Archdiocese to hold meetings for men interested in becoming deacons

By Brandon A. Evans

In the coming months, men will be offered a chance to learn more about the permanent diaconate—and discern if they are really thinking about being deacons to come to that first one and get the initial questions out of the way,” said Benedictine Father Bede Cisco, director of deacon formation.

After that, each monthly session will devote one hour to the same introductory session for new men and the general public, and then have a two-hour session for men discerning applying for the program. The more sessions each interested man can attend, the better. Going to many of the meetings also will take a man to many different parts of the archdiocese to get a better sense of the archdiocese.

Applications will be made available next spring, and part of that process will include oral interviews, and for acceptable candidates, a background check and psychological testing.

The first class will begin studies next fall and will continue one weekend each month. The archdiocese hopes to ordain 25 permanent deacons in 2008.

A deacon is a man who receives the first level of Holy Orders, and thus he is no longer a layman. The permanent diaconate, which once existed in the early Church, faded into a step along the path to priestly ordination—even today seminarians are ordained as “transitional” deacons several months before they become priests.

The Second Vatican Ecumenical Council, in its Constitution on the Church, called for local conferences (with the approval of the pope), to decide if they would like to reinstate the office of permanent deacon.

The U.S. Bishops successfully petitioned Pope Paul VI to begin preparing and ordaining deacons in 1968, and the ministry has flourished since then.

Recently, Archbishop Daniel M. Buechlein’s column on page 5.

For more information, see Archbishop Daniel M. Buechlein’s column on page 5.

Mars Mania

Telescope at pope’s summer residence gives viewers a heavenly treat

CASTEL GANDOLFO, Italy (CNS)—Whispers gave way to clicks, groans and loud rumbles as the dome slid open, the viewing platform rose and the telescope swung around at Pope John Paul II’s summer residence at Castel Gandolfo.

While the pope presumably was sleeping across the courtyard at 11 p.m. on Aug. 27, the Jesuit administrator of the Vatican Observatory, based in the papal villa, was helping visitors participate in “Mars Mania 2003.”

“Shh, shh, I know this motor makes a lot of noise, but it is not as disturbing as voices are,” said Jesuit Father Sabino Maffeo, the observatory’s vice director for administration.

For weeks in late August, the Jesuit and his colleagues ushered a maximum of six or seven people every night to the fifth floor of the papal residence to take advantage of the unusual closeness of Mars and Earth.

After using a bit of muscle on the rope and pulley that open the roof over the telescope, getting his visitors onto the viewing platform, removing the cap from the telescope and getting it into position, he said, “Take a look.”

“But can you see it? You should see a dark stain in the shape of a ‘y’ on its side running across the middle and the white spot on the top, slightly to the left. That’s the southern polar ice cap,” he explained.

“What’s the southern cap doing on top?” his guests asked.

“The telescope lenses turn the image upside down,” he said.

It’s not exactly high science.

The particular alignment of the elliptical orbits of Mars and Earth last week brought the two planets within about 34.6 million miles of each other, the closest they have been in an estimated 60,000 years. A similar closeness is not expected before 2287.

Castel Gandolfo’s 1935 Carl Zeiss Jena telescope, with its 40-centimeter aperture and 6-meter focal length, is no longer used for serious astronomy, but Italian school groups visit during the year when the pope is not in residence to take advantage of the viewing opportunity.

For weeks in late August, the Jesuit and his colleagues ushered a maximum of six or seven people every night to the fifth floor of the papal residence to take advantage of the unusual closeness of Mars and Earth.

After using a bit of muscle on the rope and pulley that open the roof over the telescope, getting his visitors onto the viewing platform, removing the cap from the telescope and getting it into position, he said, “Take a look.”

“But can you see it? You should see a dark stain in the shape of a ‘y’ on its side running across the middle and the white spot on the top, slightly to the left. That’s the southern polar ice cap,” he explained.

“What’s the southern cap doing on top?” his guests asked.

“The telescope lenses turn the image upside down,” he said.

It’s not exactly high science.

The particular alignment of the elliptical orbits of Mars and Earth last week brought the two planets within about 34.6 million miles of each other, the closest they have been in an estimated 60,000 years. A similar closeness is not expected before 2287.

Castel Gandolfo’s 1935 Carl Zeiss Jena telescope, with its 40-centimeter aperture and 6-meter focal length, is no longer used for serious astronomy, but Italian school groups visit during the year when the pope is not in residence to take advantage of the viewing opportunity.
Most Rev. Daniel M. Buechlein, O.S.B., these appointments are from the office of the St. Michael the Archangel Parish, Rev. Anthony Volz continuing as pastor of St. Roch Parish, Rev. James Wilmoth,

Official Appointments

Rev. James Wilmoth, appointed dean of the Indianapolis South Deanery, while continuing as pastor of St. Roch Parish, Indianapolis, effective immediately.

Rev. Anthony Volz, reappointed pastor of St. Michael the Archangel Parish, Indianapolis, for a second six-year term, effective Sept. 3.

These appointments are from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.

Deacon Gregory Fabian carries the Litany during a Mass of ordination for new deacons at Holy Angels Cathedral in Gary, Ind., in early June. The Archdiocese of Indianapolis is seek-
ing candidates for the permanent diaconate.

Buechlein, after consulting with arch-
diocesan priests and parish life coordina-
tors, decided that the archdiocese would
try to reinstate the permanent diaconate,
now to reinstate the permanent diaconate,
Father Bede said that there are a couple of reasons.

“The growth in the gifts and skills that the person brings to the program,” he said.

As for why the archdiocese has chosen
to do this, Father Bede said that the
reasons are many, and it is for this reason
that he said that he wants the support of his wife.

“[Deacons] are expected to hold their
regular job and support their family,”
Father Bede said. Their work as a deacon
volunteer service to the Church.

A deacon takes a promise of obedience
to the bishop, and may be assigned out-
side of his own parish.

Wives are encouraged to attend the
information sessions with their husbands.
Each wife will attend two classes in the
fall and two classes in the spring with her husband as he begins his training.
Father Bede also said men should pray with their wife and children about the commitment.

Furthermore, a candidate for the dia-
conate—who is called an aspirant in his first year—must have the approval from his pastor.

Father Bede will be looking for single
men and who are in a stable and lov-
ing marriage. Married men may become deacons, but normally are not to remarry
upon the death of their wife, while single
men are to remain single.

“We’re not going to have anybody
coming into the program who’s going to get
married,” Father Bede said. “If they’re
don’t get married at the beginning of the pro-
gram, they’re going to have to say they’re
willing to be celibate.

The demand for a deacon—both in his training and his ministry once ordained—will be many, and it is for this reason that he said that he wants the support of his wife.

“The idea is to help to grow and develop,
and to see how they can grow and develop
through their involvement in their parish; and human formation.

Father Bede described human forma-
tion as the “growth in the gifts and skills
that the person brings to the program.”

“It’s a good example of grace building
on nature,” he said. “We expect people to
to work with a spiritual director and try to
build on their own experience, their own
ministry of charity, and how they can carry that on.

(For more information about the perma-

ent diaconate in the archdiocese, or if you are interested in becoming a permanent deacon and would like to begin the process for an assignment, call the Office for Deacon Formation at 317-1750 or 800-382-9836. See 1491.)

Information sessions for the permanent diaconate

- Sept. 14 from 2 p.m. to 4 p.m. at St. Lawrence Parish, 6944 E. 46th St., Indianapolis. Topic: General overview.

- Oct. 12 at St. Anthony Parish, 4733 E. Morris St., Morris. Topic: Who is a deacon?

- Nov. 9 at St. Ambrose Parish, 325 S. Chestnut St., Seymour. Topic: Ministry of char-
ity and service; qualities of deacon candidates.

- Dec. 7 at Sacred Heart Parish, 2222 N. 13 St., Terre Haute. Topic: Ministries of the deacon; wives and family.

- Jan. 11 at St. Paul Catholic Center, 1413 E. 17th St., Bloomington. Topic: Spiritual formation.

- Feb. 8 in New Albany. (Meeting site will be named later.) Topic: Application process.

- March 14 in the Connersville Deanery. (Meeting site will be named later.) Topic: Discrimination.

- April 18 at St. Bartholomew School, 1306 27th St., Columbus. Topic: Academic formation.

- May 9 at St Meinrad Archabbey and School of Theology, St. Meinrad. Topic: Pastoral and human formation.

A Vatican exhibit of Marian artwork on display at the University of Dayton in Dayton, Ohio, will be the focus of an upcoming archdiocesan pilgrimage.

On Oct. 3, Msgr. Joseph F. Schaedel, vicar general, will lead a group to the uni-
versity to view “The Mother of God: Art Celebrates Mary.”

The collection includes 38 paintings and
sculptures from various cultures and times—from a scene of the Epiphany on the marble lid of a fourth-century
cophagus to a thin and peaceful Marian
life of Jesus on earth.

They symbolize—such as 33 beads for the life of Jesus on earth.

The cost of the pilgrimage is $55 per
person, which includes motor coach transportation, a breakfast snack and lunch.

The group will depart from the Archdiocesan O’Meara Catholic Center, 1400 N. Meridian St., in Indianapolis, at 7:30 a.m. and return at 5:30 p.m.

Mass will be celebrated during the trip.

An itinerary will be forthcoming.

(Reservations will be taken on a firstcome, first-served basis. Checks may be
made payable to the archdiocese of
Indianapolis and mailed to Carolyn
Noone, associate director of special
events, P.O. Box 1410, Indianapolis, IN
46206-1410. For more information,
call 317-236-1428 or 800-328-9836, ext. 1428.)

Archdiocese reserving places for pilgrimage to view Marian artwork

Table: Information sessions for the permanent diaconate

<table>
<thead>
<tr>
<th>Date</th>
<th>Location</th>
<th>Topic</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sept. 14</td>
<td>St. Lawrence Parish, 6944 E. 46th St., Indianapolis</td>
<td>General overview</td>
</tr>
<tr>
<td>Oct. 12</td>
<td>St. Anthony Parish, 4733 E. Morris St., Morris</td>
<td>Who is a deacon?</td>
</tr>
<tr>
<td>Nov. 9</td>
<td>St. Ambrose Parish, 325 S. Chestnut St., Seymour</td>
<td>Ministry of charity and service; qualities of deacon candidates</td>
</tr>
<tr>
<td>Dec. 7</td>
<td>Sacred Heart Parish, 2222 N. 13 St., Terre Haute</td>
<td>Ministries of the deacon; wives and family</td>
</tr>
<tr>
<td>Jan. 11</td>
<td>St. Paul Catholic Center, 1413 E. 17th St., Bloomington</td>
<td>Spiritual formation</td>
</tr>
<tr>
<td>Feb. 8</td>
<td>New Albany</td>
<td>Application process</td>
</tr>
<tr>
<td>March 14</td>
<td>Connersville Deanery</td>
<td>Discrimination</td>
</tr>
<tr>
<td>April 18</td>
<td>St. Bartholomew School, 1306 27th St., Columbus</td>
<td>Academic formation</td>
</tr>
<tr>
<td>May 9</td>
<td>St. Meinrad Archabbey and School of Theology, St. Meinrad</td>
<td>Pastoral and human formation</td>
</tr>
</tbody>
</table>

Moving?

We’ll be there waiting if you give us two weeks’ advance notice!

Name________________________
New Address_____________________
City/State/Zip____________________
New Parish_____________________
Effective Date___________________

Note: If you are repeating duplicate copies please send both labels.

The Criterion • P.O. Box 3717 • Indianapolis, IN 46206-1717.

The Criterion (ISSN 0574-4350) is published weekly by The Criterion in late December and the first week of January.

1400 N. Meridian St.
Indianapolis, IN 46206-1717
317-236-1570
800-382-9836 ext. 1570
criterion@archindy.org

Advertising...
317-236-1570
Toll free: 1-800-382-9836, ext. 1425

Price: $22.00 per year 75 cents per copy

Postmaster: Send address changes to: The Criterion, Inc., 1400 N. Meridian St., Box 3717, Indianapolis, IN 46206-1717.

World Wide Web Page: www.archindy.org

E-mail: criterion@archindy.org

Published weekly except the last week of December and the first week of January. Mailing Address: 1400 N. Meridian Street, Box 3717, Indianapolis, IN 46206-1717. Periodical Postage Paid at Indianapolis, IN. Copyright © 2003 Criterion Press, Inc. ISSN 0574-4350.

Barbara Brinkman
Accounting Clerk: Phyllis Hoffman
Senior Account Executive: Barbara Brindham
Senior Account Executive: Lorena Hahn Williams
Art Director: Ann Stennig
Graphics Specialist: Dave Stichter
Graphics Specialist: Louie Stumpf

The Criterion is a response to the readers of the archdiocese. It is a tool to be used for the good of the Church. It is a means to communicate the message of the Church. It is a means to spread the faith of the Church. It is a means to bring people together.

The Criterion is a response to the readers of the archdiocese. It is a tool to be used for the good of the Church. It is a means to communicate the message of the Church. It is a means to spread the faith of the Church. It is a means to bring people together.

The Criterion is a response to the readers of the archdiocese. It is a tool to be used for the good of the Church. It is a means to communicate the message of the Church. It is a means to spread the faith of the Church. It is a means to bring people together.

The Criterion is a response to the readers of the archdiocese. It is a tool to be used for the good of the Church. It is a means to communicate the message of the Church. It is a means to spread the faith of the Church. It is a means to bring people together.

The Criterion is a response to the readers of the archdiocese. It is a tool to be used for the good of the Church. It is a means to communicate the message of the Church. It is a means to spread the faith of the Church. It is a means to bring people together.

The Criterion is a response to the readers of the archdiocese. It is a tool to be used for the good of the Church. It is a means to communicate the message of the Church. It is a means to spread the faith of the Church. It is a means to bring people together.

The Criterion is a response to the readers of the archdiocese. It is a tool to be used for the good of the Church. It is a means to communicate the message of the Church. It is a means to spread the faith of the Church. It is a means to bring people together.

The Criterion is a response to the readers of the archdiocese. It is a tool to be used for the good of the Church. It is a means to communicate the message of the Church. It is a means to spread the faith of the Church. It is a means to bring people together.
Msgr. John J. Minta served at many parishes

Msgr. John J. Minta, a retired priest who once served as pastor of SS. Peter and Paul Cathedral Parish in Indianapolis, died on March 13, 1925, in Indianapolis. He was ordained on May 27, 1947. He began a 17-year assignment from 1947 through 1957. At the inception in 1947, he served as sub-prior, which is third in leadership, and later as prior, or second in leadership. He served as director of studies and counseling in the school. He also taught education, mathematics and the curriculum of major seminaries throughout the United States. He was assigned to the physical facilities department. He was particularly noted for his stone masonry. The walls of many of the buildings still standing are the work of his hands. For a time, he was assigned to Blue Cloud Abbey in South Dakota to help build the monastery. From 1955-78, Brother Vincent was manager of the abbey meat packing plant. From 1978 until his retirement, he was assigned to physical facilities department.

Also in 1950, he was appointed assistant pastor of St. Ambrose Parish in Seymour. In 1957, he was named assistant pastor of Our Lady of Lourdes Parish in Indianapolis. Six years later, he was appointed chaplain of Saint Mary-of-the-Woods motherhouse at St. Mary-of-the-Woods. His first pastorate was at St. Bartholomew Parish in Columbus in 1968. Five years later, he was named pastor of St. Gabriel Parish in Connersville. In 1975, he began a six-year assignment as pastor of Cathedral Parish. The next year, he was also appointed administrator pro tem of Holy Rosary Parish in Sellyville and the former St. Augustine Mission in Fontanet. Also in 1976, he was named part-time administrator of Immaculate Conception Parish in Milhouse and the former St. Denis Mission, now a parish, in Jennings County, while continuing his pastoral ministry at the cathedral.

In 1981, Father Minta was named pastor of St. John Parish in Osgood and administrator of the former St. Magdalen Mission, now a parish, in New Marion. In 1983, he was named administrator of St. Charles Borromeo Parish in Milan and St. Pius Parish in Ripley County while continuing as pastor of St. John Parish in Osgood and administrator of St. Magdalen Parish in New Marion.

Four years later, he was reappointed to his parish assignments as pastor of St. John Parish in Osgood and administrator of St. Magdalen Parish in New Marion. Surviving are two sisters, Charlotte Mattingly and Providence Sister M. Aileen Minta, as well as a nephew, Dennis Mattingly, and two nieces, Annie Duitich and Mary Spraker.

Benedictines celebrate jubilees for eight monks at Saint Meinrad

The Benedictines of Saint Meinrad Archabbey in St. Meinrad celebrate the monastic profession jubilees of eight monks on July 27.

They celebrated the 80-year jubilee of Father Theodore Heck, who at 102 is the oldest Benedictine monk in the world.

The monks also celebrated the 60-year jubilees of Brother Vincent Brunette, Brother Stephen Shidler and Father Richard Hindel; the 50-year jubilees of Father Damian Schmelz, Father Columba Kelly and Father Mel Patton; and the 25-year jubilee of Father Severin Meseick.

Father Theodore Heck was born on Jan. 16, 1901, in Chariton, Iowa. He professed his vows as a Benedictine on Sept. 8, 1923, and was ordained to the priesthood on May 21, 1929. He served as director of studies and president-rector of Saint Meinrad major seminary, now the School of Theology, and also taught mathematics, a philosophy department.

Father Richard Hindel was born on July 9, 1923, in Brazil. He professed his vows on Feb. 10, 1943. He served in the abbey kitchen from 1942-45. For the next 10 years, he worked on the building crew. He was particularly noted for his stone masonry. The walls of many of the buildings still standing are the work of his hands. For a time, he was assigned to Blue Cloud Abbey in South Dakota to help build the monastery.

From 1955-78, Brother Vincent was manager of the abbey meat packing plant. From 1978 until his retirement, he was assigned to physical facilities department.

Also in 1950, he was appointed assistant pastor of St. Ambrose Parish in Seymour. In 1957, he was named assistant pastor of Our Lady of Lourdes Parish in Indianapolis. Six years later, he was appointed chaplain of Saint Mary-of-the-Woods motherhouse at St. Mary-of-the-Woods. His first pastorate was at St. Bartholomew Parish in Columbus in 1968. Five years later, he was named pastor of St. Gabriel Parish in Connersville.

In 1975, he began a six-year assignment as pastor of Cathedral Parish. The next year, he was also appointed administrator pro tem of Holy Rosary Parish in Sellyville and the former St. Augustine Mission in Fontanet. Also in 1976, he was named part-time administrator of Immaculate Conception Parish in Milhouse and the former St. Denis Mission, now a parish, in Jennings County, while continuing his pastoral ministry at the cathedral.

In 1981, Father Minta was named pastor of St. John Parish in Osgood and administrator of the former St. Magdalen Mission, now a parish, in New Marion. In 1983, he was named administrator of St. Charles Borromeo Parish in Milan and St. Pius Parish in Ripley County while continuing as pastor of St. John Parish in Osgood and administrator of St. Magdalen Parish in New Marion.

Four years later, he was reappointed to his parish assignments as pastor of St. John Parish in Osgood and administrator of St. Magdalen Parish in New Marion.

Surviving are two sisters, Charlotte Mattingly and Providence Sister M. Aileen Minta, as well as a nephew, Dennis Mattingly, and two nieces, Annie Duitich and Mary Spraker.

Mrsgr. John J. Minta served at many parishes

Msgr. John J. Minta served at many parishes.

In 1935, he published a study on monastic curriculum that prompted a change in the curriculum of major seminaries throughout the United States.

Brother Vincent Brunette was born on July 9, 1923, in Brazil. He professed his vows on Feb. 10, 1943. He served in the abbey kitchen from 1942-45. For the next 10 years, he worked on the building crew. He was particularly noted for his stone masonry. The walls of many of the buildings still standing are the work of his hands. For a time, he was assigned to Blue Cloud Abbey in South Dakota to help build the monastery.

From 1955-78, Brother Vincent was manager of the abbey meat packing plant. From 1978 until his retirement, he was assigned to physical facilities department.

Brother Stephen Shidler was born on May 17, 1923, in Elkhart, Ind. He professed his vows on Feb. 10, 1943. He was a skilled carpenter, and also spent many years at Blue Cloud Abbey helping build the monastery.

After returning to Saint Meinrad, he had various jobs at Abbey Press. In 1978, he completed a chronicle of the building and the growth of Blue Cloud Abbey. Since 1978 until his retirement for reas- on of health, he collected and recycled aluminum cans for Saint Meinrad. He con- structed a contraption called “The Billy Goat” to crush the cans. In the 20 years he was so engaged, he recycled more than 1 million cans.

Father Richard Hindel was born on July 1, 1925, in Indianapolis. He professed his vows on Aug. 6, 1943, and was ordained on May 27, 1947. He began a long career in the high school and the col- lege as a teacher and administrator.

He earned a Master of Science degree in Biology from The Catholic University of America in 1961.

Father Richard served as sub-priest in the monastery from 1955-60. From 1965- 64, he served as kitchen master. From 1964-70, he was superintendent of build- ings and maintenance, receiving national prominence for his involvement in the National Executive Housekeepers Association Inc.

The Criterion Friday, September 5, 2003
Every Sunday is the Lord’s Day

Every weekend, Catholics in this archdiocese and throughout the world celebrate the Lord's Day. On this day, we remember and renew the great mystery of our redemption. Faithful to the Lord's command, we eat his body and drink his blood. We give thanks for the sacrificial gift of Christ's love and for the communion of faith that has united us in his name.

But the Lord's Day cannot be reduced only to the celebration of Mass; the dimensions of the Eucharist extend to the entire day. According to the time-honored tradition of the Church, on Sunday Christians are asked to avoid any activity incompatible with a religious sensibility. Sunday is meant to be a holy day—a day for personal renewal, for family and for fellowship with God and others.

Letters to the Editor

Parish life is alive and well in the Midwest

It should be noted that the pessimistic view of parish life portrayed by Cardinal J. Francis Stafford of the Vatican on the front page of the Aug. 22 Criterion was datelined “Boston.” The cardinal stated that in the parish “people do not really love experience.”

I would like to invite him to the Midwest. I have close experience with three parishes in particular—my own and those of daughters in two other cities. In all three, the love experienced in the Church community is palpable.

Priests, staff and laity are working together creatively. Liturgies are alive and meaningful. Outreach to others is widespread. I feel that the parishes of today are closer today to what Jesus really intended than they ever have in the three quarters of a century I have experienced.

Cardinal Stafford referred to the possibility of the U.S. bishops holding a plenary council and suggested they should address the issue of whether faith is compatible with contemporary culture. We have no choice but to live in contemporary culture because that is where we are. The challenge is to make use of its strengths, which include a well-educated and highly motivated laity. A plear council to address uniquely American problems is a fine idea.

Ecclesia semper reformanda. (The Church is always in need of reform.) I suggest that at this time in our history, the need for reform is urgent, but the greatest need is at other levels than that of the parish.

Elena Healey, Indianapolis

We should worry about salvation now

We Catholics of all levels of participation should not wait until our country has turned completely away from God before deciding that salvation is a major concern. Our country needs great amounts of prayers of reparation by as many members of the church as can bring along.

Life issues are treated as “It’s a shame, but it’s not my fault and except for surgical abortion it is not really killing.” A lady taking part in a Life Chain on the first Sunday of October was holding an anti-abortion sign. In our conversations, I mentioned that “the pill” caused abortions. She turned and ran away.

Why didn’t she know? Why have so many decided that there are no punishable sins and that they don’t need perfect and timely confessions?

Attendance at Mass and other features of the Third Commandment are ignored by many. Millions live in the secular world with its freedom to ignore God and enjoy forbidden pleasures. Why do some ignore the free will to choose God by which we can give him the only love he considers worth having?

Many have decided that there is no sin and forget that Jesus gave only to the Church the authorization to interpret Scripture and sacred tradition. We have no authority to select what we will obey from a cafeteria list.

The Catechism of the Catholic Church and the catechism’s intended companion The Splendor of Truth, especially paragraphs 54 through 64, which refer to our conscience, should be in our possession.

If we make no effort, we are liable. In and out of the pulpit, we are to evangelize and pass on the faith. We cannot base our faith on our wants and likes. We have the truth.

Let’s consider allowing clergy to marry

I am sorry The Criterion didn’t run a story that the U.S. Conference of Catholic Bishops has recently received personal letters from more than 160 priests declaring their belief that optional celibacy and, more emphatically, optional marriage be open to all Catholic clergy.

Although these priests reside in the Archdiocese of Milwaukee, it is possible that similar letters could be drafted by priests here in the Archdiocese of Indianapolis? The Milwaukee letters showed a hopefulness that lay people, priests, administrators, etc., be encouraged and provided with formats to discuss openly the pros and cons of such a possibility.

There is no doubt that priests are over-extended today within the average parish. There is a great need for thinking about providing more spiritual leadership. Hierarchal leadership is not needed. We do not need deacons who would not carry the same weight as priests. We simply need more priests. The laity has been brainwashed into believing that there is an otherworldly and mystical phenomena accorded only to priestly celibacy.

The Church’s antediluvian attitude toward sex is crumbling and healthy options will make for healthy priests. It is time the Church made a step toward understanding that all adults have a need to maintain healthy sexual orientations and responsibilities within the loving framework Jesus presented.

Now, some priests are asking if allowing marriage would provide a key to the priest shortage. As responsible laity, we have the obligation to carry forward a full exploration of the possibility of married clergy.

Gail Jueling, Indianapolis
Permanent deacon formation program is off to a good start

ARCHBISHOP/ARZOBISPO DANIEL M. BUECHELIN, O.S.B.

Seeking the Face of the Lord

By Bishop Daniel M. Buechelin

Buscando la Cara del Señor

Hace poco más de un año, escribí las bases para establecer el diaconato permanente en nuestra arquidiócesis. Me complacía informar que el proceso para implementarlo está llegando a un final exitoso. Nuestra arquidiócesis nunca antes ha tenido un programa de diaconato permanente. La idea de tener tal programa ha desempeñado un papel importante en nuestra visión de ser un diócesis de servicio.

Comienzo el programa permanente de formación para diáconos

The Criterion published a series of five articles during the diocesan formation program. The articles were written by Father Emeritus of The Criterion, starting in the May 23, 2003 edition. These articles are intended to give our initial catechesis on this order of the Church. (All of these resources will be available on the archdiocese’s Web site at www.archindy.org)

I encourage everyone to study these articles to develop our awareness and understanding of the diaconate. For the reader, I offer a call to be a permanent deacon, these articles should be helpful for your reflection.

The priests and people of our archdiocese have a long history of committing the formation of candidates for the priesthood, and more recently, for lay ministry to Saint Meinrad. I am pleased to report that the process to set up the diaconate in our archdiocese is reaching a successful conclusion.

As the process begins, I want to publically thank the work of the permanent deacon planning committee and its chairman, Father John Fink, editor emeritus of The Criterion. I am confident that our archdiocesan Deacon Formation Program will be among the finest in the country.

Beginning this month, Benedictine Father Bennet Fink, formation director of Permanent Deacons for the Archdiocese of Chicago, Concinnati, Louisville and St. Louis, will present a series of information programs about the permanent diaconate around the archdiocese. More information can be found on page 1 of this issue of The Criterion.

Arquidiócesis de Chicago, Concinnati, Louisville y St. Louis. Estos recursos estarán a disposición en la página web de la arquidiócesis www.archindy.org

Exhorto a todo el que quiera estudiar estos artículos a que desarrollen una conciencia y comprensión del diaconato. Para todos aquellos hombres que perciban el llamado al diaconato permanente, estos artículos serán útiles para reflexionar sobre el mismo. Pronto estará a nuestra disposición la propuesta del comité para el programa de formación arquidiocesano, así como un procedimiento para la admisión y asignación de diáconos para otras diócesis que ahora viven en nuestra arquidiócesis.

No nos sorprendió cuando inicialmente el comité recomendó que utilizáramos el Programa de Formación de Diáconos de la Escuela de Teología Saint Meinrad para la formación académica y teológica de nuestros aspirantes y candidatos. Naturalmente, aprobaré la propuesta.

Los sacerdotes y la gente de nuestra arquidiócesis tienen una larga historia de encomendar la formación de candidatos al sacerdocio, y más recientemente, al ministerio lay, a Saint Meinrad. Esta encomienda se extiende ahora a los aspirantes comuneros al diaconado.

Aunque Saint Meinrad proporcionará la formación teológica y la ayuda en otros aspectos, ha hecho mucho contribuir a la formación de este ministerio que necesitamos resolver nosotros mismos. Éstos incluyen la investigación inicial y la selección de los participantes en el programa y muchos aspectos de la formación espiritual, humana y pastoral de los aspirantes. El comité está finalizando todos los detalles concernientes a todos los aspectos del programa.

Estamos actualmente desarrollando un plan estratégico revisado y actualizado para que este futuente futuro y las iniciativas de nuestra misión arquidiocesana. El diaconato será un importante elemento en esa estrategia.

Deseo agradecer públicamente el trabajo realizado por el comité de planificación del diaconado en el país, el Padre Steve Giannini. Tengo la seguridad de que nuestro Programa de Formación de Diáconos de Saint Meinrad será entre los mejores del país.

Al comienzo de este mes el Padre Benedicto Bede Cisco, director de formación de diáconos, presentará una serie de propuestas para el programa de diaconato permanente en la arquidiócesis. Podrán encontrar más información en la página 1 de este ejemplar de The Criterion.
Check It Out . . .

St. Mary Parish, 212 Washington St., in North Vernon, is having its parish festival from 9 a.m. to 11 p.m. on Sept. 6 and from 11 a.m. to 5 p.m. on Sept. 7. There will be a basketball tournament, hog roast, entertainment, games, an “all you can eat” Sunday dinner, a country store and a silent auction. For more information, call 812-346-3604.

St. Pius V Parish, Highway 66, in Troy, is having its Fall Festival from 11 a.m. to 5 p.m. on Sept. 7. There will be dinners, the famous soup and a yard sale. For more information, call 812-547-7994.

Right to Life of Indianapolis Inc. will host its 21st annual “Celebrate Life Dinner” at 6 p.m. on Sept. 29 at the Indiana Convention Center in downtown Indianapolis. Dana, a well-known Irish vocalist and member of the European Parliament, will speak on the pro-life role of the parliament and perform some of her pro-life songs. Reservations are $50 per person and are due by Sept. 15. Tables of 10 are available. For more information, call 317-582-1526.

Brebeuf Jesuit Preparatory School is hosting the “Alan Henderson Golf Invitational and Tennis Too!” event on Sept. 11 at the Highland Golf and Country Club, 1050 W. Main St., in Richmond. There will be a shotgun start for 52nd St., in Indianapolis. There will be a dinner for 10 at 6 p.m. on Sept. 29 at “Celebrate Life Dinner” at the Highland Golf and Country Club, 1050 W. Main St., in Richmond. All are welcome. For more information, call Marcy Valentini at 765-966-4916.

Father Ric Gitnher will present “What Are the Sacraments?” from 6:30 p.m. to 9:30 p.m. for 10 sessions beginning Sept. 8 in Olivia Hall at the motherhouse of the Sisters of St. Francis in Oldenburg. The course is part of Saint Meinrad School of Theology’s Ecclesiastical Lay Ministry Program. The cost is $180 per person, though subsidies may be available from the person’s parish or through the archdiocesan Office of Lay Ministry. For more information, call 317-353-9404.

More information or to register, call 317-955-6451.

St. Francis Hospital-Beech Grove, 1600 Albany St., is hosting the “Improving the Chemotherapy Experience” workshop series from 1 p.m. to 2 p.m. on Wednesdays beginning Sept. 10. The free series is for those living with cancer as well as their family and friends. The workshops will be led by doctors, nurses and social workers who specialize in cancer treatment. For more information, call Barb Weatherpoon at 317-736-2270, ext. 217, or e-mail her at weatherpoonb@in.leukemia-lymphoma.org.

There will be a special hour of prayer for all Christians at 7:30 p.m. on Sept. 11 at Holy Spirit Church, 7243 E. 100th St., in Indianapolis. The speaker will be Father John Maung, spiritual director of the Missionaries of Charity. Prayers will be offered for our government leaders, the military, world peace and the needs of the rest of the world. There will be interpretation for the deaf. All are welcome. For more information, call 317-353-9404.

P.S. Fr. Mitch Pacwa, a well-known Irish vocalist and member of the

MARIAN CONFERENCE
“Our Lady-Queen of the Holy Rosary”
October 3–5, 2003
Owensboro, KY
Fr. Edmund McCaffrey, O.S.B., PhD.
Fr. Mitch Pacwa
Fr. Wade Menezes, CPM
Fr. Benjamin Luther
Alex Jones
Sr. Catherine Marie Hopkins, O.P.
Mark Forrest
Music by Mark Forrest & Vision
Adults Pre-Reg, S$55/0 $40
Married Couple Pre-Reg, S$60/0 $565
Students Pre-Reg, S$115/0 $120
RiverPark Center Box Office 270-687-2787
www.marianshrineky.org

Tri-County Asphalt
2017 S. Northfield Rd.
Carmel, IN 46032
317-845-9901
www.tricountyasphalt.com
Commercial & Residential
Paving Since 1945
Free Estimates
دق التدريب والleasing
اهلاً بأول بيت، خدماتنا

Garden Items
Celtic Jewelry
Chechlee-Ighth-Friendship Jewelry
Bridal Registry
Herdson Christening Outfits

Killybegs
Irish Import Shop

Killybegs
Irish Import Shop

Killybegs
Irish Import Shop}

Killybegs
Irish Import Shop

Killybegs
Irish Import Shop

Killybegs
Irish Import Shop

Killybegs
Irish Import Shop

Killybegs
Irish Import Shop

Killybegs
Irish Import Shop

Killybegs
Irish Import Shop

Killybegs
Irish Import Shop

Killybegs
Irish Import Shop

Killybegs
Irish Import Shop

Killybegs
Irish Import Shop

Killybegs
Irish Import Shop

Killybegs
Irish Import Shop

Killybegs
Irish Import Shop

Killybegs
Irish Import Shop

Killybegs
Irish Import Shop

Killybegs
Irish Import Shop

Killybegs
Irish Import Shop

Killybegs
Irish Import Shop

Killybegs
Irish Import Shop

Killybegs
Irish Import Shop

Killybegs
Irish Import Shop

Killybegs
Irish Import Shop

Killybegs
Irish Import Shop

Killybegs
Irish Import Shop
Father Mel Patton was born in Fairview, Ohio, on March 2, 1925. He made his first profession of vows on July 31, 1953, and was ordained to the priesthood on Sept. 22, 1958. He attended St. Ambrose College in Davenport, Iowa, and Saint Meinrad College, receiving a bachelor’s degree in 1956. He earned an S.T.L. degree in theology at the Pontifical Athenaeum Sant’ Anselmo in Rome in 1959 and a doctorate in sacred music from the Pontifical Institute of Sacred Music in Rome in 1963.

He was the archabbotychoirmaster for many years, beginning in 1964. During that time, he began composing English-language chants based on the principles used to create the original chant repertory. To date, he has created more than a thousand antiphons, responsories and psalm tones, and some have been published. Father Columba Kelly was born in Williamsburg, Iowa, on Oct. 30, 1930. He professed his vows on July 31, 1953, and was ordained to the priesthood on July 5, 1958. He attended St. Ambrose College in Davenport, Iowa, and Saint Meinrad College, receiving a bachelor’s degree in 1956. He earned an S.T.L. degree in theology at the Pontifical Athenaeum Sant’ Anselmo in Rome in 1959 and a doctorate in sacred music from the Pontifical Institute of Sacred Music in Rome in 1963.

He was the archabbotychoirmaster for many years, beginning in 1964. During that time, he began composing English-language chants based on the principles used to create the original chant repertory. To date, he has created more than a thousand antiphons, responsories and psalm tones, and some have been published. Father Columba Kelly was born in Williamsburg, Iowa, on Oct. 30, 1930. He professed his vows on July 31, 1953, and was ordained to the priesthood on July 5, 1958. He attended St. Ambrose College in Davenport, Iowa, and Saint Meinrad College, receiving a bachelor’s degree in 1956. He earned an S.T.L. degree in theology at the Pontifical Athenaeum Sant’ Anselmo in Rome in 1959 and a doctorate in sacred music from the Pontifical Institute of Sacred Music in Rome in 1963.

He was the archabbotychoirmaster for many years, beginning in 1964. During that time, he began composing English-language chants based on the principles used to create the original chant repertory. To date, he has created more than a thousand antiphons, responsories and psalm tones, and some have been published. Father Columba Kelly was born in Williamsburg, Iowa, on Oct. 30, 1930. He professed his vows on July 31, 1953, and was ordained to the priesthood on July 5, 1958. He attended St. Ambrose College in Davenport, Iowa, and Saint Meinrad College, receiving a bachelor’s degree in 1956. He earned an S.T.L. degree in theology at the Pontifical Athenaeum Sant’ Anselmo in Rome in 1959 and a doctorate in sacred music from the Pontifical Institute of Sacred Music in Rome in 1963.

He was the archabbotychoirmaster for many years, beginning in 1964. During that time, he began composing English-language chants based on the principles used to create the original chant repertory. To date, he has created more than a thousand antiphons, responsories and psalm tones, and some have been published. Father Columba Kelly was born in Williamsburg, Iowa, on Oct. 30, 1930. He professed his vows on July 31, 1953, and was ordained to the priesthood on July 5, 1958. He attended St. Ambrose College in Davenport, Iowa, and Saint Meinrad College, receiving a bachelor’s degree in 1956. He earned an S.T.L. degree in theology at the Pontifical Athenaeum Sant’ Anselmo in Rome in 1959 and a doctorate in sacred music from the Pontifical Institute of Sacred Music in Rome in 1963.

He was the archabbotychoirmaster for many years, beginning in 1964. During that time, he began composing English-language chants based on the principles used to create the original chant repertory. To date, he has created more than a thousand antiphons, responsories and psalm tones, and some have been published. Father Columba Kelly was born in Williamsburg, Iowa, on Oct. 30, 1930. He professed his vows on July 31, 1953, and was ordained to the priesthood on July 5, 1958. He attended St. Ambrose College in Davenport, Iowa, and Saint Meinrad College, receiving a bachelor’s degree in 1956. He earned an S.T.L. degree in theology at the Pontifical Athenaeum Sant’ Anselmo in Rome in 1959 and a doctorate in sacred music from the Pontifical Institute of Sacred Music in Rome in 1963.

He was the archabbotychoirmaster for many years, beginning in 1964. During that time, he began composing English-language chants based on the principles used to create the original chant repertory. To date, he has created more than a thousand antiphons, responsories and psalm tones, and some have been published. Father Columba Kelly was born in Williamsburg, Iowa, on Oct. 30, 1930. He professed his vows on July 31, 1953, and was ordained to the priesthood on July 5, 1958. He attended St. Ambrose College in Davenport, Iowa, and Saint Meinrad College, receiving a bachelor’s degree in 1956. He earned an S.T.L. degree in theology at the Pontifical Athenaeum Sant’ Anselmo in Rome in 1959 and a doctorate in sacred music from the Pontifical Institute of Sacred Music in Rome in 1963.

He was the archabbotychoirmaster for many years, beginning in 1964. During that time, he began composing English-language chants based on the principles used to create the original chant repertory. To date, he has created more than a thousand antiphons, responsories and psalm tones, and some have been published. Father Columba Kelly was born in Williamsburg, Iowa, on Oct. 30, 1930. He professed his vows on July 31, 1953, and was ordained to the priesthood on July 5, 1958. He attended St. Ambrose College in Davenport, Iowa, and Saint Meinrad College, receiving a bachelor’s degree in 1956. He earned an S.T.L. degree in theology at the Pontifical Athenaeum Sant’ Anselmo in Rome in 1959 and a doctorate in sacred music from the Pontifical Institute of Sacred Music in Rome in 1963.

He was the archabbotychoirmaster for many years, beginning in 1964. During that time, he began composing English-language chants based on the principles used to create the original chant repertory. To date, he has created more than a thousand antiphons, responsories and psalm tones, and some have been published. Father Columba Kelly was born in Williamsburg, Iowa, on Oct. 30, 1930. He professed his vows on July 31, 1953, and was ordained to the priesthood on July 5, 1958. He attended St. Ambrose College in Davenport, Iowa, and Saint Meinrad College, receiving a bachelor’s degree in 1956. He earned an S.T.L. degree in theology at the Pontifical Athenaeum Sant’ Anselmo in Rome in 1959 and a doctorate in sacred music from the Pontifical Institute of Sacred Music in Rome in 1963.
Five floors below the Vatican telescope at Castel Gandolfo in Italy hangs a photo of Mars in a display on moon rocks and meteorites, including three fragments believed to be from the red planet.

The three displayed fragments were found in France, and meteorite fragments, including three that are believed to be from Mars, are on display at the observatory since it moved to Castel Gandolfo from the Vatican in 1935.

Pida hoy
Devocionario únicamente: $3
Rosario únicamente: $5.50
Devocionario y Rosario juntos (valorados a $8.50): sólo $7

Gastos de envío y manejo: ¡GRATIS!

MIRAS

stooded from page 1

residence, and friends are invited up quietly for special events.

The guestbook includes several recent entries by people with the last name Maffeo. The octogenarian Father Maffeo said they were relatives he only recently discovered he had.

The book lies on a counter under a framed copy of the signatures of the five popes who have visited the observatory since it moved to Castel Gandolfo from the Vatican in 1935.

The guestbook includes several recent entries by people with the last name Maffeo. The octogenarian Father Maffeo said they were relatives he only recently discovered he had.

Pope John Paul is one of the few people at the papal residence who has not seen Mars through the telescope this summer; Father Maffeo said he is unable to climb metal stairs up to the scope.

On their nights off, small groups of Swiss Guards have gone up to see Mars, as have the physician on night duty, several Vatican gendarmes and members of the Italian state police who patrol the perimeter of the Vatican and of the papal villa when the pope is staying there.

Sitting at a cafe in the square outside the papal villa at midnight, the off-duty officers point out Mars, obvious even without a telescope or binoculars, perfectly centered over the town’s main street.

While seeing it so closely through the Vatican telescope was a once-in-a-lifetime privilege, they admitted they thought it would be bigger and much, much redder.

“We have all seen the photos from the Hubble telescope in the newspapers and on television; maybe we expected something like that,” said one of the officers, introduced only as Massimo.

The Jesuits at the observatory also have had hands-on experience with the “red planet.”

In a ground-floor classroom—temporarily equipped with cots to serve as a first-aid station when visitors fill the courtyard to see the pope on Sundays—a display cases lunar rocks and meteorite fragments.

The fragments include three that are believed to be from Mars, said Jesuit Father Richard Boyle, the Vatican observatory’s expert on star clusters in the Milky Way, who also took a turn looking at Mars on Aug. 27.

The Jesuit in charge of the collection “let me touch one of the other night,” Father Boyle said.

The three displayed fragments were found in France, Egypt and Libya.

The current hypothesis is that they were blasted from Mars following a major explosion caused by an asteroid hitting the Martian surface.

Father Boyle patiently recited a simplified version of the theory: “The asteroid is extremely hot. There’s a splash of molten rock. There is enough energy to knock the splash out of Mars’ orbit, and sooner or later a fragment is captured by Earth’s gravitational field.”

The fragment lands on Earth, and chemical analysis shows “it is not terrestrial,” he said.

While Mars-gazing from the papal villa may not be serious science, “These things tell us a lot about God, especially that God is immense, the universe he created is vast and our home, our solar system, is very small,” Father Maffeo said.

imagines what that could do for your business! Call us and find out.

Visa  MasterCard

Marcamos a una combinación de devocionario(s) y Rosario(s) a $7

Adjunto envío por correo a: Criterion Press, Inc., Archdiocese of Indianapolis, P.O. Box 177, Indianapolis, IN 46206

Por favor llame al 317-236-1585 ó al 800-382-9836, ext. 317.

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard

Visa  MasterCard
Concern for human dignity is foundation of social teaching

By David Gibson

The message of the Gospel is for every age and for every person. It is also for every culture and society, as Pope Paul VI recognized in a 1975 document on evangelization.

Catholics understand that the message of salvation in Christ has ethical consequences for us all. Nobody considers it unusual when the Church issues a teaching about personal or interpersonal morality, such as the importance of telling the truth, recognizing the sacredness of marriage, and respecting the sanctity and dignity of life.

In a similar way, we ought not to be surprised to find that the Church has taught about social morality—how to be a good citizen, an honest worker or a responsible consumer.

All realms of human life—personal, interpersonal and social—have moral significance and are to be shaped by the Gospel.

There is a broad meaning and a narrow meaning to the expression “social teaching.” It can be understood as the whole range of teachings on social morality by Catholic leaders, scholars and witnesses over the course of two millennia.

More narrowly, social teaching refers to a set of statements by popes and bishops in the modern era since the emergence of industrial economies in the 19th century. It is this narrow sense that most people have in mind when they refer to social teaching.

Modern Catholic social teaching has evolved over time, with different emphases and reactions as changing times present the Church with new opportunities and new challenges.

The first phase, beginning in 1891 with Pope Leo XIII’s encyclical “Rerum Novarum,” was concerned with the situation of the working class in the industrial economies of Europe and North America.

The second phase, beginning in 1941 with Pope Pius XII’s Christmas addresses, focused on the establishment of a just and peaceful international order in the face of war.

In the third phase, coinciding with Vatican Council II and its immediate aftermath, a number of documents explored the theological foundations for the Church’s role in social life.

Following quickly upon this and developing alongside it was another phase that addressed the problems of poor nations in the new global economy.

And the papacy of John Paul II has seen the onset of a fifth stage in the teaching, a concern for the well-being of economic life in the context of the two great ideologies of socialism and capitalism.

These five phases overlap, and attention to issues in one phase often continues, but the focus and emphasis have shifted in the successive stages.

What has remained constant in Church social teaching is the foundational concern for human dignity. Because of the faith conviction that human beings are created in the image of God, the Church upholds the dignity of each person.

Belief in Jesus of Nazareth as the incarnation of the second person of the Trinity further underscores the dignity of human life. It is also a bedrock principle of the Church’s social teaching that God created us for community.

The poor are Church social teaching’s concern of individuals, families, communities and nations that can do something about oppression.

Social teaching addresses needs

By David Gibson

What is Church social teaching concerned about? What is its scope? By David Gibson is editor of Faith Alive!

Important events: Vatican Council I

In 1870, the First Vatican Council defined papal infallibility. That is the 45th on my list of the 50 most important Church documents in Catholic history.

Infallibility means that the pope speaks with the authority of God in teaching faith and morals. Popes, at least from the time of Gregory VII in 1073, believed that the pope possessed the power of infallibility a doctrine of the Church. He decided that a council should do this—the first council since the Council of Trent in the 16th century.

When the First Vatican Council was convened in 1869, Pius IX had been pope for 23 years. Of the 739 bishops in the world, he had appointed all but 81. More than a third were Italians, and they and the French composed an absolute majority. He was confident, therefore, that the bishops would support his ideas. However, not all the bishops were in favor of the definition of papal infallibility that the pope held on June 18, 1870. About two-thirds of them accepted the primacy of the pope, but thought that he could make decisions binding for the whole Church only when he acted in agreement with the other bishops.

Discussion of the issue was lengthy, but neither party was ready to give any compromising. Those who proclaimed absolute authority for the pope began to see where they should compromise on papal infallibility. Those on the other side could see that there was support for the papal infallibility of papal teachings.

Cardinal Gasparri, the superior general of the Dominicans, had been present at the Council of Trent on June 18, 1870. He suggested that the debate should focus on the infallibility of the pope’s doctrinal decisions rather than on the infallibility of the person of the pope. He said that the pope’s decisions were infallible precisely because they were made in concert with the other bishops and that the pope could teach infallibly only when he acted in union with his fellow bishops and when he respected the tradition of the Church.

When Pius IX heard that, he blurted out, “Tradition! I am tradition!” Nevertheless, from then on the council dealt with papal infallibility. Some bishops argued against the pope rather than with the pope himself—which infuriated Pius IX because he really considered himself absolute in all legal decisions. Before the vote took place, about 80 bishops left the council rather than vote against the pope. The vote on July 18, 1870, and passed 53 to 2. (One of the two who voted against it was the bishop of Little Rock, Ark.) The council decreed that the pope teaches infallibly when he teaches ex cathedra (“from the papal throne”) on matters of faith or morals. It made a subtle difference between the pope himself and what he teaches. It said that, under certain strictly limited circumstances, the pope teaches infallibly, but it was careful not to state that the pope is an infallible person.

We’re on track, yes, and on target, but it must be our first means of acting like a true superpower. Or at least the superpower that it is. Flexing our technical and military powers. It also has to be our first means of becoming a superpower.

If we start here, we won’t need to be concerned with the rest of the world.

What if we could turn to Scripture for its for- eign policy? … The Lord knows that we do just that and that we love mercy, that we walk humbly with our neighbors.”

This quote, by Tony Campolo, one of the writers in Spiritual Perspectives on America’s Role as Superpower (SkyLight Paths Publishing, Woodstock, Vt., 2003), contains awesome wisdom, which, if practiced, calls for awesome behavior.

The word “humility” comes from the Latin humus, which means “earth.” An excellent and concrete image of the idea of humility is found in the phrase “down-to-earth.” Down-to-earth people know who they really are, have their feet on the ground, don’t have heads in the clouds. Put another way, they are authentic, realistic, simple and make no pretensions.

But the idea of humility goes still deeper. Humility is the realization that nothing is owed to you. You are blessed with certain powers, you are a gift from God. When we genuflect in honor of God by touching our knee to the earth, we acknowledge God’s grace and how lowly we are in comparison to our creator.

As a nation, America has awesome technical and military powers. It also has awesome wealth and economic power. From one perspective, this places us a cut above the other nations. Flexing our technical and military powers. It also has to be our first means of becoming a superpower. Or at least the superpower that it is. Flexing our technical and military powers. It also has to be our first means of becoming a superpower.

But the idea of humility goes still deeper. Humility is the realization that nothing is owed to you. You are blessed with certain powers, you are a gift from God. When we genuflect in honor of God by touching our knee to the earth, we acknowledge God’s grace and how lowly we are in comparison to our creator.

As a nation, America has awesome technical and military powers. It also has awesome wealth and economic power. From one perspective, this places us a cut above the other nations. Flexing our technical and military powers. It also has to be our first means of becoming a superpower. Or at least the superpower that it is. Flexing our technical and military powers. It also has to be our first means of becoming a superpower.

But the idea of humility goes still deeper. Humility is the realization that nothing is owed to you. You are blessed with certain powers, you are a gift from God. When we genuflect in honor of God by touching our knee to the earth, we acknowledge God’s grace and how lowly we are in comparison to our creator.

As a nation, America has awesome technical and military powers. It also has awesome wealth and economic power. From one perspective, this places us a cut above the other nations. Flexing our technical and military powers. It also has to be our first means of becoming a superpower. Or at least the superpower that it is. Flexing our technical and military powers. It also has to be our first means of becoming a superpower.

But the idea of humility goes still deeper. Humility is the realization that nothing is owed to you. You are blessed with certain powers, you are a gift from God. When we genuflect in honor of God by touching our knee to the earth, we acknowledge God’s grace and how lowly we are in comparison to our creator.

As a nation, America has awesome technical and military powers. It also has awesome wealth and economic power. From one perspective, this places us a cut above the other nations. Flexing our technical and military powers. It also has to be our first means of becoming a superpower. Or at least the superpower that it is. Flexing our technical and military powers. It also has to be our first means of becoming a superpower.

But the idea of humility goes still deeper. Humility is the realization that nothing is owed to you. You are blessed with certain powers, you are a gift from God. When we genuflect in honor of God by touching our knee to the earth, we acknowledge God’s grace and how lowly we are in comparison to our creator.

As a nation, America has awesome technical and military powers. It also has awesome wealth and economic power. From one perspective, this places us a cut above the other nations. Flexing our technical and military powers. It also has to be our first means of becoming a superpower. Or at least the superpower that it is. Flexing our technical and military powers. It also has to be our first means of becoming a superpower.

But the idea of humility goes still deeper. Humility is the realization that nothing is owed to you. You are blessed with certain powers, you are a gift from God. When we genuflect in honor of God by touching our knee to the earth, we acknowledge God’s grace and how lowly we are in comparison to our creator.

As a nation, America has awesome technical and military powers. It also has awesome wealth and economic power. From one perspective, this places us a cut above the other nations. Flexing our technical and military powers. It also has to be our first means of becoming a superpower. Or at least the superpower that it is. Flexing our technical and military powers. It also has to be our first means of becoming a superpower.

But the idea of humility goes still deeper. Humility is the realization that nothing is owed to you. You are blessed with certain powers, you are a gift from God. When we genuflect in honor of God by touching our knee to the earth, we acknowledge God’s grace and how lowly we are in comparison to our creator.
James, the brother of Jesus. The oldest Christian tradition was that James was a son of Joseph by Joseph’s earlier marriage. Under Jewish law, sons or daughters of Joseph’s earlier marriage, if there was an earlier marriage, would have been called the “brothers” and “sisters” of Jesus. This again is a tradition. It cannot be known for sure with the evidence now available.

The reading this weekend is a great lesson in the equality of all humans before God, and the folly of putting too much emphasis on the earthly and material. All earthly things will pass away. Only the spiritual will endure forever. Q

Read the Bible in a spirit of prayer, faith in God’s Word

Q Your interesting answers about the Bible have helped our family very much. The information about the formation of the Bible and how to interpret it as Catholics makes it much easier for us to read and to understand Scripture passages as a family. But what about people who don’t have a chance to have even the knowledge we have, which is little enough as it is? Most ordinary people can’t be expected to know all. Shouldn’t they read the Bible too? (Florida)

A Of course they should.

The Church has always venerated the divine Scriptures as just as she venerates the body of the Lord, since from the table of both the Word of God and of the body of Christ she unceasingly receives and offers to the faithful the bread of life (“Constitution on Divine Revelation,” 211).

All the faithful, regardless of their education or position, are invited to avail themselves of these gifts.

Readers may submit prose or poetry for possible publication in the “My Journey to God” column.

Seasonal reflections also are appreciated.

Please include name, address, parish and telephone number with submissions.

Send material consideration to “My Journey to God,” The Criterion, P.O. Box 1717, Indianapolis, IN 46206 or e-mail in care of criterion@archindy.org.

My Journey to God

A Prayer for Our Lady

Dear Mary,

As we approach the day the Church commemorates your birthday, I can’t help but realize how precious that day is to YOU.

How often, as a mother myself, I wonder about all the feelings and emotions you held deep in your heart—your joy the day you kissed the “Face of GOD,” and your happiness and pride when your son performed his miraculous works.

But, oh my, the sorrow you saw when the first beginnings of the tribulations Our Lord would endure for our salvation, the agony when you wept over Him at the foot of the cross, and after ...”

(Donna Baker is a member of St. Christopher Parish in Indianapolis.)

Twentieth-third Sunday in Ordinary Time

Msr. Owen F. Campbell

The Sunday Readings

Sunday, Sept. 7, 2003

• Isaiah 35:4-7a
• James 2:1-5
• Mark 7:31-37

The Book of Isaiah supplies the first reading, which speaks of the blind, the deaf, the lame, and those who are unable to move into the human community. We are isolated. We are helpless.

Additionally, provisions are made for those persons with such impairments today. Perhaps most importantly in terms of a difference, this day in age and day know that the impairments have a clear physical explanation.

The Book of Isaiah was written when the older attitudes and presumptions applied. In a time when transportation was so limited, the inability to walk was a major disadvantage. The inability to speak, hear or see was even more of a major disadvantage. The inability to move us unable to move into the human community of the holy. It put us from the community of the holy. It put us to discipleship. It also has warned us to scholars. Christians, and Jews invited to the faithful the bread of life (“Constitution on Divine Revelation,” 211). John Chrysostom, bishop and doctor of the Church 1 Timothy 1:15-17

Thursday, September 11

Psalm 16:1-2, 5, 7-8

Saturday, September 13

2 Timothy 1:1-2, 12-14
Psalm 151:1-2

Sunday, September 14

Philippians 2:6-11
John 3:13-17

Question Corner/ Fr. John Dietzen

Read the Bible in a spirit of prayer, faith in God’s Word

Q You are invited to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the “My Journey to God” column.

Seasonal reflections also are appreciated.

Please include name, address, parish and telephone number with submissions.

Send material consideration to “My Journey to God,” The Criterion, P.O. Box 1717, Indianapolis, IN 46206 or e-mail in care of criterion@archindy.org.
The Active List

The Criterion welcomes announcements of archdiocesan Church and parish open-to-the-public activities for “The Active List.” Please be brief—listing date, location, event, sponsor and time. Include a phone number per person to be called. No announcements will be taken by telephone.

Notices must be in our office by 10 a.m. Monday the week of (Friday) publication: The Criterion, The Active List, 1400 N. Meridian St., (hand deliver), P.O. Box 1717, Indianapolis, IN 46206 (mail), 317-236-1593 (fax), mklein@archindy.org (e-mail).

September 5
St. Mary Church, 317 N. New Jersey St., Indianapolis Catholic Charismatic Renewal, Mass and healing service 7 p.m., teaching, praise and worship, Mass and healing service. Information: 317-972-6900.

September 5-12
Kordes Retreat Center, 841 E. 146th St., Ferdinand, IN (Diocese of Evansville). “Grief: A Catalyst of Transformation,” Benedictine Sister Maria Tasto, presenter. Information: 812-367-2777 or 800-880-2777 or e-mail kordes@thedome.org.

September 6
St. John the Evangelist Parish, 126 W. Georgia St., St. John the Evangelist Parish, 126 W. Georgia St., Indianapolis. September 6-7, 5-11 a.m. “Fall Festival,” 11 a.m.-5 p.m., basketball tournament, log, entertainment, games, “all you can eat” Sunday dinner, country store, silent auction. Information: 317-524-3606.

September 7
St. V. Parish, Highway 66, Troy, Fall Festival, 11 a.m.-5 p.m., dinners, family fun yard sale. Information: 317-547-7994.

September 7-8

September 8
Mary’s King’s Village Schoenstatt, Resville (located on 925 South, 8 miles east of 421 South, 12 miles south of Versailles), “Schoenstatt Spirituality,” 2:30 p.m., Mass, 3:30 p.m., with Father Emlin Brunerling. Information: 812-689-3551 or e-mail sburwink@scadata.com or log on to Schoenstatt Web site at www.scadata.com/ sburwink.

September 8
St. Francis Church-Indianapolis, 811 S. Emerson Ave., Indianapolis. Freedom from Abortion—first of seven weekly classes developed by American Lung Association, 6-8 p.m., $50 fee, $25 due at first class then $5 each week. Information or reservations: 317-782-7999.

September 9
Calvary Cemetery, 453 W. Troy Ave., Indianapolis. Blue Mass for law enforcement officers, firefighters and auxiliary personnel. Living and deceased, as well as family members, and blessing of new civil servants section of cemetery, 6 p.m., Msgr. Joseph F. Schaedel, vicar general, celebrant. Information: 317-784-4439.

September 10
St. Francis Hospital, 1600 Albany St., Beech Grove. Five-part series, “Improving the Chemotherapy Experience,” 7:30 p.m., Mass and healing service. Information: 317-726-2270, ext. 217.

September 11

September 11-12
St. John the Baptist Hospital-Indianapolis, South Campus, 811 S. Emerson Ave., Indianapolis. Natural Family Planning classes, 7-9:30 p.m. Registration: 317-865-2441 or e-mail info@nfpindy.com.

September 12-14
St. Meinrad Archabbey and School of Theology, 200 Hill Church, “Return to the Gospel of Life,” Father Frank Pavone, founder of Priests for Life, presentations. Information due by Sept. 5. Information: 812-357-6772.

September 13
St. Joan of Arc Church, 4217 Ceralvo Avenue, Indianapolis. French Market, 11 a.m.-3 p.m. French foods, booths, entertainment. Information: 317-238-5508.

Holy Family Church, 815 W. Main St., Richmond, Ross County, Mass, presents, 2 p.m. and 7 p.m. Information: 765-966-0916.

Michaela Farm, Oldenburg. Volunteer work day, 9 a.m.-3 p.m., snacks and drinks provided. Information: 812-933-0260.

Rachel’s Companions, confidential Catholic support group for women suffering from the aftermath of abortion, first meeting for three-month support group, all calls are confidential. Information on time and location: Servants of the Gospel of Life Sister Diane Carollo, director of archdiocesan Office of Pro-Life Activities, 317-236-0836, ext. 1521.

September 13-14
Linton Highway 56, on the Ohio River, Aurora. St. Mary Parish, Riverfest, 2003, Sat. 11 a.m.-11 p.m., Sun. 11 a.m.-6 p.m., music, games, chicken and pork dinners. Information: 812-926-0606.

St. Mary Church, 212 Washington St., North Vernon. Parish fest, 11 a.m.-5 p.m., family barbecue to follow, $10 per adult, $5 per child. Information: 812-227-4500.

September 14
Mount St. Francis Retreat Center, 101 St. Anthony Dr., Mount St. Francis, Ind. (Evansville Diocese). “The Cross of Blood and Guts,” young adults 18-30, 6-8 p.m. Information: 812-923-8444 or franciscus@comcast.net.

St. Mary Parish, Hwy 56, four miles west of Jasper, Ireland, Ind. (Evansville Diocese). Parish family, quilts booth.

See ACTIVE LIST, page 11
September 15
St. Anthony Church, 379 N. Warran Ave., Indianapolis. Exposition of the Blessed Sacrament after 5:30 p.m. Mass. Hour of silent prayer and reflection followed by Benediction of the Blessed Sacrament.
St. Joseph Church, 1375 S. Mckley Ave., Indianapolis. Adoration of the Blessed Sacrament, 4 p.m., rosary, 5 p.m., Benediction, 5:30 p.m., Mass, 5:45 p.m. Information: 317-244-9002.
St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. Sacred Heart devotion, 11 a.m., holy hour, 6-7 p.m. Information: 317-632-9349.
St. Therese of the Infant Jesus Church, 740 W. 28th St., Indianapolis. Exposition of the Blessed Sacrament, 11 a.m.-noon.
St. Mary Church, 415 E. Eighth St., New Albany. Eucharistic adoration, reconciliation, after 9 p.m. Mass-midnight.
St. Joseph Church, 113 S. 5th St., Terre Haute. Eucharistic adoration, 9 a.m.-4:45 p.m. Benediction, rosary, noon, Mass, 5:15 p.m. Information: 812-235-4996.
First Sundays
Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. Devotions, Mass, 7:30 a.m., sacrement of reconciliation, rosary, meditations following Mass.
Holy Angels Church, 740 W. 28th St., Indianapolis. Exposition of the Blessed Sacrament, 7:30-10:30 a.m., Mass, 6:30 a.m. Information: 317-638-5551.
Our Lady of Perpetual Help Church, 1752 Scheller Lane, New Albany. Adoration concluding with confessions at 6 p.m. Benediction, 6:45 p.m.
First Mondays
Archbishop O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Guardian Angel Board meeting, 9:30 a.m.
First Tuesdays
Divine Mercy Chapel, 1354 W. 30th St., Indianapolis. Confession, 6:45 p.m. Benediction of the Blessed Sacrament, 7:30 p.m.
St. Joseph Church, 2050 W. Joe Road W., Sellersburg. Holy hour for religious vocations, Benediction and exposition of the Blessed Sacrament after 7 p.m. Mass.
Brebeuf Jesuit Preparatory School, 2801 W. 86th St., Indianapolis. Arizona Autism and Serenita Club meeting, 7-9 p.m., child care provided. Information: 317-485-7295.
First Fridays
St. Vincent de Paul Church, 1723 "T" St., Bedford. Exposition of the Blessed Sacrament after 8:30 a.m. Mass-9 a.m. Sat. morning, reconciliation, Fri. 4-6 p.m., Sat. 8-9 a.m., “Children of Hope” program, Holy hour for children. Information: 812-275-4539.
Holy Name Church, 89 N. 17th Ave., Beech Grove. Mass, 8:15 a.m., devotions following Mass until 5 p.m. Benediction. Information: 317-834-5454.
St. Peter Church, 1207 East Road, Brookville. Exposition of the Blessed Sacrament after 8 a.m. until Communion service, 1 p.m.
Holy Guardian Angels Church, 405 U.S. 52, Ceder Grove. Eucharistic adoration after 8 a.m. Mass-5 p.m.
Christ the King Church, 3827 Kesler Blvd. E. Dr. Indianapolis. Exposition of the Blessed Sacrament after 7:15 a.m. Mass-5:30 p.m. Benediction and service.
Holy Rosary Church, 520 Stevens St., Indianapolis. Adoration of the Blessed Sacrament after 5:45 p.m. Mass-9 p.m. Sat. morning. Information: 317-656-2478.
Our Lady of Lourdes Church, 3333 E. Washington St., Indianapolis. Exposition of the Blessed Sacrament, prayer service, 7:30 p.m.
This church is my family. I want to provide for it. I want to make sure the lights stay on and the building stays warm. When the roof leaks, I want it fixed. And when rural parishes ask, I want us to give. A Donor Advised Fund in the Catholic Community Foundation allows you to distribute from your fund to meet special needs. We have a number of ways for you to help the Church. For details, ask for Jim W. at 317-236-1572.

By Brandon A. Evans

Once a year, Catholic Youth Ministries in the New Albany Deanery gets a boost of support from Catholics in southern Indiana.

An annual fundraising dinner that kicks off the yearly “Work of Angels Campaign” was held at the Huber Orchard and Winery in Starlight on Aug. 26 and featured football Hall of Fame member Paul Hornung. Not only did 340 people attend the dinner, they also pledged $48,900 for deanery youth ministry programs and activities.

Ray Lucas, director of youth ministry for the deanery, said that the funds raised are “absolutely vital” for the various ministries the office organizes—from retreats and athletic programs to service trips and dances.

Those ministries benefit teen-agers in Harrison, Clark and Floyd counties.

“The success of our dinner says a lot about the commitment to youth shared by folks in southern Indiana,” Lucas said. “They believe in the potential of teen-agers and are eager to give them opportunities of leadership in our Church.”

Last year, $33,000 was pledged at the dinner.

Paul Hornung, a National Football League Hall of Famer who lives in the area, spoke at the dinner.

Hornung was a Heisman Trophy winner at the University of Notre Dame in 1956 and played professional football for the Green Bay Packers. He helped win four championships there and was the NFL’s Most Valuable Player in 1960 and 1961. He still holds the record for most points scored in a single season: 176.

“I believe strongly that young people are our future,” Hornung said. “It’s very important to motivate them to act responsibly and support them in their faith growth.

“The good accomplished by [New Albany Deanery] Catholic Youth Ministries is important to the lives of our youth and ultimately to our communities,” he said.

Lucas said that the speakers for the annual fundraising dinner have ranged from professional golfer Fuzzy Zoeller, a resident of southern Indiana, to Indiana’s First Lady.

He said that Hornung has used his celebrity status for good works in the community.

“Paul is a great asset to our area,” Lucas said. “He has turned many years of success in and around football into opportunities to help his community. We were honored to have him as our guest for the dinner.

The deanery’s Work of Angels Appeal has been held annually for more than a decade. The rest of the appeal consists of a donation from professional golfer Fuzzy Zoeller, a resident of southern Indiana.

Last year, people donated just over $60,000 to the youth ministry campaign, Lucas said, and this year the goal is set at about $58,000.

Football Hall of Famer Paul Hornung speaks at Work of Angels dinner

"Help us to help others" critical need for Refrigerators, Gas Stoves, Washers, and all types of Furniture and Bedding.

We also need VOLUNTEERS – men and women to work in our warehouse at 1209 East Maryland St. on Wednesdays or Saturdays.

For FREE pickup or to volunteer, call: 317-687-1006

Beatitude window

The morality of Pope John Paul II is the morality of the beatitudes, said Dominican Father Georges Cotteri in a recent reflection on the theology of the pontiff after 25 years at the helm of the Church. The beatitudes, such as this one displayed in a church window, exhibit virtues and the reward of God’s grace.
Bishop Baraga Days in Indiana will celebrate life of 19th century missionary

By James J. Dvita

Father Frederic Baraga (1797-1868) was a pious Slovenian missionary nicknamed “the snowshoe priest” because of his many years evangelizing Ojibway Indians and white immigrants in Michigan’s northern reaches and Wisconsin. He was consecrated bishop for Sault Ste. Marie and white immigrants in Michigan’s northern reaches and Slovenian missionary nicknamed “the snowshoe priest” who devoted himself to helping the Indians and teaching catechism in English.

Father Baraga answered the invitation of Bishop Bishop Baraga Days, to be held in Indianapolis on Sept. 13-14, recalls Bishop Baraga’s brief ministry in Indiana before going on to his special work up north. He is a second candidate for sainthood (with Blessed Mother Wisconsin). He was consecrated bishop for Sault Ste. Marie and white immigrants in Michigan’s northern reaches and Slovenian missionary nicknamed “the snowshoe priest” who devoted himself to helping the Indians and teaching catechism in English.

When Catholics in northern Dearborn County in Indiana heard that Bishop Baraga was organizing a parish at Dover in 1824, to be followed by German and other ethnic set-
tiers in Kelso, Jackson and York townships in the late 1820s, Ohio and Kentucky priests, including the bishop himself, visited there irregularly, but no second church was built until the priest, Father Joseph Fenning, founded St. Paul Parish at New Alsace in 1833.

So Father Baraga spent April 12-16, 1831, in Indianapolis, celebrating Mass, preaching, reaching the catechism, bap-
tizing babies and hearing Easter confessions. He returned to Cincinnati and departed for Michigan on April 21.

Father Baraga detailed his Indiana experiences in a let-
ter to his sister back in Carniola (present Slovenia). He reported that 25 Catholic families were clearing farmland in this wooded area. He mentioned one specific pioneer, John Pohek, mar-
ted his Indiana experiences in a let-
ter to his sister back in Carniola (present Slovenia). He reported that 25 Catholic families were clearing farmland in this wooded area. He mentioned one specific pioneer, John Pohek, mar-
ted his Indiana experiences in a let-
ter to his sister back in Carniola (present Slovenia). He reported that 25 Catholic families were clearing farmland in this wooded area. He mentioned one specific pioneer, John Pohek, mar-
ted his Indiana experiences in a let-
ter to his sister back in Carniola (present Slovenia). He reported that 25 Catholic families were clearing farmland in this wooded area. He mentioned one specific pioneer, John Pohek, mar-
ted his Indiana experiences in a let-
ter to his sister back in Carniola (present Slovenia). He reported that 25 Catholic families were clearing farmland in this wooded area. He mentioned one specific pioneer, John Pohek, mar-
ted his Indiana experiences in a let-
ter to his sister back in Carniola (present Slovenia). He reported that 25 Catholic families were clearing farmland in this wooded area. He mentioned one specific pioneer, John Pohek, mar-
ted his Indiana experiences in a let-
ter to his sister back in Carniola (present Slovenia). He reported that 25 Catholic families were clearing farmland in this wooded area. He mentioned one specific pioneer, John Pohek, mar-
ted his Indiana experiences in a let-
ter to his sister back in Carniola (present Slovenia). He reported that 25 Catholic families were clearing farmland in this wooded area. He mentioned one specific pioneer, John Pohek, mar-
ted his Indiana experiences in a let-
ter to his sister back in Carniola (present Slovenia). He reported that 25 Catholic families were clearing farmland in this wooded area. He mentioned one specific pioneer, John Pohek, mar-
ted his Indiana experiences in a let-
ter to his sister back in Carniola (present Slovenia). He reported that 25 Catholic families were clearing farmland in this wooded area. He mentioned one specific pioneer, John Pohek, mar-
ted his Indiana experiences in a let-
ter to his sister back in Carniola (present Slovenia). He reported that 25 Catholic families were clearing farmland in this wooded area. He mentioned one specific pioneer, John Pohek, mar-
ted his Indiana experiences in a let-
ter to his sister back in Carniola (present Slovenia). He reported that 25 Catholic families were clearing farmland in this wooded area. He mentioned one specific pioneer, John Pohek, mar-
ted his Indiana experiences in a let-
ter to his sister back in Carniola (present Slovenia). He reported that 25 Catholic families were clearing farmland in this wooded area. He mentioned one specific pioneer, John Pohek, mar-
ted his Indiana experiences in a let-
ter to his sister back in Carniola (present Slovenia). He reported that 25 Catholic families were clearing farmland in this wooded area. He mentioned one specific pioneer, John Pohek, mar-
ted his Indiana experiences in a let-
ter to his sister back in Carniola (present Slovenia). He reported that 25 Catholic families were clearing farmland in this wooded area. He mentioned one specific pioneer, John Pohek, mar-
ted his Indiana experiences in a let-
ter to his sister back in Carniola (present Slovenia). He reported that 25 Catholic families were clearing farmland in this wooded area. He mentioned one specific pioneer, John Pohek, mar-
ted his Indiana experiences in a let-
ter to his sister back in Carniola (present Slovenia). He reported that 25 Catholic families were clearing farmland in this wooded area. He mentioned one specific pioneer, John Pohek, mar-
ted his Indiana experiences in a let-
ter to his sister back in Carniola (present Slovenia). He reported that 25 Catholic families were clearing farmland in this wooded area. He mentioned one specific pioneer, John Pohek, mar-
ted his Indiana experiences in a let-
ter to his sister back in Carniola (present Slovenia). He reported that 25 Catholic families were clearing farmland in this wooded area. He mentioned one specific pioneer, John Pohek, mar-
ted his Indiana experiences in a let-
ter to his sister back in Carniola (present Slovenia). He reported that 25 Catholic families were clearing farmland in this wooded area. He mentioned one specific pioneer, John Pohek, mar-
ted his Indiana experiences in a let-
ter to his sister back in Carniola (present Slovenia). He reported that 25 Catholic families were clearing farmland in this wooded area. He mentioned one specific pioneer, John Pohek, mar-
ted his Indiana experiences in a let-
ter to his sister back in Carniola (present Slovenia). He reported that 25 Catholic families were clearing farmland in this wooded area. He mentioned one specific pioneer, John Pohek, mar-
ted his Indiana experiences in a let-
ter to his sister back in Carniola (present Slovenia). He reported that 25 Catholic families were clearing farmland in this wooded area. He mentioned one specific pioneer, John Pohek, mar-
ted his Indiana experiences in a let-
ter to his sister back in Carniola (present Slovenia). He reported that 25 Catholic families were clearing farmland in this wooded area. He mentioned one specific pioneer, John Pohek, mar-
ted his Indiana experiences in a let-
ter to his sister back in Carniola (present Slovenia). He reported that 25 Catholic families were clearing farmland in this wooded area. He mentioned one specific pioneer, John Pohek, mar-
ted his Indiana experiences in a let-
ter to his sister back in Carniola (present Slovenia). He reported that 25 Catholic families were clearing farmland in this wooded area. He mentioned one specific pioneer, John Pohek, mar-
ted his Indiana experiences in a let-
ter to his sister back in Carniola (present Slovenia). He reported that 25 Catholic families were clearing farmland in this wooded area. He mentioned one specific pioneer, John Pohek, mar-
ted his Indiana experiences in a let-
ter to his sister back in Carniola (present Slovenia). He reported that 25 Catholic families were clearing farmland in this wooded area. He mentioned one specific pioneer, John Pohek, mar-
ted his Indiana experiences in a let-
ter to his sister back in Carniola (present Slovenia). He reported that 25 Catholic families were clearing farmland in this wooded area. He mentioned one specific pioneer, John Pohek, mar-
ted his Indiana experiences in a let-
ter to his sister back in Carniola (present Slovenia). He reported that 25 Catholic families were clearing farmland in this wooded area. He mentioned one specific pioneer, John Pohek, mar-
ted his Indiana experiences in a let-
ter to his sister back in Carniola (present Slovenia). He reported that 25 Catholic families were clearing farmland in this wooded area. He mentioned one specific pioneer, John Pohek, mar-
ted his Indiana experiences in a let-
ter to his sister back in Carniola (present Slovenia). He reported that 25 Catholic families were clearing farmland in this wooded area. He mentioned one specific pioneer, John Pohek, mar-
ted his Indiana experiences in a let-
ter to his sister back in Carniola (present Slovenia). He reported that 25 Catholic families were clearing farmland in this wooded area. He mentioned one specific pioneer, John Pohek, mar-
ted his Indiana experiences in a let-
ter to his sister back in Carniola (present Slovenia). He reported that 25 Catholic families were clearing farmland in this wooded area. He mentioned one specific pioneer, John Pohek, mar-
ted his Indiana experiences in a let-
ter to his sister back in Carniola (present Slovenia). He reported that 25 Catholic families were clearing farmland in this wooded area. He mentioned one specific pioneer, John Pohek, mar-
ted his Indiana experiences in a let-
ter to his sister back in Carniola (present Slovenia). He reported that 25 Catholic families were clearing farmland in this wooded area. He mentioned one specific pioneer, John Pohek, mar-
ted his Indiana experiences in a let-
ter to his sister back in Carniola (present Slovenia). He reported that 25 Catholic families were clearing farmland in this wooded area. He mentioned one specific pioneer, John Pohek, mar-
ted his Indiana experiences in a let-
ter to his sister back in Carniola (present Slovenia). He reported that 25 Catholic families were clearing farmland in this wooded area. He mentioned one specific pioneer, John Pohek, mar-
ted his Indiana experiences in a let-
ter to his sister back in Carniola (present Slovenia). He reported that 25 Catholic families were clearing farmland in this wooded area. He mentioned one specific pioneer, John Pohek, mar-
ted his Indiana experiences in a let-
ter to his sister back in Carniola (present Slovenia). He reported that 25 Catholic families were clear...
Extraordinary. Inside and out.

St. Vincent Children’s Hospital now has a home in every way as unique as the care we’ve always delivered. Here’s what’s inside:

- Indiana’s only Pediatric Intensive Care Unit staffed 24 hours a day by physicians specially trained in pediatric intensive care
- St. Vincent Hilbert Pediatric Emergency Department, the state’s only pediatric ED
- Complete cardiac care, including prevention, screening, diagnosis, treatment, surgery and rehabilitation
- Inpatient and outpatient services for cancer and blood disease
- Pediatric hospitals—specialists in caring for children in the hospital—who continually communicate to primary care physicians

We offer young patients in Indiana a choice for exceptional medical care. But maybe even more extraordinary is what we remember: that this is not a sick child, but a child who happens to be sick. For more information about St. Vincent Children’s Hospital, call 338-CARE.

THE SPIRIT OF CARING

www.stvincent.org

MARCH

(continued from page 1)

politics, as well as the quality of race relations in our society,” reflected Martin Luther King III at one of several events this year commemorating the 40th anniversary of his father’s “I Have a Dream” speech at the Lincoln Memorial.

Martin Luther King Jr. and his father’s “I Have a Dream” speech at the Lincoln Memorial awakened millions of Americans, he said, and prompted changes in attitudes that still reverberate around the world.

King said that for millions of Americans, the nationally broadcast events of that day marked “the first time they thought seriously about the possibility of interracial brotherhood.”

“Today there are more than 9,000 African-American elected officials throughout the nation, compared to a mere 390 in 1963,” King said. “And we now have African-American CEOs heading leading corporations like Time-Warner, Fannie Mae, American Express and Merrill Lynch. This was unimaginable back in 1963.”

Despite such successes, the civil rights agenda is broader than ever in 2003. Recently, the anniversary of the March on Washington has been tied to varied events supported by King and the Southern Christian Leadership Conference, of which he, like his father before him, is president.

Three years ago, they focused on the death penalty in Texas. Four years ago, it was racial profiling. Last year, King and activist-comedian Dick Gregory launched a campaign to remove the name of J. Edgar Hoover from the FBI headquarters building because of revelations about Hoover’s efforts to discredit the civil rights movement.

This year, the Southern Christian Leadership Conference is forming a coalition with religious and other groups to use the ballot box to attack a long list of issues. Among them, King listed poverty, unemployment, school reform, health care, racial disparity in law enforcement, incarceration rates, the death penalty and foreign policy based upon fear rather than respect.

“Our goal is to give Martin Luther King a birthday present on Jan. 15, 2004,” said the Rev. Walter Fauntroy, a former Washington congressional delegate and civil rights leader. “We want people to get registered and be ready to vote in the primary and general elections of 2004, as we did in 1964.”

Rev. Fauntroy, a board member of the Southern Christian Leadership Conference, said “major changes in policy must be made next year for the sake of the country.”

A coalition of pro-immigrant organizations would tend to agree with Rev. Fauntroy. And they’re borrowing a 1960s-era mobilization technique—a cross-country bus ride with an itinerary dotted with obvious tie-ins to earlier rights battles.

The Immigrant Workers Freedom Ride will bring busloads of people across the country to Washington and New York for activities focusing on immigration issues. Starting from nine cities, the buses will stop at the sites of some of the best-known civil rights-era events.

The bus from Las Vegas will stop at Central High School in Little Rock, Ark., scene of a famous desegregation standoff. Riders from Miami will visit Orangeburg, S.C., to commemorate students killed while trying to desegregate a bowling alley. Participants who start in Houston will walk across the Edmond Pettis Bridge in Selma, Ala., participate in a town hall meeting at the 16th Street Baptist Church in Montgomery, Ala., and visit Rev. King’s grave in Atlanta.

This fall’s “freedom riders,” converging on Washington on Oct. 1 and New York on Oct. 4, will be hosted along the way at churches, state capitols and union halls. They hope to bring attention to current immigration policies and the situation in which contemporary immigrants live.

Their goal is to mobilize support for programs to protect worker rights of immigrants, to ease family reunification and make it easier for immigrants to legalize their status and eventually become citizens.

Sponsors and endorsers include hundreds of politicians, labor unions, religious orders, Catholic dioceses, parishes, individual bishops and the Southern Christian Leadership Conference.

“Does it diminish the earlier civil rights movement to have a new one try to attach to Rev. King’s coattails? His son doesn’t think so. ‘I believe in immigrants’ rights,’ he said, adding that there are obvious double standards in how the U.S. government treats illegal entrants from different countries, for instance.”

Actor Ossie Davis reflects on the Rev. Martin Luther King Jr.’s “I Have a Dream” speech during a commemoration by Georgetown University at the Kennedy Center in Washington on Aug. 28, the 40th anniversary of the speech made by Rev. King from the steps of the Lincoln Memorial.