi  
Pours  
It On!**

**Tell City**

**Werner Drug Co.**  
(Walgreen Agency)

Edw. Paulin & R. V. Schneider

Phone: 547-5586

627 Main St. Tell City, Ind.

**Plainfield**



The FIRST  
NATIONAL  
BANK &  
Trust Company  
of Plainfield

"A Good Bank to Grow With"

**Columbus**

For MEN'S and BOYS'  
CLOTHING  
In Columbus . . . See

**Dell Bros.**

416 Wash St. (Downtown)  
Also 25th St. Shopping Center  
Seymour, Ind.

**Terre Haute**

For Complete Building  
Material Needs See . . .

**Powell-Stephenson  
Lumber**

2723 S. 7th St. 235-6263

2 LOCATIONS  
11th & LOCUST STS. &  
HONEY CREEK SQUARE



Open 19 Hours  
a Day  
7 Days a Week

More Than the Price is Right

**Richmond**

**Neff & Nusbaum**

Footwear for ALL  
the Family

7th & Main Sts. 962-1991

**Cutter Agencies  
Inc.**

Insurance—Real Estate

35 N. Eighth St. 966-0553

**Thompson's**  
Quality "Chok'd"  
ICE CREAM  
and  
Dairy Products

**Martinsville**

**Hays Pharmacy  
Inc.**

John Thomas

"Prescription Specialists"

Martinsville

**Brownsburg**

**BROWNSBURG  
HARDWARE, INC.**



Lucas Paints  
Electrical &  
Plumbing Supplies  
Brownsburg Shopping Center  
904 E. Main St. 852-4587

**Batesville**

**Nobbe Chevrolet-  
Oldsmobile, Inc.  
Nobbe Oil Co., Inc.**

Batesville, IN 47006

**Milan**

**CHRIS VOLZ  
MOTORS, INC.**

Chevrolet — Pontiac  
Olds — Buick — Cadillac  
Chevrolet & GMC Trucks

MILAN, INDIANA

Phone

Office 2791 — Service 3891

—NOW AVAILABLE—

**The 1980-81 Directory &  
Yearbook for the  
Archdiocese of Indianapolis**

Includes EVERYTHING from phone numbers and parish contact  
people to Mass schedules and priests' biographies from the day  
they were ordained. It includes but is not limited to:

- ✓ Archdiocesan Offices
- ✓ Parish Information
- ✓ Institutions & Organizations
- ✓ History of the Archdiocese
- ✓ Clergy Biographies
- ✓ Sisters' Directory
- ✓ Parish Statistics
- ✓ and Much, Much More

**Still ONLY \$5 —**

Order NOW for  
Immediate Delivery

(See Coupon on page 32)

## Remember them

† **AYRES, Eva Mildred**, 80, Bloomington Convalescent Center, Dec. 10. Wife of William Bryan Ayres (deceased); mother of Mona Gearries, Carmen Powell, Francis Wilson, Dolly Harden, Marie Bushley, James and Herman Ayres. Three other sons and one daughter are deceased.

† **BACHMAN, Joseph H.**, 79, St. Mary, Lanesville, Dec. 18. Husband of Catherine (Ehalt); father of Mary Sue Renn and Russell J. Bachman; brother of

Marie Day, Gertrude Ehalt and Steve Bachman.

† **BEAM, Joseph M.**, 68, St. Joseph, Crawford County, Dec. 19. Husband of Susie (Fowler); father of Mary S. Harley, Linda McConnell, James E. and Bernard L. Beam; brother of Lorena Ross, Anna L. Heissler, Ambrose and Robert Beam.

† **BECKRON, Elizabeth K.**, 87, Sacred Heart, Indianapolis, Dec. 18. Mother of John and Robert Beckron.

† **BRISCOE, Ralph E.**, 68, St. Joseph, Crawford County, Dec. 13. Husband of Ellen (Melton); stepfather of John Melton; brother of Winifred Blacknall, Frances Crosby, Eleanor Harmon, Mildred Hawkins, Carlton, Herman, Maurice and Richard Briscoe.

† **CAPPER, Gertrude M. (Ehalt)**, 86, Holy Family, New Albany, Dec. 24. Mother of Doris Crone, Mary J. and Audrey Capper; sister of Catherine Bachman and Julia Rogers.

† **CARTER, Edward D.**, 77, Holy Spirit, Indianapolis, Dec. 20. Husband of Magdalen E.; stepfather of Bernard F., Philip L. Kirch and Mrs. Norma R. St. John; brother of Mrs. Marguerite Moore, Robert and Charles Carter.

† **CHRISTIAN, Robert W.**, 49, St. Mary-of-the-Woods, Floyds Knobs, Dec. 23. Husband of Goldie (Elliot); son of Mr. and Mrs. William Christian; brother of Jeannette Lausterer, Mary Malloy and Emmett Christian.

† **FERRANTE, Ruth A.**, 73, St. Mary, Richmond, Dec. 17. Wife of John S. (deceased); mother of Jeannette Sena; sister of Rena Wood, Nora Gross and Mabel Witherby.

† **HECKEL, Frances Mary**, 105, St. Anthony, Clarksville, Dec. 29. Mother of Arthur W., Leonard E. Heckel, Sister Francille, O.S.B. and Sister Mary Edward Heckel, O.S.B.

† **HENERSHOT, Thelma**

(Spatig), 65, Our Lady of Perpetual Help, New Albany, Dec. 27. Daughter of Sophia J. Spatig; sister of Wilbur Spatig.

† **HOFF, Mary C.**, 63, St. John, Indianapolis, Dec. 18. Sister of Mrs. Josephine McMillan, Bernard and Donald Hoff.

† **HUGHES, William J.**, 80, St. Patrick, Madison, Nov. 28. Husband of Myrtle; father of Larry Hughes.

† **KIRCHGESSNER, Emil M., Sr.**, 78, St. John, Starlight, Dec. 27. Father of Marcella Graf, Martha Rhodes, Mildred Fessel, Albert, Clifford, Emil M., Jr., and Edward Kirchgessner; brother of Anna Hollkamp, Rose Krue, Anthony and Fred Kirchgessner.

† **KNABLE, Celestine Lossen**, 84, St. Mary, New Albany, Dec. 19. Sister of Florence Allgaier and Herman Lossen.

† **KRUER, Wilfred J.**, 54, St. Joseph, St. Joseph Hill, Dec. 17. Son of Joseph P. Krue; brother of Betty Jean Koetter, Mary Jane, Roy, Ronald, Robert, Jerry and Willie Krue.

† **McCARTHY, Henrietta Wendholt**, 64, St. Benedict, Indianapolis, Dec. 15. Wife of Thurman E.; mother of Thomas Maloney, stepmother of Jerry McCarty; daughter of Mr. and Mrs. Otto Wendholt; sister of Elsie Lewis.

† **MORIARTY, Mary V.**, 77, Holy Spirit, Indianapolis, Dec. 19. Sister of Mrs. Theresa Mills, Julia T., Helen, Cecelia and John

Moriarty. Three other sisters are deceased.

† **MOSTER, Charlet**, 11, St. Anthony, Morris, Dec. 12. Daughter of Anthony and Patricia; sister of Bernadette, Stephanie, Geraldine, Regina, Vincent, Dominic, Sebastian and Eric Moster.

† **OENBRINK, Clemens B.**, 91, St. Mary, New Albany, Dec. 26. Father of Martha Duesterhoef, Leonard and Robert Oenbrink; brother of Hannah Benken and Marry Oenbrink.

† **OSTERMAN, Arthur W.**, 64, St. Matthew, Indianapolis, Dec. 18. Husband of Doris; father of Mrs. Mary Ann Mason, Mrs. Susan Hill, Mrs. Nancy Kelly, Mrs. Diane Wilson and Mrs. Sharon Henn; brother of Mrs. Alice Martin.

† **POWERS, Sylvester**, 69, Sacred Heart, Indianapolis, Dec. 22. Husband of Maxine; father of Mary Jo Seitz, Alfred L. Houston, Frederick Leroy, James F., Barbara J. and Terry G. Powers; brother of Bessie Bailey, Noreen Miller, Mabel Wood and Harold Powers.

† **QUIRK, Robert C.**, 89, St. Mary, New Albany, Dec. 24. Brother of Hazel Jones.

† **RICHARDS, Jean F.**, 71, St. Mary, New Albany, Dec. 19. Wife of John; mother of Larry and R.J. Richards; sister of Geraldine and Charles Shirley.

† **ROUCK, Vernie**, 72, St. Mary, New Albany, Dec. 23. Mother of Beverly, Bennett, Benjamin J. and Robert W. Rouck; sister of Dorothy

Bettag, Elizabeth Spainhour, Donie and Clara Everett, Katherine Beyl, Addie Hattabaugh and Jake Hines.

† **SIEVEKING, Franklin L., Jr.**, 77, St. Mary, New Albany, Dec. 29. Husband of Virginia J.; father of Janet McGuire, Mary F. Madden and Frankling L. Sieveking III, brother of Mary H. Sieveking.

† **STEINHARDT, Wanda**, 25, St. Patrick, Madison, Nov. 23. Daughter of Ray and Edna Moore; mother of Aimee and Camie Steinhardt; sister of Robin Lockridge, Loretta Jones, Denise Vinup, LouAnn and Kelly Moore.

† **STEMLE, Otto G.**, 77, Our Lady of Perpetual Help, New Albany, Dec. 20. Husband of Ruth (Seng); father of Dorothy Schnatter, Irma Hill, Frank, Wayne and Otto J. Stemle, Jr.; brother of Edward and Joseph Stemle.

† **TRACY, Ernest F.**, 65, St. Paul, Sellersburg, Dec. 13. Husband of Irma (Broadus); stepfather of Donald Kayrouz; brother of Kaytherine Miller, Dorothy Northam and Patricia Joy.

† **TUDOR, Hal Dean**, St. Joseph, Indianapolis, Dec. 20. Husband of Rosemary; father of Patrick Tudor, son of Mr. and Mrs. Hallam Tudor; brother of Meredith Tudor.

† **WEBER, Dennis M.**, 77, St. Mary, New Albany, Dec. 24. Husband of Marie (Voyles).

† **ZEPE, Catherine**, 96, St. Mary, Madison, Dec. 15. Survived by nieces and nephews.

## Providence sisters buried

The Mass of Christian Burial was celebrated Dec. 17 and 29 for Providence Sisters Ann Madeline (Sophia) Adams and St. Vincent (Gertrude O'Malley) respectively at the Providence Motherhouse at St. Mary of the Woods.

Sister Adams, 67, died Dec. 14 at St. Mary of the Woods. Born Feb. 2, 1914 at Chicago, she entered the community in 1930. In the archdiocese of Indianapolis she taught at St. Anthony, St. Joan of Arc, and Holy Spirit Schools, Indianapolis.

Sister Adams retired to the motherhouse in 1977.

She is survived by four sisters and two brothers.

Sister O'Malley, 78, died Dec. 26 at St. Mary of the Woods. Born Nov. 14, 1902 in Chicago, she entered the community in 1919. In the archdiocese of Indianapolis she taught at St. John's Academy, Indianapolis, and St. Patrick School and Schulte High School, Terre Haute.

Sister O'Malley retired to the motherhouse in 1973. She is survived by one sister.

## Franciscan sisters die

The Mass of Christian Burial was celebrated Dec. 23 and 26 for Franciscan Sisters M. Evelyn Orban and Mary Florentine Duellman respectively at the Franciscan Motherhouse at Oldenburg.

Sister Orban, 88, died Dec. 20 in Batesville. Born Aug. 22, 1892 at Streator, Ill., she entered the community July 25, 1911. In the archdiocese of Indianapolis she taught at St. Mary School, Greensburg; St. Anthony School, Morris; St. Mary School, Rushville; St. Mary School, North Vernon; St. Vincent de Paul School, Bedford; and, St. Bernadette School, Indianapolis.

Sister Orban retired to Oldenburg in 1974. She is survived by three sisters and a brother.

Sister Duellman, 93, died Dec. 24 at Oldenburg. Born Dec. 13, 1887 at Hamilton, Ohio, she entered the community April 26, 1915. In the archdiocese of Indianapolis she taught at Sacred Heart School, Clinton; St. Mary School, Aurora; St. Louis School, Batesville; St. Francis de Sales School and St. Mary Academy, Indianapolis.

Sister Duellman retired to the motherhouse in 1961. She is survived by one brother.



# Criterion Readers:

Heartfelt thanks to all of you who helped the missionary needs of the Church during 1980 by your prayers and gifts.

May God bless you for your generosity.

Catholic Home and Foreign Missions

136 West Georgia St.

Indianapolis, IN 46225



# TV Programming

## Freedom of press vs. court's freedom on TV movie

by Henry Herx

When a reporter has to decide between protecting the identity of a news source or going to jail, the choice can lead to consequences like those depicted in **"Word of Honor,"** a TV movie airing Tuesday, Jan. 6, at 9-11 p.m. (EST) on CBS.

Karl Malden plays a small-town newsman who gets a tip on where to find a missing teen-ager only after promising anonymity to the informant. In a cottage owned by the local banker, the police—alerted by Malden—discover drugs, sex photos and the body of the missing girl.

The banker, however, denies any knowledge of the girl or what went on at his cottage and the case against him can only be proved with the testimony of Malden's eye-witness source. Even though he would like to see justice done, Malden refuses to break his promise and is jailed for contempt of court.

The situation concerns two constitutional rights in collision—the freedom of the press versus the right of a court to call any witness involved in a case.

To its credit this drama balances these conflicting rights rather neatly but then tacks on a happy ending that

nullifies the point of all that preceded it.

The multi-authored script has a number of problems, not least of which is forgetting that most criminal cases are proved not by a single witness but by the evidence produced from painstaking police work.

\*\*\*

Sunday, Jan. 4, 10:30 a.m. (EST) (CBS) **"For Our Times"—"1980-81: The Year Past, The Year Ahead,"** a discussion of religious affairs and world events with Donald Shriver of Union Theological Seminary, Rabbi Gergen Cohen of the Jewish Theological Seminary and James Hitchcock of St. Louis University with CBS correspondent Douglas Edwards. (Please check local listings for exact time in your area.)

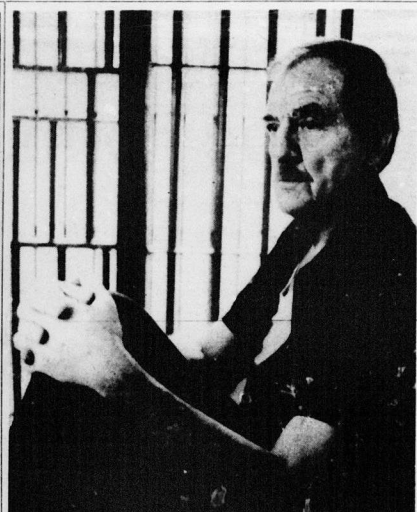
Sunday, Jan. 4, (ABC) **"Directions"—"The Moral Americans 1980,"** a discussion with Episcopal Bishop Paul Moore of New York and Father Peter Henriot of the Center of Concern in Washington. ABC correspondent Herbert Kaplow interviews these churchmen about religion and world affairs, and events at home and abroad that affect Americans. (Please check local listings for exact time in your area.)

Sunday, Jan. 4, 9-10 p.m. (EST) (PBS) **"Danger UXB"** Part one of a 13-part series on **"Masterpiece Theatre"** about Londoners during the Nazi blitz. Portraying the dangers of life in a bomb disposal unit, the story is based on the memoirs of a survivor of such a unit.

Monday, Jan. 5, 7:30-8, and/or 11-11:30 p.m. (EST) (CBS) **"The Dick Cavett Show"** In the first of a four-part conversation Sir John Gielgud talks about his distinguished stage and screen career, the talented people with whom he has worked and, of course,



**CBS DRAMAS—**Tricia Cast, left, plays a public ward shuffled from home to home and Conchata Ferrell plays a widow who provides a loving home for foster children in **"The Great Gilly Hopkins"** (left) on **"The CBS After-**



**noon Playhouse,"** Jan. 6. Karl Malden (right) stars as an investigative reporter in **"Word of Honor."** See review at left. (NC photos)

his latest book, **"An Actor and His Time."**

Monday, Jan. 5, 10:30-11 p.m. (EST) (PBS) **"On Working"** Author Studs Terkel examines the nature of work in America through interviews with men and women in different types of jobs from assembly line to executive suite.

Tuesday, Jan. 6, 9-10 p.m. (EST) (PBS) **"Dr. Jekyll and Mr. Hyde"** The first in a two-part dramatization of the Robert Louis Stevenson classic with David Hemmings in the dual role. It marks the start of the second season of **"Mystery!"**

RADIO: Sunday, Jan. 4 (NBC) **"Guideline"**—Marist Father Joseph Fenton interviews Eileen Egan, associate editor of *The Catholic Worker*, about the late Dorothy Day, founder of the Catholic Worker Movement. (Please check local listings for exact time in your area.)

## St. Elizabeth's Home

### Which Way?

- Maternity Program (Live In Optional)
- Educational Program
- Pre Natal Clinic
- New Born Infant Care
- Licensed Child Placement
- Professional Counseling
- Out Patient Services

Single Parenthood  
Family Stress

... love, life, care, and concern for the opportunity to grow and develop.

Funded by the United Way,  
Daughters of Isabella and service fees.

(Non Sectarian Service)



**SCHWINN**  
**RALEIGH**  
**ROSS**

**Sales & Service**

A bicycle paradise! Everything for the serious cyclist and the fun-loving bike rider... of any age!

- Complete line of accessories
- Exercises
- New catalogs
- Factory-trained repair technicians
- Parts and supplies

5606 Madison Avenue at Epler  
**786-9244**

Hours: 10 a.m.-8 p.m. Mon-Sat

"Fun begins at any age"

**Supreme**  
bicycle  
store inc.

George Dudgeon's

2313 W. Washington St. 632-9352  
Indianapolis, Indiana

## USHER

### Funeral Home, Inc

Anna C. Usher

Wm. A. Usher

Frank E. Johns

*The future of the Church  
depends on the holiness  
of its priests*

... And the future of  
the priesthood  
depends on all of us.

By including Saint Meinrad Seminary in your will, you can help provide the best possible education for the men who will be tomorrow's priests.

For further information on estate planning, annuities, bequests, or trusts, write:

Director of Planned Giving  
Saint Meinrad Seminary  
St. Meinrad, IN 47577  
(812) 357-6501

## "Help Us To Help Others"

Your  
Contributions  
Of  
Useable Clothing...  
And  
Household Items  
To  
Catholic Salvage  
Make It  
Possible  
For Many  
Inner City Children  
To Enjoy  
CYO Summer Camp  
Program

Call Us  
For Pick-Up  
At Your Home.

**CATHOLIC SALVAGE**  
**632-3155**

# Viewing with Arnold

## 'The Formula'

by James W. Arnold

In "The Formula," Marlon Brando continues painting his gallery of contemporary monsters—Mafia chieftain, lunatic Vietnam commando officer, and now a pudgy billionaire who runs the energy cartel that secretly runs the world.

It's another expensive and weird performance for the legendary, once magnetic star, full of tricks from his bottomless bag of quick-fix characterizations. He plays tycoon Adam Stiffel not as a greedy capitalist devil—though that is clearly what he is—but as Elmer Fudd, a folksy, eccentric grandpa who might have been past president of the Rotary in Nothing Goes, Nebraska.

Hope it appeals to you, because Brando's oddball villain is the best thing in this tedious, overblown new movie, which is a formula in more ways than one.

Adapted by Steve Shagan from his own bestseller, it's almost laughably constructed out of the cliché ingredients of the hot-stuff international thriller.

Start with a veteran detective whose old friend gets murdered in bizarre circumstances, involving sex and a Haitian voodoo doll stuffed with cocaine. Follow the trail through the plush decadence of the Los Angeles upper crust. Switch to Germany, involve some old Nazis, a mysterious Swiss



connection, and some young terrorists, including a gorgeous blonde who cons the hero, then falls for him. Shoot in tourist locations, and drop in a few bodies when the going gets slow, which may be often.

Have the pursuit end in a confrontation with super-

cilious Mr. Big (played by a great actor—Schell, Olivier, Brando) who turns out to be Martin Bormann, Richard Nixon or the Ayatollah in a peel-off face mask. Alas, he's too powerful, he's beyond the law, he is the law. Fadeout amid Deep Irony and Vast Cynicism.

**THE ONLY** other thing you need is Hitchcock's "MacGuffin"—the startling subject that the story seems to be about but that never actually turns up, the thing that distinguishes this thriller from all the others.

In "The Formula," it's oil, or rather a formula for making synthetic oil out of coal, developed by Nazi scientists in their spare time, when they weren't working on nuclear bombs, Hitler clones and rockets.

Now oil is an ingenious choice. How much more relevant can you get? How can you hate a villain worse than somebody who's trying to drive up the price of gas? And think of it—if gas comes from coal instead of petroleum, then the balance of world power shifts from OPEC back to the USA. That's a daydream you can sell stock in.

Stimulating as it may sound, "The Formula" is deadily dull as well as predictable, and so heavily depressing that it makes a raise in taxes seem like a week in Acapulco. Writer-producer Shagan, at his best, did "Save the Tiger," that Jack Lemmon film about doomsday moral corruption in American business.

In his last movie, "Hustle," about the futility of fighting crime in a sick society, he even had Burt Reynolds die in the end. The mythical world he created in "The Formula" is without hope, full of wickedness, injustice and violence, run by conspiracies of greed in an international super power-structure beyond the reach of good men. It's the ultimate paranoid movie.

George C. Scott tries to help by giving his hero-cop

that nasty, rock-hard "Patton" edge, and his mood is not exactly "The Sound of Music." Embittered by his experiences as a CIA agent in Chile, he has only his work and his son "... the rest of my life is zero."

**DESPITE** all the killings and intrigue, director John Avildsen (who did "Save the Tiger" as well as "Rocky") is forced to work with a scenario that is mostly endless dialog in exotic places, e.g., at the Berlin wall, an alligator pit at the zoo, a Swiss track where the horses race on ice. Despite all the talk, figuring out what's going on and why is like being at a convention of chess masters in Kiev.

Besides Brando's several, typically strange scenes (in one, he's dropping a frog into a swimming pool to test the chlorine), there is also a marvelous cameo by John Gielgud as the dying Nazi scientist who has the formula.

Marthe Keller plays the blonde terrorist of mixed loyalty (her daddy ran a concentration camp), and Beatrice Straight is once again the loyal wife, whose corpse is found floating in a jacuzzi.

So it goes, these gloomy days, in fantasyland.

NCOMP rating: A-3, morally unobjectionable for adults.

## Film Ratings

(The movie rating symbols were created by the U.S. Catholic Conference Office for Film and Broadcasting:

**A-1**, morally unobjectionable for general patronage;

**A-2**, morally unobjectionable for adults and adolescents;

**A-3**, morally unobjectionable for adults;

**A-4**, morally unobjectionable for adults, with reservations (an A-4 classification is given to certain films which, while not morally offensive in themselves, require caution and some analysis and explanation as a protection to the uninformed against wrong interpretations and false conclusions);

**B**, morally objectionable in part for all;

**C**, condemned)

**Agatha Christie's The Mirror Cracked** ... A-2

**Any Which Way You Can** ... B (Emphasis on violence)

**Battle Beyond the Stars** ... A-3

**Bad Timing: A Sensual Obsession** ... B (Some graphic sexuality)

**A Change of Seasons** ... C (Extravagant nudity and muddy moral outlook)

**The Chant of Jimmie Blacksmith** ... A-4

**The Competition** ... B (Crude sexual references and a graphic love scene)

**The Elephant Man** ... A-3

**The Empire Strikes Back** ... A-2

**Fade to Black** ... B (Sordid atmosphere and violence)

**Falling In Love Again** ... A-3

**The First Deadly Sin** ... A-3

**Flash Gordon** ... A-3

**The Formula** ... A-3

**From the Life of the Marionettes** ... B (Extensive nudity)

**The Getting of Wisdom** ... A-2

**Gloria** ... A-3

**The Great Santini** ... A-2

**The Idolmaker** ... A-3

**In God We Trust** ... B (Contains an irreverently tasteless attitude toward the sacred)

**Inside Moves** ... A-2

**It's My Turn** ... A-3

**The Jazz Singer** ... A-3

**Jun** ... B (Offensive sexuality)

**Kagemusha** ... A-2

**The Kidnapping of the President** ... A-3

**Loving Couples** ... B (Implies that mate-swapping can have a therapeutic effect on marriage)

**Melvin and Howard** ... A-3

**Mother's Day** ... C

**Nine to Five** ... A-3

**Oh, God! Book II** ... A-2

**One-Trick Pony** ... B (Contains several sexual scenes, nudity and gross language)

**Ordinary People** ... A-3

**Popeye** ... A-2

**Private Benjamin** ... B (Contains scenes ridiculing sexual morality as well as some nudity and gross language)

**Raging Bull** ... A-3

**The Return of the Secaucus Seven** ... A-3

**Seems Like Old Times** ... A-3

**Shogun Assassin** ... C (Extreme violence)

**Somewhere in Time** ... A-2

**Stardust Memories** ... A-3

**Stir Crazy** ... B (Frequent profanities and a lewd sequence)

**The Stunt Man** ... B (Graphic nudity and sexuality)

**Tell Me a Riddle** ... A-3

**Tess** ... A-2

**Touched By Love** ... A-1

**Tribute** ... A-2

**Willie and Phil** ... A-3

—NOW AVAILABLE—

## The 1980-81 Directory & Yearbook for the Archdiocese of Indianapolis

Includes EVERYTHING from phone numbers and parish contact people to Mass schedules and priests' biographies from the day they were ordained. It includes but is not limited to:

- ✓ Archdiocesan Offices
- ✓ Parish Information
- ✓ Institutions & Organizations
- ✓ History of the Archdiocese
- ✓ Clergy Biographies
- ✓ Sisters' Directory
- ✓ Parish Statistics
- ✓ and Much, Much More

**Still ONLY \$5 —**

Order NOW for Immediate Delivery

Please send \_\_\_\_\_ copy(s) of the 1980-81 Directory & Yearbook for \$5.00 per copy to:

Name \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Make Check payable to: The Criterion  
P.O. Box 174  
Indianapolis, IN 46206

## FEENEY-HORNAK introduces the NO-PAYMENT FUNERAL PRE-PLAN.

### What is it?

It's a formal expression of your wishes for your own funeral service. Including costs. You select. You decide. We help you write it down and give you a copy for safe-keeping. Think of how your family benefits later, in time of need. Save time, grief—and money!

Call on us. Let us help you pre-plan now.

### FEENEY-HORNAK MORTUARIES

MERIDIAN KEYSTONE SHADELAND  
1901 N. Meridian 71st at Keystone 1307 N. Shadeland  
INDIANAPOLIS

923-4504



Mike Feeney



Mike Hornak

### BECKER ROOFING CO.

ROOFING — SIDING  
GUTTERING

"Above everything else,  
you need a good Roof"

• Free Estimates •

2902 W. Michigan St.

636-0666

Jim Glibin, Owner