

Fr. William Kraft; ^{check} ^{new} ^{address} ^{change}

From the desk of... Barry

St. Charles Bourromeo

2802 Cadiz St;

92110

San Diego, Ca.

MAR 01 1978

See — Can you check to see if Fr. Kraft's new address appears on your mailing list? He's been getting STC mail from your office at his

old address.

Barry

St. Charles Borromeo Parish

2802 Cadiz Street / San Diego, California 92110

Pastor: The Reverend William A. Kraft

(714) 223-7097

January 10, 1977

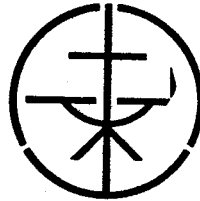
Dear Mrs Ruffner,

Please note I am now Pastor of the above parish & my address should be corrected. I have been in correspondence with Mr. Barry Whitman re my present Curriculum. I enclose \$100⁰⁰ as requested as ask that if I enroll in extension courses this spring semester in San Diego will \$50⁰⁰ be applied to the fee for the course!

Sincerely,
William A. Kraft

Please send current student card.





SCHOOL OF THEOLOGY AT CLAREMONT

December 30, 1977

Mr. William Kraft
8200 Gold Coast Drive
San Diego, CA 92126

Dear Mr. Kraft:

As you are probably aware, all students at the School of Theology must maintain continuous registration two semesters out of every three from matriculation until graduation if they are to continue with their degree program, either by registering for classes or by registering as a continuation student.

Our records indicate that you should have registered for continuation for the Fall 77 semester. It is important that your registration be brought up to date immediately. The fee for continuation is \$50 per semester. I have enclosed the necessary registration forms which you should fill out and return to me.

You must also register for continuation in the Spring if you do not intend to register for classes. The \$50 payment for the Spring semester may be made during the regularly scheduled registration time on January 30 and 31, 9-12 and 1-4.

Beginning with the Spring 1978 semester, there will be a late registration fee of \$10 charged to all persons who register after the registration period listed above. If you intend to register by mail, your letter must be postmarked before midnight on the last day of registration to avoid the penalty fee.

If you have any questions, or if you intend to drop from your degree program, please contact me. If I have not heard from you by January 31, I will assume that you do not wish to continue in your degree program. Thank you for cooperation in this matter.

Sincerely,

Susan M. Ruffner
Registrar

encl

smr/nk

September 12, 1977

Fr. William Kraft
Pastor, St. Charles Borromeo Parish
P.O. Box 24
San Diego, CA 92112

Dear Fr. Kraft:

I must apologize both for my tardiness in corresponding to you and for all undue consternation this delay may have caused you. Despite Dr. Seiffert's great concern, and due to incalculable distractions here at S.T.C., the rough draft of this correspondence is only now progressing from my file to the post office. Again, my sincerest apologies.

Let me recapitulate our arrangement in regards to the In-Service D.Min. field examination requirement. At the outset of this summer, it was agreed that your courses in "Pastoral Counseling Today" (AM 376x) and "Resources for Personal Spiritual Growth" (AM 323x) together with your service to the Interfaith Counseling Institute and the Catholic Family Service would fulfill the field examination requirement providing that (a) your work with the Catholic Family Service would extend through August (i.e. 12 weeks beyond June 1st) and (b) your performance at the Catholic Family Service would be satisfactorily evaluated. You have, since January, completed the equivalent of two semesters of part-time supervised service. Because this work was in completion of the field examination requirement, no credit has been granted for this experience. per se. However, Dr. Clinebell has deemed your evaluation from C.F.S. to be satisfactory and thus, your field exam is completed as of this date.

Although you indicate in your letter of August 1st that you should have completed 14 units of course work, our records show you as having completed a total of 12 units of class work, including the Career Development course. I have listings for the following courses: "Contemporary Theological Ethics," "Career Development," "Pastoral Counseling Today," "Resources for Personal Spiritual Growth," "Hermeneutic of Old Testament," and "Family Systems Approach to Marriage Counseling." Please notify our Registrar, Ms. Sue Ruffner, should there be an error in our records.

Page Two
Fr. William Kraft

It is possible for you to change your program emphasis from Pastoral Counseling to Stewardship. However, as per our previous understanding, you will need to complete 28 units of course work since the two counseling courses (AM376x and AM323x) were used to satisfy the field examination requirement. I have enclosed an advisor/committee change form for your use in reassigning your committee. Dr. Arnott is on sabbatical this semester, but will be available in the Spring. Dr. Knierim's field of Old Testament would serve as an acceptable balance to the applied area of church stewardship. Their signatures on the enclosed form will serve as Committee approval of your initial project outline.

I do hope that this has clarified your current status in the In-Service degree program. Please do not hesitate to call or write should there be further complications.

Sincerely,

Sandra B. Lubarsky
Admissions Officer



Catholic Community Services
of the Diocese of San Diego

Telephone
235-6481

AUG 18 1977

Catholic Family Service
349 Cedar Street
San Diego, Calif. 92101

August 16, 1977

Chairperson of Continuing Education Program
School of Theology at Clairmont
College Drive at Foothill
Clairmont, CA

RE: William A. Kraft

Dear Chairperson:

William Kraft has been working with our counseling staff 10 hours/week since the end of April. His responsibilities have been mainly intakes and he has been assigned one on-going marital case.

He has participated in the weekly staff meetings as well as the required 2 hour small group supervision and one hour weekly individual supervision.

William has a sincere openness and willingness to learn and a good deal of enthusiasm. However, his clinical skills are limited and his understanding of the therapeutic process is just beginning to develop. He also needs to work on clarifying for himself the role of the pastoral counselor and the place of religion and values in the therapeutic process. There also seems to be some confusion for William about the role of the priest and the role of the therapist when dealing with clients.

I have been impressed with Williams' willingness to learn and his starting to take more risks in sharing. Although it is not required, William had indicated a desire to continue working at Catholic Family Service. By remaining with us in the fall, he will be able to participate fully in the orientation and training that is provided for the post-doctoral and new pre-doctoral clinical psychology interns and thus expand some of his clinical skills.

If there is any other way that I or our agency can be helpful to you or to William, please do not hesitate to contact me.

Sincerely,

Robert Kamman

KRAFT-BBK001090

DK/EL

St. Charles Borromeo Church

2802 CADIZ STREET
SAN DIEGO, CALIFORNIA 92110

August 1, 1977

Committee on Continuing Education
School of Theology at Claremont
College Drive and Foothill
Claremont, California

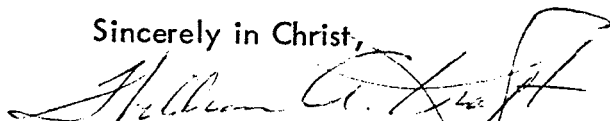
Dear Sirs:

Before beginning his retirement, Dr. Harvey Seifert corresponded with me and approved my program of clinical work by counseling under supervision with the Interfaith Counseling Institute and the Catholic Family Service here in San Diego. As of July 31st, I completed over six months of this clinical experience and was reviewed periodically with private consultation with psychiatrists, as well as group supervision with licensed psychologists.

This requirement was stipulated by Dr. Howard Clinebell as a requisite for me to continue my academic work for the coming fall semester. I did complete a course in the spring under Dr. Paul Schurman entitled, "Family Systems Approach to Counseling". I should hope to register for the upcoming course on the Gospel of Saint John to be offered here in San Diego in September.

I also discussed with Dr. Seifert that my preference for my professional project would be "Stewardship -- A Way of Life for the Christian". As this would be an interdisciplinary undertaking, he suggested that Dr. Arnott be designated as my chief advisor with Dr. Rolf Knierim and possibly Dr. Clinebell to form the committee. He stated that this subject was pleasing to Dr. Arnott and that I would be hearing from the committee on continuing education to determine their approval of this plan. I have yet to hear any word, possibly due to Dr. Seifert's retirement, so I am writing to inquire if this information be forthcoming.

Sincerely in Christ,



(Reverend) William A. Kraft, Pastor

Mailing Address: Post Office Box 24, San Diego, California 92112

P.S. My current transcript should indicate 14 earned credits including the required course on personal assessment.

Amey -

The book you

should be encouraged to
complete the remainder of
a full-time quarter of

CPE

Howard

Michigan Council Institute for
Catholic Learning to be completed in
time to be the within the next year
to full time. Howard

Good Shepherd Parish

8200 Gold Coast Drive, San Diego, California 92126

Pastor: The Reverend William A. Kraft
(714) 271-0207

June 13, 1977

Dr. Harvey Seifert
School of Theology
Committee on Continuing Education
Claremont, California

Dear Dr. Seifert:

Persuant to our pleasant conversation on June 4th, I wish to clarify the position of my status as a candidate for the in-service Doctor of Ministry Program at Claremont.

As my transcript reveals, I have now attained an acceptable grade in the courses I have pursued and have gained twelve credits toward the academic requirements. Though my field examination did not show positive results, I understand that the Committee has now decided to accept the courses I have already taken and satisfactorily completed in the counseling field to comply with the deficiency of a field examination. It is my understanding that these four credits would then be applied in lieu of a further field examination and that the total academic units required for me would be twenty-eight rather than the twenty-four ordinarily required. A report was submitted to you by Charles Zimmelman that evaluated my work with the Interfaith Counseling Institute from January to April. As this was a costly venture for me, amounting to over \$400.00, I then affiliated with the Catholic Family Center, a full service agency, where I have been spending my time in an internship in all phases of counseling under supervision of licensed Clinical Psychologists and the services of a Psychiatrist. I am continuing in this program on an on-going basis to qualify for full status as a Member of the American Association of Pastoral Counselors. I should hope that my work in this clinical field would be considered as fulfilling the requirements for courses AM341 or AM342 to help me make up the four credits I am now behind. Progress reports would be submitted by the Director of the Agency to your committee or to Dr. Clinebell. My work with them began in middle April last.

Regarding the Professional Project I hope to submit, I considered the best area of expertise relates well with Pastoral Administration and Management which I have been involved over the past twenty-six years. My subject would be "Stewardship -- a Christian's Life Commitment". Drawing from the disciplines of Sacred Scripture,



Good Shepherd Parish

8200 Gold Coast Drive, San Diego, California 92126

Pastor: The Reverend William A. Kraft

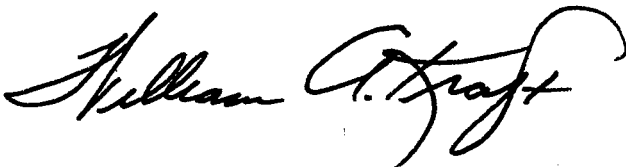
(714) 271-0207

Dr. Seifert, Page two

Church History, Patrology and Church Administration, I hope to present a rationale for the concept of Stewardship as a way of life in giving of one's time, talent and treasure in personal enrichment and of service to the Christian Community. A presentation of the basis of this concept from Scripture, Church History and Patrology and then a practical implementation and application of the presentation on a parochial basis together with a carefully worked-out plan detailing the mechanics of preaching and effecting the program. If this plan is an acceptable one, and if advisors can be appointed, I shall begin with the outline and bibliography of the program.

Please accept my heartiest best wishes to you personally, Dr. Seifert, for the magnificent work you are completing in a rich and fruitful ministry to God's people and those who minister to God's people. May you have many more happy years during the less-confining period of your retirement.

Faithfully in the Good Shepherd,



P.S. Please note that as of July 1st, my address will change to Pastor, St. Charles Borromeo Parish, Post Office Box 24, San Diego, California 92112.



June 17, 1977

Father Wm. A. Kraft
Good Shepherd Parish
8200 Gold Coast Dr.
San Diego, CA 92126

Dear Fr. Kraft:

In order to make this an official record, the Student Services office will be writing you to summarize your present status and requirements. This will be along the lines we worked out in our telephone conversation and as summarized in your letter of June 13 - except that your present work at the Catholic Family Center would be counted toward satisfying the field examination requirement rather than for additional course credit.

I have talked to Robert Arnott, our professor of church administration, about your interest in stewardship. I find that this is one of his major interests and that he would be interested in working with you on a professional project in this area. I would suggest that you write or confer with him, supplying him with an outline of the kind of thing you would like to do to meet this requirement for your degree. Then you might also discuss with him the most appropriate second member of your project committee. Dr. Arnott would presumably become your chairman, and the second member might depend on the particular emphasis you intend to give to your project. Your last letter suggested that the supporting fields might be either Church History, Theology, or Bible. Dr. Arnott is well acquainted with the interests of our various faculty members in these fields.

I'm sorry that my retirement means that I will not be working with you through the rest of your program. Very best wishes to you through all future years!

Sincerely yours,

Harvey Seifert, Director Cont. Educ.

Good Shepherd Parish

8200 Gold Coast Drive, San Diego, California 92126

Pastor: The Reverend William A. Kraft
(714) 271-0207

JUN 23 1977

June 13, 1977

Dr. Harvey Seifert
School of Theology
Committee on Continuing Education
Claremont, California

Dear Dr. Seifert:

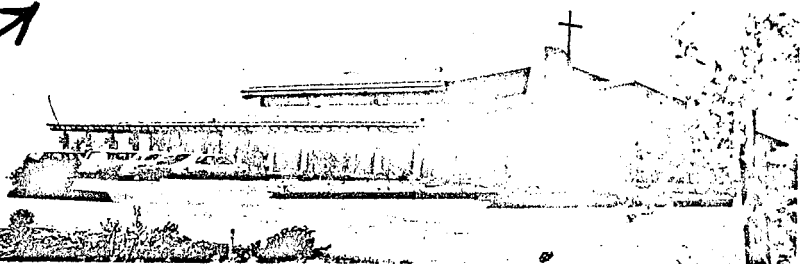
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Regarding the Professional Project I hope to submit, I considered the best area of expertise relates well with Pastoral Administration and Management which I have been involved over the past twenty-six years. My subject would be "Stewardship -- a Christian's Life Commitment". Drawing from the disciplines of Sacred Scripture,

Harvey - I recommend that he be referred to Bob Arnott

(Memo from Howard Clinebell)



Good Shepherd Parish

8200 Gold Coast Drive, San Diego, California 92126

Pastor: The Reverend William A. Kraft

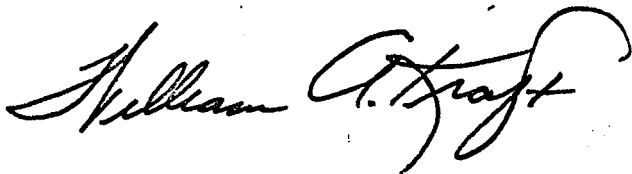
(714) 271-0207

Dr. Seifert, Page two

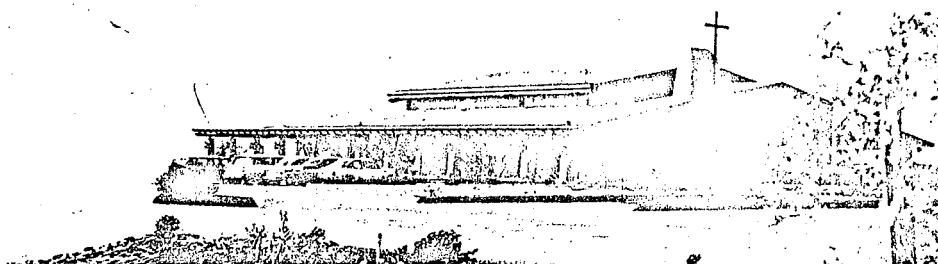
Church History, Patrology and Church Administration, I hope to present a rationale for the concept of Stewardship as a way of life in giving of one's time, talent and treasure in personal enrichment and of service to the Christian Community. A presentation of the basis of this concept from Scripture, Church History and Patrology and then a practical implementation and application of the presentation on a parochial basis together with a carefully worked-out plan detailing the mechanics of preaching and effecting the program. If this plan is an acceptable one, and if advisors can be appointed, I shall begin with the outline and bibliography of the program.

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Faithfully in the Good Shepherd,



P.S. Please note that as of July 1st, my address will change to Pastor, St. Charles Borromeo Parish, Post Office Box 24, San Diego, California 92112.





Catholic Community Services
of the Diocese of San Diego

Telephone
235-6481

Catholic Family Service
349 Cedar Street
San Diego, Calif. 92101

May 9, 1977

Dr. Howard Clinebell
School of Theology at Claremont
Foothill Blvd., at College
Claremont, CA

Dear Dr. Clinebell:

Reverend William Kraft, a student in your doctoral program requested that I write to you explaining the nature of our program at Catholic Family Service to see if it meets the requirements of your program for his internship.

Catholic Family Service is both a community health clinic, licensed by the State of California, and a training facility, staffed by psychologists, social workers, interns and a psychiatrist. Available to anyone in need, the agency provides its services by fee, according to a sliding scale based upon a careful review of the client's financial status. No one is denied service because of income level.

Committed to the strengthening of family life and enhancement of individual growth, Catholic Family Service offers a variety of services for families, couples, individual adults, adolescents, and children. Within a confidential setting, the services include family therapy, marital counseling, individual psychotherapy, group therapy, premarital counseling, assertiveness training, sex therapy, psychodiagnostic evaluations, and consultation.

6/6/77

Dr. Seifert called Father Kraft to discuss his progress in completing his counseling field work. Proposed work was deemed acceptable to fulfill additional requirement necessitated by field exam in counseling. Kraft has decided that he does not want to do his professional project in counseling, but rather would like to concentrate in stewardship. He will probably need to enroll in some church management courses and may combine this interest with Old Testament studies. He will, however, still complete his CPE work and the course in basic pastoral counseling skills (see additional requirements suggested by Howard Clinebell).

Sander

DATE: 6/6/77

OFFICE OF THE SUPERVISOR OF REGISTRATION

STATE OF CALIFORNIA

DEPARTMENT OF PROFESSIONAL REGULATION
COUNSELORS

Fanda - AP
 The amount of time
 he has invested doesn't
 constitute ~~the~~ ~~equivalency~~
 of one full-time CPE
 quarter (what is ~~the~~ ~~an~~ ~~is~~
 required as usual) ~~the~~
 should be reported that
 he must continue to make
 an individual statement
 will be done

HC

Page two

re: Rev. William Kraft

Reverend Kraft will be working with us 10-15 hours/week. Like every intern he will have 2 hours of small group supervision, (4-6 interns) and one hour of individual supervision. In addition the psychiatric consultant is available to him as needed. Reverend Kraft has been assigned to Dr. Joyce Hendler, a licensed clinical psychologist, as his primary supervisor.

If you have any fruther question about our program, please feel free to contact me.

Sincerely,



Robert Kamman, Coordinator of
Professional Services

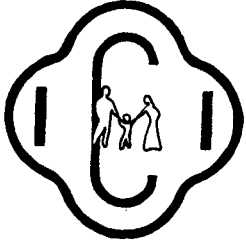
CATHOLIC FAMILY SERVICE

RK/jb

cc: Dr. Harvey Seifert

interfaith counseling institute

4070 Jackdaw Street San Diego, California 92103 714-291-9384
(Corner of Fort Stockton and Jackdaw)



April 19, 1977

APR 26 1977

Dr. Harvey Seifert
School of Theology
West Foothill Blvd. & College Ave.
Claremont, California 91711

Dear Harvey:

Since January I have been supervising Father William Kraft as part of the requirements for his readmission to the D Min. program. He has participated in group supervision of case presentations for 1½ hours per week, plus a 2 hour consultation session monthly with our psychiatric consultant, Dr. Vincent Mazzanti. In addition to this he has seen me for weekly individual sessions in which we explored his own situations as a parish priest and how to initiate and carry through the process of counseling.

By the end of April he will have accumulated 28½ hours of group supervision and 9 hours of individual supervision. As of this date he has temporarily discontinued the individual sessions, but will continue with the group. This change was his own decision and seems to be based upon cost factors.

Father Kraft was unable to bring any long-term, or even moderate length counseling situations into the supervisory sessions. He presented several short-term, sometimes single-session, parish priest situations for case material. He was unable to initiate any counseling relationships within his parish. He could not clearly distinguish between the priestly role in the parish and that of the pastoral counselor. He has asked to be given counseling cases from Catholic Family Service in San Diego, and they have agreed to do that.

I find Father Kraft to be very cooperative and willing to learn, but quite defensive of priestly prerogatives. He does struggle with some inner anger and frustration which he was helped through in the individual sessions. His goal is not to become a specialist in counseling, but to develop more warmth and sensitivity as a pastor. In this I feel he has made definite progress.

Sincerely,

Charles R. Zimbelman
Charles R. Zimbelman
Director of Training

CRZ:dm

A non-profit corporation.
Affiliated with Institutes of Religion & Health, New York.

KRAFT-BBK001102

Lubarsky

April 22, 1977

Dr. Charles R. Zimbelman
Interfaith Counseling Institute
4070 Jackdaw Street
San Diego, California 92103

Dear Dr. Zimbelman:

I greatly appreciated your helpful report concerning your supervision of Father William Kraft. I will send this along to Howard Clinebell, and it will be a great help in our evaluation process.

I am happy to know about your availability for this kind of occasional help. Our faculty committee will keep it in mind should further needs develop.

Sincerely yours,

Harvey Seifert
Director of Continuing Education

HS/ajs

cc: ✓ Howard Clinebell
Sandra Lubarsky

Will you get to Sandra your reaction to this - & its relationship to his passing his field upon.

HS

C
O
P
Y

APR 25 1977

April 22, 1977

Dr. Charles R. Zimbelman
Interfaith Counseling Institute
4070 Jackdaw Street
San Diego, California 92103

Dear Dr. Zimbelman:

I greatly appreciated your helpful report concerning your supervision of Father William Kraft. I will send this along to Howard Clinebell, and it will be a great help in our evaluation process.

I am happy to know about your availability for this kind of occasional help. Our faculty committee will keep it in mind should further needs develop.

Sincerely yours,

Harvey Seifert
Director of Continuing Education

HS/ajs

cc: Howard Clinebell
✓ Sandra Lubarsky

TUWAY MESSAGE

TO Norina Coursey

FROM Howard Clinebell

cc Harvey Seibert

SUBJECT: Evaluation of Field Exam for William Kraft

DATE 12/18/76

M
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Y

This interview and the accompanying evaluation reflects a lack of understanding of the basic principles of ~~an~~ effective pastoral counseling. There is little evidence of awareness on the part of the counselor of the gross inadequacies of his approach; there is no evidence that he ~~was~~ an understanding of what ~~an~~ constitutes good counseling or is knowledgeable about contemporary approaches to marriage and family counseling.

Throughout the interview there is almost no listening to or responding to the feelings of the ~~two~~ two boys. The counselor's responses consist almost entirely of lecturing the boys in a defensive, self-justifying way regarding why he had encouraged their mother to separate from their father. The interview ~~is~~ is full of advice giving, speculation, and value judgments—e.g. where the counselor describes the action of the boy's father as "childish". Although he properly states that he must respect the confidentiality of his previous conversations with the mother, he then ~~repeatedly~~ breaks this confidentiality repeatedly, with no apparent awareness that he is doing so. He seems to be trying to ~~steam-roller~~ steam-roller the boys into accepting the action that he had taken as being best. The boys know the strength to stand up to ~~in~~ him as a priest and disagree, but this strength is not recognized or affirmed.

SIGNED

TO COMPENSATE FOR THE DEFICIENCIES REVEALED BY THIS EXAM, Fr.KRAFT SHOULD BE REQUIRED TO TAKE A BASIC COURSE IN PASTORAL COUNSELING AND A LEAST ONE QUARTER OF CLINICAL PASTORAL TRAINING, BEFORE BEING ALLOWED TO PROCEED IN THE PROGRAM. THESE COURSES SHOULD NOT COUNT AGAINST THE 24 UNIT REQUIREMENT FOR THE DEGREE. I recommend that ~~this~~ the evaluation of ~~his~~ deficiencies be communicated to his major academic advisor in the San Diego area (i.e. his advisor on the In-Service D.Min program.)

Howard Clinebell

DATE:

SIGNED

SEP 7 1975

William A. Kraft
In-service Doctor of Ministry Program
School of Theology, Claremont
Field Examination - Pastoral Counseling
Advisor-Dr. Howard Clinebell, Jr.
September 4, 1976

Accompanying Tape: Counseling interview with two sons, Mike and Bob
15 and 17 years old respectively.

Case Background: Awareness for the past five years of the troubled state of mind of Julie, a Mexican with workable knowledge of English, married to John and the mother of his two sons. Julie had expressed concern that John was not a Catholic and that her marriage had never been blessed in the church. She had previously been married and had three children who now were mature and married and lived in another city. At this time Julie is about 50 years old and John 45. She initially represented herself merely the housekeeper and cook of the partnership. John is American by birth and demeaned her by giving her little opportunity to share the joys of marriage and be an equal partner in the contract. All during these five years I have known him to overimbibe on coming home from work every evening. His occupation is a maintenance worker with the Gas and Electric company. He always preferred to have Julie and the boys have their meal apart from him. When he finished his drinking, he expected her to prepare his meal and he would always eat alone. John gave her barely enough money to pay household expenses. Julie took in washing and babysat to bring in some extra money for her own use and the boys. It was obvious that lines of communication between the two were nil. She possessed a grave fear of him as he had threatened her on several occasions. She sought little advice from anyone most because of language barrier. She had discussed in detail on several occasions her plight and the effect it had on her two boys. I did not encourage her to seek to have her marriage blessed in the church as I was aware of the serious problems that existed.

I did communicate well with John but in a circuitous way by eliciting his help with several projects at the church. He was always co-operative and pleasant but on two or three occasions I was the brunt of his inebriated wrath. I had hoped to find him receptive to facing issues and working with them both to bring a semblance of peace and reconciliation. I became convinced that any direct approach with him would be counter-productive. He had convinced himself that he was master of the household and that due to her lack of education, she would never initiate steps on her own volition to change the status quo. The boys had re-affirmed the unpleasant conditions that existed at home.

DESCRIPTION: Julie approached me last June in a rather traumatic state after he had literally kicked her out of the bed and made her sleep on the floor. The action resulted from his drinking, the presence of her sister as a visitor in the house and her expressed concern for one of her children of the previous marriage. I spent considerable time with her in reviewing the years of their marriage which had never yielded any happy experiences. I explained to her that she could not continue living with John under the circumstances. Attempts had been made with marriage counselors, but to no avail. I outlined a simple but effective plan that required her

Case Report - page two

immediate action. I made an appointment with a lawyer that had facility in Spanish and that would be sympathetic to her feelings as a Catholic. It took re-enforcement and compassionate concern for her to make this drastic decision. I assured her I was available and would be helpful in meeting any forthcoming crisis with John and the impact that such request for his removal from the premises would have on the boys. She followed the advice and papers were served on him. The action came as a complete shock to him.

When he became aware of the seriousness of the situation, he immediately tried to make amends, to initiate complete reform and maintain the relationship not because of love but convenience and unwillingness to face financial responsibility. When she was unresponsive, he tried to work through the boys; he had sessions with me but the result was unproductive because of the long pattern of enslavement and the fact that these periods of "reform" had been short lived when experimented in the past because there was no legal teeth in the proposal. The court is processing the case with a view to total dissolution and proper compensation with the two boys most likely to remain with the mother.

ANALYSIS: It seems quite clear that John had never from the beginning accepted Julie as his wife. There was an exhibition of affection for the boys but even to the antagonism of the husband-wife relationship, demeaning the mother in the boys presence due to her lack of education and ethnic background. There was a definite need of support and encouragement on my part as her pastor to help her overcome her fears of inadequacy and to bolster her courage to meet head on the repercussions of his reactions to her decision. I made myself available to her several times through the crises that ensued. I tried to assess fairly what measures he might take in fairness to his position in my conversations with him. I explained that if he were serious enough to preserve this marriage he should avail himself of the court of reconciliation. The difficulties experienced by the boys were not so easily solved. They did have affection for both their father and mother. They have a great fear of rejection and what now will be their plight and they sought me as their pastor to help them through the ordeal. The tape displays the kind of re-enforcement, pastoral concern and reaching out that I felt essential to stabilize their emotional state with a sincere promise to be helpful to them in making the adjustments necessary. What was to be their relationship to their father and to their mother now in separation.

EVALUATION: What now seemed inevitable from the facts dictated my involvement and action that I did not perceive as being capable when the problem first was called to my attention five years ago. The extensive reading in the area of Pastoral Counseling as well as the practical courses pursued in the past year were decisive in giving me the discernment and methodology that I heretofore lacked. The case is progressing as I had hoped and the underlying reasons why the marriage was not viable are now becoming more clear to both parties and to the two boys. I have every hope that a new peace and serenity coupled with a strong hope for a happy future will not emerge for all parties so unhappily involved.

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TUWAY MESSAGE

TO Norina Coursey

FROM Howard Clinebell

cc Harvey Seifert

SUBJECT: Evaluation of Field Exam for William Kraft

DATE 12/18/76

M
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E

This interview and the accompanying evaluation reflects a lack of understanding of the basic principles of ~~an~~ effective pastoral counseling. There is little evidence of awareness on the part of the counselor of the gross inadequacies of his approach; there is no evidence that he ~~has~~ has an understanding of what ~~is~~ constitutes good counseling or is knowledgeable about contemporary approaches to marriage and family counseling.

Throughout the interview there is almost no listening to or responding to the feelings of the ~~two~~ two boys. The counselor's responses consist almost entirely of lecturing the boys in a defensive, self-justifying way regarding why he had encouraged their mother to separate from their father. The interview ~~is~~ is full of advice giving, speculation, and value judgments—e.g. where the counselor describes the action of the boy's father as "childish". Although he properly states that he must respect the confidentiality of his previous conversations with the mother, he then ~~repeatedly~~ breaks this confidentiality repeatedly, with no apparent awareness that he is doing so. He seems to be trying to steam-roller the boys into accepting the action that he had taken as being best. The boys know the strength to stand up to ~~in~~ him as a priest and disagree, but this strength is not recognized or affirmed.

SIGNED

R
E
P
L
Y

TO COMPENSATE FOR THE DEFICIENCIES REVEALED BY THIS EXAM, Fr. KRAFT SHOULD BE REQUIRED TO TAKE A BASIC COURSE IN PASTORAL COUNSELING AND A LEAST ONE QUARTER OF CLINICAL PASTORAL TRAINING, BEFORE BEING ALLOWED TO PROCEED IN THE PROGRAM. THESE COURSES SHOULD NOT COUNT AGAINST THE 24 UNIT REQUIREMENT FOR THE DEGREE. I recommend that ~~that~~ the evaluation of ~~his~~ these deficiencies be communicated to his major academic advisor in the San Diego area (i.e. his advisor on the In-Service D.Min program.)

Howard Clinebell

SIGNED

DATE:

William A. Kraft
 In-service Doctor of Ministry Program
 School of Theology, Claremont
 Field Examination - Pastoral Counseling
 Advisor - Dr. Howard Clinebell, Jr.
 September 4, 1976

Accompanying Tape: Counseling interview with two sons, Mike and Bob
 15 and 17 years old respectively.

Case Background: Awareness for the past five years of the troubled state of mind of Julie, a Mexican with workable knowledge of English, married to John and the mother of his two sons. Julie had expressed concern that John was not a Catholic and that her marriage had never been blessed in the church. She had previously been married and had three children who now were mature and married and lived in another city. At this time Julie is about 50 years old and John 45. She initially represented herself merely the housekeeper and cook of the partnership. John is American by birth and demeaned her by giving her little opportunity to share the joys of marriage and be an equal partner in the contract. All during these five years I have known him to overimbibe on coming home from work every evening. His occupation is a maintenance worker with the Gas and Electric company. He always preferred to have Julie and the boys have their meal apart from him. When he finished his drinking, he expected her to prepare his meal and he would always eat alone. John gave her barely enough money to pay household expenses. Julie took in washing and babysat to bring in some extra money for her own use and the boys. It was obvious that lines of communication between the two were nil. She possessed a grave fear of him as he had threatened her on several occasions. She sought little advice from anyone most because of language barrier. She had discussed in detail on several occasions her plight and the effect it had on her two boys. I did not encourage her to seek to have her marriage blessed in the church as I was aware of the serious problems that existed.

I did communicate well with John but in a circuitous way by eliciting his help with several projects at the church. He was always co-operative and pleasant but on two or three occasions I was the brunt of his inebriated wrath. I had hoped to find him receptive to facing issues and working with them both to bring a semblance of peace and reconciliation. I became convinced that any direct approach with him would be counter-productive. He had convinced himself that he was master of the household and that due to her lack of education, she would never initiate steps on her own volition to change the status quo. The boys had re-affirmed the unpleasant conditions that existed at home.

DESCRIPTION: Julie approached me last June in a rather traumatic state after he had literally kicked her out of the bed and made her sleep on the floor. The action resulted from his drinking, the presence of her sister as a visitor in the house and her expressed concern for one of her children of the previous marriage. I spent considerable time with her in reviewing the years of their marriage which had never yielded any happy experiences. I explained to her that she could not continue living with John under the circumstances. Attempts had been made with marriage counselors, but to no avail. I outlined a simple but effective plan that required her

Case Report - page two

immediate action. I made an appointment with a lawyer that had facility in Spanish and that would be sympathetic to her feelings as a Catholic. It took re-enforcement and compassionate concern for her to make this drastic decision. I assured her I was available and would be helpful in meeting any forthcoming crisis with John and the impact that such request for his removal from the premises would have on the boys. She followed the advice and papers were served on him. The action came as a complete shock to him.

When he became aware of the seriousness of the situation, he immediately tried to make amends, to initiate complete reform and maintain the relationship not because of love but convenience and unwillingness to face financial responsibility. When she was unresponsive, he tried to work through the boys; he had sessions with me but the result was unproductive because of the long pattern of enslavement and the fact that these periods of "reform" had been short lived when experimented in the past because there was no legal teeth in the proposal. The court is processing the case with a view to total dissolution and proper compensation with the two boys most likely to remain with the mother.

ANALYSIS: It seems quite clear that John had never from the beginning accepted Julie as his wife. There was an exhibition of affection for the boys but even to the antagonism of the husband-wife relationship, demeaning the mother in the boys presence due to her lack of education and ethnic background. There was a definite need of support and encouragement on my part as her pastor to help her overcome her fears of inadequacy and to bolster her courage to meet head on the repercussions of his reactions to her decision. I made myself available to her several times through the crises that ensued. I tried to assess fairly what measures he might take in fairness to his position in my conversations with him. I explained that if he were serious enough to preserve this marriage he should avail himself of the court of reconciliation. The difficulties experienced by the boys were not so easily solved. They did have affection for both their father and mother. They have a great fear of rejection and what now will be their plight and they sought me as their pastor to help them through the ordeal. The tape displays the kind of re-enforcement, pastoral concern and reaching out that I felt essential to stabilize their emotional state with a sincere promise to be helpful to them in making the adjustments necessary. What was to be their relationship to their father and to their mother now in separation.

EVALUATION: What now seemed inevitable from the facts dictated my involvement and action that I did not perceive as being capable when the problem first was called to my attention five years ago. The extensive reading in the area of Pastoral Counseling as well as the practical courses pursued in the past year were decisive in giving me the discernment and methodology that I heretofore lacked. The case is progressing as I had hoped and the underlying reasons why the marriage was not viable are now becoming more clear to both parties and to the two boys. I have every hope that a new peace and serenity coupled with a strong hope for a happy future will not emerge for all parties so unhappily involved.

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Good Shepherd Parish

8200 Gold Coast Drive, San Diego, California 92126

Pastor: The Reverend William A. Kraft
(714) 271-0207

January 13, 1976

Miss Madeline McReynolds
School of Theology
Claremont, California

Dear Madeline,

Thank you for your prompt response. I regret that Paul Schurman declines to be my advisor but I should be most pleased if you ask Dr. Clinebell if he would assist me. There is a possibility that I could be free to take some courses on campus this spring semester but I do not know if it is too late to make arrangements to register for the semester at this late date taking into consideration that I have the opportunity to speak to an advisor regarding the courses I might pursue. Perhaps you could respond to that hope. (The typewriter is playing tricks on me).

Thank you for your most courteous and efficient mode of responding to my queries. Both my mother and I were most impressed with the campus and the facilities. I do look forward to spending some time there.

Gratefully in the Good Shepherd

William A. Kraft

2/4/76

*Clinebell,
told him on phone,
(Clinebell notified
Schurman said he was too busy)*



TO

verend William Kraft
8200 Gold Coast Drive
San Diego, California 92126

FROM

Madeline McReynolds
Staff Assistant, Admissions

SUBJECT

DATE 1 / 12 / 75

MESSAGE It was nice to meet you when you were on campus last week. I have checked with Dr. Schurman and he feels he has too many advisees at this time, and along with that, will be on sabbatical in the Fall. I will be happy to ask Dr. Clinebell for you if you wish. Jus-t let me know. I am enclosing the proper credit summary for you and the advisor to complete. You should have your grades from Dr. Rhoades by the end of the semester, and I have communicated your messages about the lack of books for the San Diego course.

SIGNED

Madeline

REPLY

Mad - I am enjoying the pen!

SIGNED

DATE / /

SEND PARTS 1 AND 3 WITH CARBON INTACT - PART 3 WILL BE RETURNED WITH REPLY.

Rediform 45 472

DETACH AND FILE FOR FOLLOW-UP

Schwartz - ?

send you credit sum.

Comm. books!

DAN Rhoads -
Zyades -

(AREA 714) 271-0207
487-2332

Reverend William A. Kraft
Pastor

CHURCH OF THE GOOD SHEPHERD
MIRA MESA - SCRIPPS MIRAMAR 8200 GOLD COAST DR.
RANCHO DE LOS PENASQUITOS SAN DIEGO, CA 92126



PRESBYTERIAN MINISTERS' FUND

Just Remember

1/7/76

Dr. Schurman:

Reverend William Kraft (San Diego) was intoday and would like to have you for an advisor. If you will consent, just let me know by returning this note.

Thanks,

Madeline

Madeline,
I am swamped with advisees & will be on sabbatical next fall. I think it advisable to assign him to another faculty member —

Paul

"every thing is go -
from on 'probation'."

Justice Charles M. ...

St. John's Sem.

Have Conf. Educ. com. meeting with Joe
early September

Joe back Aug 18

Don back Sept 8

Betty " Sept 8

Henry Sept 1

Don file it under Betty's name

8/28/75

Joe:

Betty asked that I send you this file for a decision.

"If a letter comes in from a seminary about Rev. Kraft - or even if we receive a letter from Kraft himself - will you attach it to his file and send it up to Joe Hough, with a note telling him -- this is the third of the Catholic priests we talked with Marvin Taylor about. When he sends back his evaluation, just write to Rev. Kraft and tell him."

Madeline

*PK to
admit
JAA*

Location Director

213-388-8101

Father Baalen

EXT 271

Required

4 years college - Phil
major, not
prog

4 years of grad work
required in theology

~~11/11~~

has already
submitted application
for grad school

[Mans of 50
High Res. Insurance
Fund]

Telephone conversation
with William Kraft

8/14/1975

He is going to contact
St. Bernard's Seminary in
NY to see if they will
grant him a BD on the
basis of his work at
both seminaries

B

MADENGE
See over the page
(Advisors)



Brenner's Park-Hotel in Baden-Baden

AN DER LICHTENTALER ALLEE

September 18, 1975

Dear Mrs Mc Lellan,

Arrived here today as

I begin a pilgrimage to Rome
for the Holy Year.

I enjoyed Dr. Schuman's
Career Exploration Class immensely.

I look forward to taking the
next course on Christian ethics,
but my time schedule brings me
back on Oct 5th so I shall

Telefon 07221/23001 FS (Telex) 0781261 Telegramme Parkhotel

TO **William A. Kraft** FROM **Madeline McReynolds**
P.O. Box 24
San Diego, CA 92112

SUBJECT **Your confirmation** DATE **9 / 16 / 75**

MESSAGE We are pleased that you have confirmed. I am enclosing some materials about the School and Claremont.
Please let me know if I can help you further.

SIGNED *Madeline McReynolds*

REPLY

SIGNED DATE / /

SEND PARTS 1 AND 3 WITH CARBON INTACT - PART 3 WILL BE RETURNED WITH REPLY.

Rediform® 45 472

DETACH AND FILE FOR FOLLOW-UP

September 4, 1975

The Reverend William A. Kraft
8200 Gold Coast Drive
San Diego, California 92126

Dear Mr. Kraft:

I am happy to advise you that the Committee on Continuing Education has voted to accept you as a student in the InService Doctor of Ministry program at the School of Theology for the Fall 1975 semester. To confirm your intentions to study in this program, please return the enclosed form with the \$25.00 matriculation fee. This fee will be credited to your account for your first semester of studies.

Since your seminary work was completed more than eight years prior to admission, a field examination will be required in the area of your concentration. Please see the Academic Policy Handbook for guidelines for completion of the examination.

I am pleased you have been accepted into this program and hope your study at the School of Theology will be helpful to your career.

Cordially,

Elizabeth A. McLellan
Assistant Dean for
Student Relations

EMM

Dictated by Ms. McLellan, signed in her absence.



AUG 29 1975

August 27, 1975

Ms. Elizabeth McLellan
Assistant Dean of Admissions
School of Theology at Claremont
West Foothill Blvd. at College Ave.
Claremont, California 91711

Dear Ms. McLellan:

This is to verify that Rev. William A. Kraft attended Immaculate Heart Seminary from 1941 through 1951.

Immaculate Heart Seminary was not part of an accredited institution when Father Kraft was in attendance. However, it became part of the University of San Diego shortly after he attended the seminary prior to its affiliation with the University.

In accordance with that policy the University of San Diego would grant Father Kraft the following credit for work completed at Immaculate Heart Seminary.

Table with 2 columns: Course Name and Credit Hours. Includes categories like Theology, Music, Economics, Spanish, and a Total of 62.

I hope that this is sufficient for your purposes.

Sincerely,

Handwritten signature of James W. Hottois, Ph.D., Assistant Dean

JWH:cj

enclosure (1)

cc: Rev. Lawrence Purcell
St. Francis Seminary

AUG 29 1975

Saint Bernard's Seminary

August 25, 1975

TO WHOM IT MAY CONCERN:

The Reverend William A. Kraft, pastor of Good Shepherd Roman Catholic Church, 8200 Gold Coast Drive, San Diego, California, 92126, attended St. Bernard's Seminary and College from April 14, 1945, to June 9, 1949. Because part of his study program fell under the Accelerated Program of the World War II years, it might be valuable to list specifically the stages of his academic work:

April 14 - December 22, 1945	Junior Year (College)
January 12 - October 19, 1946	Senior Year (College)
September 5, 1947 - June 4, 1948	First Year Theological Studies
September 8, 1948 - June 9, 1949	Second Year Theological Studies

On October 19, 1946, he obtained the Bachelor of Arts Degree. On September 5, 1947 he began the first of two years of graduate study in Theology, in preparation for ordination into the Roman Catholic Priesthood.

In September 1949, Fr. Kraft entered Immaculate Heart Seminary, San Diego, California, to pursue his third and fourth year of theological studies, in preparation for his ordination in the Diocese of San Diego, to which he had recently transferred his residence. He has served as a priest in that Diocese since his ordination on 1 June, 1951.

It is my understanding that Fr. Kraft wishes to enter the D.Min. program at the School of Theology in Claremont. As one who has known him personally for many years, I would like to support his application in whatever way I can, and help him to overcome whatever obstacles may lie in his path.

Since November 1970, St. Bernard's has been fully accredited by the Association of Theological Schools (ATS); we were not so accredited at the time of Fr. Kraft's attendance here. In fact, at that time, we did not grant any theological degrees. In this we conformed to the almost universal practice among Roman Catholic Seminaries in this country.

We do have a program for conferring degrees retroactively on those alumni who graduated from this seminary prior to our accreditation, provided they fulfill certain requirements which have been approved by the State of New York and the ATS. Unfortunately, we cannot make such a program available to Fr. Kraft, since he completed only his initial two years of theological studies here. It appears that there is no possibility of working through the seminary in San Diego, since this has ceased operation and has no successor.

OFFICE OF THE RECTOR
716 254-7349

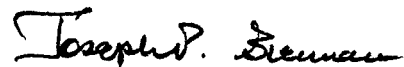
Saint Bernard's Seminary

- 2 -

I would hope that the unusual circumstances of this case, and the long years of practical experience and success which Fr. Kraft has had in the active ministry in the San Diego area, would make it possible for him to be accepted into a D.Min. program from which he might be legitimately barred as a result of technical regulations, but for which I believe him to be entirely qualified.

If there is any further information that I can provide, please do not hesitate to contact me.

Sincerely,



Reverend Joseph P. Brennan
Rector

JPB/hm

Good Shepherd Parish

AUG 15 1975

8200 Gold Coast Drive, San Diego, California 92126

Pastor: The Reverend William A. Kraft

(714) 271-0207

F

August 14, 1975

Ms. Elizabeth A. McLellan
Assistant Dean for Student Relations
School of Theology at Claremont
Claremont, California 91711

Dear Ms. McLellan:

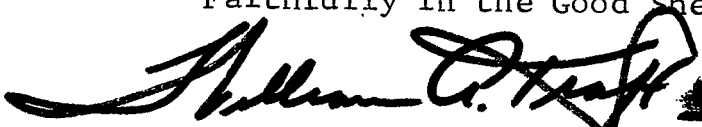
Thank you for your conversation with me today via telephone.

I am pushing at your suggestion the possibility of Saint Bernard's Theological Seminary of assessing my curriculum and granting what is now termed a Bachelor of Theology (B.Th.) to students who now are completing the four year course similar to what completed several years ago.

I do hope that the Committee on Admissions will make a favorable determination of my status to permit me to begin the accredited courses being offered this year with a view to my being able to satisfy your accreditation requirements.

I am sincerely grateful for your kind assistance. I am requesting that a catalog of Immaculate Heart Seminary be made available to you if one is still extant. This request is being made through The University of San Diego which has incorporated Immaculate Heart Seminary.

Faithfully in the Good Shepherd



Reverend William A. Kraft

Pastor
WAK/bh



KRAFT-BBK001126

Good Shepherd Parish

AUG 15 1975

8200 Gold Coast Drive, San Diego, California 92126

Pastor: The Reverend William A. Kraft
(714) 271-0207

August 13, 1975

Ms. Elizabeth A. McLellan
Assistant Dean for Student Relations
School of Theology at Claremont
Claremont, California 91711

*Discovered by telephone
8/14*

Dear Ms. McLellan:

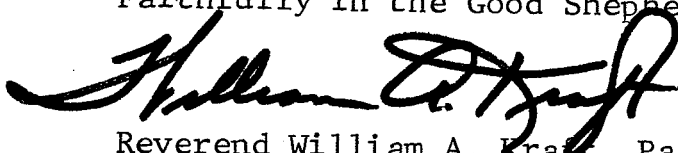
Thank you for your notification of pending delay regarding my application as a candidate for the Doctor of Ministry In-Service Degree.

As I read your letter the thought has occurred to me that perhaps the Committee on Admissions had not yet received full transcripts from Saint Bernard's Seminary College Department and Theology Department of Rochester New York. As I had completed four full years of theological studies after completing my full college course for a Bachelor of Arts Degree, it is difficult to understand why the committee cannot assess completely these four year to meet the standards of "a usual accredited three year seminary degree requirement" as these four years now grant a Masters Degree.

If you do not have or have not received the transcripts from Saint Bernard's Seminary and College in Rochester, New York please notify me immediately and I shall expedite their arrival.

Needless to say, if I am not accepted for the degree program I should request that I be refunded the tuition paid of \$162.00 for the course to be offered here in the San Diego area beginning September 8th as I do not intend to merely audit it. I have a strong feeling that the committee has had only the transcript from the final two years of Theology from Immaculate Heart Seminary in California and has not yet received the transcripts from New York.

Faithfully in the Good Shepherd,



Reverend William A. Kraft, Pastor

WAK/bh

KRAFT-BBK001127



15
AUG 14 1975

ST. JOHN'S SEMINARY
GRADUATE DIVISION OF ST. JOHN'S COLLEGE
Camarillo, California 93010

5012 East Seminary Road

Area Code 805
482-2755

August 13, 1975

Ms. Madeline McReynolds
Staff Assistant, Admissions
School of Theology at Claremont
West Foothill Blvd. at College Avenue
Claremont, California 91711

Dear Ms. McReynolds:

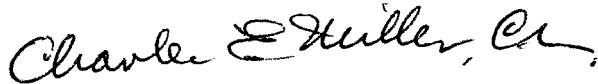
I have received your letter of the 11th requesting an interpretation of the transcript from Immaculate Heart Theological Seminary in El Cajon.

I am afraid that the transcript is as much a mystery to me as it is to you. The only thing I can say for certain is that the courses listed would be open only to college graduates and would be on the graduate level.

I searched our files to see whether we have a catalogue of that institution but I found none. I have no idea of the content of the courses or the number of credits.

I am very sorry that I cannot be of help because I appreciate how frustrating this kind of thing is.

Sincerely yours,



Father Charles E. Miller, C.M.
Dean & Registrar

August 11, 1975

Father Charles Miller
St. John's Seminary
5012 East Seminary Road
Camarillo, California 93010

Dear Father Miller:

We have had a recent application from a priest who attended Immaculate Heart Theological Seminary in El Cajon, California.

Since it is not now in existence, Mr. Marvin Taylor of the American Association of Theological Schools has suggested you might be able to help me.

The Committee on Continuing Education needs to know if the Seminary offered graduate level instruction and how to interpret the transcript. I am enclosing a partial copy of the transcript for your use. If you cannot interpret the transcript, can you give me an address for the Registrar?

I appreciate your help in this matter.

Cordially,

Madeline McReynolds
Staff Assistant, Admissions

Encl.

August 11, 1975

The Reverend William A. Kraft
8200 Gold Coast Drive
San Diego, California 92126

Dear Mr. Kraft:

The Committee on Continuing Education met recently to consider applications for admission to the InService Doctor of Ministry program at the School of Theology for the Fall 1975 semester.

Our delay in contacting you has been because your academic background does not fit the usual accredited three year seminary degree requirement. The Committee is favorable toward your application, but a policy will need to be formulated when the Committee meets again in September. We are sorry for this delay, but it is necessary to have a clear policy in order not to violate accreditation standards.

After the Committee has met in September I will contact you immediately regarding your application. I regret any inconvenience this delay might cause you. Please feel free to write or call me regarding your application.

Cordially,

Elizabeth A. McLellan
Assistant Dean for
Student Relations

mm

Kraft

Conversation by telephone with Marvin Taylor at AATS, 8/8/75

Conversation regarding ruling about admission of students with no accredited undergraduate degree.

I had been under the impression the School could admit up to 10% in each entering class who had graduated from an unaccredited undergraduate school. Marvin Taylor said the ruling meant the School could admit up to 10% of the student body with no undergraduate degree. (This ruling was made to allow mature people now wishing seminary education to enroll in a seminary without having to go back to finish a college education. This ruling is particularly helpful to Episcopal and Canadian schools, where this happens frequently.) However, the ruling, while it allows the student to take the full degree curriculum, does not provide for the student to graduate with a degree. He/she is entitled to a certificate of completion instead.

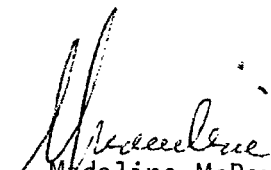
Catholic ordination requirements and Catholic seminary education were discussed as it relates to our InService D.Min. program.

Mr. Taylor says that up until about 1966 most Catholic seminaries, unless attached to a major university, did not consider giving degrees because they were not necessary. The customary style was to attend seminary with ordination occurring after all the course work was completed. Currently it is not unusual for degrees to be given, but the practice is still not standardized.

I brought up applications (Simons, Smith, Kraft), but not by name. Mr. Taylor's recommendations follow:

- (Smith - accept on probation for a semester because of unaccredited degree.
- Simons - contact his seminary and ask them for a decision whether he would have the equivalent to a three year seminary degree. That way our school would not have to make the decision on equivalency.
- Kraft - contact Father Charles Miller at St. John's seminary to see if the seminary in El Cajon was indeed graduate level instruction, and if he can interpret the transcript.

Mr. Taylor did not suggest that Catholic priests be given a certificate instead of a degree, although I did not ask the question.


Madeline McReynolds

EVALUATION BY COMMITTEE ON ADMISSIONS

Name KRAFT, William A.

Date July 31, 1975

Comments:

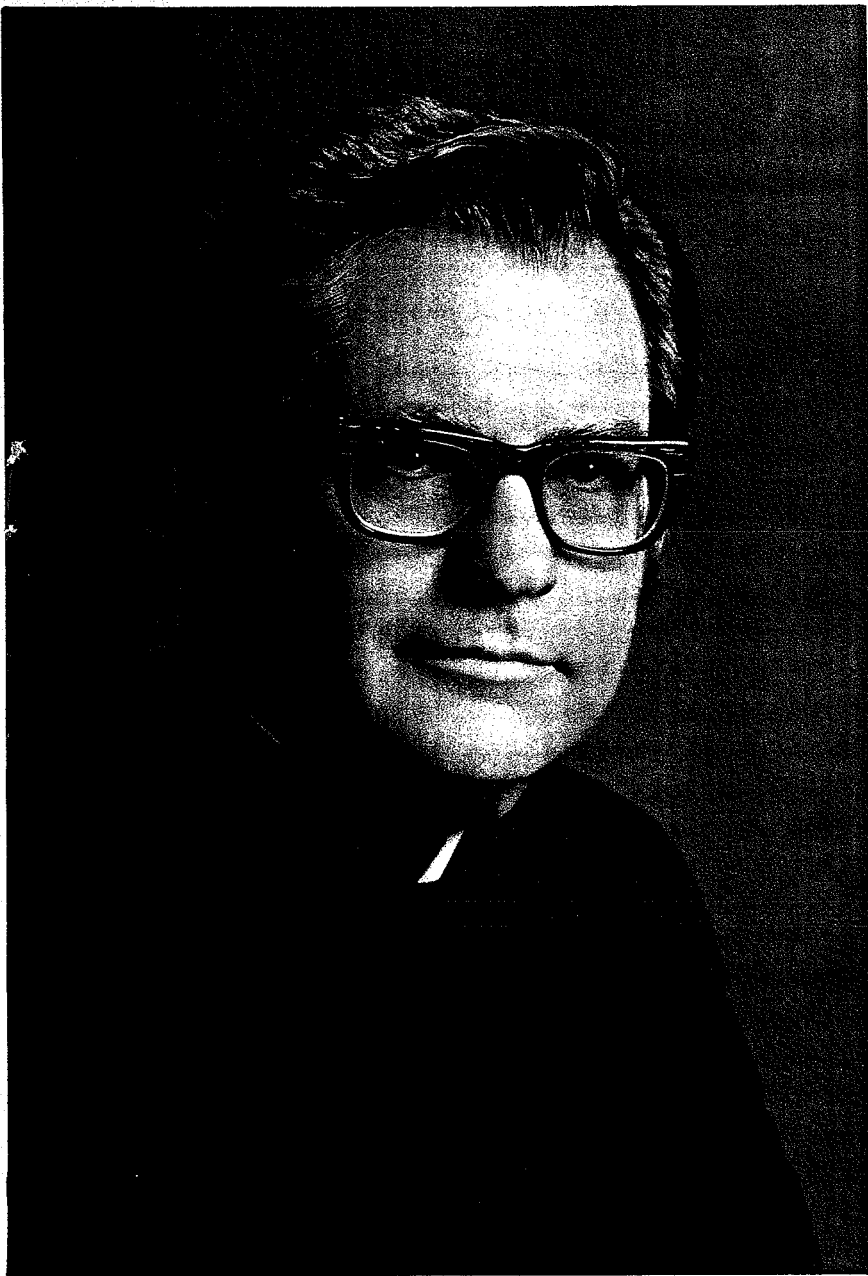
References are good. GPA is O.K. Though Mr. Kraft has taken four years of coursework at the Seminary level, he does not hold a seminary degree. Suggest committee discuss.

Bmyl

Acceptance:

Rejection:

Conditions:



KRAFT-BBK001134

SCHOOL OF THEOLOGY AT CLAREMONT
Claremont, California 91711

In-Service Doctor of Ministry

4125 to B.

Application for Fall semester; academic year 1975
(Fall, Spring, Summer)

I. General Information Date of application July 21, 1975

Name Reverend William A. Kraft Telephone (714) 271-0207

Address 8200 Gold Coast Drive, San Diego, Ca. 92120 Date of Birth April 13, 1926

Denominational Affiliation Roman Catholic

Marital Status single If married, name of spouse _____

Names and ages of children N/A

Name and address of parents or nearest relatives Elizabeth R. Kraft, P.O. Box 681,
(mother)

Rancho Santa Fe, Ca. 92067; sister: Mrs. Elizabeth R. Earl, 1050 Paloma Drive, Arcadia, Ca. 91006

Have you corresponded with members of the faculty or staff regarding your interest in the School? If so, with whom and when?

no

II. Academic Information

College or Universities, Graduate Schools, and Seminaries attended	Location	Date of Graduation	Degree
<u>Saint Bernard's College</u>	<u>Rochester, New York</u>	<u>Oct. 1946</u>	<u>Bachelor of Arts</u> conferred by Regents of State of New Yo

Saint Bernard's Theological Seminary, Rochester, New York 2 years Theology equivalent to Master's
Immaculate Heart Theological Seminary, El Cajon, California 2 years Theology degree in Theology
 Transcripts are required for M.Div. or B.D. or equivalent degrees and any subsequent graduate work. Please have official copies sent to the Office of Admissions.
 Do you consider your academic record an accurate reflection of your ability?

yes

III. Professional Information

Date of ordination June 1, 1951 Professional positions held after ordination:
Please include church address and inclusive dates of employment.

Please see detailed resume enclosed

te: June 21, 1975

RESUME: WILLIAM ARMSTRONG KRAFT

Born: April 13, 1926, Rochester, New York; son of William Andrew Kraft and Elizabeth Ruth Burke Armstrong. Father now deceased, mother residing in Rancho Santa Fe, California.

Sister: (Mrs.) Elizabeth Ruth Earl of Arcadia, California (widow). Director of Career Education for Alhambra High School and English Department of Alhambra High School. Graduated cum laude from Nazareth College, Rochester, New York with Bachelor of Arts Degree. Received Master of Arts Degree, Pasadena, California; presently candidate for Doctor degree at University of California in Los Angeles.

Educational History of William Armstrong Kraft:

Graduated 1939, Nazareth Hall Academy of Rochester, New York, private boys school conducted by Sisters of St. Joseph. Awarded Bishop James E. Kearney Gold Medal for Oratory; class valedictorian.

Graduated June 1943, Aquinas Institute of Rochester, New York, conducted by the Basilian Fathers. Editor-in-Chief of "Maroon and White", school newspaper. General Chairman of School Bond Drive to raise \$43,600.00 to purchase trainer fighter plane for war effort, exceeded goal. Named Valedictorian.

Graduated 1945 Saint Andrew Seminary, minor seminary of Diocese of Rochester. Editor-in-Chief of "The Sator", seventy-fifth memorial edition of yearbook. Librarian of seminary Library.

Graduated 1946, Saint Bernard Seminary of Diocese of Rochester, College Department, received Bachelor of Arts Degree certified by University of State of New York, Regents Department. Major in Philosophy and in Educational Administration. Seminary Librarian.

Entered Theology Department of Saint Bernard Seminary, sought release from Bishop Kearney to apply for Diocese of San Diego with a view to laboring pastorally in a domestic missionary diocese and to be close to my sister living in California. Accepted by Bishop Charles Buddy for the Diocese of San Diego in September 1948. Continued studies at Saint Bernard Seminary and was incardinated in the Diocese of San Diego April 1949 by First Tonsure granted by Bishop Buddy with dimissorial letters. Completed first two years of Theology at Saint Bernard Seminary and directed to report in September 1949 to newly founded Immaculate Heart Seminary, El Cajon, California to enter third year of study in Theology. Received all minor orders at Immaculate Heart Seminary Chapel conferred by Bishop Buddy including Sub-deaconate. Ordained to the diaconate in December 1950 at Immaculate Heart Seminary Chapel. Ordained to Sacred Priesthood by Bishop Buddy at Saint Joseph Cathedral, San Diego, California on June 1, 1951, Feast of the Sacred Heart.

PASTORAL ASSIGNMENTS:

June 1951 - - October 1951, Curate, Our Lady of Guadalupe Church, San Bernardino, California. Learned Colloquial Spanish, conducted Spanish Liturgies. Bi-lingual administrator of Our Lady of Guadalupe School.

November 1951 -- April 1952, Curate, Saint Joseph Cathedral, Moderator of Cathedral Youth Club, Master of Ceremonies to Bishop Buddy.

May 1952--May 1953, Curate, Holy Rosary Church, San Bernardino, California. During September of 1952 appointed administrator of Saint Raymond Church, Amboy, California.

May 1953 -- June 1956, Curate, Blessed Sacrament Church, San Diego, California.

June 1956 -- December 1969, appointed to found and establish Saint Therese of the Child Jesus Parish, San Diego, California. From 271 families in 1956 to 1308 in 1969. During tenure, acquired thirteen acres of property at prime location at intersection of Waring, College and Navajo Road. Prevailed upon developers Bollenbacher and Kelton to donate property as a tax gift to the church. Acted as own contractor for building of church, Newman Center, and rectory. Subsequently built 16 classroom school and administration building, convent and convent chapel, multi-purpose maintenance building. Established Madonna of the Highway, National Shrine of Safety, weekly blessings of cars from all over the nation and periodic outdoor Masses for invalids. Total capital expenditures of \$1,250,000.00 completely paid in full and deposited trust funds and real property held for the Saint Therese Booster Club \$225,000.00 with the Diocese to credit to the parish to construct a Parish Center and Social Hall. Weekly collection averaged in excess of \$5,000.00 per Sunday on strict tithing plan with the average of \$4.17 per family each week. Developed own tithing plan and piloted that form of giving as first in the Diocese at request of Bishop Buddy.

December 1969 -- April 1970, Director of Cemeteries for Diocese of San Diego. Became full-time in this capacity that I had originally assumed in May of 1964 and conducted jointly with pastoral duties. Continued pastoral work on voluntary basis with retreats, missions, and week-end supply at Mission San Diego de Alcalá, the Immaculata and Saint Jude Parish, San Diego, California.

April 1970 -- to present time, appointed to found and establish Good Shepherd Parish, San Diego, California as first parish to be established by Bishop Maher. From 214 families in 1970 to present 1616 at present time with entire northern half of the parish truncated to form Saint Rafael Parish in June of 1974. Acquired ten acres of land with all improvements at a cost of \$84,000.00. Present current fair market value, \$1,250,000.00 without improvements. Acquired rectory and convent staffed by Daughters of Divine Charity who had previously accepted my invitation to staff Saint Therese Academy. Designed and built 9,260 square feet multi-purpose parish center. In 1973 parish debt was \$498,000.00 and with effective building fund program, debt is now to \$304,000.00. Monthly assessments paid in full and current to date.

SPECIAL MINISTRIES in conjunction with Pastoral Assignments and Duties:

1951 -- Chaplain of San Bernardino County Jail.

1952 -- Assistant to Monsignor Franklin Hurd in conducting Diocesan week-end retreats for men, women and married couples at Immaculate Heart Retreat House; also conducted days of recollection for Priests of the Diocese.

1953 -- Founded Newman Apostolate for Diocese of San Diego. Chaplain at San Bernardino Valley College and transferred to San Diego and was Chaplain at San Diego State University from 1953 to 1963 and appointed Diocesan Director of Newman Apostolate establishing 15 Newman Centers throughout the Diocese. Held religious services including Mass and Confession on college campuses until challenged by the American Civil Liberties Union. Conducted religion classes at San Diego City Senior High Schools until declared unconstitutional. Established Alumni and Student Mothers Booster Organization to assist Newman Apostolate.

1954--1955, appointed by Bishop Buddy as Director of Religious Studies for the College for Men, University of San Diego, established first curriculum of religious studies, taught daily at College for Men, engaged at State College in Newman Program and acted as Administrator of Blessed Sacrament Parish, San Diego.

1956--1963, appointed Director of Public Relations, Diocese of San Diego. Member of Board of Directors for County Board of Health, Travelers' Aid Society, Legal Aid Society, San Diego Chapter, American Red Cross, Alcoholic Rehabilitation Clinic, San Diego County Water Conservation Board; Director of Radio and Television Programming

1964--Appointed First Director of Cemeteries for Diocese of San Diego. Made a complete study of Cemetery Administration. Pursued and completed \$1,000,000.00 addition to Holy Cross Mausoleum, San Diego, California. Developed and initiated complete pre-need and at-need sales program for Catholic Cemeteries. Built administration building for cemeteries and implemented personnel incentive plan. Established Endowment Care Fund managing a portfolio of \$750,000.00. During six year tenure, generated over \$2,000,000.00 in working capital from sales program. Served on National Board of Directors for National Catholic Cemetery Association. Member of American and National Cemetery Associations and ranking member of California Intertment Association.

SERVED AND TRAINED BY PASTORS: Monsignor Joseph Clarkin, Monsignor Jose Nunez, Monsignor Francis Dillon, Monsignor Thomas Haggerty, Monsignor Thomas Matthews, Monsignor Francis Ott.

PAGE FOUR

ASSOCIATES APPOINTED TO ASSIST WHILE PASTOR OF SAINT THERESE OF
THE CHILD JESUS AND GOOD SHEPHERD PARISHES:

Rev. Lloyd Bourgeois, Rev. Donald Casey, Rev. John Daly, Rev. Robert Dickie,
Rev. William Erstad, Rev. Eugene Fischer, Rev. Frederick Florek, Rev. Lawrence
Gatt, Rev. Augustine Hartman, O.P., Rev. Joseph Finnerty, Rev. Raymond Kirk,
Rev. John Lucev, Rev. Peter Luque, Rev. William Marcotte, Rev. Michael
McNally, Rev. Mark Medaer, Rev. Lawrence Purcell, Rev. Alphonse Ryan,
Rev. Charles Sheslo, Rev. Marcel Perreault, O.M.I., Rev. Phillip Straling,
Rev. Paul Williams.

JUL 23 1975

In-Service Doctor of Ministry reference form for Rev. William A. Kraft

The above named person has applied for the In-Service Doctor of Ministry program at the School of Theology at Claremont. Your comments on the applicant's professional competence would be helpful to the Committee on Admissions. Please return the form to the address listed below. Thank you.

July 22, 1975

TO WHOM IT MAY CONCERN:

This is to verify that I have known Rev. William A. Kraft for the past fifteen years. During these years I have seen the very fruitful results of his work as a most capable administrator. Previous to his assignment as founding Pastor of Good Shepherd he was also the founder of St. Therese of the Child Jesus Parish which has become one of the most flourishing parishes in San Diego - a true indication of his administrative capabilities. His work as an administrator is excelled only by the fulfillment of his role as pastor of his people. I am at the present time serving my fifth year as Director of the Religious Program here at Good Shepherd Parish and have witnessed his unselfishness, dedication and spiritual leadership. His primary concern is always the spiritual welfare of his flock. This is evidenced by his willingness to give of himself - whether it be time or financial assistance - spiritual guidance or moral support.

I have the highest regard for Rev. William A. Kraft and would strongly recommend him for the program.

Most sincerely,

Constance M. Bagarus
Constance M. Bagarus

Name, position held, relationship to applicant:

Constance M. Bagarus - Director of Religious Education Program

Please return to: Director of Admissions, School of Theology at Claremont, 1325 N. College Avenue, Claremont, California 91711. The School of Theology will do everything possible to keep statements confidential. However, in light of the 'Family Education Rights and Privacy Act of 1974', confidentiality can only be guaranteed within the parameters of future court rulings.

JUL 30 1975

In-Service Doctor of Ministry reference form for Rev. William A. Kraft

The above named person has applied for the In-Service Doctor of Ministry program at the School of Theology at Claremont. Your comments on the applicant's professional competence would be helpful to the Committee on Admissions. Please return the form to the address listed below. Thank you.

I have been very closely associated with Father Kraft throughout the past forty - five years, for I first came in contact with him since 1939 when he came to Aquinas High School, Roseton, New York, where I was one of his teachers. From the very beginning, he manifested unusually spectacular talents as a most brilliant student, zealous editor of the school newspaper, brilliant orator, one who loves people and works as self-sacrificing, ever and always ready to aid and assist others. I can honestly and truly say that never in my life have I met a person who radiates more goodness and charity than does Father Kraft. He is in all truth a model Catholic priest practicing those virtues which we look for in a genuine Christian. Most certainly he has all - excellent qualities for leadership which make him an outstanding teacher and orator. He would be of great asset on your faculty, while both the teachers and the students would benefit immensely from his sterling gifts. He has kept abreast of theological trends throughout his twenty - four years in the priesthood and is very well informed with events taking place in the Church and the Diocese of San Diego, because he is closely associated with Bishop Leo Maher, the Chancery Office, and the Priestly Missionary Society. His parishioners at Good Shepherd Parish love him as a zealous pastor who is always prepared to teach, counsel, administer and console. I have met many many priests throughout my forty years in the priesthood; and I can truthfully and bravely assert that Father Kraft, in my books, ranks and rates extremely high on my list of the greatest, the finest, the best. I am very happy to present to you this brief but nonetheless sincere testimonial; and I am most grateful also that you are considering him for a post on your In-Service Doctor of Ministry program. You will find him most competent, ambitious, eager, reliable, cooperative. Throughout his life, he has always been an excellent student, interested in ideas, especially in the field of theology. I consider this opportunity a great privilege for me to recommend most highly Father Kraft who desires sincerely to continue his good work in your all - excellent program.

Name, position held, relationship to applicant:

(Rev.) William Oscar Regan C.S.B. Registrar and Lecturer in English - St. Thomas More College, University of Saskatchewan, Saskatoon, Saskatchewan, Canada.

Please return to: Director of Admissions, School of Theology at Claremont, 1325 N. College Avenue, Claremont, California 91711. The School of Theology will do everything possible to keep statements confidential. However, in light of the 'Family Education Rights and Privacy Act of 1974', confidentiality can only be guaranteed within the parameters of future court rulings.

In-Service Doctor of Ministry reference form for

Rev. William A. Kraft

The above named person has applied for the In-Service Doctor of Ministry program at the School of Theology at Claremont. Your comments on the applicant's professional competence would be helpful to the Committee on Admissions. Please return the form to the address listed below. Thank you. JUL 28 1975

I've known Father Kraft for over 15 years and have always and ~~do~~ now consider it an honor ~~to~~ to carry out any task he might ask of me. I was his first general tithing chairman and have worked closely ~~with~~ with him over a long period of time, but not recently, altho we are in fairly close contact on a joint charity which we share in. We've been in a different parish for about 4 years.

I regard our good father Kraft as a priest of the highest order in every respect. Not only is he a very holy ~~and~~ man obedient to his superiors but he is a very intelligent man with the highest administrative abilities. When Father Kraft speaks from the pulpit, he is, more than any other priest or pastor I've ever heard the authorized representative of the Most High.

Very sincerely,
Millard T. Provence
Millard T. Provence
6161 Romany Drive
San Diego, Calif. 92120

Name, position held, relationship to applicant:

Millard T. Provence - Income properties, no relationship

Please return to: Director of Admissions, School of Theology at Claremont, 1325 N. College Avenue, Claremont, California 91711. The School of Theology will do everything possible to keep statements confidential. However, in light of the 'Family Education Rights and Privacy Act of 1974', confidentiality can only be guaranteed within the parameters of future court rulings.

JUL 24 1975

In-Service Doctor of Ministry reference form for

Rev. William A. Kraft

The above named person has applied for the In-Service Doctor of Ministry program at the School of Theology at Claremont. Your comments on the applicant's professional competence would be helpful to the Committee on Admissions. Please return the form to the address listed below. Thank you.

July 23, 1975

In re: The Rev. William A. Kraft.

I have known Father Kraft for 25 years. We worked together as Priests of the Catholic Diocese of San Diego in Southern California during 20 of those years. He was my best friend during that time, (and still is).

As Chancellor of the Diocese of San Diego I had direct supervision of his activities and found that he was an outstanding person in any activity to which he was assigned. He served as Pastor of various parishes and did an outstanding job of building the spiritual and temporal forces of the places and peoples. He also served as Director of Cemeteries and did an admirable service for all.

Father is a good student. He is interested in God and people. He is of good moral character.

Father Kraft has had supervision of others throughout the years and is most capable in getting the most out of everyone. He is outstanding in administration.

Father is "tops" in his profession. He will be a credit to your School of Theology.

Any consideration you may be able to extend to him would be most sincerely appreciated.

Yours in Christ,

James T. Booth

The Rev. James T. Booth, J.C.D.
Rector
St. John the Evangelist Episcopal Church
117 E. Miner Avenue
Stockton, California 95202

Name, position held, relationship to applicant:

James T. Booth, Rector, St. John's Episcopal Church. Friend of applicant.

Please return to: Director of Admissions, School of Theology at Claremont, 1325 N. College Avenue, Claremont, California 91711. The School of Theology will do everything possible to keep statements confidential. However, in light of the 'Family Education Rights and Privacy Act of 1974', confidentiality can only be guaranteed within the parameters of future court rulings.

JUL 24 1975

In-Service Doctor of Ministry reference form for Reverend William A. Kraft

The above named person has applied for the In-Service Doctor of Ministry program at the School of Theology at Claremont. Your comments on the applicant's professional competence would be helpful to the Committee on Admissions. Please return the form to the address listed below. Thank you.

To whom it may concern:

Reverend William A Kraft is a priest of good standing in the Diocese of San Diego. I have known him for twenty five years during which time he has served the Diocese as Pastor, Counselor, Consultant: director of the Cemetery, professor at the College and initially coordinated the Newman Apostolate.

His intellectual ability is outstanding and he brings an unusual combination of intelligence, training and experience in almost any field. He relates well and inspires liking and respect in other people. In fact, anything that I could say about him as a man, a scholar, a Priest, a diplomat, as a professional person with knowledge and ability in dealing with human problems, would be so far on the positive side that I shall not try to enumerate details but highly recommend him without qualification for admittance to the course.

Thomas Egan

Rev. Msgr Thomas Egan
Officialis of the
Diocese of San Diego

Name, position held, relationship to applicant:

Chief Judge of the Diocese and in constant contact

Please return to: Director of Admissions, School of Theology at Claremont, 1325 N. College Avenue, Claremont, California 91711. The School of Theology will do everything possible to keep statements confidential. However, in light of the 'Family Education Rights and Privacy Act of 1974', confidentiality can only be guaranteed within the parameters of future court rulings.

1950-1951

COLLEGE DEPT.	WK. PER.	I YR. 19	II YR. 19	PHILOSOPHY DEPARTMENT	III YR. 19	IV YR. 19	V YR. 19
RELIGION				PHILOSOPHY			
LATIN				HIST. PHIL.			
ENGLISH				SCRIPTURE			
HISTORY				CH. HIST.			
GREEK				SPEECH			
SPANISH				BIOLOGY			
CHANT				SPANISH			
PHYSICS				CATECHETICS			
				SOCIOLOGY			

THEOLOGY DEPARTMENT	WK. PER.	I YR. 19	II YR. 19	III YR. 19	IV YR. 19	V YR. 19
DOGMA	5/7	5	5	5	5	5
MORAL	5	5	5	5	5	5
SCRIPTURE	3	3	3	3	3	3
CANON LAW	2	2	2	2	2	2
CH. HISTORY	2	2	2	2	2	2
HOMILETICS	1	1	1	1	1	1
SPANISH	1	1	1	1	1	1
LITURGY	1	1	1	1	1	1
RITEs	1	1	1	1	1	1
CATECHETICS	1	1	1	1	1	1
ECONOMIC ANALYSIS	1	1	1	1	1	1
ASCETICAL THEOLOGY	1	1	1	1	1	1
MUSIC	1	1	1	1	1	1

I certify that the above information is correct.

Honorable Dismissal

Mary Brown
 Registrar
 El Cajon, California, Date 7-21-75

Not an official transcript without signature and official college seal.

Mother's Name Elizabeth R. Armstrong Religion Catholic Tonsure April 2, 1949 Acolyte Sept. 23, 1950
 Father's Name William A. Kraft Religion Catholic Osiariate June 3, 1950 Subdiaconate Dec. 23, 1950
 Entered from St. Bernard's Seminary, Rochester, N.Y. Date September 12, 1949 Diaconate May 12, 1951
 Exorcistate Sept. 23, 1950 Priesthood June 1, 1951

Last Name _____ First Name _____ Middle Name _____ Address _____ City _____ Parish _____

KRAFT-BBK001145



St. Bernard's Seminary and College

2260 LAKE AVENUE
ROCHESTER, NEW YORK

OFFICE OF PREFECT OF STUDIES

SCHOOL OF THEOLOGY

Scholastic Record of: KRAFT, William A. Home Address: 331 Genesee Pk. Blvd., Rochester, N.Y.
 Date and Place of Birth: 13 Apr. 1926, Rochester, N.Y. Date of Admission: (To Theology) September 1947
 Method of Admission: Accreditation Testing Program: _____

THEOLOGY I	Semester Hours and Grades				THEOLOGY III	Semester Hours and Grades			
	Semester 1		Semester 2			Semester 1		Semester 2	
Year (1947 - 1948)	Hours	Grades	Hours	Grades	Year ()	Hours	Grades	Hours	Grade
und. Dogma.	5	B 15	5	B 15	Dogmatic Theology	5			
und. Moral	5	B 15	5	B 15	Moral Theology	5			
scetical Theology	1	B 3	1	B 3	Canon Law	2			
ripture	3	A 12	3	C 6	Scripture	3			
atrolgy	2	A 8	2	B 6	History	2			
urch History	2	A 8	2	A 8	Homiletics	1			
omiletics	1	B 3	1	B 3	Liturgy I	1			
urch Music					Church Music				
Average / Place	88.3	6/36	86.1	8/34					
THEOLOGY II					THEOLOGY IV				
Year (1948 - 1949)					Year ()				
gmatic Theology	5	A 20	5	B 15	Dogmatic Theology	5			
ral Theology	5	A 20	5	B 15	Moral Theology	5			
ripture	3	B 9	3	C 6	Scripture	3			
on Law	2	B 6	2	B 6	Liturgy II	1			
ucation Sem. 1: El. S. h. Adm. Sem. 2: Methodology	2	A 8	2	B 6	History	2			
story	2	A 8	2	A 8	Pastoral Theology	2			
urch Music				A	Church Music				
omiletics	1	B 3	1	B 3	Homiletics	1			
Princ. of Soc. Adm.	1	B 3	1	B 3					
Average / Place	89.4	7/30	87.1	6/30					

Handwritten notes:
 11 - A 15
 19 - B 15
 2 - C 5
 80
 959
 3-2-35

Grading System:
 1 - 90-100
 3 - 80-89
 2 - 70-79
 1 - 65-69
 - Failure
KRAFT-BBK001146

Semester - 16 weeks
 Class period - 50 minutes --
 Credits Required --
 Credits Earned --
 Degree Awarded --
 Remarks Withdrew 11 June 1949

Rev. Sebastian Falcone
 Certified by: _____
 Title: ACADEMIC DEAN
 Date: JUL 28 1975

W. C. Sullivan A.

COLLEGE DEPT.	WK. PER.	I YR. 19	II YR. 19	PHILOSOPHY DEPARTMENT	WK. PER.	I YR. 19	II YR. 19
LOGIC				PHILOSOPHY			
LATIN				HIST. PHIL.			
ENGLISH				SCRIPTURE			
HISTORY				CH. HIST.			
GREEK				SPEECH			
SPANISH				BIOLOGY			
CHANT				SPANISH			
PHYSICS				CATECHETICS			
				SOCIOLOGY			

THEOLOGY DEPARTMENT	WK. PER.	I YR. 19	II YR. 19	III YR. 1949-50	IV YR. 1950-51
DOGMA	5/15			7	7
MORAL	5			7	7
SCRIPTURE	3			7	6.5
CANON LAW	2			8	6
CH. HISTORY	2			6	
HOMILETICS	1			8	
SPANISH	1			6	
LITURGY	1			6.6	
RITES	1			7	
CATECHETICS	1			7	
ECONOMIC ANALYSIS	1			7	
ASCETICAL THEOLOGY	1			7	
MUSIC	1			9	

Mother's Name Elizabeth R. Armstrong Religion Catholic
 Father's Name William A. Kraft Religion Catholic
 Entered from St. Bernard's Seminary, Rochester, N.Y. Date September 12, 1949 ^{left} Graduated June 1, 1951
 Tonsure April 2, 1949 Acolyte Sept. 23, 1950
 Ostiate June 2, 1950 Subdiaconate Dec. 23, 1950
 Lectorate Jan. 2, 1950 Diaconate May 12, 1951
 Exorcistate Sept. 23, 1950 Priesthood June 1, 1951

Last Name _____ First Name _____ Middle Name _____ Address _____ City _____ Parish _____
 KRAFT-BBK001147



ST. BERNARD'S SEMINARY AND COLLEGE

(ST. ANDREW'S SEMINARY - 1150 BUFFALO RD.; ST. BERNARD'S SEMINARY - 2260 LAKE AVE.)
ROCHESTER, NEW YORK

OFFICE OF PREFECT OF STUDIES

COLLEGE DEPARTMENT

Scholastic Record of: KRAFT, William A. Home Address: 331 Genesee Pk. Blvd., Rochester, N.Y.
 Date and Place of Birth: 13 Apr. 1926, Rochester, N. Y. Date of Admission: September 1943
 Admitted From: Aquinas Institute, Rochester, N.Y. Method of Admission: Accreditation

<p>High School Credits</p> <p>English: 4 Science: 1 Latin: 4 1. Modern Lang: 3 2. Modern Lang. 3. Social Studies 4 Math: 2½ 1. 1. 2. 2. 3. 3. Add. Units: 1. Rel. 1 2. 3. Total Credits: <u>19½</u></p>	<p>Preparatory Record College Transfer Credits</p> <p>Subject Credits</p> <p>Total: _____</p>	<p>Testing Program</p> <p>Preparatory Latin Record</p>
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(1943-1944)	Freshman Year				Sem. 1				Sem. 2				(Apr. '45-Dec. '45)				Junior Year				Sem. 1				Sem. 2			
Subject	Course Title				Grade	Credit	Grade	Credit	Grade	Credit	Grade	Credit	Subject	Course Title				Grade	Credit	Grade	Credit	Grade	Credit	Grade	Credit	Grade	Credit	
Rel. 101-102	Foundations of Xtianity				A	-	B	-	Phil. 301-302	Logic - Epistemology				B	5	-	-	Phil. 303	Phil. of Being				-	-	C	5		
Eng. 101-102	Rhetoric-Contemp. Pr. & Poetry				B	3	C	3	Phil. 305-306	Phil. of Science				B	2	B	2	Ed. 301	Psych. of Education				A	2	B	2		
Latin 101 & 102	Livy; Horace				B	3	D	3	Ed. 302 History	Phil. of Education				A	2	B	2	Eng. 301	Int. to Med. Lit.				B	2	-	-		
Latin 103-104	Prose Composition				B	2	B	2	Eng. 302	XVIII Cent. Eng. Lit.				-	-	A	2											
Greek 101-102	Elem. College Greek				D	3	C	3	Hist. 301-302	Church in Roman Empire				A	2	A	2	Music 301-302	N. Test. Greek				A	1	B	1		
Math. 101-102	Freshman Math.				D	3	C	3	Scripture 301-302	N. Test. History				B	1	B	1	Speech 301-302	Public Reading				A	1	A	1		
Speech 101-102	Principles & Practice				A	1	A	1	Average (Place): 88.6 (8/37); 84.3 (14/38)																			
Science 101-102	General Biology				B	4	B	4																				
Music 101-102	Principles of Greg. Chant				A	-	B	-																				

(1944-1945)	Sophomore Year				(Jan. '46-Oct. '46)				Senior Year														
Subject	Course Title				Grade	Credit	Grade	Credit	Subject	Course Title													
Rel. 201-202	Principles of Guidance				C	-	B	-	Phil. 401	Phil. of Nature				A	4	-	-						
Eng. 201 & 202	Shakespeare; Amer. Lit.				C	3	C	3	Phil. 402	Rational Psych.				-	-	A	4						
Latin 201 & 202	Cicero; Tacitus				B	3	B	3	Phil. 403	Theodicy				-	-	A	4						
Latin 203-204	Patristic and Medieval				C	2	C	2	Phil. 405-406	Ethics-Gen. & Special				B	2	B	2						
Greek 201	Xenophon				C	3	-	-	Phil. 407-408	Hist. of Phil.				B	2	B	2						
Greek 202	Early Xtian Writers				-	-	C	3	Eng. 401	Victorian Prose				B	2	-	-						
Hist. 201-202	Western Civilization				C	3	B	3	Eng. 402	Literary Criticism				-	-	B	2						
Speech 201-202	Comp. & Practice				B	1	B	1	Soc. 401	Fund. Prin. of Soc.				-	-	-	-						
Science 201-202	General Chemistry				C	3	B	3	Speech 401-402	Comp. & Practice				C	1	B	1						
Science 203-204	Intro. to Astronomy				-	-	-	-	Bibl. Lang. 401-402	Bibl. Hebrew				D	2	C	2						
Music 201-202	Principles II				-	-	-	-	Script. 401-402	Old Test. History				B	2	D	2						
								Ch. Hist. 401	Special Methods				A	2	A	2							
								Music 401-402															
								Average (Place): 86.1 (15/37); 80.8 (12/35)															

<p>Grading System:</p> <p>A - 90-100 B - 80-89 C - 70-79 D - 65-69 (Credit for course) F - <u>KRAFT-BBK001148</u></p>	<p>Semester - 16 weeks Class period - 50 minutes Credits Required <u>130</u> Credits Earned <u>146</u> Degree Awarded <u>A.B. October 1946</u> Remarks _____</p>	<p style="text-align: right;"><i>Rev. Sebastian Falcone</i></p> <p>Certified by: _____ Title: <u>ACADEMIC DEAN</u> Date: <u>JUL 28 1975</u></p>
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TOTAL STEWARDSHIP, SYMBOL AND REALITY
FOR THE CONTEMPORARY CHURCH: A
ROMAN CATHOLIC PERSPECTIVE

A
181
K6

A Professional Project
Presented to the
Faculty of the School of Theology at Claremont
Claremont, California

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
William Armstrong Kraft
May 1981

FILE
IN
57

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William Armstrong Kraft

ACKNOWLEDGMENTS

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ABSTRACT

This project presents stewardship as a model of lay involvement in Church ministry from a Roman Catholic perspective. It isolates a single extraordinarily pregnant statement from a document of Vatican Council II, The Decree on the Apostolate of the Laity, and systematically unfolds its many meanings.

The procedure shows stewardship in Part I as a biblical symbol which conveys the meaning of shared responsibility and accountability, and in Part II, stewardship is shown as an ecclesial model through which the Christ-event is brought to reality contemporaneously.

A pastoral process identified as a catechesis model, which is comprised of five elements for implementation, makes a convincing case of its effectiveness in bringing the symbol of biblical stewardship into the reality of shared lay ministry through the response of parishes to this model.

INTRODUCTION

This paper will isolate a single sentence of a document of the Second Vatican Council, and through the interaction of several disciplines will show, by means of careful examination and analysis, and by application of ancient biblical principles to the contemporary church, that the sentence embodies the key meanings of biblical and ecclesial stewardship.

This paper will have two parts and each part contains three chapters. Part I makes the assertion that stewardship is a symbol, a unit word which contains a plurality of meanings. Each chapter will elaborate how stewardship is indeed symbolic.

Part II will show how stewardship as symbol can be actualized into the reality of stewardship in the Church. In this part, pastoral models for implementing the stewardship symbol into the reality of the Christ-event in the community will be viewed and analyzed.

Chapter 1 in Part I deals with the historical circumstances in which the conciliar sentence was born, who fathered the idea in the preparatory stages of Vatican Council II, and how the concept developed from embryo to maturity and gained acceptance into the society of the other fifteen Vatican II documents.

Chapter 2, titled "Theology of Stewardship," lays a firm foundation for stewardship as symbol. Here the quarry of the New Testament is mined for the granite blocks of stewardship, parables with which to build the stewardship theology. These blocks are the foundation words for stewardship, all Greek: manager, steward, servant, and slave. And the keystone of the stewardship structure is, of course, Jesus, "the stone the builders rejected" (Lk. 20:17) in his famed Christological titles of Priest, Prophet, and King.

The structure where the symbol takes effect is in the oikos tou theou, the household of God, which is treated in Chapter 3.

Part II, "Reality of Stewardship," opens with a brief description of two existing pastoral models of stewardship. One is a catechesis model in which the life of the church comes to be better known, manifested, and celebrated through biblical signs, liturgical signs, ecclesial signs, and human and natural signs. Ministry of the laity can result. The second is a praxis model. This comprises the content of Chapter 4.

Chapter 5 enters into a more detailed and profound analysis of what the process of the catechesis model is, namely, a systematic carrying-out of five integrally related elements for attaining the reality of stewardship

on the pastoral level.

Lastly, in Chapter 6, evaluations are made of the two models.

With these propositions set forth, the conclusions arrived at are that stewardship is in fact not only a symbol but the reality of ministry. The goal of this paper is to demonstrate that these propositions, the chief one of which is the prime conciliar statement, warrant the conclusion made in this paper, that the symbol and reality of the contemporary church is stewardship.

PART I

SYMBOLISM OF STEWARDSHIP

Chapter 1

VATICAN COUNCIL II ON CHRISTIAN STEWARDSHIP

The Second Vatican Council provided the Church with an historical blueprint for its own spiritual renewal. Pope John XXIII called it aggiornamento.¹

Within the "Decree on the Apostolate of the Laity," one of sixteen major documents, there appears a delicately crafted sentence that is at once profoundly symbolic and charged with powerful meanings. Similar to a painting judged ordinary on first view, and later discovered to be a priceless classic done by a master, the same is true of this sentence. On first reading, the statement may seem very ordinary, perhaps even bland. On closer scrutiny and deeper penetration into its significance, treasuries of symbolic meanings evolve. This paper is an investigation into and analysis of some of those key symbolic meanings.

The statement is: "It is a duty and honor for Christians to return to God a part of the good things they receive from Him."²

¹John XXIII, "Pope John Convoles the Council," in Walter M. Abbott, S.J. (ed.), The Documents of Vatican II (New York: Guild Press and America Press, 1966) p. 709. Also see Lawrence Cardinal Shehan, "Introduction," in Abbott, p. xviii.

²"Decree on the Apostolate of the Laity," in *ibid.*, art. 10, p. 502.

The history of this monumental statement in the official documents of the Second Vatican Council is in itself a saga, as Father Yzermans' biography states.³ It centers about an inspired priest who was born in Italy but ministered in the Midwest of the United States. His name is Monsignor Luigi G. Ligutti. He dedicated the major part of his priestly life toward the promotion of Christian stewardship. He also founded the United States Catholic Rural Life Conference during his apostolate in the United States. So intent was he to assure the teaching of stewardship as an official position of the Catholic Church to be stated by the Second Vatican Council, that he left his ministry as Director of the Catholic Rural Life Conference in the United States and took up residence in Rome before the inauguration of the first session of that plenary council.⁴

Monsignor Ligutti pledged himself to work tirelessly toward the three objectives that he had struggled to promote in the years of his ministry: (1) the social teaching of the Church applied to the social needs of men everywhere; (2) the insertion of a clean-cut statement on

³Vincent A. Yzermans, The People I Love (Collegeville, MN: Liturgical Press, 1976) pp. 206-207.

⁴Ibid., pp. 208-211.

stewardship in a conciliar document; (3) the establishment of a secretariat for justice to fight poverty.⁵

When Pope John XXIII announced his intention to convoke the Church's Twenty-Fifth Ecumenical Council, the first since Vatican I of 1869-79,⁶ four years of exhaustive preparation ensued before the official opening. It was during these years of preparation that Luigi Ligutti set himself to the task to succeed in incorporating these objectives in the council decrees.⁷

On May 31, 1963, Cardinal Paul Marella notified Monsignor Ligutti that he was appointed a peritus to the conciliar commission on Bishops and the Government of Dioceses.⁸ This appointment to act as an expert in advising the members of the Council was an important historical decision that gave Luigi Ligutti the prominence and influence he needed to further his aims to convince the Council Fathers to incorporate his social justice principles and the concept of stewardship into the finalized Council documents.⁹

As pastor in Woodbine and Granger in the Diocese

⁵Ibid., p. 217.

⁶Shehan, p. xv; also see John XXIII, pp. 703-709.

⁷Yzermans, pp. 208-221.

⁸Ibid., p. 215.

⁹Ibid., pp. 219-221.

of Des Moines, Iowa, he promoted the concept of stewardship among his parishioners. He developed a circle of ecclesiastics throughout the country who encouraged him to develop the stewardship theology. Ligutti viewed the Council as the opportune time to present the idea of stewardship to the universal church. His biographer, Vincent Yzermans, states that Ligutti "left no stone unturned in his path."¹⁰

On November 9, 1964, Bishop Floyd L. Begin of Oakland, California, addressed the third session of the Council on the subject of tithing, a concept frequently synonymized with stewardship. When this statement was coolly received by the Council Fathers, Monsignor Ligutti set to work systematically to draft a modus on stewardship. It read:

It is the privilege of the Christian to return to God a share of the material goods which God gave him. This is to be treated as a sacred trust, strictly associated with and used for the establishment and development of God's work in the world.¹¹

Ligutti shared these thoughts with Bishop Albert Zuroweste of Belleville, Illinois. He succeeded in convincing Bishop Zuroweste to make sure that the American bishops intervened in favor of the statement and that he and others should personally contact the bishops and

¹⁰Ibid., p. 219.

¹¹Ibid., p. 220.

consultants of the Commission on the Lay Apostolate to guarantee their support.

Monsignor Ligutti further enhanced the statement by stating that from the earliest of times man was aware that he should return to God as "an act of worship" the gifts that God the Creator had bestowed on him.¹² He stressed that such an offering was not merely man's obligation but rather "an opportunity and privilege of professing and showing gratitude, which each one ought to have, to God for his own creation."¹³ Ligutti proceeded to detail the abuses of past generations in the Church's financing and suggested possible ways in which contributions to the Church might more effectively become an act of worship and service to mankind. "It is necessary," he concluded, "that we be convinced that where there is persuasion there is will, and where there is will, there is a good and effective way."¹⁴

It was this approach that formed the main thrust to incorporate the stewardship principle into the official document on the laity. The article passed by an overwhelming majority on November 9, 1965.¹⁵ Monsignor Ligutti, overcome with joy, celebrated with a festive

¹²Ibid.

¹³Ibid.

¹⁴Ibid., pp. 220-221.

¹⁵Ibid., p. 221.

dinner with his close friends who helped him succeed.

Ligutti admitted that his Christian consciousness on this matter had been stirred by his Protestant brothers. From leaders in these churches he had learned the basic principles of stewardship, one of which said, "I believe that I am a steward for a brief period of time--till the Lord shall say, 'Thou shall be a steward no longer.'"¹⁶

This brief biographical account provides the historical background of the Ligutti instrumentality for placing a profound statement on the concept of stewardship into a major document of the Second Vatican Council. Although the Council solemnly adjourned on December 8, 1965, Feast of the Immaculate Conception, the work of the Council, namely the implementation of all of its decrees in the life of the Church, would just begin.

The thesis of this project is to show how the statement on the biblical concept of stewardship included in the "Decree on the Apostolate of the Laity" is being in fact implemented in the contemporary church. The next six chapters will be occupied with a presentation and examination of the fundamental theological elements and pastoral processes already in progress for the implementation of the Ligutti statements in the mission and ministry of the Church.

¹⁶Ibid.

Chapter 2

THEOLOGY OF STEWARDSHIP

A. BIBLICAL NOTIONS OF STEWARDSHIP

Word Studies

In order to obtain some notion of the breadth and scope of the symbolic expression steward, a clear understanding of three Greek biblical words, oikonomos, doulos and diakonos, is imperative from the outset of this project. In many respects these words, which translated in English mean "steward," "slave" and "servant" respectively, constitute a key factor in unfettering the Ligutti statement¹ of its extraordinary compactness and opening to view its contained theological and pastoral implications.

Because both the sacred writers and exegetes use the terms with rather free and surprising interchangeability,² it is necessary to have a clear understanding of their symbolic and real meanings.

For example, the celebrated pericope of the cunning slave described in Luke 16:1-8, who was about

¹Abbott, p. 502.

²Raymond E. Brown, S.S., The Parables of the Gospels (Glen Rock, NJ: Paulist Press, 1963) p. 11.

to be fired, is variously titled the "wily manager,"³ the "crafty steward,"⁴ and the "shrewd servant."⁵ Two of the above three words, oikonomos and doulos are used to identify the same servant.

Another case of surprising interchangeability among the three words is found in Luke 22:26: "Let the greater among you be as the junior, the leader as the servant." The Latin text uses the word "ministrator" for the servant, which usually means "manager."⁶ The Greek text uses diakonos which here means "waiter,"⁷ and the New American Bible translates the word to "servant."

In the Acts of the Apostles and especially in the Epistles of St. Paul, instances abound where Paul employs the word doulos and uses it with unrestrained variety for "slaves to men," "slaves to sin," and "slaves to God" (kyrios).⁸ Paul met slavery principally in Corinth, notes

³Luke 16:1-8 (NAB). All texts in this paper are taken from the New American Bible unless otherwise indicated.

⁴Luke 16:1-8 (JB).

⁵Brown, p. 11.

⁶Luke 22:26, D. Eberhard Nestle, D. Erwin Nestle and D. Kurt Aland (eds.), Novum Testamentum Graece et Latine (Ed. septimo decima; New York: Wurtz Bibelanstalt, 1956).

⁷Luke 22:26 (NAB).

⁸Walter Bauer, William F. Arndt and Wilbur Gingrich (eds.), A Greek-English Lexicon of the New Testament and Other Early Christian Literature (Chicago: University of Chicago Press, 1952) pp. 204-5.

Charles Augrain.⁹ He challenged the situation but then took what might be termed a pastoral or conciliatory stand without taking sides or getting embroiled in the explosiveness of the social issue. To slaves and masters, Paul formulated the general rule, "that each one should lead the life the Lord assigned to him, continuing as he was when the Lord called him." (I Cor. 7:17) Then to slaves he gave this admonition, "Slaves, obey your human masters with the reverence, the awe and the sincerity you owe to Christ." (Eph. 6:5) On the other hand, with equal bluntness he commanded, "Masters, act in a similar way toward your slaves. Stop threatening them. Remember that you and they have a Master in heaven who plays no favorites." (Eph. 6:9) Apparently trying to make the slaves' condition less intolerable and reduce tension between themselves and their master, he then pleaded, "Do not render service for appearance only, but do God's will with your whole heart as slaves of Christ." (Eph. 6:6) In all the above texts, the Greek word doulos is used. Augrain makes a concluding point: "It is useful to observe first that in the Bible the same word designates servant as well as slave."¹⁰

⁹Charles Augrain, "Slave, I. The Social Problem," in Xavier Leon DuFour (ed.), Dictionary of Biblical Theology (New York: Seabury Press, 1973) pp. 557-8.

¹⁰Ibid., p. 558.

Crossan in speaking of the "servant parables" declares that no special term is required for the servant. In fact, he says "it makes no difference whether the servant is a minor household slave or a major state official."¹¹

The door that opens the way to the central and basic notions of Christian stewardship is understood by the words: oikonomos, doulos, and diakonos. What do they mean?

The lead-off word is oikonomos, a personal noun which means "steward" or "manager" as in a private position (Lk. 12:42), or one who manages his master's property. The word can also designate a dishonest manager (Lk. 16:1-3), or a steward who is city treasurer.¹² This noun has, besides literal, figurative meanings. Oikonomos can be one who is an "administrator of divine things," or of things which have a "cult association," as the apostles and their disciples who are "administrators of the mysteries of God." (I Cor. 4:1)¹³

To "manage," or the art of "managing," is to carry out the responsibilities of a manager. Thus, oikonomos

¹¹John Dominic Crossan, In Parables (New York: Harper & Row, 1973) p. 96.

¹²Bauer, Arndt, and Gingrich, p. 562.

¹³Ibid.

which means "management" or "direction" of a house or household, refers to the office of management. As Paul puts it, it is someone who is "entrusted with a charge." (I Cor. 9:17) Oikonomia also signifies "arrangement, order, plan," as God's plan of salvation (Eph. 3:9) and His arrangements for man's redemption. Both words are outgrowths of the root word oikos which means "house" or "dwelling," as the "house of a large dwelling" (Mt. 11:8), royal palaces, "house of prayer" (Mk. 11:17), God's House (Mt. 12:4), and even the "heavenly sanctuary in which Christ functions as high priest." (Heb. 10:21) Figuratively, St. Peter describes Christendom "as the spiritual temple of God" and pleads, "as living stones let yourselves be built up into a spiritual house (oikos)." (1 Pet. 2:5)¹⁴

Secondly, the word doulos which literally means "slave" appears far more frequently in the New Testament than the other two words. However, this word, it seems, does not enjoy a variety of meaning, only nuance. According to Crossan, doulos exemplifies as well as any word the master-slave relationship, the superior-subordinate crisis.¹⁵ Douleuo, the verb, means "to be a slave" or

¹⁴Ibid., p. 563.

¹⁵Crossan, pp. 96-7.

"be subject" to someone; hence, a state of enslavement or subjection follows. Doulos, the noun, "the slave," is used in contrast to free men, to household slaves who are of a higher grade, and even to the master's son.¹⁶ Paul uses doulos to describe Jesus, the Heavenly Master (kyrios) who appeared on earth in the form of doulos, "slave." (Phil. 2:5-7)

The third important word in this study is diakonos, which seems to describe a servant rendering a personalized or specialized service to someone. Other root words derived from diakonos are diakonia, a noun indicating "service" with its several meanings, and diakoneo, the verb "to serve." From the way diakonos is used, as shall be seen, he is of a higher grade than a doulos who is, it appears from usage, of a lower condition.¹⁷ Diakonos also means "attendants" of a King (Mt. 22:15), is used for Jesus' adherents (Jn. 12:26), and His "helpers" and "fellow-workers" in preaching the Gospel (I Thes. 3:2),¹⁸ thus a status superior to doulos.

The verb diakoneo literally means to "wait on someone at table." It means to serve or render services

¹⁶Bauer, Arndt, and Gingrich, p. 204.

¹⁷Ibid., p. 183.

¹⁸Ibid.

of any kind to someone. Diakoneo is used to describe Jesus' service on earth: "He came not to be served, but to serve." (Mt. 20:28; Mk. 10:45)¹⁹ "Service," then, is the English language noun for the Greek word diakonia. Paul selects the same word to "prepare the saints for practical service . . . to build up the Body of Christ." (Eph. 4:12)²⁰

In II Cor. 11:18, Paul declares, "I accepted support from them in order to minister to you." This is the first instance where the key words "service" and "to minister" come together to express what seems to be an identical meaning. "Service" and "ministry" come together again in 1 Tim. 1:12 in the office of Bishop. "I thank Christ Jesus our Lord, who has strengthened me, that he has made me his servant and judged me faithful." In Acts 20:25, Luke describes the fulfillment of ministry: "I put no value on my life if only I can finish my race and complete the service to which I have been assigned by the Lord Jesus." In II Cor. 3:7-10, Paul speaks of ministry of covenant, ministry of condemnation, and ministry of justification, and in II Cor. 5:18, he speaks of ministry of reconciliation. In all of these texts,

¹⁹Ibid. See also Nestle, Nestle, and Aland, p. 54.

²⁰Eph. 4:12, Nestle, Nestle, and Aland.

the same root word diakonia or "service" is used, which to Paul meant ministry.²¹ Indeed, it is a remarkable revelation to discover that oikonomia, doulos, and diakonos, though servant words literally in the scriptures, frequently mean "ministry" figuratively.

Key Parables

The first key parable to be examined for evidence of stewardship is the parable which Jeremias designates as the "Servant Entrusted with Supervision."²² Two parables are combined here. One is found in Mt. 24:45-51, the other in Lk. 12:42-46. Crossan titles them in the singular, "The Parable of the Overseer."²³ And C. H. Dodd, applying a plural nomenclature, speaks of the "Faithful and Unfaithful Servants."²⁴ Fr. Raymond E. Brown's designation of the dual parable is "Servant in the Master's Absence,"²⁵ and Wilfrid Harrington uses the more

²¹Bauer, Arndt, and Gingrich, p. 183.

²²Joachim Jeremias, The Parables of Jesus (New York: Charles Scribner's Sons, 1972) pp. 247-8. Cf. also Joachim Jeremias, Rediscovering the Parables (New York: Charles Scribner's Sons, 1966) pp. 189-91.

²³Crossan, p. 138.

²⁴C. Dodd, The Parables of the Kingdom (New York: Charles Scribner's Sons, 1961) p. 173.

²⁵Brown, p. 27.

traditional title, "The Servant: Faithful or Unfaithful."²⁶

The Lucan text quoted here is very important to our study:

The Lord said, "who in your opinion is that faithful, far-sighted steward who the master will set over his servants to dispense their ration of grain in season? That servant is fortunate whom his master finds busy when he returns. Assuredly, his master will put him in charge of all his property." (Lk. 12:42-44)

What is the key word in this key parable? The English word "steward." In the biblical Greek text, it is oikonomos. The Latin biblical text translates oikonomos to "dispensator," and "dispensator" becomes another welcome word because it gives an additional insight into the already multi-meaningful word oikonomos.²⁷

On the other hand, "servant" in this passage is translated by the Greek word doulos and the Latin text uses servus.²⁸ Because the language of this parable expresses such dramatic variations of word meanings, it becomes, as suggested, a strong stewardship parable.

Although the following text is not a stewardship text in the strict sense, it merits close attention

²⁶Wilfrid J. Harrington, O.P., A Key to the Parables (Glen Rock, NJ: Paulist Press, 1964) p. 99.

²⁷Luke 12:42, Nestle, Nestle, and Aland.

²⁸Ibid.

because of the splendid way diakonos is used: "If anyone would serve me, let him follow me; where I am, there will my servant be. If anyone serves me, him the Father will honor." (Jn. 12:36; emphasis mine) The important observation to make on this text is that in all three cases, not only is diakone ("serve"), diakonos ("servant"), and diakone ("serves") used, but the Latin biblical text translates the three words by ministrat, minister, and ministraverit respectively.²⁹

Bruce Vawter, C.M., in his brilliant treatment of the "Gospel According to John" in the Jerome Biblical Commentary, takes special note of the careful choice of words used here, namely, that diakonos means "one who serves, ministers to another."³⁰ How far "ministry" must go, Vawter continues, is pointed out in the example of this ministry which John gives in v. 1 of Chapter 13 of his Gospel: "Before the feast of the Passover, Jesus realized that the hour had come for him to pass from this world to the Father. He had loved his own in this world,

²⁹John 12:26, Nestle, Nestle, and Aland.

³⁰Bruce Vawter, C.M., "The Gospel According to John," in Raymond E. Brown, S.S., Joseph A. Fitzmyer, S.J., Roland E. Murphy, O.Carm. (eds.), The Jerome Biblical Commentary (Englewood Cliffs, NJ: Prentice-Hall, 1968) II, 449.

and would show his love for them to the end."³¹ The obvious conclusion is that diakonos is a servant who performs not a menial service like a doulos, but one who performs a service of a nobler nature in ministry to Christ. Diakonos, as seen above, is a key word for steward. Thus, through diakonos, "minister" and "steward" have an intimate sameness, and from Biblical evidence, ministry and stewardship appear to have similar if not identical connotations at times.

A second major parable wherein the key words of stewardship come into sharp focus is the parable of the "wily manager" found in Luke 16:1-7:

Another time he said to his disciples: "A rich man had a manager who was reported to him for dissipating his property. He summoned him and said, 'What is this I hear about you? Give me an account of your service, for it is about to come to an end.' The manager thought to himself, 'What shall I do next? My employer is sure to dismiss me. I cannot dig ditches. I am ashamed to go begging. I have it! Here is a way to make sure that people will take me into their homes when I am let go.'"

In this text, "manager" is translated by the often-used Greek word oikonomos.³² The Latin word in this case is not ministrem as shown earlier, but villicum (accusative)

³¹Ibid. The theme of these passages (Mk. 9:35; 10:43-5; Lk. 22:26ff.), Vawter states, is the "Father will honor anyone who serves me" (Christ). Imitation of Christ is inescapably the standard of Christian perfection.

³²Luke 12:1-7, Nestle, Nestle, and Aland.

which also means steward, or overseer of an estate,³³ or bailiff in the British connotation.³⁴ Remarkable, too, is the consistency found in the rest of the parable.

"Service" (v. 2) is translated by oikonomein and in Latin it is rationem villicationis tuae,³⁵ or "give an account of your management."

In v. 4, "their homes" is translated in the Greek by tous oikous, and in Latin by in domos tuos, which means "households" or "estates."³⁶

What is important for this study is not that Jesus "commended the dishonest manager for acting shrewdly, that is taking decisive steps in time of crisis and knowing what to do ahead of time, or even Jesus' moralizations, but that the manager had 'full responsibility,'" states Carroll Stuhlmueller.³⁷ He suggests that in order to understand Jesus' parable, we must recall the Palestinian economic situation. "The manager, usually a slave born

³³J. R. V. Marchant and Joseph F. Charles (eds.), Cassell's Latin-English, English-Latin Dictionary (New York: Funk and Wagnall, [n.d.]) s.v. "villicum."

³⁴Webster's New Collegiate Dictionary, 3rd ed. s.v. "bailiff."

³⁵Luke 16:2, Nestle, Nestle, and Aland.

³⁶Ibid.

³⁷Carroll Stuhlmueller, C.P., "The Gospel According to Luke," in Brown, Fitzmeyer, and Murphy, II, 149.

in the household, possessed great liberty and full responsibility."³⁸ This text and commentary show what a free hand a trusted steward had in his master's affairs, how extensive were the responsibilities of a steward, and how proportionately great was his accountability to his master for his stewardship.

The final text to be cited, though not a parable, deserves attention because it gives additional insights into the key words of diakonos and oikonomos. The text is from I Pet. 4:10: "As generous distributors of God's manifold grace, put your gifts at the service of one another, each in the measure he has received."

"Distributors" is translated in Greek by diakonoutes and in Latin by dispensatores. "At the service of" is translated in Greek by oikonomoi and in Latin with administrates.³⁹ Stewards, then, among many things are also "dispensers" of "God's charisms . . . intended for the social life of the Church." They are "managers of God's diverse gifts," dispensing to others what has been entrusted to their care from "God's

³⁸Ibid. Like a tax collector, Stuhlmüller explains, the manager must show a profit for his master, but he could also procure for himself personal benefits perhaps by means of adroit loans and extravagant interest.

³⁹I Peter 4:10, Nestle, Nestle, and Aland.

spiritual household."⁴⁰

That there is an exegetical disagreement about the number of parables is one thing. But that there is a language problem due to the use of remarkably interchangeable words which apply to stewardship and ministry is another. This paper has tried to reduce the language problem by citing special parables and biblical texts which illustrate, from the meaning and function of certain key stewardship words and by means of textual criticism, that a well-founded expectation can be evoked that stewardship, especially in the treated parables, may be considered under certain circumstances a form of ministry.

B. CHRISTOLOGY OF STEWARDSHIP

The suggestion that Stewardship as described in the New Testament might well be a prototype or model of ministry for today's Christian demands considerable research, careful evaluation of data, and convincing authentication. Lest the suggestion be too quickly dismissed as perhaps spurious, too imaginative, or stretching a point too far, the suggestion arises out of biblical sources, namely out of a close examination

⁴⁰Joseph A. Fitzmyer, "The First Epistle of Peter," in Brown, Fitzmyer, and Murphy, II, 368.

of Jesus' own ministry and stewardship as presented in the bible, especially in His three-fold role of Priest, Prophet and King. Then, therefrom are drawn certain obvious conclusions and meaningful corollaries.

Jesus, Priest

Augustin George startles the reader with the following fact gleaned from Paul's epistles: "Jesus Himself never claims the title of priest (hiereus). . . . Nevertheless, He uses priestly terms in describing His mission."⁴¹ According to George, Jesus' ministry is "sacrifice" which he describes with figures from the Old Testament. His is an expiatory sacrifice. "The Son of Man has not come to be served but to serve--to give His life as a ransom for many." (Mk. 10:45) Jesus' sacrifice, like the sacrifice of the covenant of Moses, consists of blood-shedding like a paschal lamb (Mk. 14:24). He offers Himself and thus is the priest of His own sacrifice.⁴²

George goes on to say that Jesus "appears to have conceived the people of the new covenant as a priestly people." (Italics mine) "He reveals Himself as a priest by the offering of His sacrifice and by the service of

⁴¹Augustin George, "Priesthood: I. Jesus the Unique Priest," in DuFour, p. 462.

⁴²Ibid., pp. 462-3.

His word." Because these are primary functions of Jesus' priesthood, every disciple of Jesus must "take up His cross" (Mt. 16:24), drink His cup (Mt. 20:22; 26:27), carry His message (Lk. 9:60; 10:1-16), and bear witness to it even to death (Mt. 10:17-42). "As He makes all men sharers of His titles of Son and Messiah-King, Jesus also makes them priests with Him."⁴³

This sharing of priesthood by Christians with Jesus of Nazareth does not militate against the tradition of ministerial priesthood, George points out. "This is not an established caste of privileged men."⁴⁴ However, a corollary of the doctrine of the priesthood of Christ," as M. H. Shepherd, Jr. points out⁴⁵ is the New Testament application of priesthood to the whole company of the faithful in the Church." (Italics mine) The Church is made one in the Lord by the indwelling of the Holy Spirit in its members, and by the sacramental union through Baptism and the Eucharist. Thus, the Church shares the

⁴³"II. The Priestly People," Ibid., p. 464.

⁴⁴"III. The Ministers of the Priesthood of Jesus," Ibid., p. 464.

⁴⁵M. H. Shepherd, Jr., "Priests in the New Testament," in The Interpreter's Dictionary of the Bible (New York: Abingdon Press, 1962) III, 890.

dignity and prerogatives of Jesus."⁴⁶

The famous passage which epitomizes the Christians' share in priesthood with Jesus is found in I Pet. 2:5-9:

You, too, are living stones, built as an edifice of spirit, into a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ. For Scripture has it: "See, I am laying a cornerstone in Zion, an approved stone, and precious. He who puts his faith in it shall not be shaken." The stone is of value for you who have faith. For those without faith, it is rather, "A stone which the builders rejected that became the cornerstone." It is likewise "an obstacle and a stumbling stone." Those who stumble and fall are the disbelievers in God's word; it belongs to their destiny to do so. You, however, are a "chosen race, a royal priesthood, a holy nation, a people he claims for his own to proclaim the glorious works" of the One who called you from darkness into his marvelous light.

Jesus, Prophet

Paul Beauchamp, a theologian gives a sketch of "The Prophet's Office in the New Dispensation."⁴⁷ He

⁴⁶Ibid. Also see J. J. O'Rourke, "I Corinthians," in A New Catholic Commentary on Holy Scripture (London: Thomas Nelson and Sons, 1969). Another description of the Church's ministers: "servants" hyperetas of Christ, "stewards" oikonomos who oversee and dispense the goods, the "mysteries of God" which are treasures of divine doctrine and gifts of "life" as Baptism. Also see Bernard Leeming, S.J., "The Nature of the Sacramental Character," in Principles of Sacramental Theology (Westminster, MD: Newman Press, 1956) Chap. 7, Art. 213, pp. 230-2.

⁴⁷Paul Beauchamp, "Prophet: II. The Prophetic Office in the New Dispensation," in DuFour, p. 473.

states the object of the prophetic office was to proclaim what will come in time. In Jesus' day, prophetic utterances came from Zachariah in the Benedictus (Lk. 1:67), Simeon (Lk. 2:25ff), the prophetess Anna (Lk. 2:36), and above all, John the Baptist. John, of course, was the proclaimer of the imminence of divine presence and salvation. Jesus was the prophet par excellence, not only because He taught, preached and predicted, but because He accompanied His "convictions . . . by miraculous signs, so much so that the crowd spontaneously gave Him the title prophet" (prophetes) (Mt. 16:14; Lk. 7:16; Jn. 4:19). Every characteristic surrounding a prophet Jesus had in a superior degree. He gave evidence He was more than a prophet. He was indeed the Messiah, the Servant of God and Son of Man.⁴⁸

As prophet, Jesus was also teacher because "teaching was an essential aspect of His activity."⁴⁹ After Pentecost, the apostles carried out the mission of teaching, not in their own name, but "in the name of Jesus." (Acts 4:18; 5:28) Was this not ministry? "Moreover," authors Barucq and Grelot point out, "the same Spirit by His charisms (I Cor. 12:8-29) raises in the Church besides

⁴⁸Ibid.

⁴⁹Andre Barucq and Pierre Grelot, "Teach: I. Christ the Teacher," in *ibid.*, p. 592.

the apostles other teachers who aid them in their function of evangelization: the didascalai, catechists charged with determining and developing for the young communities a content of the gospel" (Acts 13; Eph. 4:11).⁵⁰ These are the activities of catechetics and the ministry of teaching. Both catechetics and teaching are carried out today in parochial schools, in programs of religious education and adult education, and in ecumenical endeavors. Therefore, Jesus' ministry as prophet and teacher is present in, extended to, and shared by the current spatio-temporal Christian community, the Church, in its ministry of teaching.

Jesus, King

The Pauline teaching on the Kingship of Christ and His Kingdom might be summarized in this way: Jesus' rule here and now in the Church over the Body of the faithful, over the world, and in the final eschatological realization in heaven, makes Him truly "Lord" and King (basileus). According to John C. Murray, Jesus' reign and kingdom can be seen as an "interrelated cosmic and ecclesial headship through which Christ bestows the gifts of the Holy Spirit on man for the upbuilding and maturing of His Body the Church to the full stature in Himself" (Eph. 4:7-15), that

⁵⁰"II. The Apostolic Teaching," Ibid., p. 593.

"it may be handed to the Father, Who becomes all in all."
 (I Cor. 15:24-28)⁵¹

On the other hand, the Johannine vision of Jesus' Kingship is in the light of His divinity. Jesus as King "on high," came as a "slave" to do His Father's will, to reveal and mediate divine life. He came to bear witness that all might believe and in Him have life everlasting. (Jn. 18:37; 6:47) He conquered Satan and sin. But working out his victory in time, and reconquering the immediate world to Jesus is the work of the Church.⁵²

Jesus' solemn prayer was:

I do not ask you to take them out of the world, but to guard them from the evil one. They are not of this world, anymore than I belong to the world. Consecrate them by means of the truth-- "Your word is truth." As you have sent Me into the world, so I have sent them into the world. (Jn. 17:15-18)

This text not only links beautifully Jesus' heavenly origin and divine witness in His life, but also expresses the meaning, function and activity of man's ministry in the earthly community. The Christian's ministry is the same as that of Jesus and the Apostles.

In summary, if to be a steward means to manage the master's affairs with efficiency and accountability,

⁵¹John Clifford Murray, "The Kingdom of Christ," in The New Catholic Encyclopedia (New York: McGraw-Hill, 1966) VIII, 190.

⁵²Ibid.

Jesus was the Good Steward of the New Covenant, the Servant of God, Who came to earth to "minister" the affairs of His Father in heaven to God's People by teaching, sanctifying and ruling.

It is obvious that Jesus, the Son of Man, transcends everything on earth, in the heavens and below the earth. As Son of Mary, He is deeply rooted in human history. As God-Man, Jesus accomplishes in His Person all types of mediation. As Logos turned Steward (oikonomos), Jesus, the Prophet (prophetes), proclaims the message of the eternal Word to men. As Son of God turned slave (duolos), Jesus the King (basileus), assumes in Himself all humanity and authority with love unknown until His time. As Jesus of Nazareth turned servant (diakonos) and victim, Jesus, the unique Priest (hiereus), is the perfect mediator between God and men, through Whom mankind was redeemed.

Chapter 3

STEWARDSHIP IN THE HOUSE OF GOD

The aim of this chapter is three-fold: (1) to show that the house (household), oikos, which the steward, oikonomos, is entrusted to manage is today the Christian community, the House of God, the Church; (2) that "management" of the house, when identified with community, House of God, and Church, is in reality "ministry"; and (3) that when Jesus' roles of Priest, Prophet and King are actualized by His followers in ministry in the community, this is to reach the maximum of stewardship.

A. OIKOS, HOUSE OR HOUSEHOLD

Otto Michel of the University of Tübingen writes that oikos enjoys a very wide and general Greek and Hellenistic usage.¹ To exemplify the variety, Michel states oikos is used to "denote the cave of Cyclops, the chamber of Penelope. Sometimes it is used to designate specific houses as a 'temple,' 'palace,' even 'graves.'" He goes on to say that this same word is used for "House of God" in the Old Testament, and in the New Testament

¹Otto Michel, "Oikos-Oikia," in Gerhard Friedrich Kittel (ed.), Theological Dictionary of the New Testament (Grand Rapids: Eerdmans, 1967) IV, 119-136.

by Jesus in the Gospels.²

B. OIKOS TOU ΘΕΟΥ, HOUSE OF GOD

In his sixth article, Michel speaks of the "House of God" as an "Early Christian Image for Community."³ He compares the management-ministry role of Moses, a faithful servant in the whole "house of God," with Jesus as Son Who was set over "the house of God." The illuminating passage which spells out the distinction and which is so pertinent to this study, is taken from Paul's letter to the Hebrews, Chapter 3, verses 1 to 6:

Therefore, holy brothers who share a heavenly calling, fix your eyes on Jesus, the apostle and high priest whom we acknowledge in faith, who was faithful to him who appointed him. Moses, too, "was faithful in all God's household," but Jesus is more worthy of honor than he, as the founder of the house is more honorable than the house itself. Every house is founded by someone, but God is the founder of all. Moses "was faithful in all God's household" as a servant charged with the task of witnessing to what would be spoken; but Christ was faithful as the Son placed over God's house. It is we who are that house if we hold fast to our confidence and the hope of which we boast. (Italics mine)

In the Old Testament, says Michel, the phrase "my house" referred to Israel. But in New Testament exegesis, the "house of God" is equated with community. "Indeed,"

²Ibid., pp. 119-122.

³Ibid., p. 125.

Michel goes on to say, "the midrash presupposes theologically that the community is the 'house of God.'"⁴

In the Hellenistic tradition, there was a fondness "to link house with the builder."⁵ Therefore, to link Moses, as builder, to the House of Israel, and Jesus as builder, to the House of God, was an accepted association. But, because of His transcending dignity as Son and Lord, Christ is also "builder of the Old Testament community of God."⁶ (Italics mine) But, as the Son, He is set over, "placed over God's house." (Heb. 3:6)

Then, Michel makes a significant observation in the first person plural. "We: (obviously, we of this age or any epoch since Christ) "cannot boast of being God's house (italics mine), unless we keep the confidence and boasting of our hope firm to the end."⁷ The equation between Christian community and God's House is made clearly and identifiable with the world. Moses, the servant in the House of God, is equated with Jesus, the slave over the House of God. Both are "managers" and

⁴Ibid., pp. 125-6.

⁵Ibid., p. 126.

⁶Ibid. It is worthwhile to note the English rendition of this text "Community of God" (Heb. 3:3) is also oikos tou theou. (NAB)

⁷Ibid.

"ministers" of the Heavenly Father's affairs." Both are "stewards" and their "stewardship" is their "ministry."

In the New Testament, the idea that the community is God's temple grew stronger from Paul's statement in his first letter to the Corinthians, Chapter 3, verse 16, claims Michel.⁸ "Are you not aware that you are the temple of God, and that the Spirit of God dwells in you?" Paul's statement about community as God's house or temple is a refutation of Philo's espousing an "individualistic piety in which the pure soul becomes God's house."⁹

It is in the New Testament that community as such was first called God's house or temple. Paul in his letter to the Ephesians, Chapter 2, verses 19-22, makes this remarkable statement which establishes the community as God's house:

You are fellow citizens of the saints and members of the household of God. You form a building which rises on the foundation of the apostles and prophets, with Christ Jesus himself as the capstone. Through him the whole structure is fitted together and takes shape as a holy temple in the Lord; in him you are being built into this temple, to become a dwelling place for God in the Spirit.

A second text from I Peter 2:3-5, is equally demonstrative that the Christian community is the House of God:

Now that you have tasted that the Lord is good, come to him, a living stone, rejected by men but

⁸Ibid.

⁹Ibid.

approved, nonetheless, and precious in God's eyes. You too are living stones, built as an edifice of spirit (italics mine), into a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ.

Michel then adds this note: Although the motif of the oikos tou theou is referred to the community, "it is not really a metaphor for the 'familia Dei.'"¹⁰ The word oikos, only an image of the Christian community, is still "an actual house, a spiritual, supra-terrestrial, divine and heavenly structure."¹¹ Christians are fitted into the building as living stones. (See above, I Pet. 2:4; and Eph. 2:22.)

Another valuable insight into the idea that stewardship is ministry is Jesus' question in the Temple at age twelve to His anguished Mother and foster-father who at last found Him. "Did you not know that I must be in my Father's house?" (Lk. 2:49) The Greek-Latin New Testament¹² translates this: "en tois tou Patros mou and in his, quae mei sunt," which literally means "in the things of my Father."

Interpreting the Greek tois in Lk. 2:49, Kurt

¹⁰Ibid., p. 127.

¹¹Ibid.

¹²Luke 2:49, Bauer, Arndt, and Gingrich.

Aland, Matthew Black, et al.¹³ refer the reader to John 2:16: "Stop turning my Father's house into a marketplace." In Greek, this sentence is: me poieite ton oikon tou patros mou." In Latin it is: Nolite facere domum patris mei, domum negotiationis. In literal English it is: "Do not make the house of my Father a house of business."

The point to be made in the Lucan text is that the adolescent Jesus equated the Temple, His Father's House, with the business of ministry. The point of the Johannine text is that Jesus was outraged that the Temple, His Father's House, was used for the profane business of buying and selling.

The priorities and purpose of God's House then are obvious. Be it the material stone of God's House, the Temple, or the living stones of God's House, the Christian community, the affairs of God's House are not secular but sacred. Therefore, the business of the Father's house is the stewardship of ministry.

C. OIKOS, "GROUP" WITHIN THE COMMUNITY

Author Michel further states that oikos in primitive Christianity has still another meaning: oikos was

¹³Luke 2:49, Kurt Aland, Matthew Black, et al. (eds.) The Greek New Testament (New York: United Bible Societies, 1968).

used to designate "families," "groups," and "houses" which in reality were "congregations" within the Christian community structure. An oikos of this kind was a house of "fellowship and a place of meeting."¹⁴ Several such houses are mentioned in the New Testament, as the household of Stephenas (I Cor. 1:16), the house of Philemon (v. 2), the household of Cornelius (Acts 11:14), the household of Lydia (Acts 16:15), the household of the prison governor of Philippi (Acts 16:31), etcetera.

In I Timothy, Chapter 3, verse 4, among the list of episcopal qualifications, a bishop "must be a good manager of his household (oikou) . . . for if a man does not know how to manage his own house (oikou), how can he take care of the church of God?" (Parentheses mine).

Although not explicated by Michel, one can only assume that the "households" within the early Christian community were proto-types of today's canonical divisions of Christian communities into dioceses and parishes.¹⁵

¹⁴Michel, p. 130.

¹⁵For the legitimacy of this assumption, see J. J. O'Rourke, "Bishop (In the Bible)," New Catholic Encyclopedia, II, 585-6. Also see C. Riepe, "Parish," New Catholic Encyclopedia, X, 1017. Karl Rahner, S.J. Bishops, Their Status and Function (Baltimore: Helicon Press, 1963) pp. 44-50. Eugene H. Maly (ed.), The Priest and Sacred Scripture (Washington: United States Catholic Conference, 1972) pp. 23-6. Abbott, footnote 10, p. 398.

The symbolism of stewardship has been presented in its biblical expression by an analysis of texts and pericopes which signify Church, the model Steward, and the Church in the world where the roles of Jesus are carried out by the faithful in the ministries of worship, teaching and service. The stated objective was to propose that stewardship in the Christian community today is ministry, and that one of the most legitimate, authentic, biblical forms of ministry is stewardship.

The first line of argument was to interpret the parables critically, especially the key words of "stewardship" parables and other scriptural texts, and show how the biblical words for "steward" are literally descriptions of "management" roles with varying kinds and degrees of responsibility and accountability.

The next level of argument centered on the holy ministry of Jesus in His three-fold function as Priest, Prophet and King. Because Christians are followers of Jesus, logically they have like roles and ministries.

Finally, the practical question was raised: If stewardship is ministry, in what existential situation does the Christian express the meaning of stewardship, the meaning of ministry, and the meaning of management of his Father's affairs? The answer, according to the evidence here presented, is in the oikos, the house of God, the Christian community, the Church.

It can be said, therefore, that Christians have indeed a supreme model of ministry in Jesus of Nazareth, the Good Steward. Each Christian, as His follower and like-steward, has an obligation to actualize Jesus' mandate to "minister." "Then go, and do the same," was Jesus' concluding command in the Good Samaritan parable. (Lk. 10:37)

Even at the youthful age of twelve, Jesus was a steward "in His Father's House" (Lk. 2:49). The Jerusalem Bible translates this, Jesus was "busy with (His) Father's affairs." C. U. Wolf writes that for Christians today, stewardship involves a giving of "time, talents, possessions and self" (Lk. 12:42; Eph. 3:2) to God.¹⁶

Therefore, Christians, as stewards of God's House, should be busy with the "Father's affairs," i.e., busy with ministry to the community, the Church.

Stewardship, then, is indeed a symbol of ministry. But it is more than a symbol--it is the reality of ministry.

¹⁶C. U. Wolf, "Steward, Stewardship," in Interpreters Dictionary of the Bible, III, 443.

PART II

THE REALITY OF STEWARDSHIP

Chapter 4

PASTORAL MODELS

A. MODEL FOR CATECHESIS IN STEWARDSHIP

As symbol, stewardship is singularly endowed, as has been shown, with the richness of strong Christological and ecclesiological meanings. These symbolic meanings must now be translated into authentic reality. The reality takes place at the pastoral level.

The following questions can be raised. How is stewardship as symbol expressed in the reality of pastoral practice? Have any viable stewardship models been developed which attempt to enact the Christ-event through the realization of these symbols? What stewardship processes are in use by local Christian communities to make manifest Jesus' death and resurrection? What pastoral models of stewardship exist which continue the mission of Jesus, bring conversion, re-creation in Christ, and salvation history to reality in the community through application of stewardship principles?

Two such models, although others exist, will be described here. One model which brings the symbols of stewardship into pastoral reality is identified as the catechesis model. This model calls for a five-step

process in which "individuals and communities acquire and deepen Christian faith and identify through initiation rites, instruction and formation of conscience" with stewardship theology.¹ This process enables individuals and communities to recognize their gifts and exercise their various charisms in shared ministry in the contemporary cultural situation.

Catechesis, derived from the Greek word xatexsis,² appears in verb form six times in the New Testament (Lk. 1:14; Acts 18:25 and 21:21; Rom. 2:18; I Cor. 14:19; Gal. 6:6). It implies transmission, instruction and narration, always oral, of the Christological elements of repentance, conversion, faith, baptism, resurrection and eternal life (Heb. 6:1-13).

Strong during the period of the catechumenate from the second to the sixth centuries, catechesis almost completely disappeared from the Christian vocabulary thereafter. In the early 1960's, the Council Fathers of

¹Sharing the Light of Faith, National Catechetical Directory of the United States (Washington: United States Catholic Conference, 1979) p. 3.

²Webster's Third New International Dictionary of the English Language, Unabridged (Springfield, MA: G. and C. Merriam, 1968) p. 352.

Vatican II reassessed catechesis,³ and in a world-wide Synod of Bishops in Rome in 1977, the term and significance of catechesis was returned to the forefront of the Church's life and ministry.⁴ The United States Catholic hierarchy published an American catechetical directory, Sharing the Light of Faith, in 1979.⁵ This document is meant to give "new impulse to catechesis" for the contemporary church. With the revised rites of the sacraments, especially The Rite of Initiation of Adults,⁶ new models for the development of Christian life and practice through catechesis are receiving new emphasis. As Mary Charles Bryce states, "Catechesis addresses, not only the intellect, but the whole person. It is education in the faith, not merely instruction about the faith. Deepening and maturing the faith life of individuals and

³"Decree on the Bishops' Pastoral Office in the Church," art. 44; "Decree on the Apostolate of the Laity," art. 10; "Decree on the Church's Missionary Activity," art. 14, in Walter M. Abbott, S.J. (ed.), The Documents of Vatican II (New York: Guild Press and America Press, 1966).

⁴Fourth General Assembly of the Synod of Bishops, "Catechesis in Our Time" (Vatican: [n.p.], 1977). Also see Sharing the Light of Faith, p. 2.

⁵Sharing the Light of Faith.

⁶The Rite of Christian Initiation of Adults (Washington: Publications Office of United States Catholic Conference, 1974). Also see Aidan Kavanagh, The Shape of Baptism (New York: Pueblo, 1978) pp. 22-23.

the community is the aim and objective of catechesis."⁷

Applying the early Church and modern Church principles of catechesis to the stewardship concept, the catechesis model for stewardship fosters the experience of inquiry, sharing, dialogue and activity among believers intent on developing a deeper appreciation of the mysteries of God in Christ. The catechesis model for stewardship is above all a process of becoming, of becoming a good steward within the complexities and vanities of our cultural milieu. In other words, the stewardship model of catechesis confronts the present situation with a new approach. The catechesis model is known as the total stewardship model. The following is a brief description of the five constitutive elements that comprise the total stewardship model.

Parish Council Up-Date⁸

The Parish Council, along with the local clergy, are presumed not to have extensive knowledge of biblical stewardship nor how the fundamental principles of

⁷M. C. Bryce, "Catechesis," New Catholic Encyclopedia (New York: McGraw-Hill, 1976) XVII, 73.

⁸Francis A. Novak, C.S.S.R., "Shared Responsibility and Parish Councils," in his Stewardship of Time and Talent (Washington: National Catholic Stewardship Council, 1976) p. 2.

stewardship, namely shared responsibility and accountability, are to be integrated into the local church scene. For this reason the Parish Council and clergy need an up-date consisting in catechesis in the many meanings of stewardship. Given leadership roles, each member of the Parish Council and the clergy are expected to improve their skills for leading the parishioners in their mission. This is done by taking an up-date course of six weeks in the total stewardship concept.

Home Visitation for Evangelization⁹

Following the six-week up-date, the Parish Council is asked to conduct a parish-wide home visitation in which each residence in the parish is contacted. The purpose of the visit is not solicitation of any kind but to "proclaim the good news of Jesus" to all, to evangelize, that is to inform all and in particular the alienated and unchurched that Jesus loves them, that they are wanted and that an invitation is being extended to them to "come back home."¹⁰ The consequence of making home visits for evangelization

⁹Ibid., p. 3.

¹⁰Paul VI, On Evangelization in the Modern World (Washington: United States Catholic Conference Publications, 1976) pp. 34-42.

is that the Church is seen again as authentic and caring and a new climate of confidence in the Church is created in the community.

Parish Analysis¹¹

To obtain a reliable reading of the spiritual and attitudinal condition of the parishioners, it is recommended that a scientific instrument be used. This is called the parish analysis. It is a computerized questionnaire touching on a wide range of religious areas, that is mailed to all the parishioners aged seventeen and over. The responses given fairly accurately mirror the feelings and problems of the people. From this data-gathering tool, the pastor and Parish Council are able the more precisely to address the parishioners' needs with the appropriate ministries.

Stewardship of Time and Talent¹²

After the above processes are completed as preparatory, the main thrust of the catechesis model of stewardship is to initiate the parish at large in stewardship of time and talent.

Requiring a seven-week period, emphasis is on catechesis, especially on a seven-week adult education

¹¹Novak, p. 3.

¹²Ibid.

course in biblical and contemporary ecclesial stewardship and in a simultaneously running seven-week homily series, preached at the week-end liturgies in which the same biblical and ecclesial content is presented. After the double-tracked catechesis is completed, the parishioners are invited to select a ministry from a time and talent card placed in the pew, sign it, and commit themselves to that ministry for at least one year.

Stewardship of Money¹³

Not only are the parishioners given catechesis in stewardship of ministry in which they contribute time and talent, but they also are given a seven-week period of catechesis in the stewardship of money. During this time, they are taught and motivated to give thanks to God by giving a proportionate amount of their treasure or money to the Church. Here catechesis does not center on the pragmatics of how to relieve the budgetary problems of the parish which inflation inflicts even on it, but on the spirituality of giving. The catechesis of stewardship of money accentuates giving as a means of returning to God some portion of what one has received in an act of worship, of praise and thanks to God for his goodness. The catechesis of stewardship of money insists that giving

¹³Ibid.

has to do with giving God thanks for having received from him and that this is primary, whereas giving for the sake of economics of the parish is secondary.

B. MODEL FOR PRAXIS IN STEWARDSHIP

A practical, simple, abbreviated approach to present Christian stewardship to local congregations was presented by the National Catholic Stewardship Council, when headquartered in Kansas City, Missouri, in 1970. The presentation was packaged in the form of a kit.¹⁴ It was designed to educate and motivate Christians to be good stewards, returning to God through the parish, a reasonable portion of their God-given gifts of time, ability and money.

The packet is attractively assembled in multi-colors with pleasing graphics containing minimal materials necessary to conduct a short three-week stewardship program. The materials were so created that they could be used by any pastor for acquainting his Church members with a notional idea of stewardship as a preparation for increased giving solicitation in the name of good stewardship.

¹⁴Christian Stewardship (Kansas City, MO: Publications Committee of the National Catholic Stewardship Council, 1972).

The following is a description of the contents of the program.

1. General introduction to the concepts of stewardship. This is an overview stating the general characteristics of Christian stewardship. It defines stewardship as "man's grateful and obedient response to God's redeeming love expressed by the use of all resources for the fulfillment of Christ's mission in the world."¹⁵

2. The pastor's guidelines.¹⁶ In a concise two-page folder, the pastor is given the procedures to plan, promote, present and conduct the parish stewardship program. He is urged to involve the Parish Council in all phases of the presentation or appoint a stewardship committee if there is no Parish Council.

Emphasis is placed on careful planning and timing. Preparation of theme materials, designed and ordered well in advance is mandated. Step-by-step instructions are offered in setting the stage to motivate parishioners to offer their time and talent in becoming involved in the life of the Church.

This phase of the program centers around a volunteer sign-up card listing areas most in need of assistance

¹⁵Ibid., General Introduction to Concepts of Stewardship.

¹⁶Ibid.

by the laity. Caution is advised not to cover areas where there may be no need, lest volunteers come forth and they are given no assignments.

Two methods of distributing the sign-up cards are suggested. The first is to distribute cards on one Sunday and ask people to prayerfully determine where their time and talent would best be served. Then they are asked to return the completed card on the following Sunday, placing it in a special Volunteer Box.

The second suggestion is to have the pencils and cards in the pews and request people to sign them right after the sermon on the stewardship of time and talent.

The process of screening the cards to match the assignment with the volunteer worker is detailed. Stress is placed on sending a note of thanks to everyone who has signed a card. Each card is processed by listing the name, address, phone number, and area of work indicated. Then the special screening committee carefully organizes the cards and distributes them to the organizations in the parish where their time and talent would serve.

The Stewardship of Money process is likewise outlined in the Pastor's Guidelines. All prospective parishioners' names are on special stewardship offertory cards ready for them to be distributed to the parish solicitation committee composed of a general chairperson,

captain and workers. Each one on this committee is urged to sign his own commitment card.

Another suggestion offered is to have parishioners sign the commitment card after the Sunday service. Finally, the pastor is instructed to structure some form of follow-up program to contact non-signers, especially of the stewardship of money cards. The program extends for a three-week period. Recommendations for a continuous stewardship program are treated in a separate insert in the kit.

The kit contains three packets of materials, one for each week. The following is a somewhat more detailed description.¹⁷

The first week of the program is a general introduction to Christian stewardship. A letter of introduction giving an overview of the three-week program is sent out with the pastor personally signing each one.

Posters are prepared and placed in key locations. Suggested copy for the bulletin is included. Suggested scripture readings and special liturgies for the first Sunday of the program are provided.

On the first Sunday, the first sermon is given. A suggestion of the contents for this sermon is included in the first-week packet.

¹⁷Ibid.

The second week zeros in on the stewardship of time and talent. A special bulletin is prepared and attached to the parish's regular weekly bulletin. Clipped to this insert are two parish stewardship of time and talent cards. These also may be distributed in the Church or mailed to each parishioner during the week. A suggested sermon is provided explaining the stewardship of time and talent. Special readings and liturgies are suggested for use at the Sunday service. The sample commitment card, titled, "I Volunteer My Time and Ability to God," is provided. This can be geared to the particular needs of each parish. Extra cards are made available.

During the final or third week, a letter is again sent out personally signed by the pastor to all parishioners. New posters with a theme of the stewardship of money are prepared and strategically placed in the Church. There is a sample sermon on the stewardship of treasure with special emphasis on proportionate giving. Pledge cards have either been mailed to each parishioner with the stewardship of money letter or they have been made available to all attending Sunday services. These pledge cards contain a suggested schedule for proportionate giving predicated upon personal income. Pledges for weekly commitments are to be indicated.

There are also special readings and liturgies designed for this Sunday relating scripture and prayer to

the stewardship of treasure. A sample letter of gratitude is part of the packet for this final week. The pastor sends letters to all who made a commitment both of treasure, and time and talent.

An additional packet is included entitled, "Stewardship Throughout the Year."¹⁸ This presents a plan of carrying on the theme of Christian stewardship each month by means of a monthly letter and motivator. These letters or bulletins detail lists of monthly accomplishments in the parish. They list spiritual and material goals set for the month. Personal written mention of outstanding leaders in Christian stewardship are highlighted. A brief financial report for the month or quarter, if preferred, explaining parish income and expenses is clearly stated. It is suggested that a stewardship theme for each month be devised and publicized.

The regular weekly parish bulletin also has a stewardship section to keep before the parishioners the importance of what time and talent is being offered by the parishioners. Weekly sermons should make mention of or be illustrated by examples of practicing good stewardship. The Church bulletin board features aspects of stewardship, posting an honor roll of Christian stewards.

¹⁸Ibid.

Future events and past accomplishments have a section on the board.

Suggested monthly stewardship themes give areas to feature in the year-long program. Each theme is outlined as referring to stewardship. Mentioned are:

- (1) retreats, cursillos and renewal programs;
- (2) stewardship is a clean-flowing river not a polluted pool;
- (3) the family;
- (4) community responsibility;
- (5) the aged and infirm;
- (6) Confraternity of Christian Doctrine;
- (7) parish life;
- (8) priestly and religious vocations;
- (9) love;
- (10) the generation gap;
- and (11) authority.

There follows as a conclusion in this kit, lists of publishing houses and stewardship organizations with addresses. A bibliography of books and pamphlets on stewardship is included, together with a list of filmstrips available from Catholic, Lutheran, and Methodist sources.

Chapter 5

PROCESS OF THE CATECHESIS MODEL

Having described two pastoral models of stewardship in Chapter 4, the model for catechesis and model for praxis, Chapter 5 will carry a detailed examination of the process of the catechesis model because it is believed to be, as will be shown, more substantive and thus more effective. It will be analyzed in preference to the praxis model which is judged to be less substantive and thus less effective.

Under each of its five constitutive elements, the various components that make up each element will be explained in detail, illustrated with exhibits where possible, and commentaries, where needed, will be made for clarification. In other words, this chapter will deal more fully with each element of the catechesis model and how each fits into the whole.

ELEMENT ONE--PARISH COUNCIL UP-DATE

This first element calls for catechesis of the official leaders of the parish. These are the pastor, his associates, and the duly elected members of the

Parish Council.¹ Before any process of stewardship implementation can begin for the greater body of Church members, the leadership must first be "schooled" and formed in the catechesis of stewardship. Some biblical study of stewardship and its implications for ministry is imperative to provide the parish leaders with a sound theological foundation for their leadership. This requirement rejects the assumption that because certain persons are chosen, appointed or elected to be Church leaders, they are gifted automatically by virtue of office with knowledge of Church affairs, Church apostolates and Church teachings. For parish leaders, catechesis in stewardship is six weeks of "becoming," one week less than for the parish at large as will be shown later.² The six weeks are a period of time for the Parish Council together with the clergy to comprehend the whole of the stewardship concept from its inspired biblical source to its local contemporary pastoral implementation. The biblical study of stewardship and its implementation process is found in the Stewardship of Time and Talent Manual. Titles for the six study sessions are:

¹Novak, pp. 1-3.

²Ibid., p. 2. This process initially called for a "minimum of five study sessions." Later experience dictated the need to expand them to six.

1. The Bible on Stewardship, John Craghan, C.S.S.R.
2. Jesus as King, Priest and Prophet, Gene McAlee, C.S.S.R.
3. Themes for Ministry: Priest, Prophet and King, Peter Kearney
4. Shared Responsibility, Patrick Granfield, O.S.B.
5. Pastoral Ministry--A Call to Lay Ministry, Peter Lobo, S.S.³
6. Master List of Ministries, Francis A. Novak, C.S.S.R.⁴

The first five titles are essays and carry discussion questions at the end of each essay. These latter serve as aids to the participants to come to the heart of the issue at each session. Likewise, the manual suggests that the discussion questions be used as points in homily preaching. The sixth session is a review of the master list of ministries which are grouped according to three main divisions: Ministry of Worship, Ministry of Teaching, and Ministry of Service. Each of these is further subdivided into liturgy (worship), family life, education and ecumenism (teaching), building community, Christian service and finance (service). Although the master list is extensive with three hundred and ninety ministries identified, no claim is made that it is comprehensive. New ministries will always be added and old ones will be deleted. This procedure enables the Parish Council to

³Ibid., pp. 9-22.

⁴Ibid., pp. 116-119.

experience stewardship elements, to understand stewardship principles, to judge stewardship models, and to decide on methodologies for implementing them in the community.⁵ Stewardship catechesis provides the parish leadership group with a vital up-date in modern ecclesiology based on biblical stewardship. It qualifies them the more to lead.

ELEMENT TWO--HOME VISITATION⁶
FOR EVANGELIZATION

All residences within the canonical boundaries of the parish are to be visited for the purpose of evangelization. Element Two is an effort by the freshly up-dated parish leaders to commit themselves to the challenging and invaluable task of proclaiming the "good news" to the people of God for "renewal of humanity."⁷

In order that home visitations be not considered an impossible task for the Parish Council to carry out alone, and in order to complete the visits in a reasonably short time, the Parish Council should recruit and train

⁵Bernard J. F. Lonergan, S.J., Method in Theology (New York: Herder and Herder, 1973) pp. 14-15.

⁶Novak, p. 3.

⁷Paul VI, par. 18, pp. 15-16; also see Origins, 5, No. 29 (January 8, 1976) 459-460.

sufficient numbers of fellow parishioners with good judgment and Christian charity, and willing to volunteer their time and talent, to help them complete the visitations on a single Sunday afternoon. Ideally, no team of home visitors (team, meaning two persons) should have no fewer than four residences to contact and no more than six. During the week, follow-up calls are made to those residences where no one was found at home. The home visits for evangelization create a climate of goodwill, interest in and concern especially for the "alienated and unchurched."⁸ The primary goal of the visits is to proclaim the "good news of Jesus," "to bear witness that in His Son, God has loved the world," and that "only in Jesus Christ, the Son of God made man, who died and rose from the dead, salvation is offered to all men as a gift of God's grace and mercy."⁹ Evangelization is an invitation to those no longer going to Church "to come back home."

As Paul VI wrote in his Exhortation to Evangelization, "personal contacts are indispensable."¹⁰ The visitors are to be cordial and Christ-like in attitude,

⁸Paul VI, pp. 34-41; Origins, pp. 467-468.

⁹Paul VI, p. 21.

¹⁰Ibid., p. 31.

but they are also to be good listeners to the people's problems, their hurts, complaints, frustrations and unhappy Church experiences. The home visits are exclusively for the purpose of evangelization, not for pragmatic reasons such as census taking, appeals for funds or search of workers for parish projects.

ELEMENT THREE--PARISH ANALYSIS¹¹

What follows is a parish analysis. Instruments such as these are becoming more and more available. The one chosen here is a computerized questionnaire designed to ascertain from the parishioners themselves their spiritual condition and religious needs. It is an information gathering tool on how parishioners live up to and respond to eight high-problem areas: Articles of faith and Church teaching, Sunday Mass obligation, reception of sacraments, social apostolates, priest rapport, sermon quality, Church giving, and religious education. Two other problem areas have been added recently to the analysis. They are Church organizations, and shared responsibility and accountability. The questions come in a jumble. In the computer printout report, however, they are unscrambled and arranged into the above-mentioned topical headings.

¹¹Parish Analysis Questionnaire (Liguori, MO: Liguori Publication, [n.d.]).

The analysis serves as an opinion poll on how parishioners feel about the Church's worship, especially eucharistic liturgy, and liturgical changes. From the results given in the report, copies of which are sent back to the parish, the pastor with his Parish Council are to study the report and from its data set new parish policy, develop relevant ministry programs, and address more specifically the people's needs and desires which the analysis has disclosed. The questionnaire appears in the Appendix.

ELEMENT FOUR--STEWARDSHIP OF TIME AND TALENT¹²

This element deals with introducing the stewardship of time and talent process to the large body of parishioners. The six weeks of catechesis in stewardship, which the leadership had undertaken several months earlier, is now open to all the parishioners.

Initiation of the entire parish into the stewardship of time and talent is a catechesis process that is double-tracked. On one track runs an adult education course. On the other track runs a course of corresponding homiletic presentations. For six weeks, the aim of the dual track method is to reach maximum numbers of

¹²Novak, p. 3.

Church-going parishioners. Adult education catechesis takes place on a week-day evening and lasts usually an hour and a half. At each session some aspect of biblical stewardship is dealt with through bible study of the pericope, reflection and sharing. Discussion follows on how biblical stewardship can be actualized in our modern society and how a Christian can make a commitment to lay ministry.¹³

The parallel track of homiletic preaching on stewardship has the character of kerygmatic catechesis.¹⁴ This means that while the adult education course is in session on a week day, simultaneously, the clergy preach the same content at the Liturgy of the Word on the week-end. In content the week-end preaching and the adult education course are the same. By this double track method of pedagogic and kerygmatic catechesis, all Church-going members receive initiation in biblical stewardship. Above all, they learn that the modern manifestation of stewardship is for them to take a share of the responsibility for Church ministry.¹⁵ The mechanics of this

¹³Ibid., pp. 124-128. How each of the six study sessions should be conducted is fully outlined here.

¹⁴Paul VI, p. 18.

¹⁵Novak, pp. 129-130. The complete homiletic-pastoral presentation process and implementation sequence is furnished in these pages. See also p. 141.

process, such as a sample letter from the pastor to the parishioner and suggested copy for the weekly bulletin, are found in the manual.¹⁶

Following the six-week double track approach, on the immediately following week-end, the seventh, parishioners are invited to select a ministry of their choice from a printed commitment card placed in the pew.¹⁷ By selecting a ministry and signing the card, they commit themselves to give their time and talent to their chosen ministry which will serve the spiritual or corporal needs of persons within the community. Many parishes have reported that the process has produced impressive, never before numbers of people who have stepped forward to do ministry. Various Parish Councils and commissions, which before had great difficulty to muster scarcely any personnel to serve in a particular apostolate, suddenly experience burgeoning numbers of people coming forward eagerly to become involved to serve and to witness to Jesus' mission on earth by ministry in his Church.

¹⁶Ibid., pp. 131-135.

¹⁷Ibid., pp. 138-139. The sample card in the manual illustrates "organized ministries" on one side and "individual ministries" on the other side.

ELEMENT FIVE--STEWARDSHIP OF MONEY¹⁸

The last element in the total stewardship implementation process is stewardship of money. It also calls for a highly visible catechesis.

The fundamental difference between the catechesis approach to monetary giving and the professional fundraiser's approach is that the former focuses on the theology of giving thanks, whereas the latter centers on the excellence of techniques. The catechesis model raises the consciousness of the faithful to the need of giving God thanks for having received the gifts of material blessings from him. On the other hand, the professional fundraiser's preoccupation is with development of a successful campaign, attractive promotional materials, computer donor lists, donor contacts, pledging, and dollar results. Not intended here is criticism of what fundraisers fondly refer to as the "nuts and bolts" of their profession in order to "extract the buck from the prospect's pocket." Rather, what is intended is to show the radical contrast between the two approaches.

Similar to the stewardship of time and talent

¹⁸Stewardship of Money, A Manual for Parishes
(Washington: National Catholic Stewardship Council, 1976) pp. 7, 33-36.

method, the catechesis model for stewardship of money contains seven steps which really represent seven weeks.¹⁹ Week-ends involve catechesis or preaching the Word. The seven homilies or sermons are based on the biblical readings of the current liturgical cycles in which stewardship themes are incorporated.²⁰ However, under certain circumstances, other readings may be substituted.²¹ Of the seven pulpit discourses, three are exclusively instructional on stewardship, namely, they concentrate on the catechesis for giving in gratitude to God for having received from Him.²²

In addition to catechesis, some organizational mechanics must be put into operation to assure practical success of the stewardship of money process. Seven mechanics which tie in with the seven week-ends of preaching are: to communicate, to organize, to recruit, to respond, to motivate, to thank, to visit, and to report. Each mechanic performs a special function so that the stewardship of money process attains its desired

¹⁹Ibid. See Calendar Overview, pp. 10-11.

²⁰Ibid.

²¹Paul VI, General Instruction for Use of the Roman Missal (Rome: [n.p.], 1969) nos. 329, 331, 332.

²²Stewardship of Money, Step 2, Sermon 2, p. 45; Step 3, Sermon 3, p. 48; Step 5, Sermon 4, p. 50.

end.²³ The desired end is not what professional fundraisers desire it to be, i.e., an appreciable revenue increase in the offertory collection. Rather, the end is to profoundly motivate the giver to give a proportionate share of his monetary gifts, great or small, back to the Lord, acknowledging in worship that he received them from Him, and presenting his monetary gift in a spirit of thanksgiving and praise of His goodness.

The catechesis for stewardship of money, which is a theology of gratitude, is succinctly stated on the printed stewardship of money card found in the manual and included in the Appendix of this paper.²⁴ Note the words in the title, their arrangement, and the mathematics sign. The card's title reads, "My Stewardship Thanks=Giving." Below the title are these lines:

I acknowledge God's ownership and my stewardship of His generous gifts. As an expression of my love of and thanks to God and as a co-worker with Christ, I intend to return to Him, through my parish, a proportionate amount of my income, or \$ _____ per week.

Then follows the donor's name, address, and a line for the signature. A guide to proportionate giving is attached to the "Thanks=Giving" card suggesting what amount a weekly

²³Ibid., pp. 22-31. The organizational mechanics in the seven steps are illustrated with graphics in addition to printed instructions.

²⁴Ibid., p. 43.

thanksgiving gift could be in order to be proportionate to one's gross income.

In the catechesis model of the stewardship of money, increased offertory income is secondary. Proper spiritual motivation for giving is primary. This model is designed to transform the attitude of the giver to give for the reason of giving thanks to God in worship, not for the problem of how to make Church economics keep pace with inflation.

Chapter 6

EVALUATIONS

A. PROCESS ONE, MODEL FOR CATECHESIS

General experience with this model has been the following:¹

1. There is nearly unanimous agreement by clergy and Parish Council personnel that the catechesis process is well-structured and that the theological content has a powerful impact on the parishioners.
2. Reluctance, however, to undertake the process is often expressed. Why? Because the process is, in the opinion of some, "too long," "too complex," "the people will tire of it," and to implement it in its entirety will be "too taxing on the Parish Council. They don't have the time to devote to it." Not infrequently it is the clergy themselves who want to avoid the hassle of implementing the process and shift the blame onto the laity of the leadership group.
3. Often asked is this question: "Can we select just the element we need and not take the total package?"

¹The information and quotations presented in the following paragraphs are taken from recordings of personal conversations with pastors and people.

Usually the one element they really seek is how to increase the income of the parish in the most painless way possible. To many pastors, stewardship sounds like a magic word that will miraculously dispose and induce their parishioners to make generous gifts in the Sunday collection basket. Stewardship, it has been discovered, mysteriously projects a hope, at least in the hearts of financially beleaguered pastors, that the very word will reach down into the psyche of their parishioners and prompt them to give weekly offerings just short of a tithe. But this is myth.

4. More realistic pastors and Parish Councils are slowly coming around to the fact that "nothing good comes easy." Thus, their reluctance to undertake the total stewardship process gradually yields to a wary acceptance of it. Most often it is the lay persons of the Parish Council who are the first to express genuine interest in the process, assure the clergy of their assistance and convince them they will take the lead and be primarily responsible for its implementation. This positive attitude on the part of the Parish Council relieves the pastor of his hesitations. He then agrees to conduct the process with some measure of confidence.

As part of the evaluations, a sampling was taken in a variety of Roman Catholic parishes across the country

how the catechesis model for total stewardship was used.² Special effort was made to contact parishes of vastly divergent geographical locations, numbers of members, urban and rural, etcetera. A statistical report³ will follow on these Churches and a commentary of observations will be made. The names of the parishes have been withheld, but the city or area has been designated.

Charleston, West Virginia

Parish: urban

Households: 900 (1,600 adults)

1978: Catechesis model implemented.

Parish Council up-date: yes

Home visitation: yes

Parish Analysis: yes

Stewardship of Time and Talent: yes

400 signed ministry cards (44 percent)

225 became involved (25 percent)

²Long distance telephone calls were made to many parishes throughout the United States. Parishes described in this evaluation were selected to point up their major differences and their results obtained from a fundamentally identical approach.

³No claim is made that this is a scientifically garnered report. It is the opinion of the author that the information presented by these statistics provides a perception into how the catechesis model has been used, for what purposes, and the results.

Charleston, West Virginia (continued)

1979: Stewardship of Money

Before catechesis: 200 envelope users

After catechesis: 600 envelope users

(200 percent increase)

Needed for 1980 projected budget:

700 envelope users

(16 percent increase)

Offertory collection only

1978: \$277,000

1979: \$317,000 (14 percent increase)

1980: \$404,000 projected (27 percent increase)

Total budget (includes tuition and other
income)

1978: \$510,000

1979: \$590,000 (16 percent increase)

1980: \$661,000 (12 percent increase)

Commentary. The pastor stated that the total stewardship process was "very successful." He termed the response to the catechesis for lay ministry as a "very good response." He intends to repeat it each year with a "ministry Sunday" in which parishioners will be given an opportunity to commit themselves to ministry and at the same time "commission" those persons who have volunteered their time and talent.

His major regret was that he received practically no cooperation from his young associate priests. In fact, he said, they refused to preach stewardship themes on week-ends during the dual-track process. Stewardship, then, became identified in the parishioners' minds as "the pastor's baby." Despite this unfortunate internal dichotomy, the results were impressive. For the first time, the pastor remarked, "the budget balanced in 1979 and the parish was in the black." To reach the projected \$661,000 in 1980, with the offertory collection projected at \$404,000, the weekly collection must average \$7,777 for each of the fifty-two weeks. The seven hundred actual and projected donors each must give \$11.11 per Sunday. The pastor stated the people are meeting the challenge well. The average weekly goal is reached fairly well, sometimes going below, sometimes going above, even to \$9,000 per weekend. The pastor also stated he strongly feels that a stewardship committee, rather than the Parish Council which has enough to do, should take responsibility for the total stewardship process.

Kalispell, Montana

Parish: rural

Families: 650

Envelope holders: 800

Envelope users: 450

Kalispell, Montana (continued)

The pastor is interested only in stewardship of money for increased offertory collection. Currently in its fourth year, a summary of results of catechesis for stewardship of money is the following:

1976: Weekly income \$1,800

(62 percent more than previous year)

Average gift per donor \$4.00

1980: Weekly income \$2,700

(50 percent increase)

Average gift per donor \$6.00

Commentary. The pastor feels that because the parish is not large, the stewardship of time and talent process is unnecessary. He reported, therefore, no increase in shared responsibility and no sign of greater involvement by the laity. He said he was satisfactorily pleased with the stewardship of money process.

Norwalk, Connecticut

Parish: suburban/urban

Families: 1,100

Envelope holders: 1,000

Envelope users: 550

1978: The catechesis model for stewardship of time and talent was attempted. However,

Norwalk, Connecticut (continued)

the dual-track process was poorly executed largely because a zealous, young competent associate pastor was transferred at the outset of the process. The home visitations were never completed because winter set in. The lay chairperson, due to his own business demands, could not devote ample time to the implementation process. Result? No appreciable increase of lay involvement in ministry.

1979: Stewardship of Money

Before catechesis: \$2,400 weekly
collection

After catechesis: \$3,000 weekly
collection

(25 percent increase)

Average gift per donor \$5.40

1980: Stewardship of Money process repeated

After catechesis: \$3,800 weekly
collection

(27 percent increase)

Average gift per donor \$6.90

Commentary. "The stewardship philosophy and theology are very good," stated the pastor. However, he

felt the stewardship of time and talent manual was "too complicated." On the other hand, he said the stewardship of money manual was "very clear." He expressed regret that his diocese opted not to accept the total stewardship process for all parishes but rather hired a full-time professional fund-raiser to conduct increased offertory programs in parishes.

Louisiana, diocese (one of five in the state)

Parishes: 74, rural primarily

It is diocesan policy that the total stewardship process be carried out in all seventy-four parishes. Parishes which acted were sixty-eight; six were exempted. Emphasis was placed on the catechesis process for development of stewardship of time and talent in lay ministry. Stewardship of treasure followed later.

Stewardship of Time and Talent: 23 percent to 30 percent increase in lay involvement was reported in the sixty-eight parishes in the first year.

Stewardship of Money: The goal was to increase offertory income. Between fiscal year July 1, 1979 and June 30, 1980, forty-three parishes reported a 19.2 percent increase, twenty-two parishes reported a 17.4 percent increase, and three reported only a 5 percent increase. The hope was to reach an increase that would

meet the rate of inflation. Overall, the increase exceeded the inflation factor.

This diocese does not conduct an annual fund-raising appeal as many dioceses do. In its place, the diocese places a tax of 5 percent on the income of each parish to support its diocesan-wide programs. The tax is called cathedraticum. In 1979, the cathedraticum totaled \$1,900,000. In 1980, the cathedraticum amounted to slightly less than \$2,000,000 or an actual figure of \$1,994,000 which reflects a 5 percent increase.

Commentary. Because elements two and three, namely home visitation for evangelization and parish analysis, were omitted in the stewardship of time and talent process, mainly because they were thought to be unnecessary and requiring too much time to implement, parishes found themselves with significant numbers of people offering their time and talent to ministry, but there was no job-list prepared. This was an embarrassing revelation to pastors and a major frustration for the people, as the diocesan director for stewardship reported.

Vancouver, Washington

Parish: suburban/rural

Families: 680

Envelope users: 450

Vancouver, Washington (continued)

Stewardship of Time and Talent. This process was not formally implemented in the parish, hence no adult education catechesis was given. However, the catechesis of total stewardship was preached and was instrumental in doubling the number of eucharistic ministers for distribution of holy communion at week-end liturgies, to homes for shut-ins, and patients in hospitals. The number of eucharistic ministers rose to eighteen.

Stewardship of Money.

1979: Weekly income \$1,850
 Average gift per donor \$4.56
 1980: Weekly income \$2,250
 (21 percent increase)
 Average gift per donor \$5.00

Commentary. The pastor is a strong advocate of total stewardship. He stated, "In our diocese it is not that stewardship is ignored. The problem is that stewardship is not stressed and understood as the unifying concept of our many ministries. It is used too much for money emphasis."⁴

⁴This statement was made in a letter to a personal friend who shared its contents with the author of this paper.

He is new to this parish, being appointed less than a year ago. He set himself to the task of teaching and preaching the total stewardship concept and as a result the offertory collection increased by 21 percent. This was amazing inasmuch as he did not single out the stewardship of money. He expressed confidence that as he completes his first year, gets better acquainted with the parishioners and their needs, the response to total stewardship through the dual catechesis approach, which he plans to inaugurate soon, will be great. He believes that the statistics he shared, meager as they may appear, are, nevertheless, significant and prognosticate a glowing future for total stewardship for the parish and the archdiocese.

Fargo, North Dakota

Parish: suburban and affluent

Families: 1,300

Envelope holders: 1,300

Envelope users: 1,000

Stewardship of Time and Talent:

25 percent increase in lay ministries

Stewardship of Money:

1978: Weekly income: \$375,000

Average gift per donor \$37.50

Fargo, North Dakota (continued)

1979: Weekly income: \$450,000

(20 percent increase)

Average gift per donor \$45.00

1980: Weekly income (projected): \$518,000

(15 percent increase)

Average weekly income needed is \$10,000.

Average weekly gift per donor needed is
\$51.00.

Commentary. This parish adhered to all five elements of the catechesis model for total stewardship, executing the implementation process as given in the manual with meticulous exactitude.

The Parish Council reported that it had difficulty with understanding and using the stewardship of time and talent manual and complained that its arrangement was complex and its language too academic. However, following its own initiation into total stewardship by catechesis, the Parish Council conducted a "most successful and personally rewarding home visitation." The team visitors excitedly reported to the Parish Council leaders that the experience did more for them than they had done for the persons visited. The 25 percent increase in lay involvement was deemed a major success. The swell of people offering their time and talent fortunately entered

their ministry with a specific job to do derived largely from the disclosures of the parish analysis report.

The weekly donor gift seems unrealistically high. However, tuition in many cases is included in the weekly gift.

Conclusion

The evaluation of the catechesis model for total stewardship has been drawn as accurately as possible from the experiences of five parishes and one diocese in disparate parts of the United States. It ought to be noted that the first and last parishes shown here, one urban, the other suburban, made the most visible and dramatic progress in total stewardship implementation because, as the facts indicate, they made the most complete and persevering effort to carry out the catechesis model in all of its five elements. The other parishes, which on the contrary were eclectic and chose only some or one of the elements, such as stewardship of money, show that their overall results, though good, were significantly less impressive than the parishes which carefully followed the model.

A sentence from Wallace E. Fisher sums up this evaluation.

Biblical stewardship calls the institutional Church to establish broad standards of Church membership which encourage commitment and

demonstrate integrity . . . to provide solid instruction in the faith for all the members and to enable them to be Christ-bearers in the world.⁵

B. PROCESS TWO, MODEL FOR PRAXIS

The evaluation of this model is relatively simple. "Too much, too fast" might be the phrase that epitomizes this three-week, crash program of stewardship.

Praxis derives from the Greek word prakses which means doing, action. This model, as will be shown, is a fast-action program in which "doing" stewardship as quickly as possible, and doing it on the pastoral level, is sought. It suggests that motivating parishioners to put stewardship into practice as quickly as possible is preferred to a lengthier process that requires teaching, learning, studying, reading, discussion, and experiencing a systematic evolvment of the concept. What the lengthier process offers in the catechesis model, that is, intellectual enrichment of the person, interior spiritual formation and a metamorphosis of life-style, the three-week model does not achieve. Analogically, the praxis model is a "boot camp," a brief, three-week training period in the basics of stewardship. According to this model, the

⁵Wallace E. Fisher, A New Climate for Stewardship (Nashville: Abingdon Press, 1976) p. 44.

experiencing of stewardship, the "live combat," is in the frontal action of serving in and giving to the Church.

Practical as the praxis model is, and appealing as it may be especially to pastors who find in it a minimum of organizational and logistical complications, it is really nothing more than a "quick fix." It usually provides a sensational "high" immediately, the "high" being that people sign up for ministries in order to give their time and exercise their talent and dole out their treasure. But the "low" follows quickly, the "low" being that the people have no real ministries to do and their weekly gifts drop back to their former amount. The result is that the people become disenchanted with stewardship and the pastor gloomily comments, "O yes, we tried it in our parish but it didn't work." The reason for the disenchantment and "why it didn't work" is that stewardship is much too large a concept to digest in the short time of three weeks of Sunday preaching. It is clearly a case of "too much, too fast."

In addition to this rather general critique, the following specifics ought to be included in the evaluation of this model.

1. The clergy are the principal persons really involved. The laity's involvement in the action is minimal. They are merely expected to respond with their time,

talent and treasure by virtue of the persuasion of preaching. The clergy do the week-end preaching. They send the letter announcing the program, authorize prepared copy for the bulletin, provide the lector with the prayers of the faithful, and select the biblical readings. Even the commitment cards are printed by the pastor's favorite printer. Anything that is this clerically dominated is not authentic Church, especially since Vatican Council II.⁶

2. The praxis model lacks catechesis. Preaching on the three week-ends is aimed at motivating the congregation to understand minimally in order that they can resolve to act maximally. By contrast, the catechesis model aims to bring people to maximal understanding of stewardship before they are invited to act even in a minimal way. T. A. Kantonen's reflection is extraordinarily appropriate here: "Stewardship which does not put its roots deep into Christian doctrine degenerates into shallow activism."⁷

3. The accusation that this program is a "gimmick for getting money" is justified to a great

⁶"Dogmatic Constitution on the Church," in Abbott, art. 30, p. 57.

⁷T. A. Kantonen, "Stewardship and Christian Doctrine," in his Stewardship in Contemporary Theology (New York: Association Press, 1960) p. 156.

extent. Practical minded pastors are constantly and in some cases desperately in search of ways to improve the giving habits of their people. The praxis model, at first glance, seems to be the answer. They view it as simple, uncomplicated, something they alone can handle and quickly carry out. The promotional blurbs promise brilliant results. The architects of the three-week praxis model are sincere and their product is geared to bring instant help to the parish in a financial pinch. But, despite their noble intentions, the people in the pew, sophisticated and suspicious as they have become, sense the program is a "gimmick," that the first two weeks are a preparation, a "softening up," a lead into what is really the heart of the program, the "pitch for increased giving." Not a few people have expressed their resentment. They react indignantly to what they term "the deception" of stewardship, the use of an eminent biblical term to "front" for a funds appeal. They resent the misuse of sacred scripture.

The charge that the three weeks praxis model is a "gimmick" surfaced rather seriously during the consultation process for the National Catechetical

Directory⁸ of the Roman Catholic Church in the United States begun in 1975 and completed in 1977. The response to the twenty-line description of biblical and ecclesial stewardship in the first draft was especially revealing in Episcopal Region VI, an area of mid-America. In this region, the three-week praxis model of stewardship was widely used in many parishes but the people's response was alarming. Capsulized, their comment was, "If stewardship is high-powered gimmickery for fundraising, we don't want any part of it."

4. Finally, when the National Catholic Stewardship Council moved its office from Kansas City, Missouri in 1974 to Washington, D.C., the "kit" described in Chapter 4 of this paper was re-edited and put into manual form. It was advertised as an "Educational Program in Christian Stewardship."⁹ Religious educators both diocesan and parochial from several sections of the United States

⁸Sharing the Light of Faith. The following information was expressed in a public address by Msgr. Wilfrid Paradis and Sr. Mariella Frye, Directors of the nationwide consultation processes of the National Catechetical Directory to the attendants at the annual conference of the National Catholic Stewardship Council held in Arlington, VA, October, 1975.

⁹Educational Program in Christian Stewardship (Washington: National Catholic Stewardship Council, 1974).

requested the "educational program." Before long, many copies were returned to the Washington office with the curt comment that the material was not educational, that is, that it contained no catechesis and that it appeared to be a "stratagem" for parish fund-raising.

In defense of the designers and promoters of the three-week program, no cunning or artifice is implied. However, because the praxis model has not had a favorable acceptance by the people, the evaluation which this paper is giving it is predominantly negative.

SUMMARY

SUMMARY

This paper has attempted to show that the mammoth effort of Church renewal initiated by the historic Second Vatican Council (1963-1965) has recognized total stewardship as a symbol and reality of the contemporary Church. Not only was the Council aware of the biblical concept of stewardship, but it also highlighted in its vast corpus of documents many stewardship principles and imperatives for concrete implementation in the Church. Some of these principles and imperatives have been taken up in this paper.

A statement singled out of the Decree on the Apostolate of the Laity has expressed this phenomenon. After a short narrative of the historical context how the statement was formulated and adopted into the Decree, reflections on its biblical implications and theological meanings followed. These reflections comprised Part I, where stewardship is presented as a symbol, namely, as an image or metaphor that expresses an immediate meaning and simultaneously evokes a feeling of other meanings less known and hidden.¹⁰ These less known and hidden meanings were taken up in Part II, "The Reality of Stewardship." Detailed in this part were the specific elements, five in

¹⁰Lonergan, pp. 64-99.

all, how the symbols of stewardship are put into reality on the pastoral level.

The methodology used in this paper to identify the reality of stewardship was to research two existing but very different stewardship programs which are being implemented in parishes. One, the catechesis model, was contrasted with the other, the praxis model. Essentially, the catechesis model, so named for its emphasis on "catechesis," aims "to make men's faith become living, conscious and active, through the light of instruction."¹¹ As a lengthier process, it contains the five elements which constitute the catechesis model. As was shown, the process where fully implemented has produced the reality of stewardship, interior and spiritual formation, changed life-style, commitment to ministry to serve the local community, and enablement of the catechized people to become "good stewards" of their time, talent and treasure.

As a dialectical opposite to the praxis model, the slower process model centers around faith-learning through disciplined training and a protracted period of experiencing. As was seen, it also makes excellent use of the sound stewardship principles of management, i.e., management by objectives which requires careful pastoral

¹¹"Decree on the Bishops' Pastoral Office in the Church," in Abbott, art. 14.

planning and uncompromising adherence to the execution of the plan. The praxis model, on the other hand, as was shown, is essentially pragmatic with emphasis on immediate "doing" and seeking fast results.

The recommendation of this paper is that pastors, Parish Councils and congregations of the Roman Catholic Communion concentrate on biblical study of stewardship. Together with guidance from the wisdom of the Second Vatican Council, they should adopt the catechesis model as a viable and reliable process for implementing stewardship on the local level. It is capable, as was seen, to translate the biblical concept of stewardship as a dominant symbol into the ecclesial reality of the Christ-event, where renewed Christians in witness to Jesus carry out their mission and ministry in the contemporary Church.

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APPENDIX

APPENDIX A

PARISH ANALYSIS QUESTIONNAIRE

PARISH ANALYSIS QUESTIONNAIRE No. 3

The name of my parish is _____

City _____ State _____

1. Check only ONE answer per question. If two answers are given to a question, your choice will be considered as "undecided," and you will not have a "vote" on that question. Give the answer which best describes your response to the question.
2. Be completely honest in giving your opinions. *Do not sign your name.*
3. Please fill out this questionnaire now. Mail it right away in the self-addressed, postage-paid envelope. The answers from your parish will be tabulated on a computer and a complete summary will be sent to your parish.

Thank you for your cooperation.

PLEASE
CHECK ONE

1. What is your attitude about attending Saturday evening or Sunday Mass? 7
 1. I go because I am obliged to go _____ 1
 2. I go because Mass means something to me _____ 2
 3. I don't feel obliged to go _____ 3
 4. I am indifferent _____ 4
2. Do you think that your religious beliefs influence the way you act toward others? 8
 1. Usually _____ 1
 2. Not at all _____ 2
 3. Not enough _____ 3
 4. I can't say _____ 4
3. Should there be more singing at Mass? 9
 1. Yes, at all Masses _____ 1
 2. Yes, but only at some Masses _____ 2
 3. No _____ 3
 4. I'm indifferent _____ 4
4. What are your feelings when present at Mass? 10
 1. I feel as one detached and uninvolved _____ 1
 2. I feel involved with the priest and community _____ 2
 3. I feel as though only Christ and myself were present _____ 3
 4. Mass is sacred because I can receive Holy Communion _____ 4
5. Do you understand the changes in the liturgy at Mass? 11
 1. Very well _____ 1
 2. Not very well _____ 2
 3. Not at all _____ 3
6. Would you like more explanations on the changes in the liturgy at Mass? 12
 1. Yes, absolutely _____ 1
 2. Yes, but only occasionally _____ 2
 3. No _____ 3
 4. It does not matter to me _____ 4
7. If you answered "yes" to question 6, when would you like these explanations to be given? 13
 1. At Mass during the sermon _____ 1
 2. At meetings outside of Sunday Mass _____ 2
8. How would you rate the Sunday sermons given in your parish church? 14
 1. Excellent _____ 1
 2. Good _____ 2
 3. Fair _____ 3
 4. Dull _____ 4
9. Are the sermons 15
 1. Too long _____ 1
 2. Too short _____ 2
 3. Just about right _____ 3
10. Do you really feel that you have a good understanding of your religious beliefs? 16
 1. Yes _____ 1
 2. No _____ 2
 3. Don't know _____ 3

2

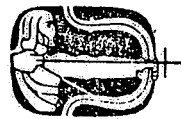
11. Should laymen be permitted to speak from the pulpit in connection with areas of the apostolate for which the laity is primarily responsible? 17
- | | |
|---------------|---|
| 1. Yes | 1 |
| 2. No | 2 |
| 3. Don't know | 3 |
12. When you attend Mass do you receive Holy Communion? 18
- | | |
|------------|---|
| 1. Always | 1 |
| 2. Usually | 2 |
| 3. Seldom | 3 |
| 4. Never | 4 |
13. Can a person really love God without really loving one's neighbor? 19
- | | |
|--------------------|---|
| 1. Yes, absolutely | 1 |
| 2. Yes, at times | 2 |
| 3. No | 3 |
| 4. I don't know | 4 |
14. Would you like to have one of the parish priests visit your home? 20
- | | |
|---------------------|---|
| 1. Yes | 1 |
| 2. No | 2 |
| 3. I am indifferent | 3 |
15. If you answered "yes" to question 14, how often should these visits be made? 21
- | | |
|-------------------------|---|
| 1. Once a year | 1 |
| 2. Twice a year | 2 |
| 3. Once every two years | 3 |
| 4. When called | 4 |
| 5. As often as possible | 5 |
16. Should we, as a parish, put parish money in those activities that bring about social changes, e.g., better housing for those economically poor? 22
- | | |
|---------------|---|
| 1. Yes | 1 |
| 2. No | 2 |
| 3. Don't know | 3 |
17. Should we, as a parish, take a public stand on the question of race and poverty? 23
- | | |
|---------------|---|
| 1. Yes | 1 |
| 2. No | 2 |
| 3. Don't know | 3 |
18. Should the parish priest take part in civic offices? 24
- | | |
|-------------------------------|---|
| 1. Yes | 1 |
| 2. No | 2 |
| 3. Sometimes | 3 |
| 4. I have no opinion to offer | 4 |
19. Do you think that we make the youth of our parish feel that they are an active part of the parish? 25
- | | |
|---------------|---|
| 1. Yes | 1 |
| 2. No | 2 |
| 3. Sometimes | 3 |
| 4. Don't know | 4 |
20. Would you consult your parish priest if you had a serious personal or family problem? 26
- | | |
|--------|---|
| 1. Yes | 1 |
| 2. No | 2 |
21. If you answered "no" to question 20, what would be your reason? 27
- | | |
|---|---|
| 1. I don't think they would understand my problem | 1 |
| 2. I have difficulty in approaching them | 2 |
| 3. I don't see eye to eye with them | 3 |
| 4. The parish priests have no time for me | 4 |
| 5. From hearsay I wouldn't feel comfortable talking to them | 5 |
22. Should our parish have organized programs for young married couples? 28
- | | |
|-------------------------------|---|
| 1. Yes | 1 |
| 2. No | 2 |
| 3. I have no opinion to offer | 3 |
23. As long as you fulfill your Sunday obligation, do you think that this ends your religious obligations? 29
- | | |
|-----------------|---|
| 1. Yes | 1 |
| 2. No | 2 |
| 3. I don't know | 3 |

- 3
24. Have you personally ever tried to convert someone to your religious belief? 30
1. Yes, often _____ 1
 2. Yes, a few times _____ 2
 3. Yes, once or twice _____ 3
 4. No, never _____ 4
25. Would you enroll in a class for adult religious education if the class was held within a reasonable distance from your home and at a reasonable time? 31
1. Yes _____ 1
 2. No _____ 2
 3. I don't know _____ 3
26. In your opinion, are the Sunday sermons clear and to the point? 32
1. Yes _____ 1
 2. No _____ 2
 3. Sometimes _____ 3
 4. I have no opinion to offer _____ 4
27. Would you like to hear more Sunday sermons that are related to today's problems? 33
1. Yes _____ 1
 2. No _____ 2
 3. It does not matter to me _____ 3
28. Do the Sunday sermons motivate you to live a better Catholic life? 34
1. Yes _____ 1
 2. No _____ 2
 3. Sometimes _____ 3
29. How would you rate marriage counseling in our parish? 35
1. Excellent _____ 1
 2. Good _____ 2
 3. Fair _____ 3
 4. Poor _____ 4
 5. Have had no opportunity to judge _____ 5
30. Do you believe in the power of prayer? 36
1. Yes, absolutely _____ 1
 2. Yes, somewhat _____ 2
 3. No _____ 3
 4. I don't know _____ 4
31. If you do not regularly participate in a parish organization or activity, please check the one answer that comes closest to expressing your reason. 37
1. Nobody asked me _____ 1
 2. I do not like the activities _____ 2
 3. I do not like the way they are run _____ 3
 4. They are okay but I do not have the time _____ 4
 5. No special reason _____ 5
 6. I do not think they fulfill any helpful function in our parish _____ 6
32. Do you think any of the priests in your parish know you by name? 38
1. Yes _____ 1
 2. No _____ 2
 3. I don't think so _____ 3
33. If you feel that an adult religious instruction group is helpful, how often should its members meet? 39
1. Once a week _____ 1
 2. Once a month _____ 2
 3. Twice a year _____ 3
 4. I'm not interested _____ 4
34. Do you think that the members of your parish are facing up to the social problems of today? 40
1. Yes, absolutely _____ 1
 2. Yes, somewhat _____ 2
 3. No _____ 3
 4. I don't know _____ 4
35. In your opinion, what do you think is the main reason why some public school children do not attend our parish religious instruction program? 41
1. Poor quality program _____ 1
 2. Indifference of parents _____ 2
 3. Inconvenient times _____ 3
 4. Indifference of children _____ 4
 5. I don't know _____ 5

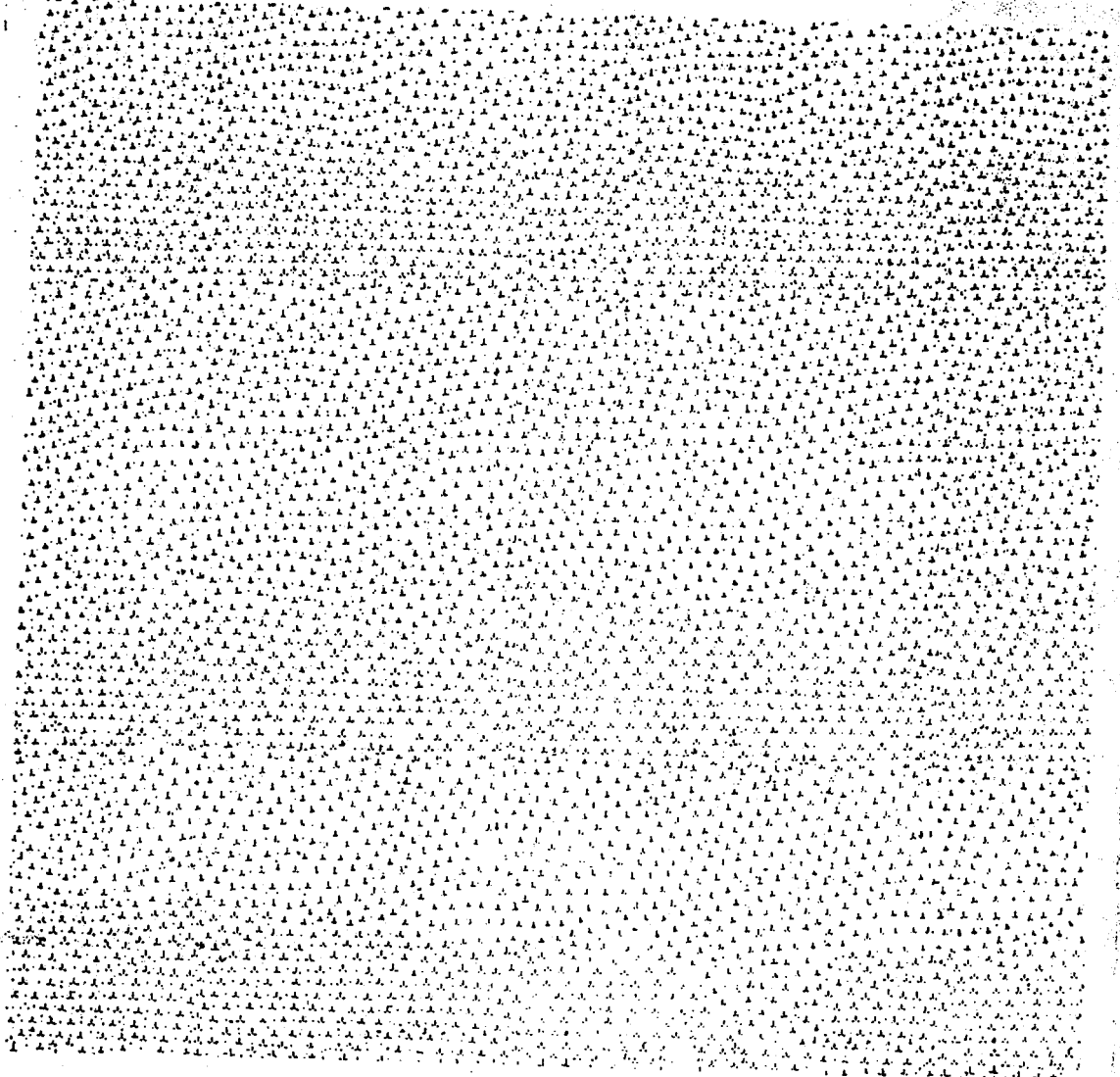
- 4
36. How would you rate the convert program in our parish? 42
- 1. Excellent _____ 1
 - 2. Good _____ 2
 - 3. Fair _____ 3
 - 4. Poor _____ 4
 - 5. I have no opinion to offer _____ 5
37. What topic would you like your priests to speak on more frequently? 43
- 1. Gospel _____ 1
 - 2. Home life _____ 2
 - 3. Religion _____ 3
 - 4. Modern problems _____ 4
38. How certain are you that your sins are forgiven when you go to confession? 44
- 1. I am absolutely certain _____ 1
 - 2. I'm fairly certain _____ 2
 - 3. I feel that they are forgiven sometimes but not always _____ 3
 - 4. I usually feel that my sins are not forgiven _____ 4
 - 5. I don't think of confession and sin in this way _____ 5
39. Should a parish budget for the coming year's expenses be prepared each fall? 45
- 1. Yes _____ 1
 - 2. No _____ 2
 - 3. Don't know _____ 3
40. If you do not think a budget is advisable, what system would you recommend as a means of support? 46
- 1. Five percent of one's total earnings _____ 1
 - 2. Leave the amount to be given to the conscience of each wage earner _____ 2
 - 3. Each wage earner to be assessed so much _____ 3
 - 4. Yearly visit of council members to each family and a discussion of their coming financial contributions _____ 4
41. In matters spiritual, are the members of your family better off, worse off, or about the same as they were 3 years ago? 47
- 1. Better off _____ 1
 - 2. Worse off _____ 2
 - 3. About the same _____ 3
42. Outside of the times you go to Mass, do you say any prayers? 48
- 1. I pray only on special occasions _____ 1
 - 2. I pray once in a while but not regularly _____ 2
 - 3. I pray quite often _____ 3
 - 4. I pray only at meal times _____ 4
 - 5. I never pray except at Mass _____ 5
43. How important to you is your membership in your present parish? 49
- 1. Very important _____ 1
 - 2. Somewhat important _____ 2
 - 3. Unimportant _____ 3
44. In general, how would you describe your parish organizations? 50
- 1. Well organized _____ 1
 - 2. Poorly organized _____ 2
 - 3. I don't know _____ 3
 - 4. Am not interested _____ 4
45. Do you feel specific benefits can be obtained by a visit from the priest to hospitalized parishioners? 51
- 1. Yes _____ 1
 - 2. No _____ 2
 - 3. Sometimes _____ 3
 - 4. I don't have an opinion _____ 4
46. How would you rate the priest's ministry to the sick and the elderly (shut-in) parishioners? 52
- 1. Excellent _____ 1
 - 2. Good _____ 2
 - 3. Fair _____ 3
 - 4. Poor _____ 4
 - 5. I have no opinion to offer _____ 5

5

47. Should we have lay groups that would visit and help the sick and elderly parishioners in their homes? 53
1. Yes _____ 1
2. No _____ 2
3. I don't have an opinion to offer _____ 3
48. If you answered "yes" to question 47, would you be a member of this group? 54
1. Yes _____ 1
2. No _____ 2
3. I am not sure _____ 3
49. Do you think our parish should have a Legion of Mary? 55
1. Yes _____ 1
2. No _____ 2
3. I am not sure _____ 3
50. Do you think our parish should have block watchers, i.e., those who watch for new members who move into the block? 56
1. Yes _____ 1
2. No _____ 2
3. I don't have an opinion to offer _____ 3
51. When a new family moves into the neighborhood, should the priest visit them? 57
1. Only if they are Catholics _____ 1
2. Only if they are not Catholics _____ 2
3. Either Catholic or not Catholic _____ 3
4. A visit does not seem necessary to me _____ 4
52. Do you think we should have a committee to make arrangements for the temporal needs of our parish? 58
1. Yes _____ 1
2. No _____ 2
3. Do not know _____ 3
53. If you answered "yes" to question 52, should this committee be made up of: 59
1. Priest and laymen _____ 1
2. Priest, Sisters (teachers) and laymen _____ 2
3. Sisters and laymen _____ 3
4. Laymen only _____ 4
54. Should this committee meet: 60
1. Weekly _____ 1
2. Monthly _____ 2
3. Yearly _____ 3
4. As often as there is a need _____ 4
55. Would you work on the committee? 61
1. Yes _____ 1
2. No _____ 2
3. I am undecided _____ 3
56. Should church property be maintained by: 62
1. Parish volunteers only _____ 1
2. Parish volunteers and hired help _____ 2
3. Hired help only _____ 3
57. If you want volunteers to maintain church property, would you volunteer for such service? 63
1. Yes _____ 1
2. No _____ 2
3. I am not sure _____ 3
58. Should we have a lay welcoming committee for new parishioners? 64
1. Yes _____ 1
2. No _____ 2
3. I don't know _____ 3



6



YOUR OPINIONS ARE ARRANGED ACCORDING TO THE FOLLOWING 3 QUESTIONS:

I
M
P
O
R
T
A
N
T

Q1 I am:

- 1. Man 17 to 21 _____
- 2. Man 22 or older _____
- 3. Woman 17 to 21 _____
- 4. Woman 22 or older _____

CHECK ONE

1
2
3
4

78

Q2 I am:

- 1. A single man _____
- 2. A married man _____
- 3. A single woman _____
- 4. A married woman _____

1
2
3
4

79

Q3 I have completed:

- 1. Some or all grade school _____
- 2. Some or all high school _____
- 3. Some or all college _____
- 4. More than college _____

1
2
3
4

80

redemptorist parish service

Liguori, Mo. 63057 / Telephone: 464-2500 / Area Code 314

APPENDIX B

MY COMMITMENT TO STEWARDSHIP OF
TIME AND TALENT CARD

Sample card, Side One.

See next page for Side Two. Use index card stock.

MY COMMITMENT TO STEWARDSHIP OF TIME AND TALENT

In grateful response to God for His generous gifts of time and talent to me, His steward, I will
give my time and talent to the ministries I have checked below

Name _____ Please print _____ Phone _____

Address _____ ZIP _____

• All adults and youths are called to be stewards •

ORGANIZED MINISTRIES

MINISTRY OF WORSHIP, *Jesus as Priest* _____

MINISTRY OF SERVICE, *Jesus as King*
Building Community _____

MINISTRY OF TEACHING, *Jesus as Prophet* _____

Family _____

Christian Service _____

Education _____

Ecumenism _____

Finance and Administration _____

Sample Card, Side Two

MY COMMITMENT TO STEWARDSHIP OF TIME AND TALENT

In grateful response to God for His generous gifts of time and talent to me, His steward, I will give my time and talent to the ministries I have checked below

Name _____ Please print _____ Phone _____

Address _____ Zip _____

• All adults and youth are called to be stewards •

INDIVIDUAL MINISTRIES

- Visit the sick and elderly, personally and by phone
- Take elderly, sick, crippled to doctor, hospital or Church
- Visit and assist the grief-stricken
- Attend wake service or funeral Mass
- Serve as pall bearer
- Baby sit
- Work to remove prejudice and racism
- Have the courage to speak of Jesus to everyone
- _____
- _____
- _____
- _____
- Donate to St. Vincent de Paul
- Communicate daily with God in prayer
- Read a portion of the Bible each day
- Pray for and help priests and religious
- Pray for vocations to the religious life
- Pray for conversion of sinners
- Pray for deceased of our community
- Generously support parish, diocese and Missions
- _____
- _____
- _____
- _____

APPENDIX C

SUGGESTED STEWARDSHIP THANKS=GIVING CARD

Suggested STEWARDSHIP THANKS = GIVING Card

Parish Record Stub

Detach this stub from card before assigning to team member for captain to know who has card.

Name and address of parishioner below:

Home Visitor's Name:

Captain's Name:

(Captain Retains This Portion)

Name of Parish
Address

MY STEWARDSHIP THANKS = GIVING

I acknowledge God's ownership and my stewardship of His generous gifts. As an expression of my love and thanks to God and as a co-worker with Christ, I intend to return to Him through my parish a proportionate amount of my income, or \$ _____ per week.

Parishioner's Name _____
Address _____
City _____ Zip _____

Signature of Parishioner _____

(For Parish File)

A GUIDE TO PROPORTIONATE GIVING (Weekly)

If Annual Gross Is:	3% Weekly	4%	5%	10%	12%
\$5,000.00	\$2.88	\$3.85	\$4.81	\$9.61	\$11.54
6,000.00	3.46	4.62	5.77	11.54	13.85
7,000.00	4.04	5.38	6.73	13.46	16.15
8,000.00	4.62	6.15	7.69	15.38	18.46
9,000.00	5.19	6.92	8.65	17.31	20.77
10,000.00	5.77	7.69	9.62	19.23	23.08
12,000.00	6.92	9.23	11.54	23.08	27.69
15,000.00	8.65	11.54	14.42	28.85	34.62
17,500.00	10.10	13.46	16.83	33.65	40.38
20,000.00	11.54	15.38	19.23	38.46	46.15
50,000.00	28.85	38.46	48.08	96.15	115.38

(Parishioner Retains This Portion)

EQUESTRIAN ORDER OF THE HOLY
SEPULCHRE OF JERUSALEM

FILE OBTAINED DURING THE COURSE OF LITIGATION

Equestrian Order of the Holy Sepulchre of Jerusalem
Western Lieutenancy - Knights Form

Search by Name

Kraft

New Delete

Honorific	First	M.I.	Last	Suffix	Status	Diocese
Msgr.	William		Kraft		Deceased	San Diego
Informal	William		Middle		deceased 9/12/2006	Rank KCHS

Street1: P.O. Box 24
Street2:
City: San Diego State: CA ZIP: 92112-0024
Country: Last Updated: 10/12/2006

Home Cell FAX Work
Email: W-ext

Spouse Information
Member Non-member
Name Street City State H Phone ZIP

Admin | Vital Info | Members | Contributions | Nominations | Promotions | Contribute Details | Annual Meeting

	Individual		
	Total	AVC	Honorarium
Total	\$2,075.00		
1999	\$100.00	\$100.00	
1997	\$100.00	\$100.00	
1996	\$200.00	\$100.00	
1993	\$100.00	\$100.00	
1990	\$500.00		\$500.00
1988	\$100.00	\$100.00	
1986	\$375.00	\$100.00	\$275.00
1983	\$600.00	\$100.00	\$500.00

	Family		
	Total	AVC	Honorarium
Total	\$2,075.00		
1999	\$100.00	\$100.00	
1997	\$100.00	\$100.00	
1996	\$200.00	\$100.00	
1993	\$100.00	\$100.00	
1990	\$500.00		\$500.00
1988	\$100.00	\$100.00	
1986	\$375.00	\$100.00	\$275.00
1983	\$600.00	\$100.00	\$500.00

Promo Eligibility Current
Qualified Initial
Annual Meeting
YEAR ATTEND

NEW - Explanation of Status, if required

Invasion of the Saucer Men";
 outlaw culture ("Dragstrip Ri-
 ot," "High School Hellcats,"

Full funeral services at 1595

Windsor, Calif. and Carole
 Thomas, of Imperial, Calif; her
 mother Rosamae Garcia Clark
 of Younastown; two sisters.

Diego in 1946 where he owned
 and operated Al's Market in La
 Jolla from 1946-1960. He worked
 in Inruptus Sales from

Michael immediately following
 the services. (443-4804)

The San Diego Union-Tribune • Tuesday, September 18, 2001

B7

OBITUARIES

Monsignor William Kraft, 75; ex-director of area diocese

By Jack Williams
 STAFF WRITER

Monsignor William A. Kraft, whose four decades in the Catholic clergy saw him open a Del Cerro parish and become a director of the Diocese of San Diego, died Wednesday. He was 75.

Monsignor Kraft died at his home in Del Cerro of complications from diabetes, said Joseph Torroella, his former assistant. After retiring from the dio-

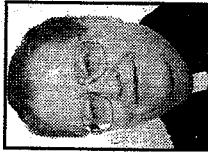
cese in 1991, Monsignor Kraft pursued a passion for world travel and served as a chaplain on cruise ships.

He was the founding pastor in 1956 of St. Therese of the Child Jesus parish in Del Cerro, where he served for 14 years. He became

pastor in 1970 of Good Shepherd parish in Mira Mesa and in 1977 of St. Charles Borromeo.

Monsignor Kraft's assignments with the diocese included director of public relations from 1956 to 1963, director of cemeteries from 1964 to 1970 and executive development director from 1979 until his retirement.

In 1985, he was named a prelate of honor to Pope John Paul II.



William A. Kraft

Monsignor Kraft, a native of Rochester, N.Y., graduated in 1947 from the seminary at St. Bernard College. He earned a doctorate of ministry from Claremont College and was ordained in June 1951 by the late Bishop Charles F. Buddy.

During his career in San Diego, he served on the board of directors for the American Red Cross and Catholic Charities. He was a member of the University Club and El Cajon Elks Lodge 1812.

Monsignor Kraft, who was fluent in French, especially enjoyed visiting France and Germany.

He was so impressed by the religious fervor of the Catholics he met on a trip to Russia that he began looking for a similar parish in San Diego, Torroella said. He found what he was looking for at Holy Angels Byzantine Catholic Church, where he became a member.

"He said it was the closest he could find to the ones in Rus-

sia," Torroella said. Survivors include a sister, Elizabeth Kraft Earl of Rosemead, and a nephew.

Visitation is scheduled from 4 to 8 p.m. today, with a vigil service at 7 p.m., at Holy Angels Byzantine Catholic Church, San Diego. A requiem Mass will be celebrated at 10 a.m. tomorrow at Holy Cross Mausoleum, San Diego.

Donations are suggested to San Diego Hospice, 4311 Third Ave., San Diego, CA 92103.

DEATH AND FUNERAL NOTICES

Tuesday, September 18, 2001

SAMUEL Z. ARKOFF

MONSIGNOR WILLIAM A. KRAFT

April 13, 1926-Sept. 12, 2001

Monsignor William A. Kraft, 75, of San Diego died Wednesday. He was born in Rochester, N.Y., and was a priest for the Diocese of San Diego for 52 years. Monsignor Kraft was the founding pastor of two local churches, including Church of the Good Shepherd.

Survivors include his sister, Elizabeth Ruth Kraft Earl of Rosemead; and nephew, William

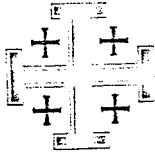
Francis Earl of Rosemead.

Visitation: 4 to 8 p.m. tomorrow, Holy Angels Byzantine Catholic Church, 2235 Galahad Road, San Diego, with vigil service at 7 p.m.

Mass: 10 a.m. Wednesday, Holy Cross Mausoleum, 4470 Hilltop Drive, San Diego.

Donations: San Diego Hospice.

Arrangements:
Erickson-Anderson Mortuary.



EQUESTRIAN ORDER OF THE HOLY SEPULCHRE OF JERUSALEM
Western Lieutenancy of the United States

PROPOSAL FOR ADMISSION

We are proposing for Admission to the Order of the Holy Sepulchre:

Name WILLIAM ARMSTRONG KRAFT
First Middle or Maiden Last

Place of Birth Rochester, New York Date of Birth April 13, 1926

Father's Name William Andrew Kraft Mother's Name Elizabeth Burke
Armstrong

Married to _____ Date _____
or
Ordained at San Diego, California Date June 1, 1951

Present Diocese San Diego, California

Present Parish _____

Residence Address P. O. Box 24, San Diego, CA 92112

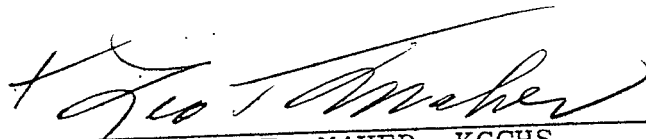
Academic Degrees Bachelor of Arts, Master of Theology, Doctor of
Ministry


Other Titles or Honors Director, Office of Financial Programs
and Planning, Diocese of San Diego

Profession(s) Priest

Supporting Documents Attached:

1. Baptismal Certificate
2. Church Marriage Certificate (if married)
3. Letter from Pastor
4. Letter from Most Reverend Ordinary of Candidate
5. Curriculum Vitae
6. Honorarium


Most Rev. LEO T. MAHER, KGCHS
Grand Prior


JOHN D. BOYCE, KGCHS
Lieutenant

Date 12-5-83



DIOCESE OF SAN DIEGO

Office of Financial Programs and Planning
Reverend William A. Kraft, Director

MAILING ADDRESS
P.O. BOX 24
SAN DIEGO, CALIFORNIA 92112

OFFICE LOCATION
349 CEDAR STREET
SAN DIEGO, CALIFORNIA 92101

RESUME: THE REVEREND WILLIAM ARMSTRONG KRAFT, D.Min.

Born: April 13, 1926, Rochester, New York; son of William Andrew Kraft and Elizabeth Burke Armstrong. Father was Chief Engineer of the Apparatus and Optical Division of Eastman Kodak Company; deceased in 1970. Mother currently resides in Rancho Santa Fe, California.

Sister: (Mrs.) Elizabeth Ruth Earl of Arcadia, California (widow). Teacher in the English and Social Sciences Departments of the Alhambra High School District for the past twenty-three years. Graduated cum laude from Nazareth College, Rochester, New York with Bachelor of Arts degree. Received Master of Arts Degree in Education from Pasadena College of that City. Presently is doctoral candidate at University of California at Los Angeles.

Educational History of William Armstrong Kraft:

Graduated 1939, Nazareth Hall Academy, of Rochester, New York, private boys school. Awarded Bishop James E. Kearney Gold Medal for Oratory. Class Valedictorian.

Graduated June 1943, Aquinas Institute of Rochester, New York. Editor-in-Chief of "Maroon and White", school newspaper, awarded membership in National Quill and Scroll Honor Society. General Chairman of School Bond Drive to raise \$43,600.00 to purchase trainer fighter plane for war effort. Exceeded goal. Named Valedictorian.

Graduated 1945, Saint Andrew's Seminary, minor seminary of Diocese of Rochester. Editor-in-Chief of "The Sator", seventy-fifth memorial edition of yearbook.

Graduated 1946, Saint Bernard Seminary of Diocese of Rochester, College Department, received Bachelor of Arts Degree certified by University of the State of New York. Majored in Philosophy and Educational Administration. Seminary Librarian.

Education History of William Armstrong Kraft (continued)

Entered Theology Department of St. Bernard Seminary, pursued studies for two years. Responded to the call of missionary Diocese of San Diego. Applied for release from Bishop of Rochester and was accepted as a student for the Diocese of San Diego in September 1948, by Bishop Buddy. Received First Tonsure incardinating in Diocese of San Diego in April 1949. At opening of Immaculate Heart Seminary was transferred to complete remaining two years in Theology. Received Master of Theology Degree on completion of Studies. Ordained to the Sacred Priesthood by Bishop Buddy at Saint Joseph's Cathedral, San Diego, California on June 1, 1951.

Entered in 1976 School of Theology at Claremont as a candidate for Doctor of Ministry. Concluded Doctoral Project and Academic Requirements receiving the degree of Doctor of Ministry at Graduation May, 1981. Doctoral Project titled "Total Stewardship, Symbol and Reality for the Contemporary Church: A Roman Catholic Perspective". Published by University Microfilms, Ann Arbor, Michigan, 1981.

Pursued Studies in Planned Giving from University of Colorado. Applied to take national test for fund raisers and was granted the title of Certified Fund Raising Executive in 1982.

Pastoral Assisnments:

June 1951 - October 1951, Curate, Our Lady of Guadalupe Church, San Bernardino, California. Learned colloquial Spanish, conducted Spanish liturgies. Bi-lingual administrator of Our Lady of Guadalupe School.

November 1951 - April 1952, Curate, Saint Joseph's Cathedral, Moderator of Cathedral Youth Club, Master of Ceremonies to Bishop Buddy.

May 1952 - May 1953, Curate, Holy Rosary Church, San Bernardino, California. During September of 1952 appointed administrator of Saint Raymond Church, Amboy, California.

May 1953 - June 1956, Curate, Blessed Sacrament Church, San Diego, California.

Pastoral Assignments:

June 1956 - December 1969 appointed to found and establish Saint Therese of the Child Jesus Parish, San Diego, California. During thirteen year period, acquired land, built church, rectory, convent, hall, sixteen classroom school and multi-purpose maintenance building. Parish was free of debt and funds on deposit in excess of \$225,000.00 upon resignation on December 10, 1969.

December 1969 - April 1970, Director of Cemeteries for Diocese of San Diego. Became full-time in this capacity that originally was assumed in May of 1964 and conducted in conjunction with pastoral duties. During this period, continued pastoral work on voluntary basis with retreats, missions, and week-end supply at Mission San Diego de Alacala, the Immaculata, and Saint Jude Parish, San Diego, California.

April 1970 - July 1977, appointed to found and establish Good Shepherd Parish, San Diego, California as first parish to be established by Bishop Leo T. Maher. Acquired ten acres of land, designed and built 10,000 square feet multi-purpose parish center. Established a convent and rectory and obtained a commitment from Daughters of Divine Charity to conduct the School of Religion. Formulated plans with architect to build eight room classroom building.

July 1977 - November 1978 appointed Pastor of Saint Charles Borromeo Parish, San Diego, California. Renovated convent, rectory and church.

Special Ministries:

November 1978 to Present - appointed to Diocesan Administrative Staff. Organized the Office of Financial Programs and Planning. This office is committed to the Theology of Christian Stewardship. The office is responsible for the annual diocesan and parishes service appeal entitled "Stewardship". The office also co-ordinates all fund-raising activities, providing advice to parishes on offertory programs and stewardship seminars to raise the Christian consciousness of offering a portion of one's time, talent and treasure. Conduct an active program for Planned Giving, promoting development projects to endow future needs of diocese and parishes. Present Estate Planning

page four

Seminars in various areas of diocese. At present since 1977, member of the Building Commission of the Diocese of San Diego. Assist in parishes on week-end assignments and vacation administration of parishes.

Special Ministries in conjunction with past Pastoral Assignments:

1951 - Chaplain San Bernardino County Jail.

1952 - Assistant to Monsignor Franklin Hurd in conducting diocesan week-end retreats for men, women and married couples, also conducted days of recollection for priests.

1953 - Founded Newman Apostolate for Diocese of San Diego. Chaplain of San Bernardino Valley College and transferred to Chaplain of San Diego State University from 1953 to 1963. Officially appointed Diocesan Director of Newman Apostolate supervising fifteen Newman Centers in Diocese.

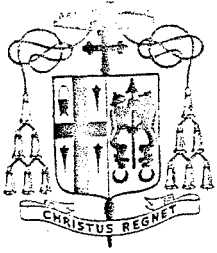
1954 - 1955, appointed by Bishop Buddy as Director of Religious Studies at College for Men, University of San Diego, established first curriculum.

1956 - 1963 - appointed Director of Public Relations, Diocese of San Diego. Member of Board of Directors for County Board of Health, Travelers' Aid Society, Legal Aid Society, San Diego Chapter, American Red Cross, Alcoholic Rehabilitation Center, San Diego County Water Conservation Board.

1964 - 1970, appointed by Bishop Furey as first Priest Director of Cemeteries for Diocese of San Diego. Pursued and completed Holy Cross Mausoleum, San Diego, California. Developed and initiated complete pre-need and at-need sales program for Catholic cemeteries. Established Endowment Care Fund and built administration and maintenance buildings for Holy Cross Cemetery. Served on National Board of Directors for National Catholic Cemetery Association. Member of American and National Cemetery Associations and ranking member of the California Internment Association.

Current Memberships:

Board of Directors of National Catholic Conference for Total Stewardship, Member of National Catholic Development Conference, National Notary Society, American Association of Pastoral Counselors, American Association of Clinical Pastoral Counselors, National Fund Raising Executives, University Club of San Diego and the Cuyamaca Club of San Diego, Third Degree of the Knights of Columbus, Member El Cajon Council of Benevolent and Protective Order of Elks, Special Deputy Sheriff of San Diego County. Listed in Catholic Who's Who, Distinguished Civic and Community Leaders.



Diocesan Office
for Apostolic Ministry / Alcala Park

October 13, 1983

Dr. William J. Doyle, KGCHS
417 South Coast Boulevard
La Jolla, California 92037

Dear Dr. Doyle:

I am pleased to approve and request that Father William A. Kraft receive the honor of Knight of the Holy Sepulchre.

Father Kraft is very deserving of recognition. He has built two parishes, namely St. Therese and Good Shepherd, and he is now the director of Stewardship in the Diocese.

It will be understood that he will be invested in Jerusalem at the time of our pilgrimage. It is my hope that we will have others to be invested at that time, therefore I thought it fitting to present his name at this time so that we would have the matter taken care of for the pilgrimage.

With all good wishes, I am

Sincerely yours in Christ,

+Leo T. Maher
Bishop of San Diego

LTM:ea



DIOCESE OF SAN DIEGO

Office of Financial Programs and Planning
Reverend William A. Kraft, Director

MAILING ADDRESS
P.O. BOX 24
SAN DIEGO, CALIFORNIA 92112

OFFICE LOCATION
349 CEDAR STREET
SAN DIEGO, CALIFORNIA 92101

November 19, 1983

John D. Boyce, KGCHS
Vice-President for Financial Affairs
University of San Diego
Alcala Park
San Diego, California 92110

Dear Mr. Boyce:

I was delighted to receive your letter of November 15 last together with the informative booklet on the Knights of the Holy Sepulchre. I am truly honored to be considered a candidate for this magnificent Holy Order. I accept the invitation.

*Col Palma
11-30-83*
Enclosed you will find a resumé as requested. I have made a check for \$500.00 as the honorarium for admission plus another check for \$100.00 as a voluntary contribution to the work of the Order.

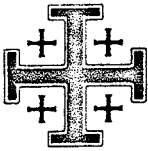
I shall, indeed, look forward to being with you and the other Knights and Ladies in the up-coming pilgrimage to Rome and the Holy Land. If there is any further documentation or information you may require, please do not hesitate to contact me.

Thank you for your kindness and your words of welcome.

Faithfully in Christ,

Reverend William A. Kraft, D.Min.

WAK/bh



EQUESTRIAN ORDER OF THE HOLY SEPULCHRE OF JERUSALEM
Western Lieutenancy of the United States

John D. Boyce, KGCHS
Lieutenant

November 15, 1983

613 Santa Theresa
Solana Beach, California 92075

Rev. William A. Kraft
P. O. Box 24
San Diego, California 92112

Dear Father Kraft:

I am happy to inform you that you have been nominated to receive the Papal decoration of Knight of the Equestrian Order of the Holy Sepulchre of Jerusalem. Your nomination was made and approved by our Bishop, Most Rev. Leo T. Maher. I look forward to joining you on the trip to Rome and the Holy Land in April where arrangements will be made for your investiture.

This decoration is among the highest which can be bestowed by the Pope on clergy and laity alike. Unlike lesser papal honors, investiture in the Equestrian Order of the Holy Sepulchre of Jerusalem involves membership in an authentic international order of chivalry which was founded in the Middle Ages, and which is the oldest such order in continuous existence to this day. Nomination was made because of your exemplary life and years of devoted service to Holy Mother Church.

The Order of the Holy Sepulchre has, in our time, a specific apostolate, namely, the maintenance of a living Christian presence in the Holy Land by aiding in the support of the original Christian community — that of the ancient Diocese of Jerusalem.

I am enclosing for you a booklet which outlines the history and traditions of the Order, its structure and function in our time, and what it means to be a Knight of the Holy Sepulchre. I would urge you to read it carefully. If any questions remain, please feel free to write me or call me at (619) 293-4500, and I will be happy to provide any additional information you may wish.

In order to process your nomination for sending to Rome for approval, first by the Magisterium and Cardinal Grand Master, and then by the Papal Secretary of State, I will need the following documents in addition to the letter of approval from your bishop which I already have:


1. A personal biography or curriculum vitae which should include your date and place of birth, both parents full names, your education, your date and place of ordination, your religious and civic work, any degrees or other honors received and any other information you deem pertinent.

2. Honorarium for Admission, \$500. This one time contribution is sent to the Holy Land to provide basic maintenance for the priests in poor parishes there. Members also make an Annual Voluntary Contribution (AVC) to the continuing work of the Order at the time and in the amount of their own choosing, but this entails no obligation in conscience. In the case of priests who have no access to private funds or on whom the Honorarium would be a hardship, it may be given in a lesser amount or waived entirely.

If you accept this nomination, I would appreciate hearing from you to that effect at your early convenience, and then receiving the requested documents as soon as possible. Processing in Rome is very slow and therefore we must allow adequate time.

Please accept my congratulations for this well-deserved honor. I look forward to welcoming you personally into our ancient and beloved Order.

Yours sincerely in Christ risen,


John D. Boyce, KGCHS
Lieutenant

JDB/bw
Enclosure

IMPORTANT

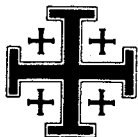
7 October 1983

Father WILLIAM A. KRAFT CALLED TO SAY HE
WAS ADVISED TO MAKE PILGRIMAGE TO HOLY
LAND AND BE INVESTED IN JERUSALEM, AT
INVITATION OF BISHOP MAHER.

His proposal to Rome should be processed normally and early in the year.

Address: PO Box 24
San Diego, CA 92112

Telephone: 232-2812



EQUESTRIAN ORDER OF THE HOLY SEPULCHRE OF JERUSALEM
Western Lieutenancy of the United States

George G. Zorn, KGCHS
Lieutenant

994 Rippey Street
El Cajon, CA 92020
(619) 697-0231

September 10, 1993

Dear Knights and Ladies:

The 1993 Annual Meeting and Investiture of the Western Lieutenancy is quickly approaching -- November 5, 6 and 7, in Anaheim, California.

Because a large attendance is expected this year, it is vitally important to the host committee and to the hotel that reservations be received as soon as possible. If you have not yet done so, may I remind you that the *deadline for hotel reservations is October 7, 1993*. You may reach the Anaheim Marriott by calling 714-750-8000 or 1-800-228-9290 and mention the Order of the Holy Sepulchre in order to receive our special room rate.

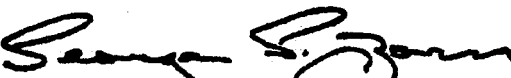
The deadline for the Annual Meeting registration is October 15, 1993. If you have questions in this regard, please contact Registration Chairperson, Lady Betty Barry, (714) 633-5012.


There have been questions regarding formal dress for Knights and Knight investees. Appropriate formal dress is *Black Tail/White Tie*.

If you are unable to attend the Annual Meeting this year and have not notified our Secretary, please do so in writing to Lady Barbara Walsh, c/o University of San Diego, 5998 Alcalá Park, San Diego, CA 92110.

Thank you for your kind cooperation. I am truly looking forward to sharing a wonderful weekend with all of you.

God bless you,


George G. Zorn, KGCHS
Lieutenant

Dear Barbara
Please note, my absence from the state on annual meeting dates precludes my attendance. Please hold me excused. 

mix up.

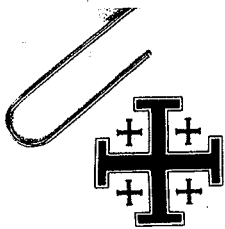
I had an interview personally with Cardinal Cyprian in his office at the Columbia in Sept of 1990. I instructed him to return that amount at that time. Wrongfully did I attribute any complicity with the Western Lamentation.

Hope you had an enriching meeting in Phoenix. Thank you for your leadership - I enjoyed association with you & Marge. You can be a proud of a job well done. I shall continue a/c this coming year. Best prayers,
Bill

Mix up.

I had an interview personally with Cardinal Cyprian in his office at the Columbia in Sept of 1990. I instructed him to retain that amount at that time. Wrongfully did I attribute any complicity with the Western Hemisphere.

Hope you had an enriching meeting in Phoenix. Thank you for your leadership - I enjoyed association with you & Marge. You can be a proud of a job well done. I shall continue AOK this coming year. Best & prayers
Bill



EQUESTRIAN ORDER OF THE HOLY SEPULCHRE OF JERUSALEM
Western Lieutenancy of the United States

John D. Boyce, KGCHS
Lieutenant

613 Santa Theresa
Solana Beach, California 92075

November 7, 1991

Msgr. William A. Kraft
P. O. Box 24
San Diego, CA 92112-0024

Dear Bill:

I am writing in response to your letter of October 7, 1991, in which you refer to a \$2000 donation in conjunction with your request for promotion in rank. I have asked our Treasurer, Sir Jim McGlone, to check your record of contributions (enclosed) which indicates a \$500 promotion honorarium. This amount may be credited as an AVC and spread over any period of time you so desire. Please advise.

Since you were unable to attend the Annual Meeting, I am enclosing a copy of the souvenir program for your enjoyment.

With best personal regards,

Very truly yours,

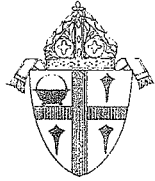
John D. Boyce, KGCHS
Lieutenant of Honor

JDB/bw

KRAFT, WILLIAM ARMSTRONG, FR.
 P.O. BOX 24
 SAN DIEGO, CA 92112

COL. IN WRITE

	1	2	3	4
	<i>Donation</i>		<i>amt.</i>	
1	<u>1983</u>			
2	12/1	<i>Honoreum</i>	500 ⁰⁰	
3	12/1	<i>AVC</i>	100 ⁰⁰	
4	<u>1984</u>			
5	9-27	<i>AVC</i>	100 ⁻	
6	12-17	<i>prom</i>	275 ⁻	
7				
8	<u>1985</u>			
9	1-23	<i>AVC</i>	100 ⁻	
10				
11	<u>1990</u>			
12	1-20	<i>prom</i>	500 ⁻	
13			500	
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Office of Development

Reverend Monsignor William A. Kraft, D. Min.
Executive Director

Mailing Address:
Post Office Box 24, San Diego, California 92112-0024

Office Location:
349 Cedar Street, Suite 316-318, San Diego, California 92101
(619) 232-2812

Oct 7, 1991

Dear Sir John,

I shall not be able to attend the annual Holy Sepulchre Convocation in October due to pressing assignments.

As I had donated \$2000⁰⁰ in conjunction with my application for advancement which was denied, I hope this will satisfy my AVE for some years as it was never refunded to me.

Sincerely,
William A. Kraft

Dear Sir John

10-14-98

May I be pleased from the
annual meeting in Orange Co. I have been
here since then the last 47 years in priesthood.
With shortage of priests - I offer 4
Masses on 2 locations on Sundays
Enclosed is my AVO Blessing and a
Blessings
friendly meeting. Respectfully
A. Kraft



00120 CITTÀ DEL VATICANO

JULY 5 1990

Pr.n. 781/90

Excellency,

that is to inform you that all the proposals regarding the admission in the Order and promotion in the rank, as listed in the attached sheet, have been examined by the competent Commission in the Meeting of JULY 5TH 1990, and will now follow their due course.

Regarding the promotion for Rev. Mons. William A. Armstrong, the rank of Commander with Star is reserved for Bishops and Archbishops.

With kindest regards, I remain

Massimo Lancellotti

H.E. John Boyce, KGCHS
Lieutenant for Western USA of EOHSJ
613 Santa Theresa
SOLANA BEACH/CALIFORNIA

L.P.



ORDINE EQUESTRE DEL SANTO SEPOLCRO DI GERUSALEMME
GRAN MAGISTERO

Pr.n. 844/86

00120 CITTÀ DEL VATICANO

June 17 th 1986

Your Excellency,

this is to inform you that all the proposals for admission and promotion in the rank, as listed in the attached sheets, have been examined by the competent Commission in the Meeting of June 16th 1986, and will now follow their due course.

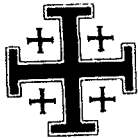
Regarding the promotion of Rev. Father Ryan John J., as you know only the Bishops can receive the Commander with Star. For the promotion of Lady Margaret Mary SULLIVAN, in our records she results only as a Lady Commander . So now she can receive the Commnader With Star.

With kindest regards, I remain yours sincerely

N.B. We are still waiting for the Nihil Obstat for the promotions

H.E. John BOYCE, KGCHS
Lieutenant - Western USA Lieutenancy
of the E.O.H.S.J.
613 Santa Theresa
SOLANA BEACH / CALIFORNIA 92075

L.P.



EQUESTRIAN ORDER OF THE HOLY SEPULCHRE OF JERUSALEM
Western Lieutenancy of the United States

John D. Boyce, KGCHS
Lieutenant

613 Santa Theresa
Solana Beach, California 92075

December 21, 1989

Msgr. William A. Kraft
P. O. Box 24
San Diego, California 92112-0024

Dear Msgr. Kraft:

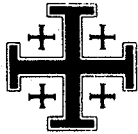
Thank you for your note regarding promotion in rank. I am not aware that the policy has changed for clergy, although there are indeed a few priests who some years ago were elevated to KC*HS. If I am notified of a change, I will be happy to process your request.

With best wishes for a Merry Christmas and Happy New Year.

Very Truly yours,

John D. Boyce, KGCHS
Lieutenant

JDB/bw



EQUESTRIAN ORDER OF THE HOLY SEPULCHRE OF JERUSALEM
Western Lieutenancy of the United States

John D. Boyce, KGCHS
Lieutenant

613 Santa Theresa
Solana Beach, California 92075

July 27, 1990

Msgr. William A. Kraft
P. O. Box 24
San Diego, CA 92112

Dear Bill:

I am enclosing a copy of the response from the Governor General regarding your request for promotion in rank to Knight Commander with Star. Sorry it didn't work.

With best wishes,

Very truly yours,

John D. Boyce, KGCHS
Lieutenant

JDB/bw
Enclosure



EQUESTRIAN ORDER OF THE HOLY SEPULCHRE OF JERUSALEM
Western Lieutenancy of the United States

RECOMMENDATION FOR PROMOTION

Date: March 1, 1987

To the GRAND MAGISTERIUM of the
Equestrian Order of the Holy Sepulchre of Jerusalem:

We are proposing for promotion to the rank of:

KNIGHT COMMANDER

Name: REV. MSGR. WILLIAM ARMSTRONG KRAFT

Address: P. O. Box 24, San Diego, CA 92112

Diocese: San Diego

Present Rank: Knight

Date of Present Rank: 1984

Date of Investiture: 1984

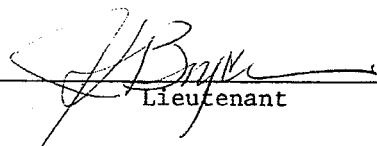
Achievements of promotee in favor of the Order:

Participated in all Annual Meetings and regional meetings
and masses. Preached at Alaska convocation. Nominated by
Rev. James Spooncer and Mrs. Elvia Aguilar.

Attached documents: 1. Letter from Ordinary of Promotee.
2. Honorarium

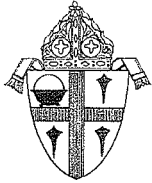
Promotion recommended by:


Grand Prior


Lieutenant

Office of Development

REVEREND MONSIGNOR WILLIAM A. KRAFT, D. MIN., EXECUTIVE DIRECTOR



Mailing Address:

Post Office Box 24, San Diego, California 92112-0024

Office Location:

349 Cedar Street, Suite 316-318, San Diego, California 92101
(619) 232-2812

June 12, 1990

Sir John Boyce, KGCHS
Lieutenant, Western Lieutenantcy

Dear Jack,

I am enrolled in the Theological Institute at the North American College at the Vatican from September to December this fall.

Such a commitment precludes my attendance at the annual upcoming meeting of the Western Lieutenantcy in San Francisco in October. May I ask to be excused!

Gratefully,
William A. Kraft



Annual Stewardship Campaign ◇ Planned Giving — Pooled Income Fund, Trusts, Wills & Bequests
Campaign for Human Development ◇ Annual Bishops' Overseas Appeal

A highlight of the meeting was the unveiling of a portrait of Cardinal Caprio, painted by Sir William Doyle, Honorary Lieutenant. In appreciation for his efforts toward the Order, the Cardinal awarded Bill with the Grand Cross of Merit with Gold Star.

Plans for next year's Holy Land pilgrimage, under the direction of our Grand Prior Bishop Maher, have been placed on hold due to the Bishop's health.

You are reminded to make early hotel reservations at the St. Francis in San Francisco where our next Annual Meeting will be held (October 12, 13, 14). The Host Committee, under the direction of Cochairpersons Bob Begley and Jane Waal, promise another exciting meeting. Everyone is looking forward to renewing friendships and experiencing once again our beautiful liturgical program.

Registration information was mailed to all members in June. The deadline for making reservations is **September 15**. In the event you are unable to attend the Annual Meeting, written notice may be directed to the Council secretary, **Lady Patricia Howe Ellison, c/o University of San Diego, Alcalá Park, San Diego, CA 92110.**

In closing, I make a special appeal to all members to support the tremendous needs in the Holy Land by making your Annual Voluntary Contribution (AVC) before our next meeting. Please make your check payable to "Order of the Holy Sepulchre," and forward to Sir Tawfiq Khoury, c/o University of San Diego, Alcalá Park, San Diego, CA 92110.

I look forward to seeing all of you in October.

Very truly yours,



John D. Boyce, KGCHS
Lieutenant

JDB/bw
Enclosure

Dear Jack,
Please hold me "excused" as I am not able to attend the annual meeting. I am taking a sabbatical, studying at the Vatican & will return in January.
Bill Krest

November 30, 1983

Rev. William A. Kraft
P. O. Box 24
San Diego, California 92112

Dear Father Kraft:

Thank you for your letter of November 19 containing the necessary documents in connection with your nomination to receive the Papal decoration of the Knight of the Equestrian Order of the Holy Sepulchre of Jerusalem. I am forwarding the formal proposal to Rome for approval.

Enclosed is an order form for the cape in which you will be invested. Please send the completed form to Monastery of St. Alphonsus, Redemptoristine Nuns, Liguori, Missouri 63057. Your cape will be made to order and shipped directly to you.

We look forward to your investiture in Jerusalem in April.

Very truly yours,

John D. Boyce, KGCHS

JDB/bw
Enclosure

KNIGHTS OF MALTA FREE CLINIC

FILE OBTAINED DURING THE COURSE OF LITIGATION

Knights of Malta Free Clinic

Knights of Malta Free Clinic
2222 W. Ocean View Avenue #112
Los Angeles, CA 90057

Vince W. Finaldi, Esq.
MANLY, McGUIRE & STEWART
4220 Von Karman Avenue, #200
Newport Beach, CA 92660

October 18, 2006

Re: William A. Kraft

Dear Sir:

We received the Deposition Subpoena for Production of Business Records for William Kraft. We have never seen this person at our clinic as a patient or as a priest or any other capacity I am aware of. We have no medical record for anyone by that name.

Our patients are the poor, elderly and uninsured. Since this person was, apparently, a priest he likely had health insurance provided to him from his church and/or diocese.

Sincerely,



Daniel Sanchez, M.D., Administrator

KRAFT DEATH CERTIFICATE

STATE OF CALIFORNIA
CERTIFICATION OF VITAL RECORD

COUNTY OF SAN DIEGO

CERTIFICATE OF DEATH

3 200137 014239

STATE FILE NUMBER		USE BLACK INK ONLY. NO ERASURES, WHITEOUTS OR ALTERATIONS VS-11 (REV. 1/00)				LOCAL REGISTRATION NUMBER	
1. NAME OF DECEDENT—FIRST (GIVEN) WILLIAM		2. MIDDLE ARMSTRONG		3. LAST (FAMILY) KRAFT			
4. DATE OF BIRTH M/M/D/D/C/CYY 04/13/1926		5. AGE YRS. 75		6. SEX M		7. DATE OF DEATH M/M/D/D/C/CYY 09/12/2001	
9. STATE OF BIRTH NY		10. SOCIAL SECURITY NO. 083-12-6038		11. MILITARY SERVICE <input type="checkbox"/> YES <input checked="" type="checkbox"/> NO <input type="checkbox"/> UNK		12. MARITAL STATUS NEV MAR	
14. RACE CAUCASIAN		15. HISPANIC—SPECIFY <input type="checkbox"/> YES <input checked="" type="checkbox"/> NO		16. USUAL EMPLOYER DIocese OF SAN DIEGO			
17. OCCUPATION CLERGYMAN		18. KIND OF BUSINESS RELIGION		19. YEARS IN OCCUPATION 52			
20. RESIDENCE—(STREET AND NUMBER OR LOCATION) 6910 CIBOLA RD							
21. CITY SAN DIEGO		22. COUNTY SAN DIEGO		23. ZIP CODE 92120		24. YRS IN COUNTY 52	
25. STATE OR FOREIGN COUNTRY CA							
26. NAME, RELATIONSHIP JOSEF E. TORROELLA - EXECUTOR				27. MAILING ADDRESS (STREET AND NUMBER OR RURAL ROUTE NUMBER, CITY OR TOWN, STATE, ZIP) 6910 CIBOLA RD, SAN DIEGO, CA 92120			
28. NAME OF SURVIVING SPOUSE—FIRST		29. MIDDLE		30. LAST (MAIDEN NAME)			
31. NAME OF FATHER—FIRST WILLIAM		32. MIDDLE A.		33. LAST KRAFT		34. BIRTH STATE NY	
35. NAME OF MOTHER—FIRST ELIZABETH		36. MIDDLE R.		37. LAST (MAIDEN) ARMSTRONG		38. BIRTH STATE NY	
39. DATE M/M/D/D/C/CYY 09/19/2001		40. PLACE OF FINAL DISPOSITION HOLY CROSS CEMETERY, 4470 HILLTOP DR, SAN DIEGO, CA 92102					
41. TYPE OF DISPOSITION: BU		42. SIGNATURE OF EMBALMER <i>Mark Van Buren</i>		43. LICENSE NO 8594		47. DATE M/M/D/D/C/CYY 09/17/2001	
44. NAME OF FUNERAL DIRECTOR EL CAMINO MEM-ERICKSON ANDERSON		45. LICENSE NO FD-296		48. SIGNATURE OF LOCAL REGISTRAR <i>George R. Flores</i>			
101. PLACE OF DEATH OWN RESIDENCE		102. IF HOSPITAL, SPECIFY ONE <input type="checkbox"/> IP <input type="checkbox"/> ER-OP <input type="checkbox"/> OOA		103. FACILITY OTHER THAN HOSPITAL <input type="checkbox"/> CONV <input type="checkbox"/> HOSP <input type="checkbox"/> RES <input type="checkbox"/> CARE <input type="checkbox"/> OTHER		104. COUNTY SAN DIEGO	
105. STREET ADDRESS—(STREET AND NUMBER OR LOCATION) 6910 CIBOLA RD		106. CITY SAN DIEGO					
107. DEATH WAS CAUSED BY (ENTER ONLY ONE CAUSE PER LINE FOR A, B, C, AND D) IMMEDIATE CAUSE (A): CARDIORESPIRATORY FAILURE						TIME INTERVAL BETWEEN ONSET AND DEATH MINS	
DUE TO (B): CEREBROVASCULAR INSUFFICIENCY						108. DEATH REPORTED TO CORONER <input type="checkbox"/> YES <input checked="" type="checkbox"/> NO REFERRAL NUMBER	
DUE TO (C): ISCHEMIC AND VALVULAR HEART DISEASE						109. BIOPSY PERFORMED <input type="checkbox"/> YES <input checked="" type="checkbox"/> NO	
DUE TO (D): TYPE II DIABETES MELLITUS						110. AUTOPSY PERFORMED <input type="checkbox"/> YES <input checked="" type="checkbox"/> NO	
111. USED IN DETERMINING CAUSE <input type="checkbox"/> YES <input checked="" type="checkbox"/> NO							
112. OTHER SIGNIFICANT CONDITIONS CONTRIBUTING TO DEATH BUT NOT RELATED TO CAUSE GIVEN IN 107							
113. WAS OPERATION PERFORMED FOR ANY CONDITION IN ITEM 107 OR 112? IF YES, LIST TYPE OF OPERATION AND DATE CABG & AORTIC VALVE REPLACEMENT 08/23/2000							
114. I CERTIFY THAT TO THE BEST OF MY KNOWLEDGE DEATH OCCURRED AT THE HOUR, DATE AND PLACE STATED FROM THE CAUSES STATED DECEDENT ATTENDED SINCE (DECEDENT LAST SEEN NAME M/M/D/C/CYY) 02/28/1990 09/07/2001		115. SIGNATURE AND TITLE OF CERTIFIER <i>George R. Flores</i>		116. LICENSE NO G23440		117. DATE M/M/D/D/C/CYY 09/12/2001	
118. TYPE ATTENDING PHYSICIAN'S NAME, MAILING ADDRESS, ZIP JEFFREY A. SANDLER, MD 4060 4TH AVE, #508, SAN DIEGO, CA 92103							
119. MANNER OF DEATH <input type="checkbox"/> NATURAL <input type="checkbox"/> SUICIDE <input type="checkbox"/> HOMICIDE <input type="checkbox"/> ACCIDENT <input type="checkbox"/> PENDING INVESTIGATION <input type="checkbox"/> COULD NOT BE DETERMINED		120. INJURY AT WORK <input type="checkbox"/> YES <input type="checkbox"/> NO		121. INJURY DATE M/M/D/D/C/CYY		122. HOUR	
123. PLACE OF INJURY		124. DESCRIBE HOW INJURY OCCURRED (EVENTS WHICH RESULTED IN INJURY)					
125. LOCATION (STREET AND NUMBER OF LOCATION AND CITY) ZIP							
126. SIGNATURE OF CORONER OR DEPUTY CORONER				127. DATE M/M/D/D/C/CYY		128. TYPED NAME, TITLE OF CORONER OR DEPUTY CORONER	
STATE REGISTRAR		A B C D E F G H		TAX AUTH # 2115424		CENSUS TRACT ECM-CYPRESS VIEW	

A695654

County of San Diego - Department of Health Services - 3851 Rosecrans Street. This is to certify that, if bearing the OFFICIAL SEAL OF THE STATE OF CALIFORNIA, the OFFICIAL SEAL OF SAN DIEGO COUNTY AND THEIR DEPARTMENT OF HEALTH SERVICES EMBOSSED SEAL, this is a true copy of the ORIGINAL DOCUMENT FILED. Required fee paid.

000003

DATE ISSUED: SEPTEMBER 15, 2001

George R. Flores
GEORGE R. FLORES, M.D.
REGISTRAR OF VITAL RECORDS
County of San Diego

This copy not valid unless prepared on engraved border displaying seal and signature of Registrar



ANY ALTERATION OR ERASURE VOIDS THIS CERTIFICATE

KRAFT PROBATE FILE

SAN DIEGO COMMERCE

2652 4th Avenue, Suite 200, San Diego, California 92103
Telephone (619) 232-3486 / Fax (619) 232-1159

This space for filing stamp only

FILED

2001 SEP 26 A 10:46

STEPHEN TANNBERG
CLERK SUPERIOR COURT
SAN DIEGO

167

ADRIANE L. KINNAMON
DOSTART CLAPP & COVENEY, LLP
4370 LA JOLLA VILLAGE DR #970
SAN DIEGO, CA 92122

SD#: 296992

PROOF OF PUBLICATION

(2015.5 C.C.P.)

State of California)
County of San Diego) ss

Notice Type: CRD NOTICE TO CREDITORS/PROBATE

Ad Description: P180341 WILLIAM A. KRAFT

NOTICE TO CREDITORS
OF WILLIAM A. KRAFT
SUPERIOR COURT OF CALIFORNIA
COUNTY OF SAN DIEGO
Notice is hereby given to the creditors and contingent creditors of the above-named Decedent, that all persons having claims against the Decedent are required to file them with the Superior Court at 1409 Fourth Avenue, San Diego, California 92101, and mail or deliver a copy to Josep E. Torroella, as trustee of the William A. Kraft Trust dated October 23, 1981, wherein the decedent was the settlor, in care of Dostart Clapp & Covenev, LLP, 4370 La Jolla Village Drive, Suite 970, San Diego, California 92122, within the later of four months after 9/18/01 (date of the first publication of notice to creditors) or, if notice is mailed or personally delivered to you, 30 days after the date this notice is mailed or personally delivered to you. A claim form may be obtained from the court clerk. For your protection, you are encouraged to file your claim by certified mail, with return receipt requested.
KENNETH G. COVENEY
Attorney for Josep E. Torroella, Trustee
Dostart Clapp & Covenev, LLP
4370 La Jolla Village Drive, Suite 970
San Diego, California 92122
09/18/01, 09/21/01, 09/25/01

SD-296992#

I am a citizen of the United States and a resident of the State of California; I am over the age of eighteen years, and not a party to or interested in the above entitled matter. I am the principal clerk of the printer and publisher of the SAN DIEGO COMMERCE, a newspaper published in the English language in the City of San Diego, and adjudged a newspaper of general circulation as defined by the laws of the State of California by the Superior Court of the County of San Diego, State of California, under date of January 15, 1991, Case No. 631749. That the notice, of which the annexed is a printed copy, has been published in each regular and entire issue of said newspaper and not in any supplement thereof on the following dates, to-wit:

09/18/01, 09/21/01, 09/25/01

Executed on: 09/25/01
At Los Angeles, California

I certify (or declare) under penalty of perjury that the foregoing is true and correct.



Signature

CRD

FILED
PROBATE DIVISION

2001 SEP 13 P 2:12

STEPHEN BRUNBERG
CLERK SUPERIOR COURT
SAN DIEGO COUNTY, CA

1 Kenneth G. Coveney (053350)
2 Dostart Clapp & Coveney, LLP
3 4370 La Jolla Village Drive, Suite 970
4 San Diego, California 92122
5 Telephone: (858) 623-4240
6 Fax: (858) 623-4299

7 Attorneys for Josep E. Torroella, Trustee

8 SUPERIOR COURT OF CALIFORNIA
9 COUNTY OF SAN DIEGO

10 In re

11 WILLIAM A. KRAFT TRUST
12 DATED OCTOBER 23, 1981

Case No. P 180341

NOTICE TO CREDITORS
[P.C. § 19003]

13
14 Josep E. Torroella, declares:

15 1. The William A. Kraft Trust (hereinafter referred to as the "Trust") was established by
16 William A. Kraft as trustor and trustee, under a trust agreement dated October 23, 1981, as amended.
17 William A. Kraft (the "Decedent") died on September 12, 2001. William A. Kraft resigned as trustee
18 on August 9, 2001. Pursuant to the terms of the Trust, Joseph E. Torroella, nominated to serve as
19 successor trustee, accepted the Trust and agreed to serve as successor trustee on August 9, 2001.

20 Josep E. Torroella is now the duly authorized and acting trustee of the William A. Kraft Trust.

21 2. As a result of the death of the Decedent, the Trust is irrevocable and not subject to further
22 amendment. The Trust is administered at 6910 Cibola Road, San Diego, California 92120.

23 3. At the time of his death, the Decedent was a resident of the City of San Diego, County
24 of San Diego, State of California.

25 4. No proceeding is now being or has been conducted in California for the administration
26 of the estate of the Decedent.

27 ////

28 ////

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5. The trustee proposes to give notice to creditors as follows:

NOTICE TO CREDITORS
OF WILLIAM. A. KRAFT
SUPERIOR COURT OF CALIFORNIA
COUNTY OF SAN DIEGO

Notice is hereby given to the creditors and contingent creditors of the above-named Decedent, that all persons having claims against the Decedent are required to file them with the Superior Court, at 1409 Fourth Avenue, San Diego, California 92101, and mail or deliver a copy to Josep E. Torroella, as trustee of the William A. Kraft Trust dated October 23, 1981, wherein the decedent was the settlor, in care of Dostart Clapp & Coveney, LLP, 4370 La Jolla Village Drive, Suite 970, San Diego, California 92122, within the later of four months after _____, 2001 [the date of first publication of notice to creditors], or if notice is mailed or personally delivered to you, 30 days after the date this notice is mailed or personally delivered to you. A claim form may be obtained from the court clerk. For your protection, you are encouraged to file your claim by certified mail, with return receipt requested.

Kenneth G. Coveney

Kenneth G. Coveney
Attorney for Josep E. Torroella, Trustee
Dostart Clapp & Coveney, LLP
4370 La Jolla Village Drive, Suite 970
San Diego, California 92122

6. Upon assignment of a proceeding number, Josep E. Torroella will cause notice to be published as set forth above; provided, however, that the caption of the notice, the Decedent's name,

/////

1 and the name of the trustee shall be in at least 8 point type and the text of the notice shall be in at least
2 7 point type. Publication shall be effected as provided in Probate Code Section 19040.

3 I declare under penalty of perjury under the laws of the State of California that the foregoing is
4 true and correct.

5 Executed on September 12, 2001 at San Diego, California.

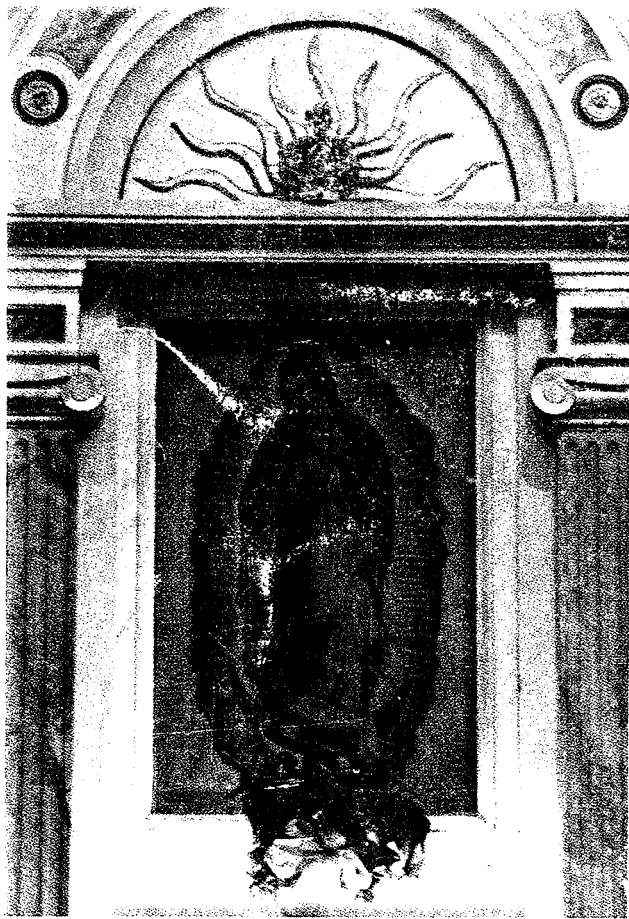
6
7 
8 Josep E. Torroella

9 APPROVED AS TO FORM AND CONTENT.

10
11 By: 
12 Kenneth G. Coveney
13 Attorneys for Josep E. Torroella, Trustee

14 41095

OUR LADY OF GUADALUPE



*50th Anniversary
Our Lady
of
Guadalupe
Parish
San Bernardino, Ca.
1926 - 1976*



SE FORMA COMUNIDAD

LENTAMENTE. . .

. . . con compromisos fuertes

. . . luchando día tras día.

Así hemos llegado a celebrar

Cincuenta Años en la Familia de Ntra. Sra. de Guadalupe. Damos gracias en primer lugar a Dios, nuestro Padre, y a Su Madre y nuestra, la Virgen de Guadalupe, quienes nos han bendecido y acompañado durante estos años. Gracias a los Sacerdotes, gracias a las Religiosas, gracias a las Sociedades, a los grupos parroquiales y a la Comunidad entera: Pues lo que se ha realizado en estos Cincuenta Años no fue trabajo de uno o dos. Fue obra de TODOS JUNTOS, lo que llamamos COMUNIDAD:

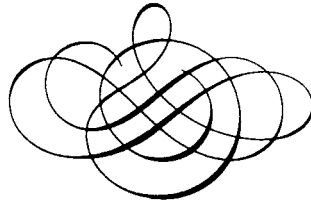
la Comunidad que cree

la Comunidad que espera

la Comunidad que ama

unidos en la acción. ¡GRACIAS!

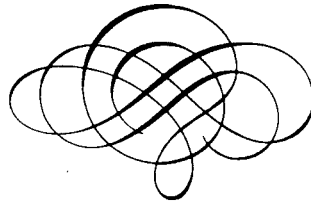
The formation of a Christian Community does not just happen; it grows slowly and firmly in the nurture of love, dedication, faith and service to the Word of God incarnated in Jesus Christ. It is formed because persons make firm commitments to the Christian value of service to the home as family and to the community as family. In the commitment, there is the living and the working out the strength of that commitment in daily life so that in relation of the person among persons growing in its Christian value and dignity and it comes to the fullness of the bloom. It is by this growth that we have come as a Christian Community to a greater maturity. This Nineteen Hundred and Seventy-sixth Year of Our Lord, we are celebrating the Fiftieth Anniversary of the Parish Family of Our Lady of Guadalupe in the Community of San Bernardino, California. For this wonderful celebration, we first of all give thanks to God, Our Father, to the Mother of His Son, Mary, the Virgin of Guadalupe, from whom we have received the richness of many blessings all of these years. We give thanks too for all who have preceded us and who have been called from this life by the Father: the priests, religious, members of the community, parish societies and associations and all of the members of the community of Guadalupe; for what we have come to receive, enjoy and share in the realization and growth of the community process during these fifty years is not merely the work of any one or two persons but rather, it has been the foundation of all working together in the spirit of Christ-like love for the good of all. This is what we call COMMUNITY: This is a community of faith and belief, a community of hope, a community that lives the Christian values in the love relationship of a brotherhood in the Holy Spirit of God in the unity of His call to action — a call, an invitation, a demand to love God, Neighbor and Self in community for growth into the kingdom not of this world.



Nunca se acaba de formar. . .
La Comunidad siempre se está formando,
porque es trabajo no solo de CINCUENTA AÑOS
sino de un proceso que no tiene fin.

¿A DONDE IREMOS AHORA?
a seguir las huellas del Señor de la Historia
a continuar formando una Comunidad de justicia y paz
a desarrollarnos como
 personas
 familias
 en Comunidad.

Esperando al Reino de Dios que ya ha comenzado.
Creando este Reino con nuestras manos, nuestro esfuerzo,
nuestra visión de fe.
¿Se formará?
Los cincuenta años próximos lo dirán.



The formation of community does not have an end here in the cosmic universe, on earth, San Bernardino's Westside, or Guadalupe Parish. Community is always in formation and growth because it is not merely the work of a time-block of fifty years; but rather because it is a process that has no end point in time; it is so to speak, the Alpha and the Omega of Jesus Christ, the sign and symbol of the destiny of man and the Community of the Brotherhood.

Where do we turn from here? To whom shall we go? Following in the footsteps of the Lord of History, continuing in the formation of a community of justice and peace, and growing as persons, families and COMMUNITY, we continue in the gracefulness of the great expectation of our hope —: to be with the Lord always. The Community of the Reign of God has begun, we share its creation and creativity by and through the work of human hands and human efforts in the vision of our faith. Will Community continue to be formed? The incoming fifty years will provide the reflection.

Pastors of Our Lady of Guadalupe Church

THE REVEREND JUAN ROSSI
First Pastor and Founder, 1926 to 1930

THE REVEREND GABRIEL PEREZ
1931 to 1936

THE REVEREND FRANCISCO LAPIEZA
1936 to 1937

THE REVEREND AGUSTIN QUARTERO
1937 to 1939

THE REVEREND MONSIGNOR JOSE NUNEZ (Deceased)
Founder - Parochial School and Day Nursery School
1939 to 1968



THE REVEREND MONSIGNOR RUDOLPH GALINDO
1968 to 1974

PRESENT STAFF

Bishop Gilbert E. Chavez	Pastor	Cursillistas	
Rev. George Gonzalez	Associate Pastor	Florentino Costilla	Presidente
Rev. Fructuoso Morquillas	Associate Pastor	CCD	
Rev. Francisco Herrera	Associate Pastor	Rosalie Welch	Principal
Rev. Frank Ponce	In Residence	English Choir	
Sister Josephine Molina, R.J.M.	Religious Education Coordinator	Anthony Bocanegra	President
Mrs. Merced Martinez and Miss Frances Gutierrez	Secretaries	Coro Guadalupano	
Our Lady of Guadalupe School		Ana Natale	Presidenta
Incarinate Word Sisters		Holy Name Society	
Sister Ana Luisa Delgadillo	Principal	Florentino Costilla	Presidente
Guadalupe Day Nursery		Our Lady of Guadalupe Ladies Society	
Sisters Servants of the Poor		Celia Gutierrez	President
Sister Annette Dominguez	Director	Comunidad Eclesial de Base	
Parish Council		María Elena Gomez	Directora
Ben Aragon	Presidente	Vela Perpetua	
Altar Boys		Celia Ramos	Presidenta
George Gastel	Chairman	Boy Scouts	
Alfredo Perez	Co-chairman	Fred Herrera	Director
Apostolado de la Oracion		PTG	
Teresa Enciso	Presidenta	Alfredo Gonzalez	President
Asociacion Guadalupana		Youth Group	
Frances Cabrera	Presidenta	Sister Nancy Perez	Directress
		Martha Luna	Chairwoman
		Grupo Carismatico	
		Sister Celia de Leon	Directora

ARCHDIOCESE OF SAN ANTONIO –
FUREY CALENDARS

FILE OBTAINED DURING THE COURSE OF LITIGATION

MONDAY January 27, 1964

10.30 - Appointments

- 9 AM
- 10
- 11
- 12
- 1 PM
- 2
- 3
- 4
- 5

2.15 P.M. - Fr. Michael O'Driscoll

5.15 P.M. - Father M. S. Langhlin (S.A.)
Fr. Augustini (A.S.) - dinner

TUESDAY January 28, 1964

12 noon:

10 Churchmen - Anderson BORTHWICK

11 First National Bank of San Diego - King Sam.

12 Diigo - King Sam.

10 a.m. Mrs. Genevieve Keller

Young Ladies' Institute

Grand President - from Seattle.

5.30 P.M. - Forty Women

H. Vincent
11 a.m. - Women
Mrs. S. Strong
Lemon Grove.

WEDNESDAY January 29, 1964

~~10.30~~

11 a.m. - Mr. Flores

10.00 a.m. - Father Conwell

(ill) 10.30 a.m. - Father Conwell
2.00 P.M. - Mother Kelly
2.30 P.M. - Monaghan Reid

5.30 P.M. - Fr. Therise of the Child Jesus (Fr. Kraft) - Confirmation

THURSDAY January 30, 1964

12

10 a.m. - Mother Keller

Provincial Superior of Sacred Heart Province of the Sisters

of St. Francis (Walter Riddle)

11 a.m. Tom Bidden, Robert

pleasure with Mary Cogan for lunch.

5.30 P.M. - St. Francis

6.30 - Supper

7.30 - Lecture on Council

SATURDAY May 15, 1965

AM. 9

11 a.m. ~~Sanctuary~~ ~~Mass~~ ~~at~~ ~~St. Mary's~~ ~~Parish~~

10

~~present~~ ~~Cathedral~~ ~~at~~ ~~St. Mary's~~ ~~Parish~~

11

~~ambrosia~~ (see Mary 22)

12

~~mother Teresa~~

1

~~Bet. 5 + 6 (phone)~~

2

~~4 to 9 P.M. - spaghetti dinner~~

3

~~O.L. of the Community Hall.~~

4

~~Phone Dr. Jernst: 714-684-2204~~

5

SUNDAY May 16, 1965

AM. 9

12.45 (Mary Mass)

10

~~4-7 p.m.~~

11

graduation, Cathedral;

12

CCO graduation, Terrace

1

P.M. - dinner, Terrace

2

& Country, Glen.

3

4

5

MONDAY May 17, 1965

AM. 9

10,30 a.m. - Fr. Dickie,

10

Lambert (or Vice) Winteman,

11

at University High. Newman

12

1.00 P.M. - Fr. ~~St. John~~, S.J.

1

2.00 P.M. - Fr. Knight.

2

3.00 P.M. - Fr. Diamond.

3

TUESDAY May 18, 1965

AM. 9

8.00 a.m. - Mary Mass, Mission

10

seminary, St. Cajetan

11

(request for Jubilee \$20,000)

12

2 P.M. - Mother Elizabeth & ^{1 P.M. - Fr. James} _{at St. Mary's}

1

3.30 P.M. - mother Mary of the

2

8 P.M. - Attend meeting,

3

Catholic Interparish Council,

4

Home of Mrs. Drake, 3345
St. Mountaint View Drive
(Fr. Charles Holen)

9.30 a.m. - Father's Classroom
WEDNESDAY May 19, 1965

9 AM Memo: Golden Jubilee

10 AM Convention of EBo, E. Corty,
from May 19 to May 22.

11 AM Mrs. George Scott, Chaplain;
Mrs. J. Ruddle, State President.

12 PM Mrs. J. Ruddle, State President.

1 PM 11 a.m. - Mr. Dairland, Mayor.

2 PM About 1 hour for lunch (Coty)
10.15 a.m. - Mrs. & Helen

3 PM 5 P.M. - Jim + Helen

4 PM (Coty) - Andy Anderson -
Dan O'Sullivan - Jodie - Ginnell -

5 PM at 2.031 - Luncheon - Kraft.

THURSDAY May 20, 1965

9 AM 10 a.m. - Fr. Moran, Fr.

10 AM Conclition, Jim Mulroney,

11 AM Price Martin.

12 PM

1 PM ~~Fr. Moran~~ Father's history

2 PM ~~Fr. Moran~~ Father's history

3 PM 3 P.M. - Father's Classroom

4 PM 1 P.M. - Father's Classroom

5 PM Class at Seminary.

FRIDAY Room for Proprietor O.K.
May 21, 1965 -

9 AM 11 a.m. - Lee Awards.

10 AM 10 a.m. - Mrs. Emmerson,
Diocesan Council of Catholic
Women

11 AM 1 P.M. - DeLiggen Provindens.

12 PM 2 P.M. - Mrs. Lane + Mr.
Singh in re Father M.S. Coty
in Laas Colina, Dominica.

1 PM 3 P.M. - Fr. Thompson

2 PM 4 P.M. - Fr. de Gaudinelle

3 PM 5.15 P.M. - Mrs. de Gaudinelle
Scott

4 PM 5.15 P.M. - Mrs. de Gaudinelle
Scott

SATURDAY May 22, 1965

9 AM 11 a.m. - Fay Mass +

10 AM Present Cecilia Dominici

11 AM awards, Cathedral

12 PM

1 PM

2 PM

3 PM

4 PM

5 PM

MONDAY September 12, 1966

9 AM a.m. - Fr. Polyan

10 11.30 - Father Most

12 PM

1 (No host cocktails 6.30 to 8.00 ???)

2 6.00 P.M. - Family dinner

3 for college for Mrs. (Leave 2031 at 7 o'clock)

TUESDAY September 13, 1966

9 AM 2 P.M. - Mr. Forbes

10 11 a.m. - Fr. Vince Walters

11 3 P.M. - Fr. M. S. Donnell

12 PM

[Phone: 6.30 to 9.00 - Opening of new Walker Kott store.]

WEDNESDAY September 14, 1966

9 AM 10.30 - Miss Henry

11 3.00 P.M. - 200TH Ann. Committee meeting - Old Council Bldg. - 8TH floor.

12 PM

2 5.30 P.M. - Fr. Kraft will call at 2031 Sunset. Parents 49th wedding anniversary.

THURSDAY September 15, 1966

9 AM a.m. - Fr. Thompson (ask Edg. Tenn.) for appointment to parish.

11 11.30 a.m. - Mass of the Holy Spirit, College for Workers.

12 5.30 for 6.30 P.M. - Ben Vayg... dinner for { Ben Vayg, Edg. Tenn., Walter } 2031

WEDNESDAY October 26, 1966

9 AM. Alp. Knobel's Birthday

10 11 a.m. - Fr. Andrie.

11 10.30 a.m. - Fr. Wallace Mackenzie

12 12.15 - Fr. Kieffer

1 P.M. 1 P.M. - Some Pastors

2 1.45 - Mother Maria

3 5.30 P.M. - Conf. D.L. of

4 Grace, Hatcher Hills

5

THURSDAY October 27, 1966

9 AM. 1.00 P.M. - Lunch & speak:

10 11 Mid-term Conference, Council

12 of Catholic Women, Elles Cst.,

1 Escanaba.

2

3 4 P.M. - John Ferguson and

4 Walter Conway

5

FRIDAY October 28, 1966

9 AM. 10.30 - Fr. diener

10 11.00 - Fr. Warming

11 1.00 P.M. - ~~Fr. Hart~~ Fr. Hart &

12 M. & Andrie (for photographs)

1 P.M. 3 P.M. - Father Knopf.

2

3

4

5

SATURDAY October 29, 1966

9 AM. 8.30 - A.B. at Celiege

10

11 12 noon - Lunch for U.S.

12 Ship Justice, for work.

1 No hot cocktails, 6.30 P.M.;

2 7.30 P.M. - dinner, El

3 Cortey, Father Phillips

4 Parish. Leave 30.51 hours

5 at 7.00 P.M. give broadcast

(Father Conway)

MONDAY February 20, 1967

9.00 a.m. - Give Invitation
 9.30 a.m. - Give Invitation
 10 To open Congress of Operating
 11 Room Nurses - Community
 12 Conference.
 P.M.
 1 Attend Board
 2 Room - Attend Board
 3 Meeting, Bayside Settlement
 4 Spence, 226 W. 14th Street.
 5 7 to 9: Reception for visiting
Navy officers, Admiralty kids
 TUESDAY February 21, 1967
 9 a.m. - Apply for new
 10 drivers permit.
 11
 12 10.30 St. Denis Mangon
 P.M.
 1
 2
 3 6.30 - Dinner, John Quinn
 4 & John Boer.
 5

WEDNESDAY February 22, 1967

Washington's Birthday
 Theme: "Birthday Party"
 Mngs. Trivisono.
Parcell - Trivisono - O'Donoghue -
Strom - Borth - Joke - Webber -
Murray. O'Hea - Kraft - Quinn -
Maatta - Janel - A. B. - Duggly -
Mr. + Mrs. Miller - Mr. + Mrs. Alvario -
Mr. + Mrs. Attardo - Mr. + Mrs. Jock -
Justine Tanton - Sr. Carpenter - Mr. + Mrs.
Olivier - Mrs. Strom - Mrs. Joke -
Ann Vogel - Mr. + Mrs. de Vos -
 THURSDAY February 23, 1967

(2 P.M. - Edell G. Miller)
 2 P.M. - John Carls (tip
the People)
 3 P.M. - Mngs. O' Sullivan

SATURDAY

May 27, 1967

9 AM. Memo: Higgins' 26th wedding anniversary

10 A.B.: S.D. 7.25 (C.A.)

11 Av. L.A. 7.55

12 Av. L.A. 9.05 (P.W.R.)

Av. Pils. 4.40

2 P.M. - Graduation

College for Mrs. Conford.

SUNDAY

May 28, 1967

3 P.M. - Graduation, College for Women: Preside + speak. Remain for solemn Benediction.

7 P.M. - Offer Mass, take part in Corpus Christi Procession, Benedicite Convent, S.S. stay for supper.

MONDAY

May 29, 1967

10 A.M. - St. Tommaso

2.30 P.M. - Father Cadden
3.30 P.M. - See Stone

TUESDAY

May 30, 1967

11 A.M. - Mass, Holy Cross Cemetery, also Mass new organ (\$5000 gift) (kept nice case at 203, sunset at 10:15)

4 P.M. - Baptism of Dale Brika (born May 31)

(Moms: leave home for 2 weeks May 30 - June 13)

MONDAY September 4, 1967

Solar day

9 8.30
10 P.A.M. Solar day Maxim
11 Cathedral. (Private Protestant
12 Remembrance, Kelli for prayers.)
1 PM Arrived at meetings Sept. 29, 1966.

TUESDAY September 5, 1967

9 10.30 a.m. - To Terriquam
10 11 a.m. To Bickon, S.V.D.
11 BITAR (Sofomaa
origin - friends of L.
Rikka)
12
1 PM
2 5.30
3 P.M. - Preside at 50th
4 Wedding Anniversary, Mrs. + Mrs.
5 Kraft - St. Theresa, Allied
Gardens. Dinner at Valley Ho.

WEDNESDAY September 6, 1967

9 Memo: Sept. 6 - 7 - 8; Anniversary
10 Commission Meeting, Chicago.
11 a.m. # 62 -
12 4 P.M. - Conrad Hilton
Hotel, Chicago
Father W. W. Phelan (PHILBIN)
P.M. - Preside at 50th
Wedding Anniversary, Mrs. Kraft.

THURSDAY September 7, 1967

Chicago

11 a.m. - Mrs. Autograph General -
SATURDAY September 7, 1968

9 AM Meeting, Historical Committee,
Chicago.

10 (Fr. Baron)

11 3 P.M. - Fr. Michael

12 Baron 805-483-3671

1 PM Baron at 2031 Summit;

24-15:30. Kraft at 51 Westing

3 Anniversary dinner - Mrs. Kraft

4 Mrs. Kraft

5 SUNDAY September 8, 1968

9 AM 5:00 P.M. - Attend annual

10 Post-Station Banquet, Father

11 John General Assembly, K of C,

12 Annals Banquet, San Marcos,

1 PM Annals Banquet

2 Annals Banquet

3 Annals Banquet

4 Annals Banquet

5 Annals Banquet

1850 P.O.P. = 92,000; 1968 = 20,000,000
MONDAY September 9, 1968

9 AM Admission Day - State

10 # 31 in 1850

11 3 P.M. John G. Hodgson

12 Catholic Travel Office

1 PM Washington, D.C.

2 8 A.M. - Mrs. Moore, Mrs.

3 Breakfast

4 Parkman Meeting, 3966 Mission

5 St. in Old Town. Carter.

6 2:00 - John Hodgson

7 3:00 - John Hodgson

8 2:55 - Mrs. Moore from L.A.

9 TUESDAY September 10, 1968

10 11 a.m. - Father Jorgensen

11 10:30 a.m. - Father Jorgensen

12 1:00 P.M. - John Hodgson

1 PM Schneider - Ophelia of Italy.

2 10:45 a.m. - Fr. Carlier

3 2:00 P.M. - Charles Stuyvesant,

4 Antie Tundo, Bob Beck (K of C)

5 C. Amoshead - Sweet Valley.

6 11:30 - L. Tassier

7 2:30 - Fr. Tom M. O'Connell

WEDNESDAY

January 15, 1969

9 AM 9 A.M. - Welcome and
 10 greetings to the Conference of
 11 Bishops' Representatives for
 12 Health and Hospitals
 1 PM 11:00 am
 1 2 P.M. - Father Williams
 2 3 P.M. - Father Gorman
 3 ~~Meeting: see January 14.~~
 4 ~~Cancelled~~
 5 5:30 - Admission (Father)
Admission - supper.

THURSDAY January 16, 1969

9 AM 12 Noon - Installation
 10 luncheon, U. of S.D. building
 11 for Mrs. Emma O'Connor;
 12 Mission Room, Berlin Hotel.

1 PM 4:30 - Father Knight
 2
 3
 4 9:30 P.M. - A.B. arrives
 5 from Phila. VA # 83

FRIDAY

January 17, 1969

9 AM Meeting: 2:00 PM ~~Admission~~
 10
 11 10:30 A.M. - Thomas H.
 12 Gilmore (Project Quality)
 1 PM 1:00 P.M. - ~~Admission~~
 2 2:00 P.M. - Father Knight
 3 3:30 - P.M. - Father D'Brady
 4 5:30 - Conf. West Pravin
 5 Blood, Charles Vicks.

SATURDAY January 18, 1969

9 AM 10 A.M. - A.B. at college
 10
 11 12 Noon - phone Tom
 12 Gilmore

1 PM 3:30 - Ellen Plunkett
 2
 3
 4
 5

FRIDAY

January 31, 1969

9 AM 11 a.m. - Mayor's Office
 10 2.30 - Navy Personnel
 11 2.45 - St. Vincent
 12 4.00 - Paula Hunt
 P.M. 6.15 - Sunset - Ryan
 1 at 2031 Sunset
 2 7.30
 3 P.M. - Attend closing
 4 Banquet, U.S. Grant, Colfax
 5 Awards on Jackson Family

SATURDAY

February 1, 1969

9 AM
 10
 11
 12 P.M.
 1
 2 7.00 for 8.00
 3 ~~6.30 for 7.00~~ - Joint Home
 4 Council, N. of C. - Town &
 5 Country; dinner & address
 (George Frank).

SUNDAY

February 2, 1969

9 AM
 10
 11
 12 P.M.
 1
 2
 3
 4
 5
 10.30 - Service Mass in
 12 noon - Mass in
 the "Enterprise"
 3.00 P.M. - Meeting,
 Board of Trustees, College
 for Men.
 6.30 P.M. - Clergy
 Jackson Grant and
 M. J. Kelly, C.S.P.

MONDAY

February 3, 1969

9 AM
 10
 11
 12 P.M.
 1
 2
 3
 4
 5

MONDAY April 21, 1969

9 AM 11 A.M. - Fr. Kraft

10 1 P.M. - Fr. Vin. M. Foster

11 2 P.M. - Brother Elias

12 3 P.M. - Meeting, Board

1 PM 3 P.M. - Meeting, Board

2 of Trustees, ~~ET~~ - Chancery

3 Office.

4 5.15 - Bernard Roen

5

TUESDAY April 22, 1969

9 AM 11 A.M. Fr. John Takony & Neel

10 12 noon - Mrs. Parkman

11 4 P.M. - Fr. de Zeevlyde

12 PM 6 for 7 P.M. - Priority dinner, ~~at home~~ (V. of St. Ignace)

1 High School

5

WEDNESDAY April 23, 1969

9 AM 3 P.M. - Fr. Gene Dougherty

10 3.30 - Fr. John Collins, S.S.

11 2 P.M. - General Currier

12 and Col. Emerson.

1 PM 4 P.M. - Conference Room

2 7.15 - Mile Clipp at

3 2.031 sunset.

THURSDAY April 24, 1969

9 AM 10.30 - Mayor. Egan

10 1 P.M. - Fr. Kelly. Cap.

11

12 5.30 - Conf., St. Mary

1 PM Margaret Lane, S.S.

2

3 * Allegheny, St. Valere, Fr. Alessi, Arch School Board

4 Precious Blood, St. Luke Vista.

SAN BERNARDINO DOCUMENTS RE
KRAFT

Diocesan Office
for Apostolic Ministry / Alcalá Park

REV. WILLIAM A. KRAFT
Director of Stewardship
Diocese of San Diego
Post Office Box 24
San Diego, CA 92112

February 5, 1979

His Excellency,
The Most Reverend Philip F. Straling
Bishop of San Bernardino

Dear Bishop Phil,

Thoughts of our pleasant meeting last month have been in my prayers and reflections. At present, I am deeply involved with the management of the Stewardship '79 program here for the San Diego Diocese; following that campaign, my assignment is Development Director for Catholic Community Services. I should receive my Doctor of Ministry Degree at Claremont School of Theology upon completion of my profession project which is on "Stewardship -- the Christian Way of Life". I have recently attended seminars regarding fund raising in the area of grants and government funding. Bishop Maher is seemingly pleased with my current efforts and has been supportive in allowing creativity in my present assignment. I did not confront him with the possibility of transferring to your new diocese.

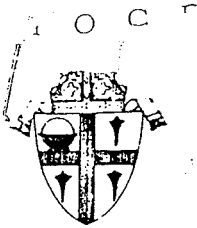
I am convinced that my experience in administration would be more fruitfully used in my working with you, but I am not prepared to make that commitment at least until the Stewardship campaign is completed by the end of Lent. I should also welcome a further discussion or detailed outline by Your Excellency regarding what status I should have should the transfer be made -- that would entail a job description, honorarium, living accommodations, actual transfer to new diocese or possible loan from this diocese for a period of time.

You know beyond my stating of the personal esteem I hold for you and the concern that I have to be of whatever assistance I may be to the many new challenges that face your administration and pastoral ministry. Please pray with me that a fruitful and enriching solution may be made to our mutual satisfaction and enrichment of our ministries.

Be assured of my constant prayers and earnest support.

With deep respect and fraternal love,

Bill



TELEPHONE (619) 232-2812

DIOCESE OF SAN DIEGO

Office of Financial Programs and Planning
Reverend William A. Kraft, D. Min.
Executive Director



MAILING ADDRESS
POST OFFICE BOX 24
SAN DIEGO, CALIFORNIA 92112-0024

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SUITE 316-318
349 CEDAR STREET
SAN DIEGO, CALIFORNIA 92101

R E S U M E

REVEREND MONSIGNOR WILLIAM ARMSTRONG KRAFT, D. Min, K.H.S.

Born: April 13, 1926, Rochester, New York; son of William Andrew Kraft and Elizabeth Burke Armstrong. Father was Chief Engineer of the Apparatus and Optical Division of Eastman Kodak Company; deceased in 1970. Mother currently resides in Rancho Santa Fe, California.

Educational History of William Armstrong Kraft:

Graduated 1939, Nazareth Hall Academy, of Rochester, New York, private boys' school. Awarded Bishop James E. Kearney Gold Medal for Oratory. Class Valedictorian.

Graduated June 1943, Aquinas Institute of Rochester, New York. Editor-in-Chief of "Maroon and White", school newspaper, awarded membership in National Quill and Scroll Honor Society. General Chairman of School Bond Drive to raise \$43,600.00 to purchase trainer fighter plane for war effort. Exceeded goal. Named Valedictorian.

Graduated 1945, Saint Andrew's Seminary, minor seminary of Diocese of Rochester. Editor-in-Chief of "The Sator", seventy-fifth memorial edition of yearbook.

Graduated 1946, Saint Bernard Seminary of Diocese of Rochester, College Department, received Bachelor of Arts Degree certified by University of the State of New York. Majored in Philosophy and Educational Administration. Seminary Librarian.

Entered Theology Department of St. Bernard Seminary, pursued studies for two years. Responded to the call of missionary Diocese of San Diego. Applied for release from Bishop of Rochester and was accepted as a student for the Diocese of San Diego in September 1948, by Bishop Buddy. Received First Tonsure incardinating in Diocese of San Diego in April 1949. At opening of Immaculate Heart Seminary was transferred to complete remaining two years in Theology. Received Master of Theology Degree on

Education History of William Armstrong Kraft (continued).

completion of Studies. Ordained to the Sacred Priesthood by Bishop Buddy at Saint Joseph's Cathedral, San Diego, California on June 1, 1951.

Entered in 1976 School of Theology at Claremont as a candidate for Doctor of Ministry. Concluded Doctoral Project and Academic Requirements receiving the degree of Doctor of Ministry at Graduation May, 1981. Doctoral Project titled "Total Stewardship, Symbol and Reality for the Contemporary Church: A Roman Catholic Perspective". Published by University Microfilms, Ann Arbor, Michigan, 1981.

Pursued Studies in Planned Giving from University of Colorado. Applied to take national test for fund raisers and was granted the title of Certified Fund Raising Executive in 1982.

Pastoral Assignments:

June 1951 - October 1951, Curate, Our Lady of Guadalupe Church, San Bernardino, California. Learned colloquial Spanish, conducted Spanish liturgies. Bi-lingual Administrator of Our Lady of Guadalupe School.

November 1951 - April 1952, Curate, Saint Joseph's Cathedral, Moderator of Cathedral Youth Club, Master of Ceremonies to Bishop Buddy.

May 1952- May 1953, Curate, Holy Rosary Church, San Bernardino, California. During September of 1952 appointed administrator of Saint Raymond Church, Amboy, California.

May 1953 - June 1956, Curate, Blessed Sacrament Church, San Diego, California.

June 1956 - December 1969 appointed to found and establish Saint Therese of the Child Jesus Parish, San Diego, California. During thirteen year period, acquired land, built church, rectory, convent, hall, sixteen classroom school and multi-purpose maintenance building. Parish was free of debt and funds on deposit in excess of \$225,000.00 upon resignation on December 10, 1969.

December 1969 - April 1970, Director of Cemeteries for Diocese of San Diego. Became full-time in this capacity that originally was assumed in May of 1964 and conducted in conjunction with pastoral duties. During this period, continued pastoral work on voluntary basis with retreats, missions, and week-end supply at Mission San Diego de Alcalá, the Immaculata, and Saint Jude Parish, San Diego, California.

Pastoral Assignments of William Armstrong Kraft, (Continued)

April 1970 - July 1977, appointed to found and establish Good Shepherd Parish, San Diego, California as first parish to be established by Bishop Leo T. Maher. Acquired ten acres of land, designed and built 10,000 square feet multi-purpose parish center. Established a convent and rectory and obtained a commitment from Daughters of Divine Charity to conduct the School of Religion. Formulated plans with architect to build eight room classroom building.

July 1977 - November 1978 appointed Pastor of Saint Charles Borromeo Parish, San Diego, California. Renovated convent, rectory and church.

Special Ministries:

November 1978 to present - appointed to Diocesan Administrative Staff. Organized the Office of Financial Programs and Planning. This office is committed to the Theology of Christian Stewardship. The office is responsible for the annual diocesan and parishes service appeal entitled "Stewardship". The office also co-ordinates all fund-raising activities, providing advice to parishes on offertory programs and stewardship seminars to raise the Christian consciousness of offering a portion of one's time, talent and treasure. Conduct an active program for Planned Giving, promoting development projects to endow future needs of diocese and parishes. Present Estate Planning Seminars in various areas of diocese. At present, since 1977, member of the Building Commission of the Diocese of San Diego, member of Priests' Council of the Diocese and member of the Board of Consultors to the Bishop. Assist in parishes on week-end assignments and vacation administration of parishes. Invested as a Knight of the Order of the Holy Sepulchre in Jerusalem on April 28, 1984. Invested as a Prelate of Honor with the title of Reverend Monsignor to His Holiness, Pope John Paul II, July 2nd 1985.

Special Ministries in conjunction with past Pastoral Assignments:

1951 - Chaplain San Bernardino County Jail.
1952 - Assistant to Monsignor Franklin Hurd in conducting diocesan week-end retreats for men, women and married couples, also conducted days of recollection for priests.
1953 - Founded Newman Apostolate for Diocese of San Diego. Chaplain of San Bernardino Valley College and transferred to Chaplain of San Diego State University from 1953 to 1963. Officially appointed Diocesan Director of Newman Apostolate supervising fifteen Newman Centers in Diocese.
1954 - 1955, appointed by Bishop Buddy as Director of Religious Studies at College for Men, University of San Diego, established first curriculum.

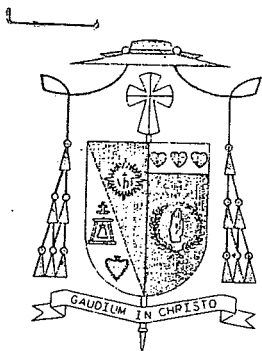
Special Ministries in conjunction with past Pastoral Assignments - William Armstrong Kraft (continued).

1956 - 1963, appointed Director of Public Relations, Diocese of San Diego. Member of Board of Directors for County Board of Health, Travelers' Aid Society, Legal Aid Society, San Diego Chapter, American Red Cross, Alcoholic Rehabilitation Center, San Diego County Water Conservation Board.

1964 - 1970, appointed by Bishop Furey as first Priest Director of Cemeteries for Diocese of San Diego. Pursued and completed Holy Cross Mausoleum, San Diego, California. Developed and initiated complete pre-need and at-need sales program for Catholic cemeteries. Established Endowment Care Fund and build administration and maintenance buildings for Holy Cross Cemetery. Served on National Board of Directors for National Catholic Cemetery Association. Member of American and National Cemetery Associations and ranking member of the California Interment Association.

Current Memberships:

Board of Directors of National Catholic Conference for Total Stewardship, Member of National Catholic Development Conference, National Notary Society, American Association of Pastoral Counselors, American Association of Clinical Pastoral Counselors, National Fund Raising Executives, University Club of San Diego and the Cuyamaca Club of San Diego, Third Degree of the Knights of Columbus, Member El Cajon Council of Benevolent and Protective Order of Elks, Special Deputy Sheriff of San Diego County. Listed in Catholic Who's Who, Distinguished Civic and Community Leaders.



Diocesan Pastoral Center

Diocese of San Bernardino

February 20, 1979

Reverend William A. Kraft
P.O. Box 24
San Diego, California 92112

Dear Bill:

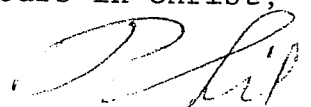
Received your letter of February 5th with an update since our last meeting.

Regarding the possibility of your coming to this diocese, perhaps we could get together again some time when you are closer to making a decision regarding the job description, honorarium and living accommodations. I did bring up to the attention of the Building Committee and Personnel Board that you might possibly work on properties for the diocese. They thought that you could do an excellent job in this area if you would decide to come to this diocese.

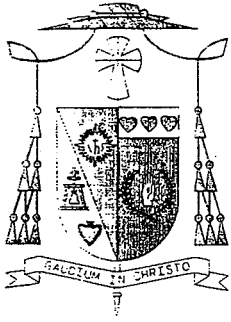
You mentioned that you might be ready to make some decision by the end of Lent. Why not give me a call at that time if you are still interested and we can get together.

With prayers and best wishes, I am

Yours in Christ,


Most Reverend Phillip F. Straling
Bishop, Diocese of San Bernardino

PFS/jm



Diocesan Pastoral Center

Diocese of San Bernardino

April 20, 1979

Rev. William A. Kraft
Director of Stewardship
Diocese of San Diego
P O Box 24
San Diego, California 92112

Dear Bill:

I received your letter of April 11th and your decision to remain as a part of the San Diego Diocese.

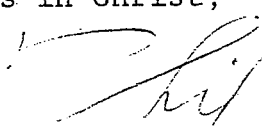
I am glad that things are working out for you at this point and you see a meaningful ministry at present in the Diocese of San Diego. I was sorry to hear that your mother's health is not good and that her eyesight is rapidly failing. I keep her in my prayers always, and remember her as a beautiful person, so loving and generous. Please tell her of my prayers and love.

If I can be of any help in the future, know that I always regard you as a close friend, and will do anything that I can to assist you.

I am greatly appreciative of the things that you have done for me in the past and especially your backing and support for the Campus Ministry Program.

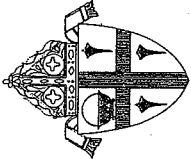
With Easter blessings and best wishes, I am

Yours in Christ,


Most Reverend Phillip F. Straling
Bishop, Diocese of San Bernardino

PFS/djd

copy



Office of Development

Reverend Monsignor William A. Kraft, D. Min.
Executive Director

Mailing Address:
Post Office Box 24, San Diego, California 92112-0024

Office Location:
349 Cedar Street, Suite 316-318, San Diego, California 92101
(619) 232-2812

Dear Bishop Phil,
January 25, 1991

I shall be a young 65 on April 13th. Bishop Ben has agreed to permit my retirement.

I just ret'd from the Institute at the Notre Dame American College in Rome which I enjoyed greatly. This was arranged by Bishop Huber.

I'm enclosing a copy of your letter of some time ago. I now ask if it is possible

talents in any way - show
or long term or in supply.

Though I maintain my
home in La Jolla, I
also have a small residence
in Cathedral City.

I do feel I still have
the desire to minister. No
one involved in Bishop
Shoher's administration -
clerical or lay has been
retained by Bishop Brown.

Ben Lohrey with
gratitude for your friendship
E. Lohrey



Diocese of San Bernardino
Office of the Bishop

February 6, 1991

Reverend Monsignor William A. Kraft
Diocese of San Diego
Post Office Box 24
San Diego CA 92112-0024

Dear Bill:

It was good to receive your letter dated January 25, 1991 announcing that you will be a young 65 on April 13th and Bishop Brom has given you permission to retire.

Our policy is that any retired priest is welcome to the Diocese of San Bernardino and enjoys faculties here as long as they remain in good standing with their diocese of incardination. We have a number of priests who are in this category and you would be most welcome to provide priestly service in supply or as a short-time replacement. Some parishes have only one priest, so there is always a need for vacation coverage or other emergencies.

If you are in Cathedral City, and would be available for supply, I recommend that you contact Monsignor Frank Nightengale, the Vicar Forane, concerning your plans. He could perhaps let you know what is available. Also, you should be in touch with Monsignor Philip Behan, our Vicar General, regarding your availability and officially receive faculties.

It was good to hear that you enjoyed the institute at The North American in Rome. As you know, I also attended the institute in 1967 and enjoyed it very much. It is great just to get away and to study in a foreign city. I want to thank you for the note you sent from Rome and apologize for not responding.

Reverend Monsignor William F. Kraft
February 6, 1991

I pray that all is going well with you and that your retirement will give you some additional time to relaxation. With prayers and best wishes, I am

Sincerely yours in Christ,

A handwritten signature in cursive script, appearing to read "P. Straling".

Most Reverend Phillip F. Straling
Bishop, Diocese of San Bernardino

PFS/jm

REVEREND MONSIGNOR WILLIAM ARMSTRONG KRAFT

June 13, 1991

Dear Don,

Congratulations on your appointment
as Chancellor.

I have been granted full retirement
from Bishop Blom beginning July 1st.
I have a birthday celebrated for a year
renewable. I had written earlier to Bishop
Stoddy asking for further in San Bernardino.

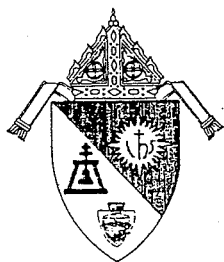
Adverse as I do have a condominium in
the Coachella Valley when I shall be
some of the time. He replied that I
could seek further from the Chancellor,
then contact pastors to let them know of
my availability to assist on week-ends or
otherwise.

If you wish me to personally
call on you - I shall be happy to.

Come at your convenience.

Best through the years

Bill



Diocesan Pastoral Center

Vicar General

Diocese of San Bernardino

August 27, 1991

Reverend Monsignor William Armstrong Kraft
P.O. Box 24
San Diego CA 92112

Dear Bill:

Please excuse the long delay in answering your note of June 13, 1991. It did not get directed to my office until today.

Congratulations on your retirement. May the different pace be welcomed.

You have requested that the faculties of the Diocese of San Bernardino be extended to you for temporary pastoral ministry and service with the diocese.

I hereby grant these faculties to you for a period beginning August 1, 1991 and concluding August 30, 1992.

It is understood that these faculties are granted solely for pastoral ministry and service within the meaning of the general laws of the church and of the Statutes and Faculties of the Diocese of San Bernardino.

In granting these faculties, the Diocese of San Bernardino assumes no responsibility or liability beyond your pastoral ministry and service rendered to people within this diocese. There is no intention, explicit or implicit, to establish an agency relationship or an employer-employee relationship with you, except in the areas of direct pastoral ministry and service to God's people.

I am grateful to you for your pastoral assistance within our diocese and I ask God's blessing upon your pastoral ministry.

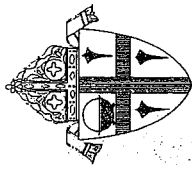
With prayers and best wishes, I remain

Sincerely in Christ,

A handwritten signature in black ink, appearing to be 'D. Webber', written in a cursive style.

Very Reverend Donald S. Webber
Vicar General

DSW/yl



Office of Development
Reverend Monsignor William A. Kraft, D. Min.
Executive Director

Mailing Address:
Post Office Box 24, San Diego, California 92112-0024

Office Location:
340 Cedar Street, Suite 316-319, San Diego, California 92101
(619) 232-2222 286-1536

August 30, 1991

Dear Don,

I so appreciate your responding to my request for further in San Bernardino Diocese. Reassured I am firm in abiding by the guidelines you outlined - I am only anxious to maintain a pretty ministry when needed.

At present I am allied with Holy Spirit in San Diego but as weather cools - I shall head for the Coachella Valley.
Best always
Bill

Date: June 21, 1975

Wm.
RESUME: WILLIAM ARMSTRONG KRAFT

*2.7.75
Applying to
Diocese*

Born: April 13, 1926, Rochester, New York; son of William Andrew Kraft and Elizabeth Ruth Burke Armstrong. Father now deceased, mother residing in Rancho Santa Fe, California.

Sister: (Mrs.) Elizabeth Ruth Earl of Arcadia, California (widow). Director of Career Education for Alhambra High School and English Department of Alhambra High School. Graduated cum laude from Nazareth College, Rochester, New York with Bachelor of Arts Degree. Received Master of Arts Degree, Pasadena, California; presently candidate for Doctor degree at University of California in Los Angeles.

Educational History of William Armstrong Kraft:

Graduated 1939, Nazareth Hall Academy of Rochester, New York, private boys school conducted by Sisters of St. Joseph. Awarded Bishop James E. Kearney Gold Medal for Oratory; class valedictorian.

Graduated June 1943, Aquinas Institute of Rochester, New York, conducted by the Basilian Fathers. Editor-in-Chief of "Maroon and White", school newspaper. General Chairman of School Bond Drive to raise \$43,600.00 to purchase trainer fighter plane for war effort, exceeded goal. Named Valedictorian.

Graduated 1945 Saint Andrew Seminary, minor seminary of Diocese of Rochester. Editor-in-Chief of "The Sator", seventy-fifth memorial edition of yearbook. Librarian of seminary Library.

Graduated 1946, Saint Bernard Seminary of Diocese of Rochester, College Department, received Bachelor of Arts Degree certified by University of State of New York, Regents Department. Major in Philosophy and in Educational Administration. Seminary Librarian.

Entered Theology Department of Saint Bernard Seminary, sought release from Bishop Kearney to apply for Diocese of San Diego with a view to laboring pastorally in a domestic missionary diocese and to be close to my sister living in California. Accepted by Bishop Charles Buddy for the Diocese of San Diego in September 1948. Continued studies at Saint Bernard Seminary and was incardinated in the Diocese of San Diego April 1949 by First Tonsure granted by Bishop Buddy with dimissorial letters. Completed first two years of Theology at Saint Bernard Seminary and directed to report in September 1949 to newly founded Immaculate Heart Seminary, El Cajon, California to enter third year of study in Theology. Received all minor orders at Immaculate Heart Seminary Chapel conferred by Bishop Buddy including Sub-deaconate. Ordained to the deaconate in December 1950 at Immaculate Heart Seminary Chapel. Ordained to Sacred Priesthood by Bishop buddy at Saint Joseph Cathedral, San Diego, California on June 1, 1951, Feast of the Sacred Heart.

Presently pursuing studies to a Doctor of Ministry Degree at School of Theology at Claremont!

PASTORAL ASSIGNMENTS:

June 1951 -- October 1951, Curate, Our Lady of Guadalupe Church, San Bernardino, California. Learned Colloquial Spanish, conducted Spanish Liturgies. Bi-lingual administrator of Our Lady of Guadalupe School.

November 1951 -- April 1952, Curate, Saint Joseph Cathedral, Moderator of Cathedral Youth Club, Master of Ceremonies to Bishop Buddy.

May 1952--May 1953, Curate, Holy Rosary Church, San Bernardino, California. During September of 1952 appointed administrator of Saint Raymond Church, Amboy, California.

May 1953 -- June 1956, Curate, Blessed Sacrament Church, San Diego, California.

June 1956 -- December 1969, appointed to found and establish Saint Therese of the Child Jesus Parish, San Diego, California. From 271 families in 1956 to 1308 in 1969. During tenure, acquired thirteen acres of property at prime location at intersection of Waring, College and Navajo Road. Prevailed upon developers Bollenbacher and Kelton to donate property as a tax gift to the church. Acted as own contractor for building of church, Newman Center, and rectory. Subsequently built 16 classroom school and administration building, convent and convent chapel, multi-purpose maintenance building. Established Madonna of the Highway, National Shrine of Safety, weekly blessings of cars from all over the nation and periodic outdoor Masses for invalids. Total capital expenditures of \$1,250,000.00 completely paid in full and deposited trust funds and real property held for the Saint Therese Booster Club \$225,000.00 with the Diocese to credit to the parish to construct a Parish Center and Social Hall. Weekly collection averaged in excess of \$5,000.00 per Sunday on strict tithing plan with the average of \$4.17 per family each week. Developed own tithing plan and piloted that form of giving as first in the Diocese at request of Bishop Buddy.

December 1969 -- April 1970, Director of Cemeteries for Diocese of San Diego. Became full-time in this capacity that I had originally assumed in May of 1964 and conducted jointly with pastoral duties. Continued pastoral work on voluntary basis with retreats, missions, and week-end supply at Mission San Diego de Alcala, the Immaculata and Saint Jude Parish, San Diego, California.

April 1970 -- to present time, appointed to found and establish Good Shepherd Parish, San Diego, California as first parish to be established by Bishop Maher. From 214 families in 1970 to present 1616 at present time with entire northern half of the parish truncated to form Saint Rafael Parish in June of 1974. Acquired ten acres of land with all improvements at a cost of \$84,000.00. Present current fair market value, \$1,250,000.00 without improvements. Acquired rectory and convent staffed by Daughters of Divine Charity who had previously accepted my invitation to staff Saint Therese Academy. Designed and built 9,260 square feet multi-purpose parish center. In 1973 parish debt was \$498,000.00 and with effective building fund program, debt is now to \$304,000.00. Monthly assessments paid in full and current to date.

SPECIAL MINISTRIES in conjunction with Pastoral Assignments and Duties:

1951 -- Chaplain of San Bernardino County Jail.

1952 -- Assistant to Monsignor Franklin Hurd in conducting Diocesan week-end retreats for men, women and married couples at Immaculate Heart Retreat House; also conducted days of recollection for Priests of the Diocese.

1953 -- Founded Newman Apostolate for Diocese of San Diego. Chaplain at San Bernardino Valley College and transferred to San Diego and was Chaplain at San Diego State University from 1953 to 1963 and appointed Diocesan Director of Newman Apostolate establishing 15 Newman Centers throughout the Diocese. Held religious services including Mass and Confession on college campuses until challenged by the American Civil Liberties Union. Conducted religion classes at San Diego City Senior High Schools until declared unconstitutional. Established Alumni and Student Mothers Booster Organization to assist Newman Apostolate.

1954--1955, appointed by Bishop Buddy as Director of Religious Studies for the College for Men, University of San Diego, established first curriculum of religious studies, taught daily at College for Men, engaged at State College in Newman Program and acted as Administrator of Blessed Sacrament Parish, San Diego.

1956--1963, appointed Director of Public Relations, Diocese of San Diego. Member of Board of Directors for County Board of Health, Travelers' Aid Society, Legal Aid Society, San Diego Chapter, American Red Cross, Alcoholic Rehabilitation Clinic, San Diego County Water Conservation Board; Director of Radio and Television Programming

1964--Appointed First Director of Cemeteries for Diocese of San Diego. Made a complete study of Cemetery Administration. Pursued and completed \$1,000,000.00 addition to Holy Cross Mausoleum, San Diego, California. Developed and initiated complete pre-need and at-need sales program for Catholic Cemeteries. Built administration building for cemeteries and implemented personnel incentive plan. Established Endowment Care Fund managing a portfolio of \$750,000.00. During six year tenure, generated over \$2,000,000.00 in working capital from sales program. Served on National Board of Directors for National Catholic Cemetery Association. Member of American and National Cemetery Associations and ranking member of California Intertment Association.

SERVED AND TRAINED BY PASTORS: Monsignor Joseph Clarkin, Monsignor Jose Nunez, Monsignor Francis Dillon, Monsignor Thomas Haggerty, Monsignor Thomas Matthews, Monsignor Francis Ott.

PAGE FOUR

ASSOCIATES APPOINTED TO ASSIST WHILE PASTOR OF SAINT THERESE OF
THE CHILD JESUS AND GOOD SHEPHERD PARISHES:

Rev. Lloyd Bourgeois, Rev. Donald Casey, Rev. John Daly, Rev. Robert Dickie,
Rev. William Erstad, Rev. Eugene Fischer, Rev. Frederick Florek, Rev. Lawrence
Gatt, Rev. Augustine Hartman, O.P., Rev. Joseph Finnerty, Rev. Raymond Kirk,
Rev. John Lucev, Rev. Peter Luque, Rev. William Marcotte, Rev. Michael
McNally, Rev. Mark Medaer, Rev. Lawrence Purcell, Rev. Alphonse Ryan,
Rev. Charles Sheslo, Rev. Marcel Perreault, O.M.I., Rev. Phillip Straling,
Rev. Paul Williams. *Rev. Ronald Bushmiller, Rev. Agostino
Rodriguez, Rev. John Keith, Rev. Joseph Abela*

REVEREND MONSIGNOR
WILLIAM ARMSTRONG KRAFT
Post Office Box 24
San Diego, California 92112

July 14, 1993

Very Rev. Don Hepper, V.G.
Diocese of San Bernardino

Dear Don,

It has come to that time of year when I petition for a renewal of faculties for San Bernardino Diocese

I possess full faculties for San Diego Diocese which is current. I spend about half my time in San Bernardino Diocese and I'd be pleased to assist any parish where there is a need.

I'm not affiliated regularly
with any parish here as I leave
myself free to serve as chaplain
on Cruise ships - I have
served 10 since retiring, but
I've had it on the sea for awhile.

My present letter expires at
end of August for S.B. so I
hope you will renew it.

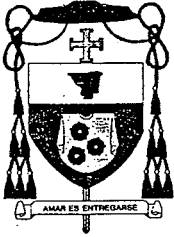
Best wishes to you & greetings
to my good friend Bishop Phil.

Faithfully,

Bell

THE DIOCESE OF
SAN BERNARDINO

RECEIVED
JUL 2 1993



Diocese of San Bernardino
Office of Auxiliary Bishop

August 4, 1993

Reverend Monsignor William Armstrong Kraft
P.O. Box 24
San Diego CA 92112

Dear Bill:

This is in response to your letter of July 14, 1993 to Monsignor Don Webber. At this time Monsignor Webber is on a well deserved vacation.

I am glad to renew your faculties for the period beginning September 1, 1993 and concluding September 30, 1994 for the Diocese of San Bernardino, as per your previous stipulations set forth by Monsignor Webber.

Your pastoral assistance within our diocese is very much appreciated.

With God's blessings.

Sincerely yours in Christ,

Gerald R. Barnes

Most Reverend Gerald R. Barnes
Auxiliary Bishop, Diocese of San Bernardino

GRB/yl

REVEREND MONSIGNOR
WILLIAM ARMSTRONG KRAFT, KCHS
POST OFFICE BOX 24
SAN DIEGO, CALIFORNIA 92112-0024

September 10, 1994

Dear Bishop,

You have been so kind to me
in respecting my request to renew
faculties for the San Bernardino Diocese
last year faculties expire the end
of this month. May I kindly ask
that the faculties be renewed.

I look forward to being in
the diocese this coming year and
I am always elated to be of
assistance whenever I am able.

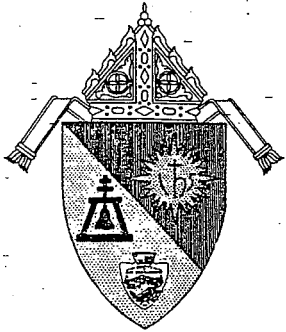
If ever you have a pro-tem
fill-in - I may be able to assist
especially in Coachella Valley where

I after visit.

I do hold a celebrat from
Bishop from that is always current.

I do hope you will be
continued to be blessed in your
challenging apostolate. Regards to
Bishop Phil - who served with me
while I was Pastor of St. Theresa
of the Child Jesus in San Diego.

Respectfully & faithfully
William A Kraft



Diocesan Pastoral Center

Diocese of San Bernardino

September 16, 1994

Rev. Msgr. William Armstrong Kraft
P.O. Box 24
San Diego, CA 92112

Dear Bill:

Your letter to Bishop Barnes dated September 10 was forwarded to me, as Bishop Barnes is currently in Rome.

I am pleased to grant you the faculties of the Diocese of San Bernardino for a period beginning October 1, 1994, and concluding October 31, 1995.

As in previous years, it is understood that these faculties are granted solely for pastoral ministry and service within the meaning of the general laws of the church and of the Statutes and Faculties of the Diocese of San Bernardino.

Also, in granting these faculties, the Diocese of San Bernardino assumes no responsibility or liability beyond your pastoral ministry and service rendered to people within this diocese. There is no intention, explicit or implicit, to establish an agency relationship or an employer-employee relationship with you, except in the areas of direct pastoral ministry and service to God's people.

As always, we are grateful for your pastoral assistance, and ask God's blessings upon you and your ministry.

With prayers and best wishes, I remain,

Fraternally in Christ,

Rev. Monsignor Donald S. Webber
Chancellor/Moderator of the Curia

ST. FRANCIS DE SALES CENTER

FILE OBTAINED DURING THE COURSE OF LITIGATION

August 27, 1975

Ms. Elizabeth McLellan
Assistant Dean of Admissions
School of Theology at Claremont
West Foothill Blvd. at College Ave.
Claremont, California 91711

Dear Ms. McLellan:

This is to verify that Rev. William A. Kraft attended Immaculate Heart Seminary from 1941 through 1951.

Immaculate Heart Seminary was not part of an accredited institution when Father Kraft was in attendance. However, it became part of the University of San Diego shortly after he attended the seminary prior to its affiliation with the University.

In accordance with that policy the University of San Diego would grant Father Kraft the following credit for work completed at Immaculate Heart Seminary.

Theology:	Dogmatic	6	Music	4
	Moral	6	Economics	4
	Scriptures	12	Spanish	4
	Common Law	8		
	Church History	4		
	Homiletics	4		
	Liturgy	4		
	Catechetics	2		
	Ascetical	4		
			<hr/>	
			Total	62

I hope that this is sufficient for your purposes.

Sincerely,

James W. Hottos, Ph.D.
Assistant Dean

JWH:cj

enclosure (1)

cc: Rev. Lawrence Purcell
St. Francis Seminary

Name Kraft, William A.

COLLEGE DEPT.	WK. PER.	I YR. 19	II YR. 19	PHILOSOPHY DEPARTMENT	WK. PER.	I YR. 19	II YR. 19
RELIGION				PHILOSOPHY			
LATIN				HIST. PHIL.			
ENGLISH				SCRIPTURE			
HISTORY				CH. HIST.			
GREEK				SPEECH			
SPANISH				BIOLOGY			
CHANT				SPANISH			
PHYSICS				CATECHETICS			
				SOCIOLOGY			

THEOLOGY DEPARTMENT	WK. PER.	I YR. 19	II YR. 19	III YR. 1949-50	IV YR. 1950-51
DOGMA	5/5			7	7
MORAL	5			7	7
SCRIPTURE	3			7	9
CANON LAW	2			8	7
CH. HISTORY	2			6	7
HOMILETICS	1			8	8
SPANISH	1			6	7
LITURGY	1			6.6	6.9
rites		I certify that the above information is correct.			
CATECHETICS	1				8
ECONOMIC ANALYSIS	1			7	6
ASCETICAL THEOLOGY	1			7	7
MUSIC	1			9	8

Not an official transcript without signature and official college seal.

Mother's Name Elizabeth R. Armstrong Religion Catholic Tonsure April 2, 1949 Acolyte Sept. 23, 1950
 Ostarate June 3, 1950 Subdiaconate Dec. 23, 1950
 Lectorate June 3, 1950 Diaconate May 12, 1951
 Exorcistate Sept. 23, 1950 Priesthood June 1, 1951

Father's Name William A. Kraft Religion Catholic

Entered from St. Bernard's Seminary, Rochester, N.Y. Date September 12, 1949 ^{left} Graduated June 1, 1951

Last Name Kraft First Name William Middle Name Armstrong Address 331 Genesee Park Blvd., Rochester, N.Y. City Rochester Parish Good Counsel

Our Lady of Good Counsel

Name Kraft, William A.

COLLEGE DEPT.	WK. PER.	I YR. 19	II YR. 19	PHILOSOPHY DEPARTMENT	WK. PER.	I YR. 19	II YR. 19
RELIGION				PHILOSOPHY DEPARTMENT			
LATIN				HIST. PHIL.			
ENGLISH				SCRIPTURE			
HISTORY				CH. HIST.			
GREEK				SPEECH			
SPANISH				BIOLOGY			
CHANT				SPANISH			
PHYSICS				CATECHETICS			
				SOCIOLOGY			

THEOLOGY DEPARTMENT	WK. PER.	I YR. 19	II YR. 19	III YR. 1949-50	IV YR. 1950-51
DOGMA	5/5			7	7
MORAL	5			7	7
SCRIPTURE	3			7	9
CANON LAW	2			8	7
CH. HISTORY	2			6	7.2
HOMILETICS	1			8	8
SPANISH	1			6	7
LITURGY	1			6.6	6.9
RISES					9
CATECHETICS	1			7	8
ECONOMIC ANALYSIS	1			7	6
ASCETICAL THEOLOGY	1			7	7
MUSIC	1			9	8

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Last Name Kraft First Name William Middle Name Armstrong Address 231 Genesee Park Blvd., Rochester, N.Y. City Rochester Parish Our Lady of Good Counsel

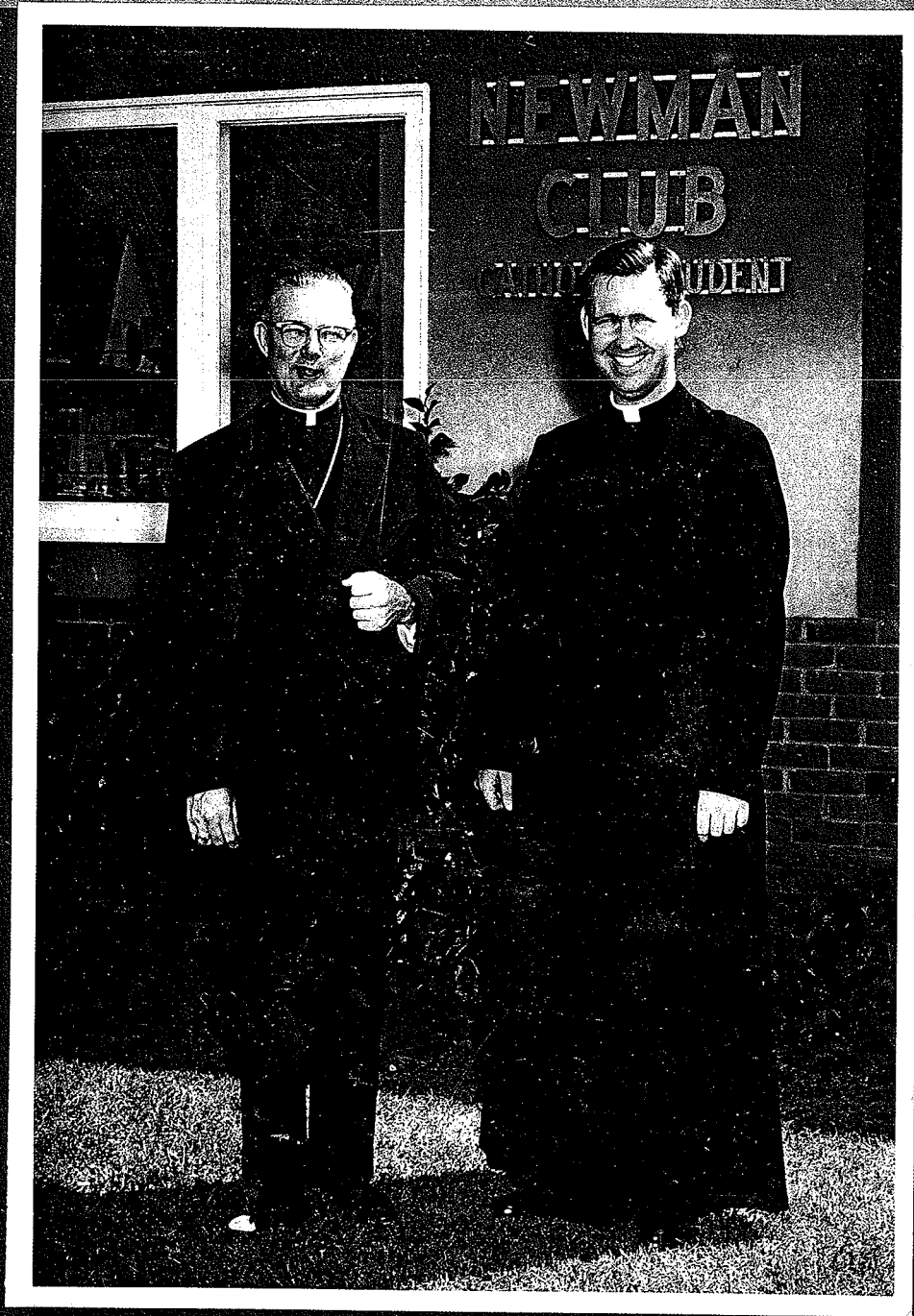
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bishop furry

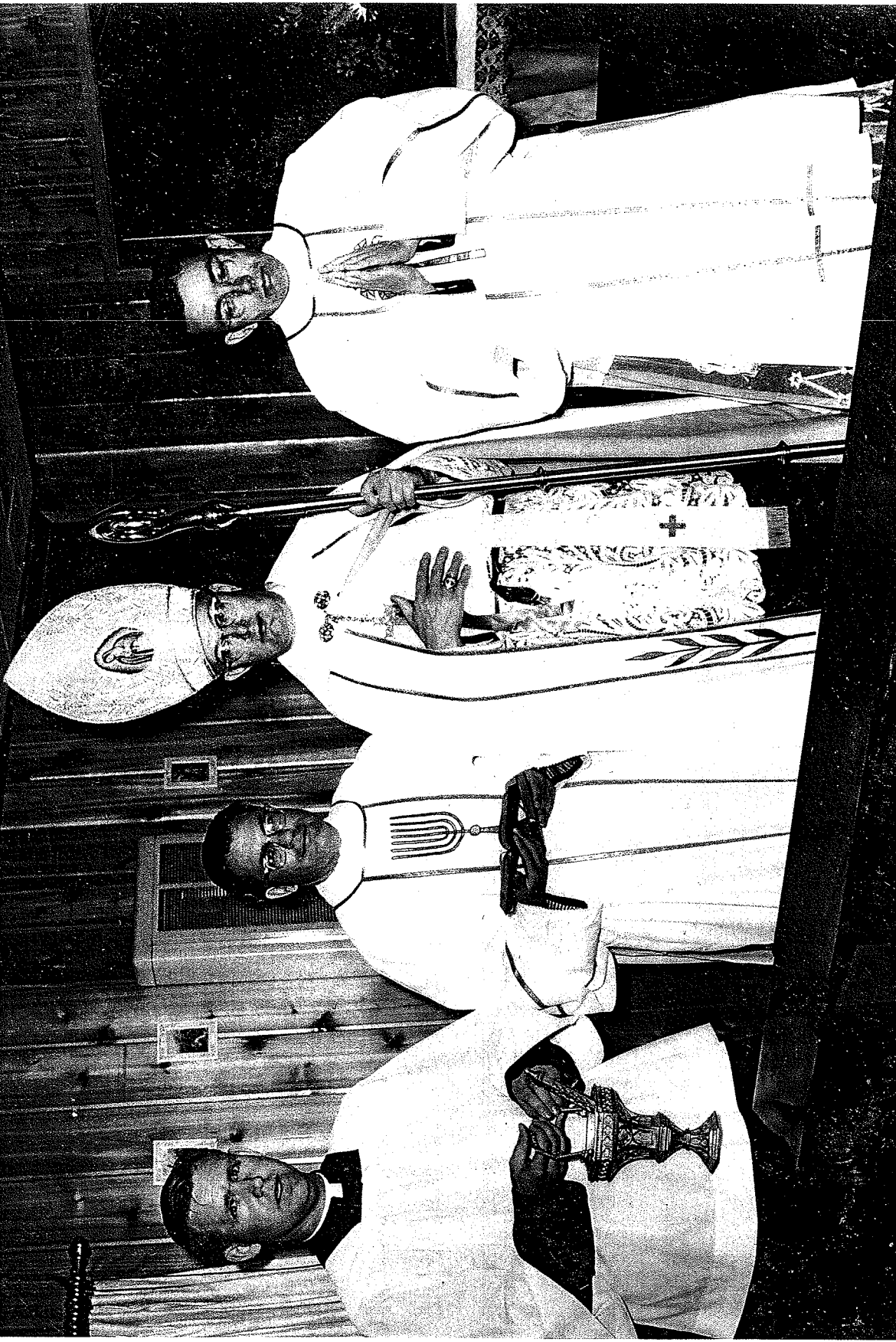
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father stralung

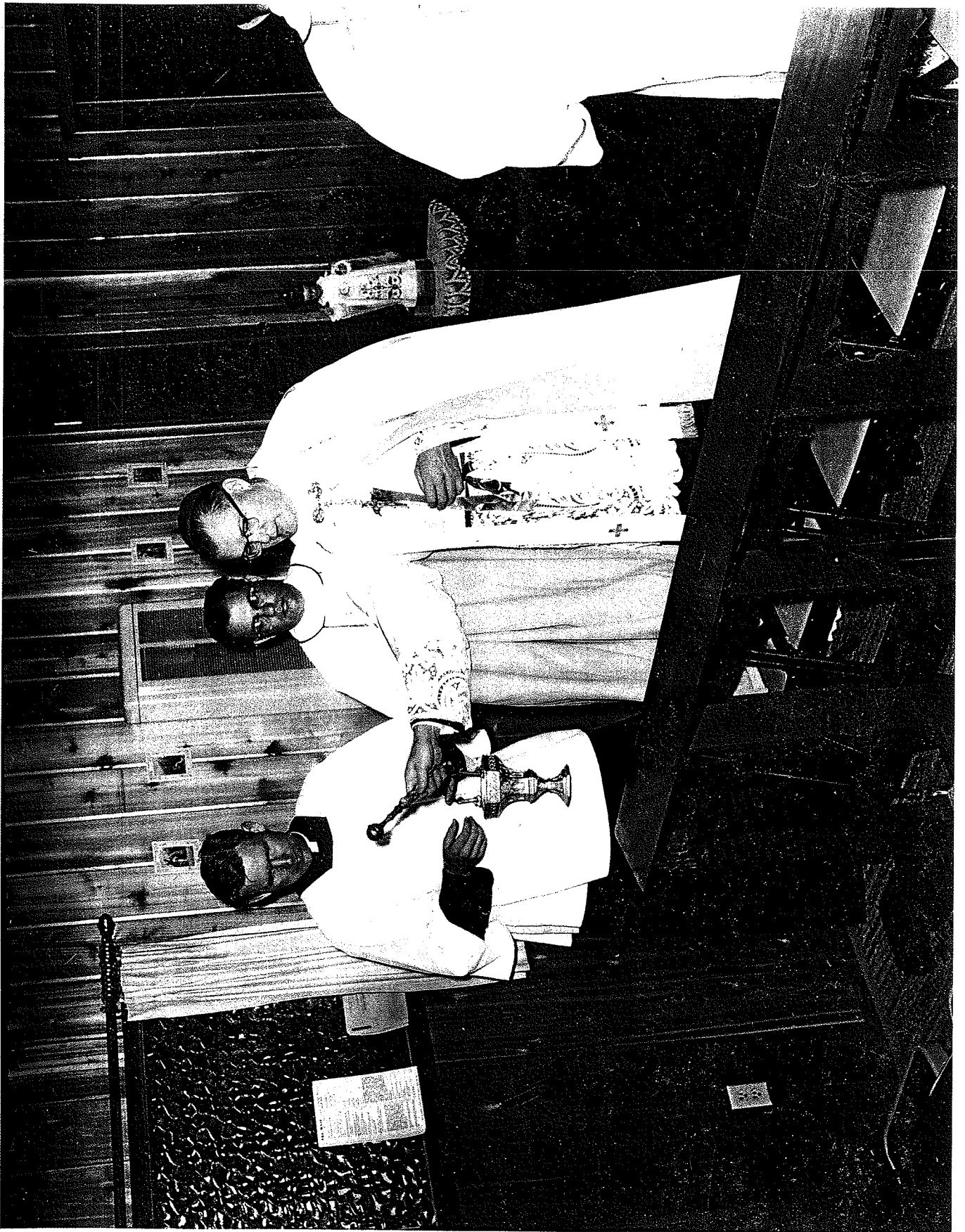


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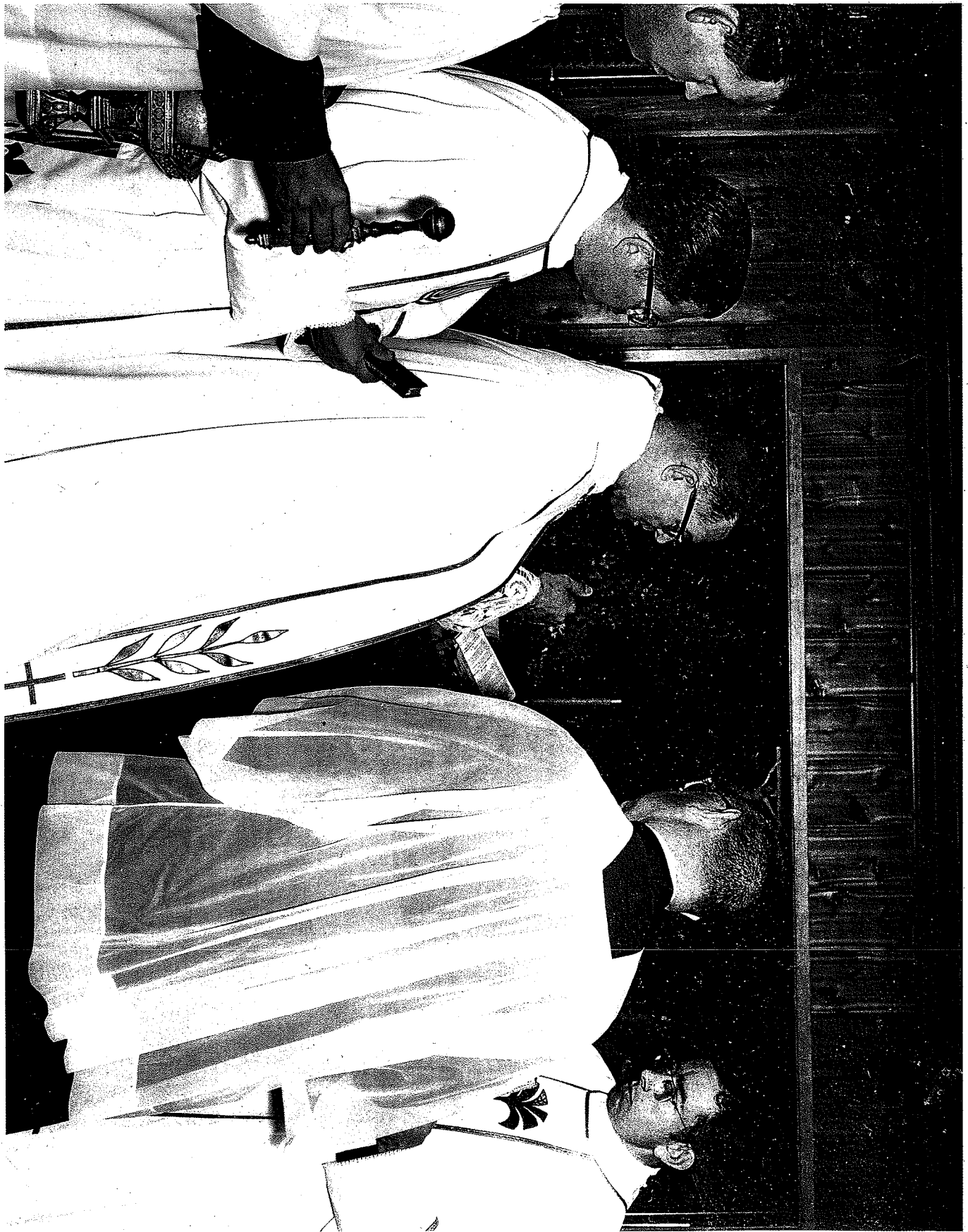
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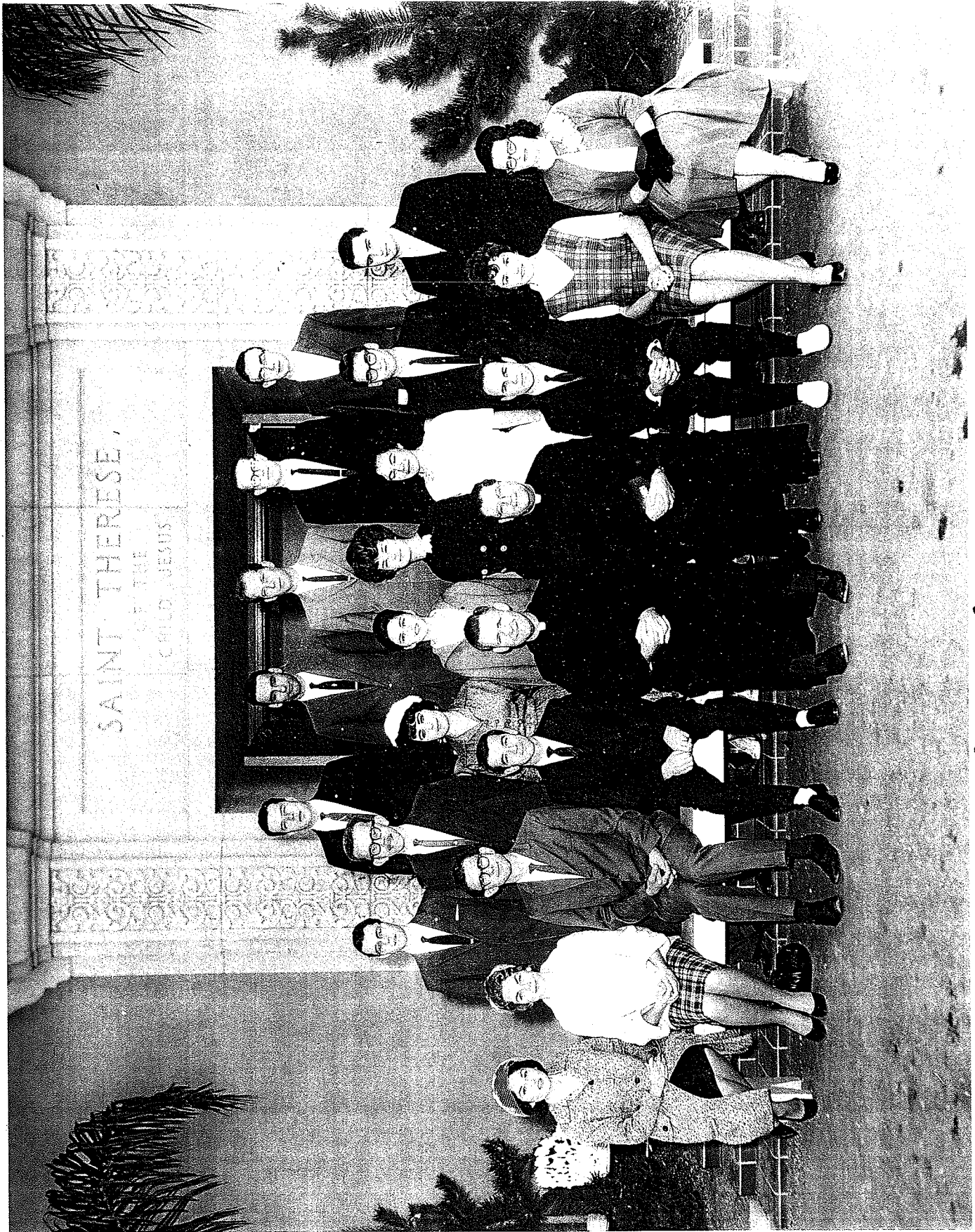
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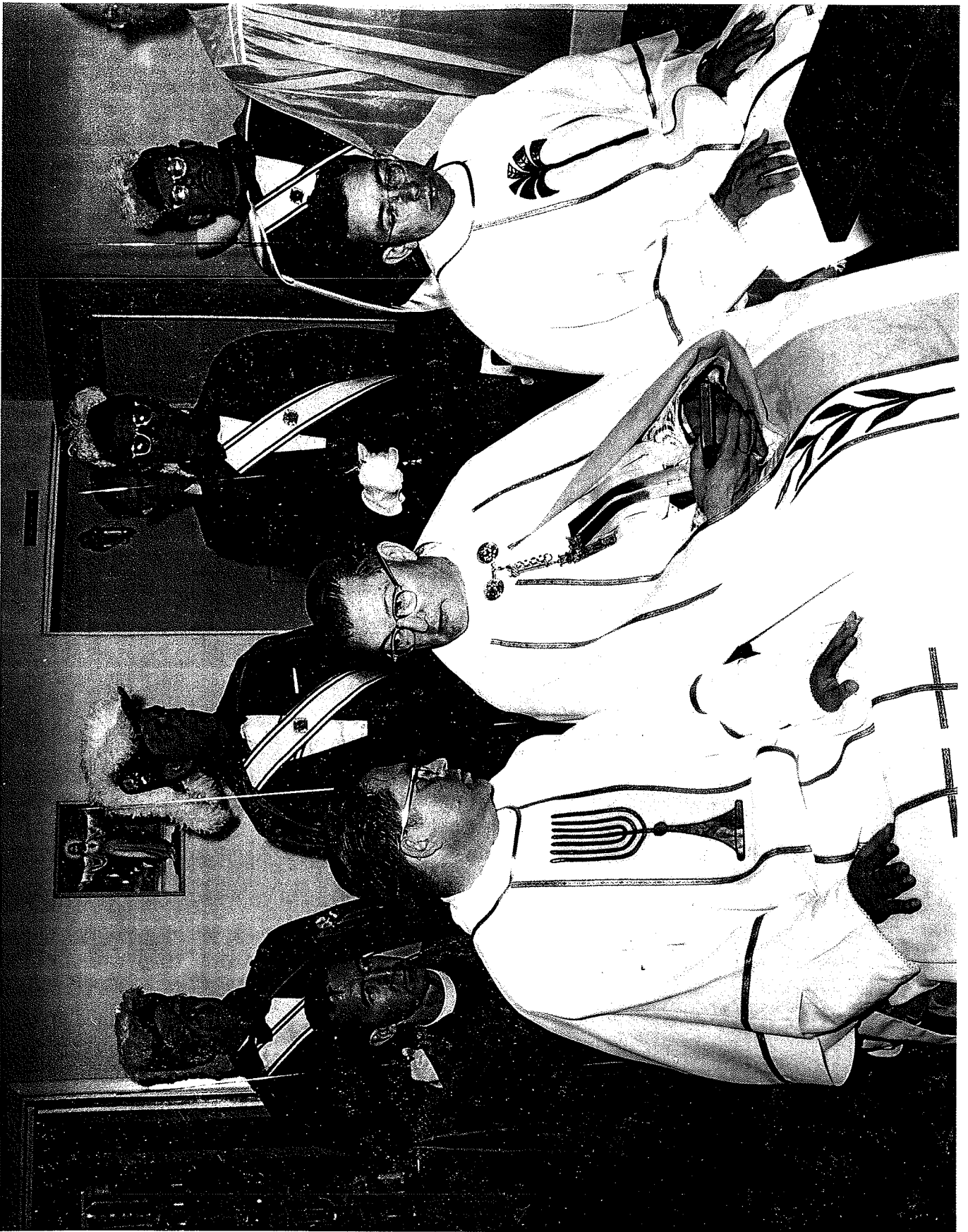


SAINT THERESA,
QUEEN OF THE
CHILD JESUS

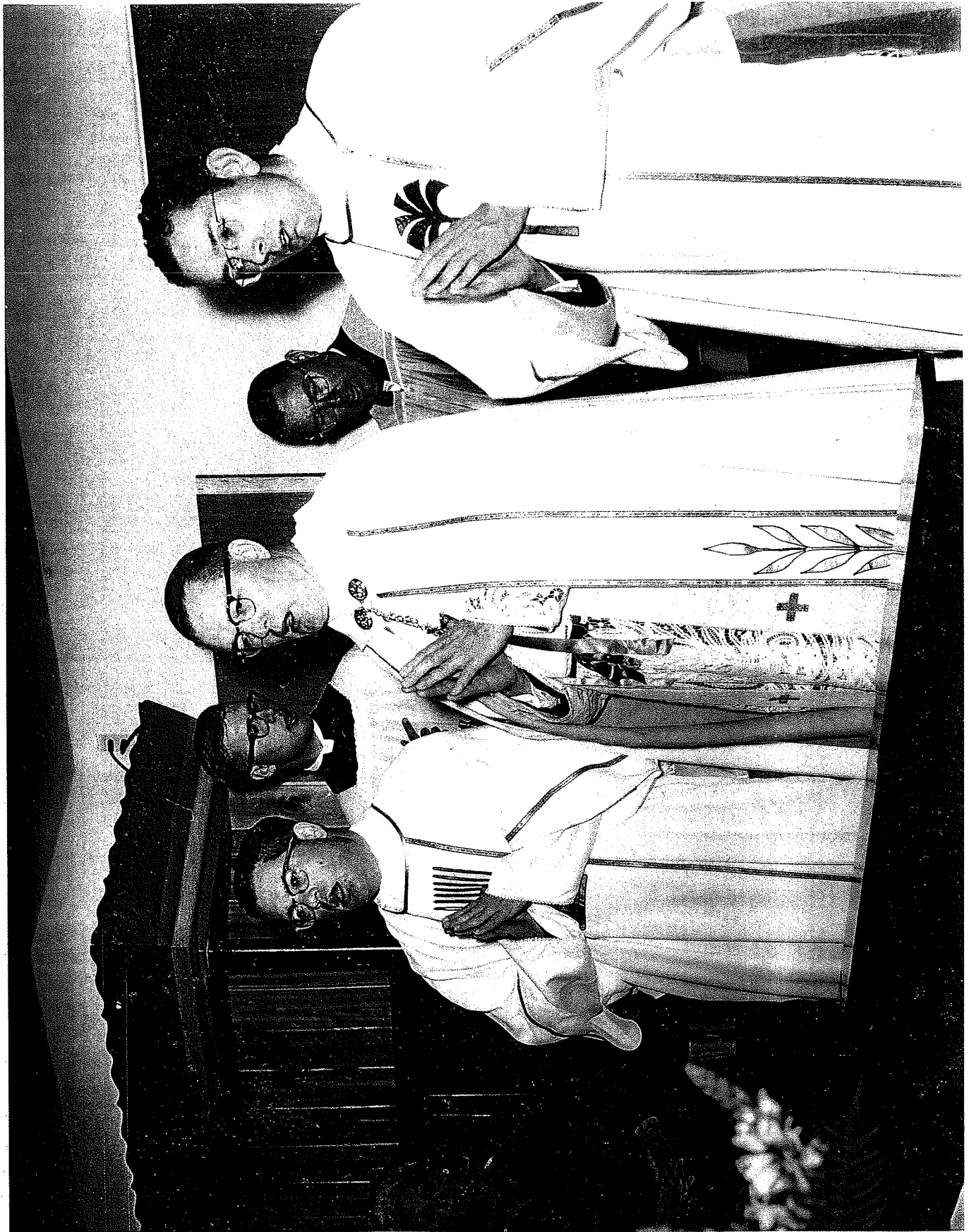
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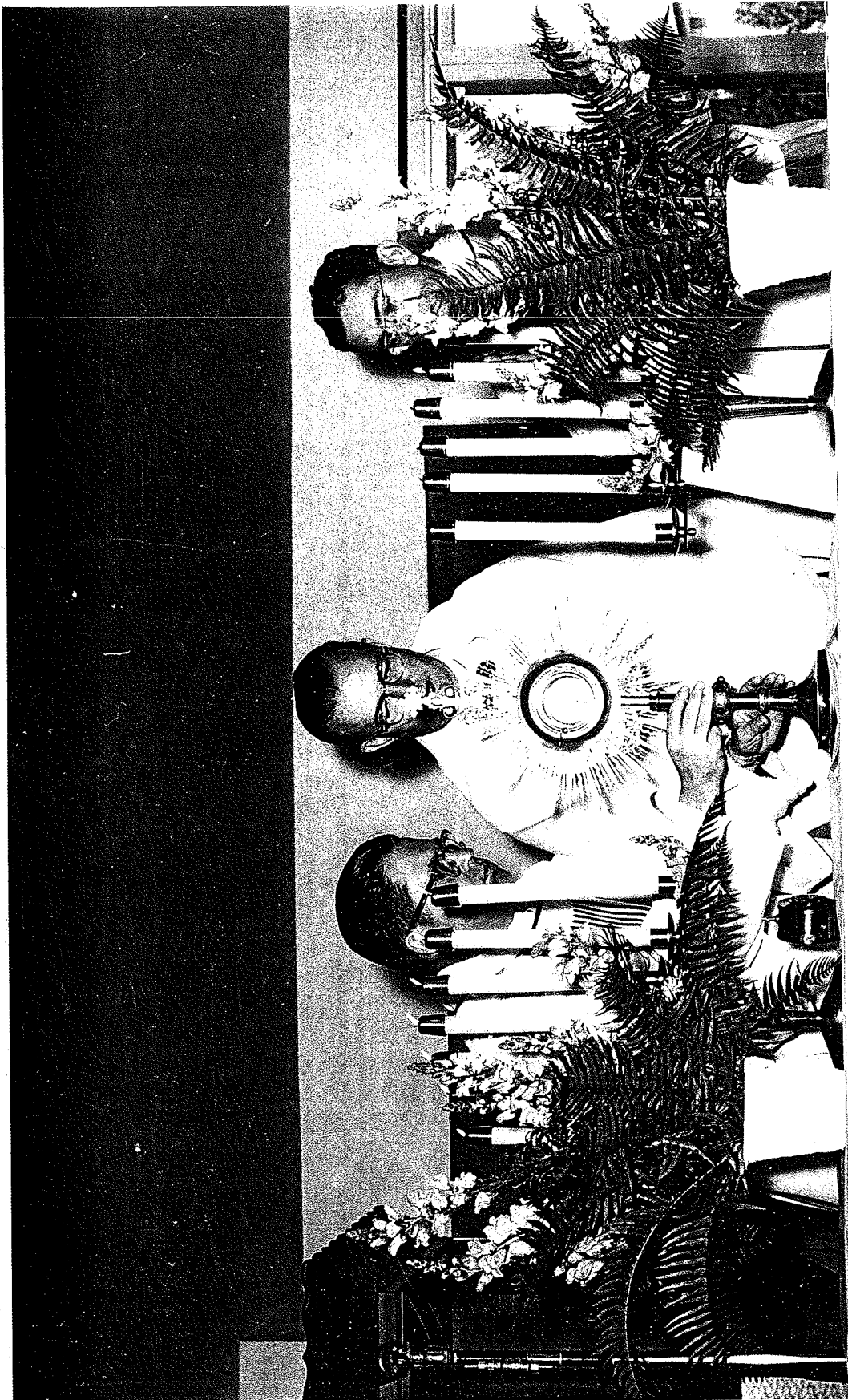
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KRAFT-BBK002049