



The

Criterion

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September 5, 2003

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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 have a place in the first archdiocesan class of deacons.

Starting Sept. 14, the archdiocese will host sessions around the archdiocese to provide background information on the order of deacons.

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

At the first meeting, a basic introduction will be given.

"Our idea is that we want people who 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.

See DEACONS, page 2

Mars Mania

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

CASTEL GANDOLFO, Italy (CNS)—Whispers gave way to creaks, 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."

"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.

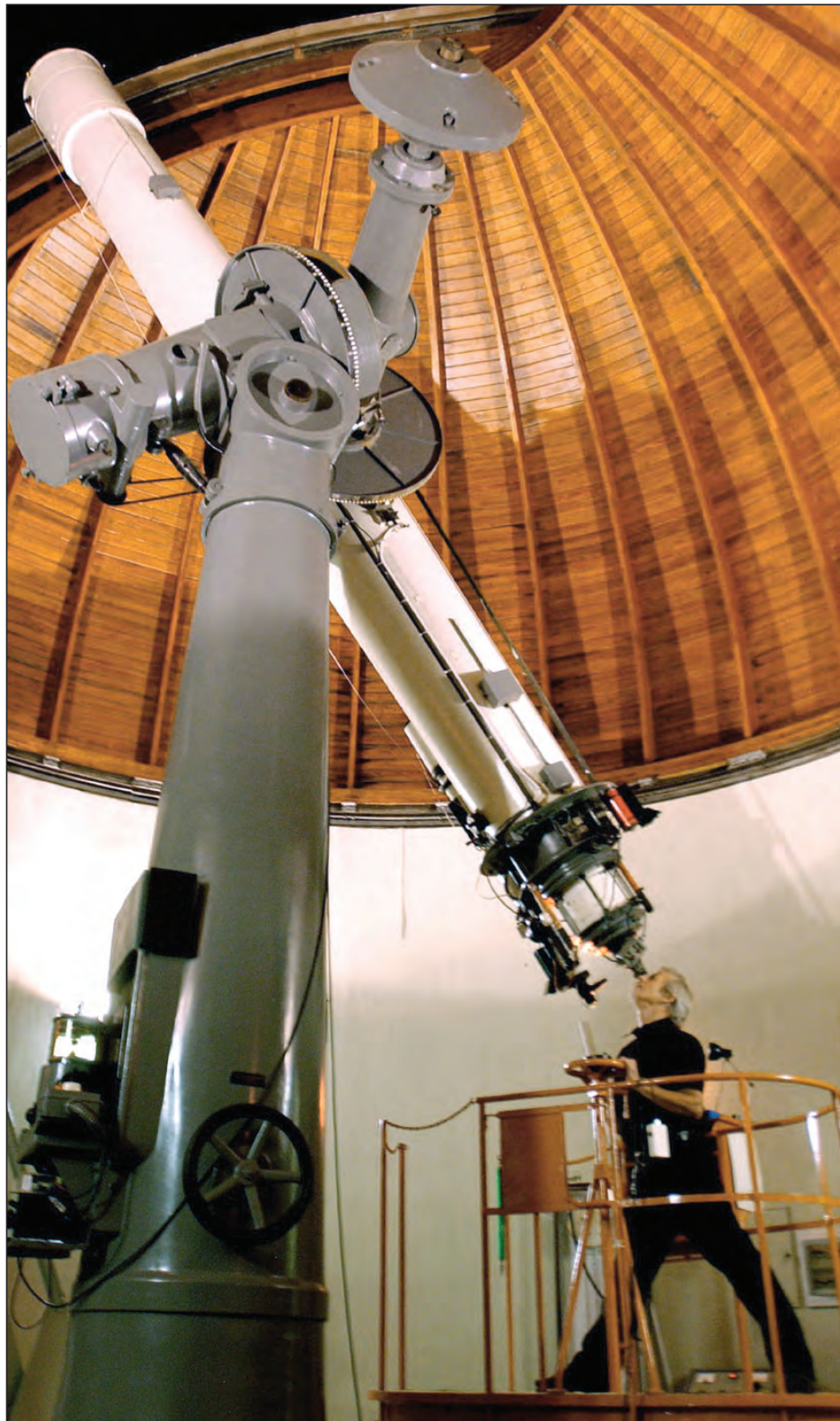
It's not exactly high science.

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

See MARS, page 8

CNS photo by Alessia Giuliani, Catholic Press



Jesuit Father Richard Boyle, astronomer at the Vatican Observatory, peers through a telescope at Mars on Aug. 27 at the observatory in Castel Gandolfo, Italy. That day, the red planet was the closest to Earth that it had been in 60,000 years.

Forty years after civil rights march, new issues define the campaign

WASHINGTON (CNS)—When a quarter of a million people from across the country came to march on Washington 40 years ago, their agenda was simple: make the American dream possible for everyone, or, more practically, guarantee civil rights for all.

Today, the march is viewed with idealistic nostalgia by those who are trying to re-create that earlier unity of purpose to attack a new generation's civil rights problems.

Back in 1963, the nation's first such gathering worried many national leaders, including the Kennedy White House, which initially opposed the march. After receiving assurances from the Rev. Martin Luther King Jr. about the peaceful intentions of organizers, the administration encouraged white organizations and religious groups to participate.

Photos of the march on display at the Lincoln Memorial feature a priest, a rabbi and a Protestant minister praying together on that hot August day.

The potential political clout of so many people—black, white, young, old, Protestant, Catholic, Jewish, Democrat, Republican and too-young-to-vote—peacefully pleading for change succeeded in unprecedented ways.

Within a year, the long-stalled Civil Rights Act became law. Within two years, the Voting Rights Act had been signed by President Lyndon B. Johnson.

"These two pieces of legislation have transformed the landscape of American

See MARCH, page 16

DEACONS

continued from page 1

Buechlein, after consulting with archdiocesan priests and parish life coordinators, decided that the archdiocese would join many other dioceses in the country and reinstate the permanent diaconate.

The sessions spread over this fall and next spring are designed to search central and southern Indiana for qualified candidates.

Father Bede said that the purpose of a deacon is to live the ministry of charity, of the Word and of the liturgy.

Regarding the Word of God, a deacon may not only read the Gospel at Mass but also may preach.

A deacon may also baptize, witness marriage and perform other liturgical roles in assistance to the priest.

But what Father Bede wanted to stress is the importance of the ministry of charity.

"There's kind of a pre-eminence, or a priority, on the ministry of charity," he said. He will be "looking first of all for men who have involvement in charitable activities."

This could be any range of things from a parish St. Vincent de Paul conference to working for a local soup kitchen.

"I think ... the emphasis on the ministry of charity corresponds very well with the kind of vision for the future that Archbishop Daniel has articulated, in which he said that we want to make sure that we don't do anything to jeopardize our ministry to the poor," said Father Bede.

Father Bede will be looking for single men and men who are in a stable and loving 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 looking to get married," Father Bede said. "If they're not married at the beginning of the program, they're going to have to say they're willing to be celibate."

The demands on a deacon—both in his training and his ministry once ordained—



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

will be many, and it is for this reason that he must have 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 is volunteer service to the Church.

A deacon takes a promise of obedience to the bishop, and may be assigned outside 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 diaconate—who is called an aspirant in his first year—must have the approval from his pastor.

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.

(The rest of the meetings are from 2 p.m. to 4 p.m., and are preceded by a general overview session from 1 p.m. to 2 p.m.)

Oct. 12 at St. Anthony Parish, 4773 E. Morris St., Morris. Topic: Who is a deacon?

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

Dec. 7 at Sacred Heart Parish, 2322 N. 13 1/2 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: Discernment.

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

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

"Then the pastor becomes the person who oversees his pastoral education [and] pastoral formation, in conjunction with us," Father Bede said.

An aspirant will undergo intellectual formation through classes; spiritual formation, which includes a prayer life and constant spiritual direction; pastoral formation through his involvement in his parish; and human formation.

Father Bede described human formation 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 have a good range of gifts and hopefully through the program those will develop further."

As for why the archdiocese has chosen now to reinstate the permanent diaconate, Father Bede said that there are a couple of reasons.

"I think one is a realization that it's a part of the vision of ministry of Vatican II," he said.

Also, he said, "practically speaking, it's

timely because priests are looking for help with some of the sacramental responsibilities.

"And I think also because there's a hope that we will have candidates from the different ethnic communities in the diocese as deacons," he said. This would increase the archdiocese's ability to minister to those communities.

Father Bede recommends that men who might feel called to this ministry should be "attentive to the invitation of the Spirit.

"We encourage them, even as they're going through the information sessions, to work with a spiritual director and try to hear what, in their own experience, their ministry of charity has been, and how they can continue that."

(For more information about the permanent diaconate in the archdiocese, or if you are currently a permanent deacon and would like to begin the process for an assignment, call the Office for Deacon Formation at 317-236-1491 or 800-382-9836, ext. 1491.) †

Archdiocese reserving places for pilgrimage to view Marian artwork

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,

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.

vicar general, will lead a group to the university 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 sarcophagus to a thin and peaceful Marian face carved in wood by Adamo Kamte in 1990.

Although the collection is normally housed in the Vatican Museums, many of the pieces have been off-limits to most everyone but scholars.

The works of art have only been available for public viewing on rare tours, which include a recent stay at the John Paul II Cultural Center in Washington, D.C.

Though small in size, the collection comprehensively describes the Virgin Mother's impact and influence on

societies around the world throughout Christian history.

Pieces include oil on canvas and copper, tempera and gold on panel, carved sections of sarcophagi in marble, and statuary in wood, bronze, ivory, lead and soapstone.

The exhibit will be in six sections: Eve and Mary, the Incarnation, the Theotokos (Mother of God), Images of Prayer, Mary in Cultures Around the World, and Walking with Mary in the Third Millennium.

Each section is introduced by text from the writings of Pope John Paul II.

There will also be an opportunity to view an exhibit of 400 rosaries from around the world.

Besides rosaries from various countries, there will also be rosaries dedicated to specific saints, and rosaries whose number of beads vary depending on what

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 Archbishop 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 first come, 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 Noone at 317-236-1428 or 800-328-9836, ext. 1428.) †



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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 and also held many parish assignments throughout the archdiocese, died on Aug. 31 following an extended illness. He was 78.

Father Minta retired from active ministry on July 5, 1995, and was named a prelate of honor on Aug. 26, 1997, with public conferral held on Jan. 18, 1998, by Archbishop Daniel M. Buechlein.

Following his retirement, he made his home at St. Paul Hermitage in Beech Grove and continued to help with weekend ministry at diocesan parishes as well as sacramental needs at the hermitage.

The Mass of Christian Burial was celebrated by Archbishop Buechlein on Sept. 3 at the cathedral. Father J. Joseph McNally, the retired pastor of St. Barnabas Parish in Indianapolis, was the homilist. Burial followed at Calvary Cemetery in Indianapolis.

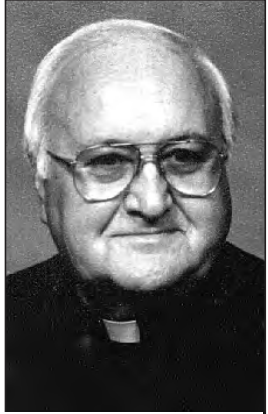
Father McNally remembered Msgr. Minta as "a people person who was a very faithful, very patient and very dedicated priest who smiled often, never met a stranger and always had a

cheerful word for someone."

Msgr. Minta loved his family and often traveled to Milwaukee and Clarksville to spend time with relatives.

Msgr. Minta underwent heart surgery twice in recent years.

Father Henry Brown, who also resides at St. Paul Hermitage, shared sacramental duties with Msgr. Minta there and recalled how hermitage residents always seemed to brighten up when they talked with him.



Msgr. John J. Minta

Father Rick Ginther, pastor of SS. Peter and Paul Cathedral Parish, said

Msgr. Minta was the pastor of the cathedral during a difficult time in the history of the parish as membership declined and the aging buildings required

extensive repairs.

"He served very well there during that time in spite of the challenges," Father Ginther said. "He was a wonderful man."

John Julius Minta was born on March 13, 1925, in Indianapolis. He was ordained on May 30, 1950, by Archbishop Paul C. Schulte at Saint Meinrad Archabbey Church and began his priesthood as assistant pastor of the former St. Francis de Sales Parish in Indianapolis.

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 also was appointed administrator pro tem of Holy Rosary

Parish in Seelyville and the former St. Augustine Mission in Fontanet.

Also in 1976, he was named part-time administrator of Immaculate Conception Parish in Milhausen 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 Dotlich and Mary Spraker. †

Benedictines celebrate jubilees for eight monks at Saint Meinrad

The Benedictine monks of Saint Meinrad Archabbey in St. Meinrad celebrated 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 Messick.

Father Theodore Heck was born on Jan. 16, 1901, in Chairton, Iowa. He professed 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 education, mathematics and counseling in the school. He also served as sub-prior, which is third in leadership, and later as prior, or second in leadership, of the archabbey.

Father Theodore was president of the American Benedictine Academy from its inception in 1947 through 1957. At the age of 70, he began a 17-year assignment as pastor of St. John Chrysostom Parish in New Boston, Ind.

He was the first Saint Meinrad monk to earn an academic doctorate degree, receiving a Ph.D. in education from The Catholic University of America in Washington, D.C., in 1933.

In 1935, he published a study on seminary 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 there.

From 1955-78, Brother Vincent was manager of the archabbey meat packing plant. From 1978 until his retirement, he was assigned to the 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 reasons of health, he collected and recycled aluminum cans for Saint Meinrad. He constructed 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.



Benedictine monks of Saint Meinrad celebrating their jubilees of profession are, seated, Brother Vincent Brunette, and standing, from left, Father Severin Messick, Father Columba Kelly, Father Theodore Heck, Brother Stephen Shidler and Father Damian Schmelz. Father Mel Patton and Father Richard Hindel are not pictured.

Father Richard Hindel was born on July 1, 1922, 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 college 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-prior in the monastery from 1955-63. From 1955-64, he served as kitchen master. From 1964-70, he was superintendent of buildings and maintenance, receiving national prominence for his involvement in the National Executive Housekeepers Association Inc.

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Editorial



CNS photo by Martin Lueders

Sunday, the Lord's Day, cannot be reduced only to the celebration of Mass. The dimensions of the Eucharist extend to the entire day. Sunday is meant to be a holy day—a day for personal renewal, for family and for fellowship with God and others.

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.

Pope John Paul II's Apostolic Letter, *Dies Domini*, issued in 1999, is a beautiful meditation and instruction on the Church's teaching regarding the celebration of the Lord's Day. The Holy Father explores the theological dimensions of the Lord's Day, each of them rooted in Sacred Scripture, the Tradition and the Church's lived experience of faith.

The Lord's Day is part of the celebration of the Creator's work. On Sunday, we celebrate the new creation established in Jesus' resurrection from the dead. We celebrate God's accomplishments in creation and salvation, and we share joyfully in the rest and joy of the Creator. This rest is not simply physical inactivity, but is fundamentally concerned with contemplation—not creating, but enjoying what has been created and accomplished by God for us and through us.

Sunday is the first day of the week, but it is also the eighth day insofar as it looks forward to the completion of this

work of redemption. As we celebrate the beginning of new life in Christ, we also look forward to the day when Christ will come again and bring creation to its perfection in eternal life. The good work that God has begun in his people must be brought to its fulfillment through cooperation with his grace in us.

The Lord's Day is also the day of the Church. In particular, the celebration of the Eucharist in the parish community on Sunday manifests the nature of the Church as the whole Mystical Body, connected as it is to the universal Church through union with the local bishop.

On Sunday, we celebrate the joy of the Risen Christ, who reveals in his resurrection the true nature and dignity of humanity. We proclaim the Good News of salvation, and it is therefore fitting to engage in virtuous practices of prayer and works of charity—on Sunday and throughout the week that follows.

The Lord's Day also reveals the meaning of time itself. Sunday celebrates not only the resurrection of Christ, but also points to his Second Coming, thereby revealing the goal of the pilgrim Church and of every man, woman and child who seeks to follow in the footsteps of Christ.

If we are true to our calling as disciples of Jesus Christ, Sunday can be so much more than simply one element of the secular holiday we have come to know as "the weekend." It can truly be the Lord's Day, a day of peace, a day of joy and a day of communion with all those we love in Jesus' name.

— Daniel Conway

(Daniel Conway is a member of the editorial committee of the board of directors of Criterion Press Inc.) †

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 experience love."

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 come closer to following 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 plenary 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.

Ellen 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 as we 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 conversation, 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 gift 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 education.

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.

Dan Logan, Indianapolis

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, is it 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, administrations, 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. Hierarchical 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 Juerling, Indianapolis

Church Facts



Pope John Paul II is set to travel to Slovakia on Sept. 11-14. He will beatify two communist-era martyrs during the visit.

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Permanent deacon formation program is off to a good start

A little more than a year ago, I wrote about plans to establish the permanent diaconate in our archdiocese. I am pleased to report that the process to set up the program is reaching a successful conclusion.

Our archdiocese has not had a permanent diaconate program before. Waiting to pursue one gives us the benefit of drawing on the experience of other dioceses that have sponsored such programs over the past 30 years.

In 1998, the Vatican Congregation for Catholic Education issued the *Basic Directory for the Formation of Permanent Deacons*. This document guides the formation of future deacons for the Church throughout the world. The U.S. Conference of Catholic Bishops has drafted a *National Directory*, applying the universal program to our country. It was adopted in June at the bishops' annual spring meeting.

Deacons collaborate with the bishop and priests in carrying out the ministry of the diocese. They exercise the ministries of the Word, the liturgy and charity according to their ordination. The ministry most identified with the deacon is the ministry of charity.

We will be looking for men who already show a special commitment to the ministry of charity as candidates for our archdiocese's first formation class. Because the needs and opportunities for ministry are almost unlimited, the ministry of deacons will complement the ministries of all of those, ordained and lay, currently serving the Church in our archdiocese.

In January 2002, I appointed a committee composed of a permanent deacon, a married couple and priests serving in the archdiocese. They represent a wide range of ages and backgrounds. I gave them the following five charges:

1. Study the pertinent documents approved by the Holy See and the U.S. Conference of Catholic Bishops.
2. Review successful permanent diaconate programs in other dioceses.
3. Develop a proposal for an archdiocesan diaconate program with special attention to screening applicants and to the quality of their theological, pastoral and spiritual formation.
4. Propose an interview process for those who have already been ordained deacons in other dioceses who wish to serve in our archdiocese.
5. Oversee the presentation of a general instruction on the nature and purpose of the diaconate to be published in *The Criterion*.

The Committee read and studied the *Basic Directory for the Formation of Permanent Deacons* and the *National Directory*. They also read several other helpful publications.

Committee members visited with representatives of deacon formation programs in the archdioceses of Chicago, Cincinnati, Louisville and St. Louis. They collected documents and discussed the formation process. The experience and wisdom of these programs will be an important resource for our program.

The Criterion published a series of five articles on the diaconate by John Fink, editor emeritus of *The Criterion*, starting in the May 23, 2003 edition. These articles are intended to be 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 those men discerning a call to be a permanent deacon, these articles should be helpful for your reflection.

Soon we will have in hand the planning committee's final proposal for the archdiocesan formation program as well as a procedure for acceptance and assignment of deacons from other dioceses now living in our archdiocese.

Not surprisingly, early on, the committee recommended that we use the Saint Meinrad School of Theology Permanent Deacon Formation Program for the academic and theological formation of our aspirants and candidates. Needless to say, I approved the proposal.

The priests and people of our archdiocese have a long history of entrusting the formation of candidates for the priesthood, and more recently, for lay ministry to Saint

Meinrad. That trust now extends to aspirants and candidates for the diaconate.

While Saint Meinrad will provide the theological formation and help with other aspects, there are many components of formation for this ministry that we need to put in place ourselves. These include the initial screening and selection of participants in the program and many aspects of spiritual, human and pastoral formation for those who become aspirants. The committee is finalizing details for all parts of the program.

We are currently developing a revised and updated strategic plan to guide the future priorities and initiatives of our archdiocesan mission. The diaconate will be an important element in that mission.

I want to publicly thank the thorough work of the permanent diaconate planning committee and its chairman, Father Steve Giannini. I am confident that our archdiocesan Deacon Formation Program will be among the finest in the country.

Beginning this month, Benedictine Father Bede Cisco, director of deacon formation, will begin presenting 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*. †

Archbishop Buechlein's intention for vocations for September

Teachers/Religious Education Directors: that they may rely on the strength and guidance of the Holy Spirit as they hand on the Catholic faith to our youth and encourage them to consider vocations to the priesthood and religious life.

Comienza el programa permanente de formación para diáconos

Hace poco más de un año que escribí sobre los planes para establecer el diaconato permanente en nuestra arquidiócesis. Me complace informar que el proceso para iniciar el programa está llegando a un final exitoso.

Nuestra arquidiócesis nunca antes ha tenido un programa permanente de diaconato. La expectativa de tenerlo nos ha granjeado el beneficio de contar con la experiencia de otras diócesis que han apadrinado tales programas durante los últimos 30 años.

En 1998 la Congregación Vaticana para Educación Católica editó el *Directorio Básico para la Formación de Diáconos Permanentes*. Este documento sirve de guía para la formación de futuros diáconos para la Iglesia mundial. La Conferencia Norteamericana de Obispos Católicos ha elaborado un anteproyecto de un *Directorio Nacional*, aplicando el programa universal a nuestro país. El mismo fue adoptado en junio en la reunión anual de primavera.

Los diáconos colaboran con el obispo y los sacerdotes cumpliendo con el ministerio de la diócesis. Ellos ejercen el sacerdocio de la Palabra, la liturgia y la caridad de acuerdo a su ordenación. El ministerio más identificado con el diácono es el de la caridad.

Como candidatos para nuestra primera clase de formación de la arquidiócesis buscamos hombres que hayan previamente demostrado un compromiso especial con el ministerio de la caridad. Debido a que las oportunidades para el ministerio son casi ilimitadas, el ministerio de los diáconos complementará los ministerios de todos aquellos, tanto ordenados como laicos, que estén actualmente sirviendo a la Iglesia en

nuestra arquidiócesis.

En enero del 2002 designé un comité compuesto de un diácono permanente, un matrimonio y sacerdotes de servicio en la arquidiócesis. Ellos representan una amplia variedad de edades y formación. Les encomendé las siguientes tareas:

1. Estudiar los documentos permanentes aprobados por la Santa Sede y la Conferencia Norteamericana de Obispos Católicos.
2. Revisar los programas permanentes de diaconato que hayan tenido éxito en otras diócesis.
3. Desarrollar una propuesta para un programa de diaconato arquidiocesal con atención especial en la selección de solicitantes y la calidad de su formación teológica, pastoral y espiritual.
4. Proponer un proceso de entrevistas para aquellos diáconos ya ordenados en otras diócesis y que deseen servir en nuestra arquidiócesis.
5. Supervisar la presentación de una instrucción general sobre la naturaleza y el propósito del diaconato, a ser publicado en *The Criterion*.

El Comité leyó y estudió el *Directorio Básico para la Formación de Diáconos Permanentes* y el *Directorio Nacional*. También leyeron otras publicaciones útiles al respecto.

Los miembros del comité conversaron con representantes de los programas de formación de diáconos en las arquidiócesis de Chicago, Cincinnati, Louisville y St. Louis., recolectaron documentos y discutieron el proceso de formación. La experiencia y la sabiduría de estos programas será un recurso importante para nuestro programa.

The Criterion publicó una serie de cinco artículos sobre el diaconato, escritos por John Fink, editor emeritus del *The Criterion*, que comenzaron en la edición del 23 de mayo de 2003. Estos artículos tienen el propósito de ser nuestra catequesis inicial en esta disciplina de la iglesia. (Todos 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 desarrolle conciencia y comprensión del diaconato. Para todos aquellos hombres que perciban el llamado al diaconato permanente, estos artículos serán útiles para reflexionar al respecto.

Pronto estará a nuestra disposición la propuesta final del comité planificador para el programa de formación arquidiocesano, así como un procedimiento para la admisión y asignación de diáconos procedentes de otras diócesis que ahora viven en nuestra arquidiócesis.

No nos sorprendió cuando inicialmente el comité recomendó que utilizáramos el Programa Permanente de Formación de Diáconos de la Escuela de Teología Saint Meinrad para la formación académica y teológica de nuestros aspirantes y candidatos. Naturalmente, aprobé 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 del ministerio laico, a Saint Meinrad. Esa

encomienda se extiende ahora a los aspirantes y candidatos del diaconato.

Aunque Saint Meinrad proporcionará la formación teológica y la ayuda en otros aspectos, hay muchos aspectos de 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 los detalles concernientes a todas las aspectos del programa.

Estamos actualmente desarrollando un plan estratégico revisado y actualizado para guiar las prioridades futuras y las iniciativas de nuestra misión arquidiocesana. El diaconato será un importante elemento en esa misión.

Deseo agradecer públicamente el trabajo realizado por el comité de planificación del diaconato y su presidente, el Padre Steve Giannini. Tengo la seguridad de que nuestro Programa de Formación de Diáconos de la Arquidiócesis estará entre los mejores del país.

Al comienzo de este mes el Padre Benedictino Bede Cisco, director de formación de diáconos, presentará una serie de programas de información sobre el diaconato permanente en la arquidiócesis. Podrán encontrar más información en la página 1 de este ejemplar de *The Criterion*. †

La intención del Arzobispo Buechlein para vocaciones en septiembre

Maestros/Directores de Educación Religiosa: ¡que ellos puedan contar con la fuerza y dirección del Espíritu Santo cuando pasen la fe Católica a los jóvenes y les den ánimo a ellos a considerar las vocaciones al sacerdocio y la vida religiosa!

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. 52nd St., in Indianapolis. There will be a shotgun start for a Florida Scramble at noon, and at the same time there will be a tennis clinic, followed by a tournament at 1 p.m.

VIPs . . .



David and Betty Sweetman, members of Holy Name Parish in Beech Grove, will observe their 50th wedding anniversary on Sept. 5 with a reception. The couple was married on that date in 1953 at St. Philip Neri Church in Indianapolis. The couple has four children: Kathy Gist, Jeffrey, Mark and Michael Sweetman. The couple has eight grandchildren and two great-grandchildren. †

An awards banquet begins at 5:30 p.m. The cost is \$250 per person or \$1,000 for four players. The money raised will support the Alan Henderson Financial Assistance Program and the Alumni Legacy Financial Assistance Program. For more information, call the Brebeuf Jesuit alumni office at 317-876-4718.

Rosalyn Moss, editor of *Home at Last* and a frequent guest on "Catholic Answers Live," will speak at 2 p.m. and 7 p.m. on Sept. 13 at Holy Family Parish, 815 W. Main St., in Richmond. All are welcome. For more information, call Marcy Valentini at 765-966-0916.

Father Rick Ginther 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 Ecclesial 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 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 Weatherspoon at 317-726-2270, ext. 217, or e-mail her at weatherspoonb@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. 10th 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 eastside of Indianapolis. There will be interpretation for the deaf. All are welcome. For more information, call 317-353-9404. †

U.S. Conference of Catholic Bishops' Office for Film and Broadcasting movie ratings

The Battle of Shaker Heights (Miramax)
Rated **A-II (Adults and adolescents)** because of minimal crude language, battlefield re-enactments and some drug references.
Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13.)** by the Motion Picture Association of America (MPAA).

Jeepers Creepers (United Artists)
Rated **A-IV (Adults, with reservations)** because of recurring gory violence as well as much rough and vulgar language.
Rated **R (Restricted)** by the MPAA.
Marci X (Paramount)
Rated **O (Morally offensive)** because of racial stereotyping, much crude and sexual humor, an implied sexual encounter and recurring rough and vulgar language, as

well as an instance of profanity.
Rated **R (Restricted)** by the MPAA.

The Medallion (TriStar)
Rated **A-II (Adults and adolescents)** because of action violence and some crass humor and double entendres.
Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13.)** by the MPAA.

My Boss's Daughter (Dimension)
Rated **O (Morally offensive)** because of pervasive crude and sex-related humor, including a scene with partial rear nudity, recurring drug abuse and much vulgar language, as well as an instance of rough language and profanity.
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MONKS

continued from page 3

Before taking on several parish assignments, beginning at St. Isidore the Farmer Parish in Perry County in 1987, he served as dean of students at Saint Meinrad School of Theology for two years and as vice-rector for four years.

Father Richard is currently pastor of St. John Parish in Starlight.

Father Damian Schmelz was born on May 7, 1932, in Georgetown, professed his vows as a monk of Saint Meinrad Archabbey on July 31, 1953, and was ordained to the priesthood on May 3, 1958.

He earned a Bachelor of Arts degree in Philosophy from Saint Meinrad College, an S.T.B. from The Catholic University of America and a master's degree and Ph.D. in plant ecology from Purdue University in West Lafayette, Ind.

Father Damian began his teaching career as a biology instructor at Saint Meinrad in 1959, became the Saint Meinrad College assistant dean of students in 1971, was named a college trustee in 1974 and was appointed college academic dean in 1975, positions he continued to hold until the college closed in 1998.

Father Damian is a member of the Indiana Academy of Science, the Society of the Sigma XI and the Ecological Society of America.

He now serves as pastor of St. Henry Parish in St. Henry, Ind., and as a board member of Lincoln Hills Development Corp.

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 Atheneum 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 archabbey choirmaster 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 taught summer sessions at St. Joseph College Liturgical Music Program in Rensselaer, Ind., from 1964-72. He was prior of the monastery from 1978-84. From 1984-89, he was a full-time teacher at Saint Meinrad College. He gives frequent workshops and special teaching programs in various places, including Berkeley, Calif., and Solemnes, France.

He has been published quite extensively in scholarly journals, and most recently he published his *tour de force*, "Gregorian Chant Intonations and the Role of Rhetoric."

Father Mel Patton was born in Fairview Village, now Fairview Park, 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, 1956. He earned a bachelor's degree from John Carroll University in University Heights, Ohio, a Master of Divinity degree

from Saint Meinrad School of Theology, and did post-graduate work at Marquette University in Milwaukee, Wis.

Prior to coming to Saint Meinrad, Father Mel served in the Army from 1944-46 and received the Purple Heart and Bronze Star.

Father Mel was a teacher in Saint Meinrad's high school and college, covering such topics as Latin, English, music, including piano and organ lessons, and journalism. He was organist for the monastic community for many years.

Father Mel has been director of retreats at Saint Meinrad, director of public relations and served as weekend chaplain at Fort Knox, Ky., for many years.

After his career as a teacher, he was the chaplain for Holy Angels Convent in Jonesboro, Ark., and presently is the infirmary chaplain at Sacred Heart Monastery in Yankton, S.D.

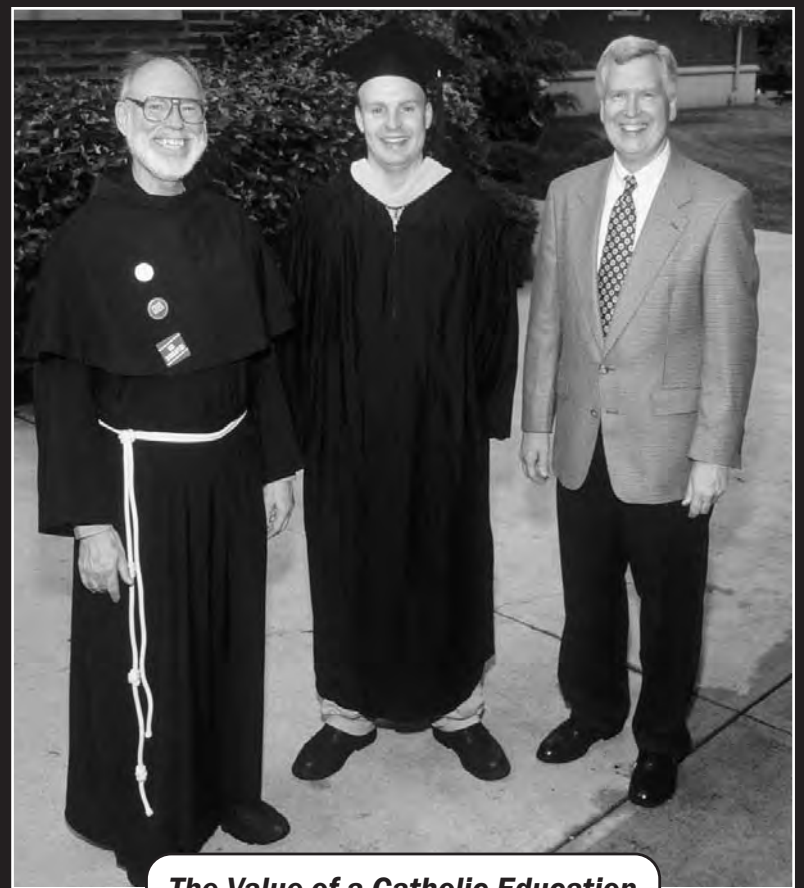
Father Severin Messick was born on July 12, 1954, in Indianapolis. He made his first profession of vows on Aug. 6, 1978, and was ordained to the priesthood on May 2, 1982. He earned a bachelor's degree from Saint Meinrad College and a Master of Divinity degree from Saint Meinrad School of Theology. He completed graduate studies in classics at The Catholic University of America.

Father Severin has served in parish ministry since 1983. Assignments have included St. Mary of the Woods Parish in Whitesville, Ky.; St. Ann Parish in Morganfield, Ky.; St. Mary Parish in Huntingburg, Ind.; St. Paul Parish in Tell City; St. Michael Parish in Cannelton; St. Pius V Parish in Troy; and St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis.

Since 1998, he has been pastor of St. Michael Parish in Greenfield. †

They helped me start my future.

Pictured is December 2002 graduate Alvin Lecher with two of his favorite professors. At left is Father Leopold Keffler, O.F.M. Conv., Ph.D. and on the right is Kevin Huston, J.D.



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The relationships I have with my professors are some of the most important—like Father Leopold Keffler. He took an interest in me; in fact he will preside at my wedding next year. He and others, like business professors Kevin Huston and Tim Akin, will always be a part of what I think and feel. Thanks to them, I learned lessons that will serve me today, 10 years from now, and for my entire life.

Alvin Lecher

Currently employed as an accountant with R.J. Pile, LLC in Indianapolis.

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November 14-16

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December 5-7

Annual Charismatic retreat

Fr. Tom Forrest

Tues., Dec. 11 9:00am-4:00pm

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December 12-14

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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.

CNS photo by Alessia Gulliani, Catholic Press Photo



MARS

continued 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 paid official visits to the observatory since it moved to Castel Gandolfo from the Vatican in 1935.

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 case houses 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 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. †

LA SERIE DEL ROSARIO DEL ARZOBISPO BUECHLEIN, AHORA EN UN DEVOCIONARIO

La popular "Serie del Rosario" del Arzobispo Buechlein, publicada este verano en su columna semanal en trece entregas, ahora se encuentra disponible en un librito sencillo. El devocionario de 44 páginas de 8.5" x 5.5", titulado *El Rosario: Contemplando a Cristo en la escuela de María*, contiene todas las reflexiones publicadas en la serie del verano del arzobispo, además de todas las oraciones necesarias para el Rosario y una descripción ilustrativa y precisa de cómo rezarlo. Se encuentra en inglés y en español.

El devocionario contiene meditaciones para todos los misterios, incluso los nuevos Misterios Luminosos presentados por el Papa Juan Pablo II y el conjunto de Misterios Sacerdotales de la preferencia del Arzobispo Buechlein.

Como un paquete especial para los lectores devotos, The Criterion ofrece un Rosario bendecido por el propio arzobispo. Estos Rosarios en blanco y negro confeccionados en Italia, tienen un largo de 18", con eslabones metálicos de enlaces cuádruples.

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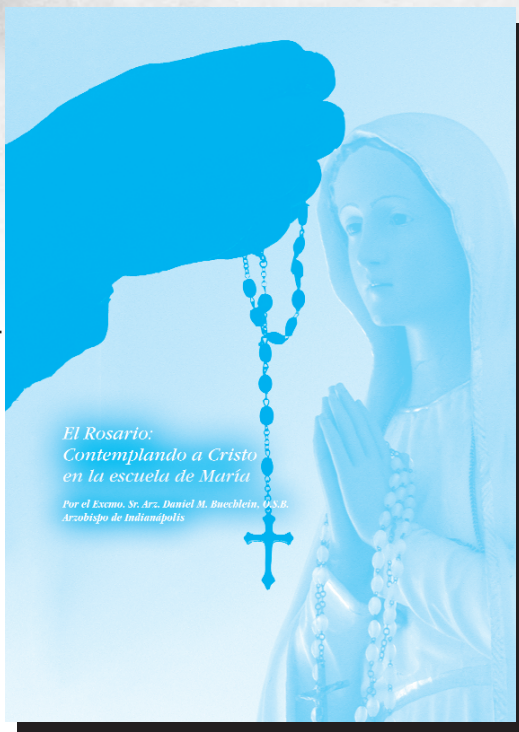
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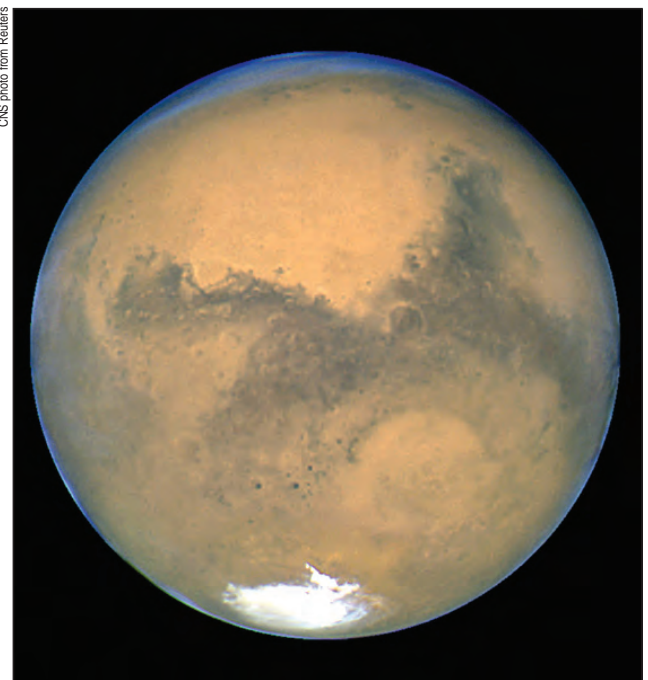
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CNS photo from Reuters



Mars is seen on Aug. 26 from exposures taken by a camera on NASA's Hubble Space Telescope. Late last month, Mars made its closest approach to Earth in some 60,000 years.

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Concern for human dignity is foundation of social teaching

By Fr. Kenneth R. Himes, O.F.M.

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 reminded us 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 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 stage, 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 meaning 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

Social teaching addresses needs

By David Gibson

What is Church social teaching concerned about? What is its scope?

It’s a little like asking how many ways people can be oppressed or exploited. Church social teaching is concerned about all of them.

It’s a little like asking about the many contexts in which people are vulnerable in such a way that their God-given dignity is disregarded.

And it’s a little like asking how many ways people can be marginalized—ignored, despised, overlooked or treated as insignificant.

Church social teaching is concerned about individuals and families and communities and nations that are oppressed.

And Church social teaching is the concern of individuals, families, communities and nations that can do something about oppression.

The poor are Church social teaching’s concern. People abused at home are its concern. Nations that grow poorer as richer nations become richer are its concern. Babies in the womb whose dignity is unrecognized are its concern. So are elderly people who are demeaned.

Church social teaching is about people in need—their need to survive, their need to thrive, their worth, their need to be heard. It is about respect and acting upon Christ’s connection to all people.

(David Gibson is editor of Faith Alive!) †



What exactly is the Church’s social teaching? 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.

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.

Humans are made for communion with God and one another. Therefore, for humans to be most truly and fully themselves, we require the experience of loving communion with our Creator and other creatures. This has been expressed in a teaching of the U.S. bishops that “human dignity is realized only in community.”

The Church’s social teaching is the ongoing effort to examine and promote the conditions that foster authentic human community and, thereby, human dignity.

When addressing the conditions for human dignity and community, the aim of the Church’s teaching is not to formulate the specific details of public policies, business practices or how social institutions operate. Rather, the teaching points out the moral standards that human beings should safeguard as we go about creating and reforming our societies.

Besides the protection of human dignity, the Church teaches that we should promote human rights, foster unity within the human family and assist people to

find meaning in their secular activities.

Another way of putting the matter is that the Church’s goal in proposing its social teaching is to encourage faith-guided reflection and faith-inspired action in the realms of politics, economics, society and culture.

Today our lives are becoming ever more intertwined as a result of communications technology, international trade and finance, political alliances and problems like terrorism, disease, pollution, drug trafficking and other ills that cross territorial borders. In such an interconnected world, it isn’t always clear how we as disciples of Christ should respond to the complexities of modern social life.

The social teaching of the Church aims to illuminate humanity’s efforts to protect human life amid many threats, to promote family life as the building block of community, to pursue justice in our social institutions, and to practice solidarity with all people, especially those who are the most vulnerable and the most at risk.

(Franciscan Father Kenneth R. Himes is a professor of moral theology at the Washington Theological Union in Washington, D.C. In January, he will become chair of the theology department at Boston College in Chestnut Hill, Mass.) †

Discussion Point

Parish promotes social justice

This Week’s Question

Describe a parish program that promotes social justice.

“Sacred Heart Parish helps supply items for a covenant food bank at St. Paul’s Episcopal Church. We contribute \$100 monthly to assist a lunch program for the needy at a local church, and we operate a thrift store called The Bishop’s Attic. We also purchase small appliances and donate them to needy families.” (Father Charles Dreisbach, Klamath Falls, Ore.)

“Here at St. Thomas, we have on our grounds an independent home for unwed mothers, the Bayard House. On behalf of Birthright of Delaware, we sell roses on Mother’s Day, with the proceeds going to the Bayard House. We also have a Knights of Columbus food closet. (Betsy Facciolo, Wilmington, Del.)

“Our parish [Holy Family] has a social justice and peace commission whose major project is providing food, clothing and gifts for the less fortunate families of our community at Christmastime. We currently help about 36 children and 29 adults. We have many other projects through the year that raise money for helping the social causes in our area.” (Laurie Swart, Lewiston, Maine)

Lend Us Your Voice

An upcoming edition asks: How does the Sunday liturgy shape or influence what you do during the week?

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



CNS photo by Greg Shemitz, Long Island Catholic

From the Editor Emeritus/John F. Fink

Important events: Vatican Council I

Forty-fifth in a series

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



Infallibility means the inability to err in teachings on faith and morals. Popes, at least from the time of Gregory VII in 1073, believed that they were infallible, but it had never been defined. Pope Pius IX, hoping to strengthen the papacy, decided it was time to make the concept of papal 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 do his bidding.

However, not all the bishops were in favor of the definition of papal infallibility that the pope had in mind. About a third of them accepted the primacy of the pope, but thought that he could make decisions binding the whole Church only when he acted in agreement with the other bishops.

Discussion of the issue was lengthy, but eventually both sides starting thinking compromise. Those who proclaimed absolute authority for the pope began to see that there should be some limitations on papal infallibility. Those on the other side could see that there was support for the idea of divine guidance for papal teachings.

Cardinal Guido, the superior general of the Dominicans, offered the compromise 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 the pope's doctrinal decisions rather than with the pope himself—which infuriated Pius IX because he really considered himself to be infallible. Before the vote took place, about 80 bishops left the council rather than vote against the pope.

The vote on the issue was taken on July 18, 1870, and passed 533 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. †

Cornucopia/Cynthia Dewes

Helping kids learn in the school of life

When we're kids, we tend to think nothing will ever change. We know that someday we'll grow up and go away and have our own homes. But still, we are comfortable in the notion that right now we're secure in *this* house, in *this* place.



We know how to manipulate Mom and figure out Dad's moods. We know our place in the birth order, with this brother dominant or this sister kept on our good side, no matter what. We know which little brother can be intimidated, and which baby sister bites when provoked.

We're in sync with the neighbor kids and cognizant of our place in the school's pecking order. After a couple of weeks into the new school year, we may even have the hang of dealing with our homeroom teacher or the football coach. Life is under control.

We're also bored a lot. Before martial arts courses and dance lessons and computer camps came on the scene, we were even more bored. We spent much time lying around contemplating treetops and

clouds during the summer, and cold winds swaying bare trees outside the window in winter. Especially for only children, time could seem unrelentingly endless.

We listened to the radio and rode bikes and read comic books. We scraped up money doing errands for neighbors so we could go to the Friday night movies or the serials on Saturday afternoons. Ice cream was a treat and soda pop was a luxury. Our parents were our parents, not our friends. But, like God, they were always available to listen.

We had so much time on our hands that we actually spent some of it figuring things out. We thought about our families, friends and neighbors, and our place in a universe which included all of them, plus strangers. We thought about what we heard in church and what we observed of religious and human behavior in general.

We found out that sometimes our parents could be wrong, and stubbornly wrong, at that. We sensed which nuns and priests were truly inspired, and which were just people struggling to do the right thing. Sometimes we were disillusioned by friends and disappointed by the behavior of folks we admired.

Through this process, we gradually

came to an understanding of who we were and where we fit in. We became comfortable with our own gender and learned to relate to the opposite sex in a healthy way. We recognized authority, sensed when it was valid or bogus, and could act accordingly.

We were respectful of ourselves and others because, young as we were, we were treated with respect. Unlike today, most people seemed to take seriously the idea that we are all children of God.

With all the "advantages" that children have today, they still seem poor in certain ways. They appear harried because of too much activity and too much stimulation from technological toys. They are inundated with information they seem clueless to assimilate. We need to help them be wealthier in ways that really count.

In the end, children want what they've always wanted: a safe place to live with people who love them, interesting things to learn and people who want to teach them. At the beginning of a new school year, that's important to think about.

(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greencastle, is a regular columnist for The Criterion.) †

Faithful Lines/Shirley Vogler Meister

Spanish pilgrimage is a unique challenge

In mid-July, Maria Ruiz Scaperlanda struggled to get back into normal life in



Norman, Okla., after returning from what she described as "an amazing pilgrimage." The 42-year-old wife, mother and freelance writer joined her "dear friend," 62-year-old Pat Stankus, a spiritual director for retreats in

the Diocese of Austin, Texas, for a month-long walking pilgrimage in June in Spain.

El Camino de Santiago (the way of St. James) is a 1,000-year-old, 500-mile pilgrimage from the French-Spanish border across the north of Spain, finishing at the city and cathedral of Santiago de Compostela in northwest Spain. By e-mail, Maria shared her journey with family, friends and freelancing colleagues in the Catholic Press Association.

Maria and Pat stayed in *albergues* (pilgrim hostels) with people from all over the world—simple lodging run by each

local church, monastery or city.

In one report, Maria wrote, "We ended last week by meeting with my cousins from Santander, Vicente and Margarita, traveling with them through the Spanish *mesetas* (plateaus) ... sharing stories and history ... my favorite stop was an overnight jaunt in the village of Santo Domingo de Silos, where we were able to pray and celebrate Mass with monks who still sing the hours in Gregorian chant."

Vicariously, I walked with Maria and Pat, knowing I'll probably never experience anything so physically and mentally challenging because of a neuromuscular disease, myasthenia gravis. However, in Indianapolis, as I kept my muscles as strong as possible via treadmill and exercise bike, I pictured myself on their path—and prayed for them.

I visualized stopping in Astorga, an ancient city with ties to the Roman times, set in the foothills of mountains. I raised the incline on the treadmill, pretending to climb to their next tiring but prayerful experience. I imagined the castle-fort built by the Knights Templar (*los Templarios*),

who in the 11th and 12th centuries guarded pilgrims. I marveled at their being in Galicia, which has roots and ties to the Gaelic culture from Ireland, but "with Spanish that sounds a lot like Portuguese," says Maria.

I understand why she wrote, "It's like a movie, really, and I am walking it, still in awe!"

Maria asked others to pray for their "stamina as we begin each morning—and as we get close to our home for the day. Those last kilometers are always the hardest." She added, "And be assured of our prayers for you."

One day she wrote, "Today I didn't think I could go up another hill [but] I felt carried by the communion of saints—and that means YOU! Thank you ..."

Maria also shares, "Every *Camino* experience is different, like every relationship ... every pilgrim will go home and describe a totally different and unique experience."

(Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a regular columnist for The Criterion.) †

The Human Side/Fr. Eugene Hemrick

The humility a superpower needs to have

"The Bible calls upon great nations to humble themselves, and we should



become humble if we want to be partners with the rest of the world. ... What if America leaned on Scripture for its foreign policy? ... The Lord requires of us that we do justice and that we love mercy, and 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 and don't have their 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 us. If we are blessed with certain powers, they are a gift from God. When we genuflect in honor of God by touching our knee to the earth, we acknowledge God's graces and how lowly we are in comparison to our Creator.

As a nation, America has awesome technical and military powers. It also has enormous economic resources. From one perspective, this places us a cut above the other nations. Flexing our muscles can give us a sense of invulnerability and superiority. It is also extremely difficult to be humble with all this power. If this is true, should we simply forget about the kind of advice Campolo gives?

By no means! Not only is his advice on target, but it must be our first means of acting like a true superpower. Or at least we should recognize that the term "superpower" can be understood in a biblical sense.

No doubt our president, military and diplomats know deep down that haughtiness, condescension, arrogance and conceit will create more terror, not overcome it. These leaders have their jobs cut out for them in seeing that this doesn't happen. But so do we.

We give our children so very much, and rightly so. But do we pass on to them the precious lesson that everything they receive comes ultimately from God and that it is a gift?

We are blessed with the finest of life's provisions. How often in the course of a day do we thank God for these gifts?

Our nation is rich in all types of resources. When did we last stop to thank God for them?

America has entered a new era in which it finds itself shouldering the awesome responsibilities of being a superpower. One of those responsibilities is to remain humble. Before attempting to exercise our role as a superpower abroad, we must first practice humility at home—in our households, schools, neighborhoods, jobs, with our superstars and in our protection of human rights.

If we start here, we won't need to worry about becoming a despised superpower abroad. Humility is the golden chain that binds humanity together.

(Father Eugene Hemrick is a columnist for Catholic News Service.) †

Twenty-third Sunday in Ordinary Time/Msgr. Owen F. Campion

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 and the lame.



Today, physical impairments produce few of the severe deprivations that they occasioned at the time of Isaiah, and popular moods about those who experience these impairments are very different from the

moods of those people at the time of this prophet.

Additionally, provisions are made for those persons with such impairments today. And, perhaps most importantly in terms of a difference, people in this day and age 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 disadvantage because communications were verbal for almost everyone. These particular impairments isolated people. Anyone who was blind, deaf or lame was virtually excluded from the human community.

As much as at any time in human history, being alone was a fearful thought. Nothing was more fearful than being alone except being alone and helpless. If the blind ever recovered vision, or the deaf hearing, or if the lame ever could walk, they in effect were restored to life in the community of humanity.

This reading refers to persons isolated from others, and from God, by sin. Because of sin, sinners are blind, deaf and unable to move. They are alone. They are helpless. They can expect only death.

God, in divine mercy and love, restores vision, hearing and the ability to move, and thus restores a place in the human community, by forgiving sin. His forgiveness heals and strengthens.

The Epistle of James is the source of the second reading.

The New Testament mentions several men with this name. Likely, other men by the same name were alive at the time of Jesus or in the first decades of Christianity. The Scripture is not definite in identifying the man referred to in the title of this epistle.

Some scholars believe it to have been James, who was called the "brother of Jesus." This figure was in the news

recently when a burial casket was discovered bearing an inscription, at first assumed to be ancient, stating that the casket once had contained the bones of James, the brother of Jesus. Israeli archeologists have concluded that this inscription is a forgery.

Who was 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.

St. Mark's Gospel provides the third reading.

In this reading, Jesus has returned to the Holy Land from visits to Tyre and Sidon, in what today is Lebanon, and to the Ten Cities, an area now in Jordan.

Merely by visiting these places, Jesus takes the word, and power, of God far and wide, to gentiles as well as to Jews.

Jesus encounters a man who can neither hear nor speak. Upon hearing this detail of the story, those persons first to hear this Gospel would have remembered the ancient references to persons with physical impairments.

In addition, at the time of Jesus, pious Jews assumed that such physical difficulties were the result of sin. Therefore, this lesson has many more implications than simply the Lord's power to heal.

Jesus indeed heals. But the Lord also forgives sin, and in this forgiveness all weakness disappears. All is renewed. All is strong.

Reflection

For weeks, the Church has been calling us to discipleship. It also has warned us that we are a limited people. We are shortsighted and weak.

In these readings, the Church confronts us with our sins. Sin has removed us from the community of the holy. It has blinded us and left us deaf. It has left us unable to move into the human community. We are isolated. We are helpless. We are doomed.

God's forgiveness removes our sins. We are restored, refreshed and strengthened. We can see. We can hear. We can find, and make, our way. With God, we are not doomed. We are not helpless. His forgiveness and strength await us if we offer prayers of contrition and humility. †

how you persevered in your faith! O good and faithful mother!

How I pray every day to be more like you! Help me, Mary, to emulate your virtues, to be more like you in everything I do.

And thanks again for saying "yes" to God and to all mankind! With all these thoughts in mind, I thank God for you and wish you the happiest of birthdays, and ask for your continued guidance in our world.

Yours in faith,
Donna Baker

My Journey to God

A Prayer for Our Lady

Dear Mary,

As we approach the day the Church commemorates your birthday, I cannot help but ponder the mystery that is YOU.

How often, as a mother myself, I wonder about all the feelings and emotions you held deep in your heart and soul—the joy you felt when you kissed the "Face of GOD," and your happiness and pride when your son performed "miracles," no less.

But, oh my, the sorrow when you saw 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 ... after ...

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

Daily Readings

Monday, September 8
The Nativity of the Blessed
Virgin Mary
Micah 5:1-4a
or Romans 8:28-30
Psalm 13:6
Matthew 1:1-16, 18-23
or Matthew 1:18-23

Tuesday, September 9
Peter Claver, priest
Colossians 2:6-15
Psalm 145:1-2, 8-11
Luke 6:12-19

Wednesday, September 10
Colossians 3:1-11
Psalm 145:2-3, 10-13
Luke 6:20-26

Thursday, September 11
Colossians 3:12-17
Psalm 150:1-6
Luke 6:27-38

Friday, September 12
1 Timothy 1:1-2, 12-14
Psalm 16:1-2, 5, 7-8, 11
Luke 6:39-42

Saturday, September 13
John Chrysostom, bishop and
doctor of the Church
1 Timothy 1:15-17
Psalm 113:1-7
Luke 6:43-49

Sunday, September 14
Exaltation of the Holy Cross
Numbers 21:4b-9
Psalm 78:1-2, 34-38
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

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 this. Shouldn't they read the Bible too? (Florida)

Of course they should. While the technical knowledge that you speak of can be a wonderful aid in reaching the faith and hope available to us through the Scriptures, what God reveals in the sacred writings about his presence and love in the world, especially in the person of Jesus Christ, is not limited to scholars. Christians, and Jews before that, were being formed through the Bible when biblical scholarship, at least as we think of it, was barely in its infancy.

Reading the Bible in a spirit of prayer and faith in God's word is always good and fruitful. Someone who approaches Scripture with this attitude will, in fact, benefit spiritually much more than one who has a lot of technical knowledge, but little or no faith.

St. Jerome, the renowned fourth-century expert in Scripture studies, wrote in one of his letters that, either because of the original author or the translator, Bible language may be simple or more complicated.

Regardless of that, St. Jerome said, the words of Scripture "are always set forth in such a way that whoever comes to them can find instruction. In one and the same sentence, both the learned and the unlearned can discover the plain meaning" (Letter 53, to St. Paulinus of Nola).

However, as you note, a little information about the background of the biblical books can make Scripture more spiritually profitable. It can also prevent confusion and misunderstanding, especially today when Catholics are regularly

challenged about their familiarity with and knowledge about the Bible.

Very little of the Bible is "straight history" as many people still tend to think. Most of it is poetry, parables, legends, personal or community reflections on memorable events, visions, legal documents, mystical and apocalyptic works, and even extended efforts by ancient theologians to put this whole series of experiences and divine revelations together into a cohesive explanation.

Knowing something of these elements in the Bible obviously will disclose much about what God is revealing to us through the human authors of these sacred texts.

In addition, since what is now in the Bible was handed down by writing or word of mouth during a period of hundreds, and even thousands, of years, it's obviously a huge advantage to be a bit familiar with the circumstances of the period and what the people were probably thinking when they heard these words and stories for the first time.

Again, however, this only emphasizes that the words of the bishops at Vatican Council II apply to every Catholic, however learned or not they may be.

"The Church has always venerated the divine Scriptures 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," #21).

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

Readers may submit prose or poetry for faith column

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

Seasonal reflections also are appreciated.

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

Send material for consideration to "My Journey to God," The Criterion, P.O. Box 1717, Indianapolis, IN 46206 or by 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, cost and time. Include a phone number for verification. 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: 317-927-6900.

September 5-12

Kordes Retreat Center, 841 E. 14th St., **Ferdinand, Ind.** (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., **Indianapolis**. Mass, 5:30 p.m.; Pan American Plaza, Olympic Suite, 12th floor, garden party and dinner, \$15 per person. Reservations: 317-635-2021.

Geneva Hills Golf Club, **Clinton**. Saint Mary-of-the-Woods College Scholarship Scramble, registration and lunch, 11:30 a.m., shotgun start, 12:30 p.m., \$55 per person. Information: 812-235-0460.

Saint Mary-of-the-Woods College, **St. Mary-of-the-Woods**. Special Olympics

Equestrian Fun Day, volunteers needed. Information: 812-235-3399.

St. Luke Parish, 7575 Holliday Dr. East, **Indianapolis**. Couple to Couple League of Indianapolis, Natural Family Planning class, 9:30-11:30 a.m. Information: 317-228-9276.

September 6-7

St. Patrick Parish, 1807 Poplar St., **Terre Haute**. School alumni homecoming, Sat., dinner and dance, \$20 per person, \$35 couple; Sun., St. Patrick Church, homecoming Mass, 11:30 a.m., family barbecue to follow, \$10 per adult, \$5 children 6-12, children 5 and under free. Reservations: 812-232-9158.

St. Mary Parish, 212 Washington St., **North Vernon**. Parish festival, Sat. 9 a.m.-11 p.m., Sun., 11 a.m.-5 p.m., basketball tournament, hog roast, entertainment, games, "all you can eat" Sunday dinner, country store, silent auction. Information: 812-346-3604.

September 7

St. Pius V Parish, Highway 66, **Troy**. Fall Festival, 11 a.m.-5 p.m., dinners, famous soup, yard sale. Information: 812-547-7994.

St. Elizabeth Ann Seton Church, 10655 Haverstick Road, **Carmel, Ind.** (Lafayette Diocese). Family Mass for separated and divorced Catholics, 2 p.m., Father David Buckle, celebrant, sponsored by archdiocesan Office for Family Ministries, Lafayette Diocese's Family Life Pastoral Office for Formation and St. Pius X Parish, Indianapolis, Divorce Support Group. Information: 317-236-1596 or 800-382-9836, ext. 1596.

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles), "Schoenstatt Spirituality," 2:30 p.m., Mass, 3:30 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail eburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~eburwink.

September 8

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles), "Family Faith Talks," 7 p.m., Mass, 8 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail eburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~eburwink.

St. Francis Hospital-Indianapolis, 8111 S. Emerson Ave., **Indianapolis**. "Freedom from Smoking," 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, 435 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," 1-2 p.m. Information: 317-726-2270, ext. 217.

September 11

Highland Golf and Country Club, 1050 W. 52nd St., **Indianapolis**. Alan Henderson Golf Invitational and Tennis Tournament to benefit Alan Henderson Financial Assistance Program and Alumni Legacy Financial Assistance Program at Brebeuf Jesuit Preparatory School, Indianapolis. Information: 317-876-4718 or nmazelin@brebeuf.org.

September 12

St. Francis Hospital-Indianapolis, South Campus, 8111 S. Emerson Ave., **Indianapolis**. Natural Family Planning classes, 7-9:30 p.m. Registration: 317-865-5554.

September 12-14

Saint Meinrad Archabbey and School of Theology, 200 Hill Dr., **St. Meinrad**. "Pastoral Call to the Gospel of Life," Father Frank Pavone, founder of Priests for Life, presenter. Reservations due by Sept. 5. Information:

812-357-6772.

September 13

St. Joan of Arc Parish, 4217 N. Central Ave., **Indianapolis**. French Market, 11 a.m.-11 p.m., French foods, booths, entertainment. Information: 317-283-5508.

Holy Family Church, 815 W. Main St., **Richmond**. Rosalyn Moss, presenter, 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, 317-236-1521 or 800-382-9836, ext. 1521.

September 13-14

Lesko Park, Highway 56 on the Ohio River, **Aurora**. St. Mary Parish, Riverfest 2003, Sat. 4-11 p.m., Sun. 11 a.m.-6 p.m., music, games, chicken and pork dinners. Information: 812-926-0060.

St. Mary Parish, 212 Washington St., **North Vernon**. Parish festival, Sat. all day, Sun. 10 a.m.-5 p.m., "all you can eat" meal, children's games. Information: 812-346-3604.

St. Michael Parish, 250 High St., Brookville. Fall Festival, Sat. 4-10 p.m., Sun. 10 a.m.-7 p.m., pork chop and chicken dinners. Information: 765-647-5462.

St. Thomas More Parish, 1200 N. Indiana St., **Mooreville**. Applefest and Battle of the Bands, entry fee, \$45. Information: 317-821-0993.

September 14

Marian College, Marian Hall, 3200 Cold Spring Road, **Indianapolis**. Free lecture, "Introducing the Franciscan Family," 3-5 p.m. Information: 317-955-6213.

St. Michael the Archangel Church, 3354 W. 30th St., **Indianapolis**. 12th anniversary of the Divine Mercy Perpetual Adoration Chapel, Mass, 3 p.m. homilist, Father Frank Pavone, founder of Priests for Life. Information: 812-342-9550.

Holy Cross Church, 125 N. Oriental St., **Indianapolis**. Tri-parish spiritual enrichment program, Vespers service, 5-6:30 p.m., presenter, Franciscan Sister Marjorie English. Information: 317-637-2620.

Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. Francis2, "The Cross: Blood and Guts," young adults 18-30, 6-8 p.m. Information: 812-923-8444 or franvoc@aol.com.

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

—See ACTIVE LIST, page 13



Applefest

St. Thomas More Catholic Church
Sept. 12-14, 2003
 1200 N. Indiana St, Mooresville IN
 (317) 831-1431

BATTLE of the BANDS

Featuring Doc & Tommy from RadioNow 93.1
 Preliminaries: 9-13-03 10am-3pm • Finals: 9-14-03 2:30pm-5:30pm
 Advance Sale: \$8.00 (1 day) \$12.00 (both days) • Day Of: \$10.00
 Any style of music is accepted. Obscene lyrics are prohibited.
 Competition is limited to the first 20 bands that sign-up.
 Entry forms available at these locations:
 Jimmy John's Gourmet Sandwiches: (317) 834-8000
 St. Thomas More Catholic Church: (317) 831-4142
 Prizes: 1st Place: \$200 & trophy • 2nd Place: \$100 • 3rd Place: \$75



JUNGLE JIM & ALLIGATOR AARON
 An interactive show for all ages!
 Children receive "Creepy Crawler" treat.
 Have photos taken with animals.
 Two shows: 9-12-03 6pm & 9-14-03 12pm
 Ticket price: \$5.00

Country Line Dance Dinner
 Down home foot stompin' fun!
 Event time: 9-13-03 7-11pm
 Dance & Dinner Ticket: \$15.00
 Dance only: \$8.00

HAPPY BURGESS DAICE
 Dance music from 30s, 40s 50s!
 Event time: 9-12-03 8-11pm
 Ticket price: \$5.00

Children's Games
 Inflatables for kids
 Unlimited inflatable ride times:
 9-12 6-8pm • 9-13 1-3pm & 6-8pm • 9-14 11am-1pm
 Advance Sale: \$4.00 • Day Of: \$5.00 • Other games: 50¢ ea.



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- Assorted Quiches
- Tarte Flambé
- French Pastries & Desserts
- Ratatouille & French Onion Soup
- Beer and Wine

LIVE ENTERTAINMENT

Cathy Morris & Collage
 Stan Hillis
 Urban Jazz Coalition
 Jennie DeVoe

Free Admission!

Join us for Mass at 5:30 p.m.
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 Something for the Whole Family
OVER 80 HANDMADE QUILTS
 Novelties • Bingo
GRAND PRIZE
 8 days in Hawaii for 4 people (air fare, accommodations, and transportation included)
 Or Cash Prize \$3,500
 9 more cash prizes, plus many more prizes

LIC #100105

The Active List, continued from page 12

September 15

St. Mary Church, 317 N. New Jersey St., **Indianapolis**. Tri-parish spiritual enrichment program, Vespers service, 7-8:30 p.m., presenter, Franciscan Sister Marjorie English. Information: 317-637-3983.

September 16

SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Tri-parish spiritual enrichment program, Vespers service, 7-8:30 p.m., presenter, Franciscan Sister Marjorie English. Information: 317-634-4519.

September 18

Benedict Inn Retreat and Conference Center, gymnasium, 1402 Southern Ave., **Beech Grove**. Ave Maria Guild fall card party, 11 a.m.-2:30 p.m. Information: 317-780-8627.

Monthly

First Sundays

St. Paul Church, 218 Scheller Ave., **Sellersburg**. Prayer group, 7-8:15 p.m. Information: 812-246-4555.

Fatima Knights of Columbus, 1040 N. Post Road, **Indianapolis**. Euchre, 1 p.m. Information: 317-638-8416.

First Mondays

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Guardian Angel Guild, board meeting, 9:30 a.m.

First Tuesdays

Divine Mercy Chapel, 3354 W. 30th St., **Indianapolis**. Confession, 6:45 p.m., Benediction of the Blessed Sacrament, 7:30 p.m.

St. Joseph Church, 2605 St. 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**. Indiana Autism and Sertoma Club meeting, 7-9 p.m., child care provided. Information: 317-885-7295.

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: 812-275-6539.

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Mass, 8:15 a.m., devotions following Mass until 5 p.m. Benediction. Information: 317-784-5454.

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, **Cedar Grove**. Eucharistic adoration after 8 a.m. Mass-5 p.m.

Christ the King Church, 1827 Kessler 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 a.m. Saturday. Information: 317-636-4478.

Our Lady of Lourdes Church, 5333 E. Washington St., **Indianapolis**. Exposition of the Blessed Sacrament, prayer service, 7:30 p.m.

St. Anthony Church, 379 N. Warman 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. Mickley 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.

Sacred Heart of Jesus Church, 1530 Union St., **Indianapolis**. Adoration 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.

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 Saturdays

Our Lady of the Greenwood Church, 335 S. Meridian St., **Greenwood**. Devotions, Mass, 7:30 a.m., sacrament of reconciliation, rosary, mediations following Mass.

Holy Angels Church, 740 W. 28th St., **Indianapolis**. Exposition of the Blessed Sacrament, 11 a.m.-noon.

St. Therese of the Infant Jesus (Little Flower) Church, Chapel, 4720 E. 13th St., **Indianapolis**. Apostolate of Fatima holy hour, 2 p.m.

St. Anthony Church, 379 N. Warman Ave., **Indianapolis**. Reconciliation, 7:45 a.m., Mass, 8:15 a.m. followed by rosary.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**.

Mass, 8:35 a.m. Information: 317-831-4142.

St. Mary Church, 415 E. Eighth St., **New Albany**. Eucharistic adoration and confessions after 9 p.m. Mass.

St. Nicholas Church, 6461 E. St. Nicholas Dr., **Sunman**. Mass, praise and worship, 8 a.m., then SACRED gathering in the school.

Second Mondays

Church at **Mount St. Francis**. Holy hour for vocations to priesthood and religious life, 7 p.m.

Second Tuesdays

St. Pius X Parish, 7200 Sarto Dr., **Indianapolis**. Support Group for Separated and Divorced Catholics, 7 p.m. Information: Archdiocesan Office of Family Ministries, 317-236-1596 or 800-382-9836, ext. 1596.

Second Thursdays

St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Holy hour for priestly and religious vocations, 7 p.m.

Second Saturdays

St. Agnes Parish, Brown County Public Library, **Nashville**. Brown County Widowed Support Group, 3 p.m. Informa-

tion and directions: 812-988-2778 or 812-988-4429.

Third Sundays

Christ the King Church, 1827 Kessler Blvd., E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 2 p.m.-7 a.m. Monday, rosary, 8 p.m. Open until midnight.

Third Mondays

St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Young Widowed Group, sponsored by archdiocesan Office for Family Ministries, 7:30 p.m. Information: 317-236-1596 or 800-382-9836, ext. 1596.

Third Wednesdays

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Holy hour and rosary, 6 p.m. Information: 317-784-5454.

St. Jude Church, 5353 McFarland Road, **Indianapolis**. Rosary, 6:15 p.m. Information: 317-783-1445.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Catholic Widowed Organization, 7-9:30 p.m. Information: 317-784-1102.

Calvary Mausoleum Chapel, 435 Troy Ave., **Indianapolis**. Mass, 2 p.m.

Third Thursdays

Our Lady of Peace Mausoleum Chapel, 9001 Haverstick Road, **Indianapolis**. Mass, 2 p.m.

St. Elizabeth's Pregnancy and Adoption Services, 2500 Churchman Ave., **Indianapolis**. Daughters of Isabella, Madonna Circle meeting, noon, dessert and beverages served. Information: 317-849-5840.

St. Joseph Church, 1375 S. Mickley Ave., **Indianapolis**. Adoration of Blessed Sacrament, 11 a.m.-7 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

Third Fridays

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal of Central Indiana, Mass and healing service, 7 p.m.

Third Saturdays

St. Michael the Archangel Church, 3354 W. 30th St., **Indianapolis**. Helpers of God's Precious Infants monthly pro-life ministry, Mass for Life by archdiocesan Office of Pro-Life Activities, 8:30 a.m., drive to Clinic for Women (abortion clinic), 3607 W. 16th St., **Indianapolis**, for rosary, return to church for Benediction. †

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Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obituaries of archdiocesan priests and religious sisters serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.

BOYLE, John T., Sr., 73, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Aug. 18. Father of Catherine, John and Michael Boyle. Brother of Rosemary Maginn, Catherine Quill and Claire Wise. Grandfather of 10. Great-grandfather of one.

BRODA, Henry J., 67, Holy Name, Beech Grove, Aug. 15. Father of Peggy Gasper, David, James, Lawrence and Michael Broda. Son of Helen Marcinkowski. Stepson of Vincent Marcinkowski. Brother of Irene Blaschek, Mary Goldfaber and Edward Broda. Stepbrother of Eugene Marcinkowski. Grandfather of eight.

COOMBS, Grover C., 84, St. Ambrose, Seymour, Aug. 17. Father of Thomas Coombs.

CROSS, Warren W., 84, Christ the King, Indianapolis, Aug. 20. Father of David, Thomas and Warren Cross. Grandfather of nine.

DeSPAIN, Tammy Lynn (Morgan), 27, Holy Family, New Albany, Aug. 18. Mother of Brandyn Hill and Derek DeSpain. Daughter of David

Morgan and Sheryll Dunwoodie. Sister of Shannon Miller, Courtney, Jacob and Robert Dunwoodie. Granddaughter of John and Marlys Peralta, Jay VerCrouse Sr. and Marilyn Parslow.

EVE, Anthony J., 56, St. Mary, New Albany, Aug. 20. Father of Danville and Heather Eve. Brother of Elizabeth Hochadel, Deborah Huebel, Donnie Applegate and Dennis Eve. Grandfather of one.

EVEFLAG, William J., 83, St. Mary-of-the-Knobs, Floyds Knobs, Aug. 21. Husband of Sylvia Eveslage. Father of Jan Boylen and Bruce Eveslage. Brother of Paul, Richard and Robert Eveslage. Grandfather of two.

GOLDSMITH, Sylvia E., 96, St. Louis, Batesville, Aug. 26. Wife of Ralph Goldsmith.

GREER, Julie A., 35, St. Mary-of-the-Knobs, Floyds Knobs, Aug. 22. Wife of Mark Greer. Daughter of John and Nina Schmidt. Sister of Joanne Kay and Richard Schmidt. Granddaughter of Mary Schmidt.

HAGUE, Margaret G. (Mutz), 82, St. Malachy, Brownsburg, Aug. 8. Wife of Fred Hague. Mother of Russell Lee Beaver. Stepmother of five. Grandmother of three. Step-grandmother of two. Great-grandmother of four.

MURPHY, Marie K. (Rivers), 86, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Aug. 19. Mother of Sharyn and Charles Murphy Jr.

Grandmother of eight. Great-grandmother of three.

PATRICK, Peggy, 88, St. Pius X, Indianapolis, Aug. 17. Mother of Shan Neer, Lisa Schroeder and Michael Patrick. Grandmother of 15. Great-grandmother of seven.

RIPBERGER, Stanley L., 87, St. Gabriel, Connersville, Aug. 24. Father of Patsy Willhelm and Paul Ripberger. Grandfather of three. Great-grandfather of one.

SCHERSCHEL, Joyce T., 69, St. Vincent de Paul, Bedford, Aug. 19. Wife of Roy Scherschel. Mother of Karen Peets, Jane Sanderson, David and Steven Ashlaw. Sister of Thomas Trippany. Grandmother of seven.

SPEARS, Tod A., 41, Holy Spirit, Indianapolis, Aug. 17. Husband of Judy (Coogle) Spears. Father of Kaylee, Natalie, Tina, Campbell, Dominic, Maximilian and Zachariah Spears. Son of Janet M. Troutman and James H. Spears. Brother of Gigi Kite, Christopher, Sean and Timothy Spears.

TULLY, Edward J., 67, St. Pius X, Indianapolis, Aug. 19. Husband of Carol Tully. Father of Colleen, James and Peter Tully. Stepfather of Deanna Kern. Brother of Helen Koczur and Thomas Tully. Grandfather of one. Step-grandfather of two.

UHL, Bernard C., 78, Holy Family, New Albany, Aug. 20. Husband of Jeanette Uhl. Father of Kim Freshour, Janice Monroe, Beth Posante, Rosanne Shireman and C. Todd Uhl. Brother of Mary Libs, Lorine Martin, Mary Ann McElroy, Sharon Newton and Charles Uhl. Grandfather of 11. Great-grandfather of 12. †

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

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.

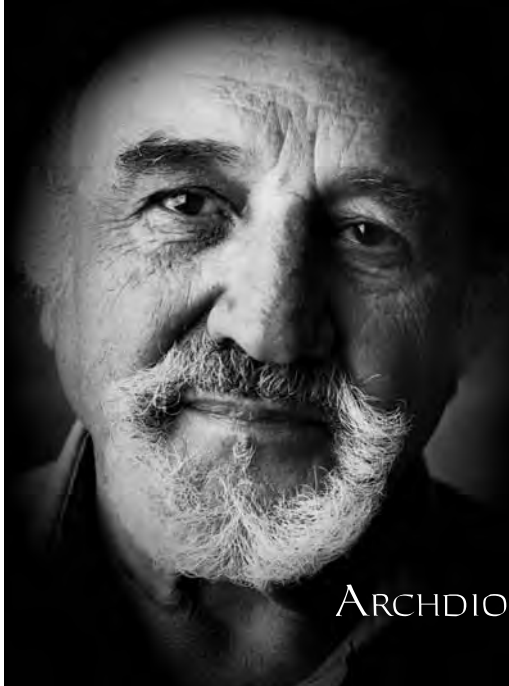
"Paul is a great asset to our area," Lucas said. "He has turned many years of success in and around football into opportunities to help his community. We were honored to have him as our guest for the dinner."

The deanery's Work of Angels Appeal has been held annually for more than a decade. The rest of the appeal consists of a mail campaign to southern Indiana residents.

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. †

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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 suggest distributions 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 athen at 800-382-9836.



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Beatitude window

The morality of Pope John Paul II is the morality of the beatitudes, said Dominican Father Georges Cottier 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, extol virtues and the reward of God's grace.



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Bishop Baraga Days in Indiana will celebrate life of 19th century missionary

By James J. Divita

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 Marquette in 1857.

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 Theodore Guérin) to have served 19th-century Hoosiers.

Father Baraga answered the invitation of Bishop

Edward Fenwick of Cincinnati to minister to the Indians in Michigan Territory. Financed by the Leopoldine Foundation, a Catholic missionary society under the patronage of the Austrian imperial family, Father Baraga arrived in Cincinnati in early 1831 to find that weather would delay his travel to Michigan.

When Catholics in northern Dearborn County in Indiana sent an emissary to Bishop Fenwick to request a priest to minister to them over Eastertide, the bishop immediately assigned his new priest to accompany their emissary.

English-speaking Catholics organized a parish at Dover in 1824, to be followed by German and other ethnic settlers 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 Ferneding, founded St. Paul Parish at New Alsace in 1833.

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

Father Baraga detailed his Indiana experiences in a letter 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 name, Peter Pohek (or Pozhek, the writing is unclear), who hailed from the parish of Crnomelj, village Plesci vrh, Carniola. Pohek served in the French army under Napoleon, married Mary Egby (or Egle) from Alsace, arrived in New York with five children and settled outside Dover in 1827.

"He is here scarcely 3 years," the missionary wrote, "and already owns a very large and fertile piece of land and many nice cattle."

Father Baraga was impressed to find a fellow Slovene so far from home—and from a place close to where he himself served as assistant priest before crossing the ocean. He quoted an old saying: *Kranjza povsod najdesh* (a Carniolan is to be found everywhere).

Pohek is ethnically significant because he would be the first recorded Slovene to reside in the Hoosier state. Verifying Pohek's presence necessitates historical assumptions, however, because no Pohek appears in Dearborn County land records.

Father Baraga's facts compare favorably with the recorded facts of the Peter Buchert family (dates of arrival, number of children, etc.) The difference in family name may reflect Buchert's translating his Slovenian name into more familiar German. (*Ozek* is "creek" in Slovenian, *Bucht* in German).

To remember Father Baraga's ministry in Indiana, everyone, particularly the pastors and parishioners of Dover, New Alsace and Yorkville, is invited to attend the Baraga Days Mass at 7 p.m. on Sept. 13 at SS. Peter and Paul Cathedral in Indianapolis. Archbishop Daniel M. Buechlein will be the celebrant. A reception will follow the Mass at the Indianapolis ArtsGarden.

Especially welcome are descendants of the area's Catholic settlers in the 1820s and 1830s to whom Baraga may have ministered (Blettner, Buchert, Fangman, Gutzwiller, Heimburger, Hudson, Palmer, Schaefer and Walliser).

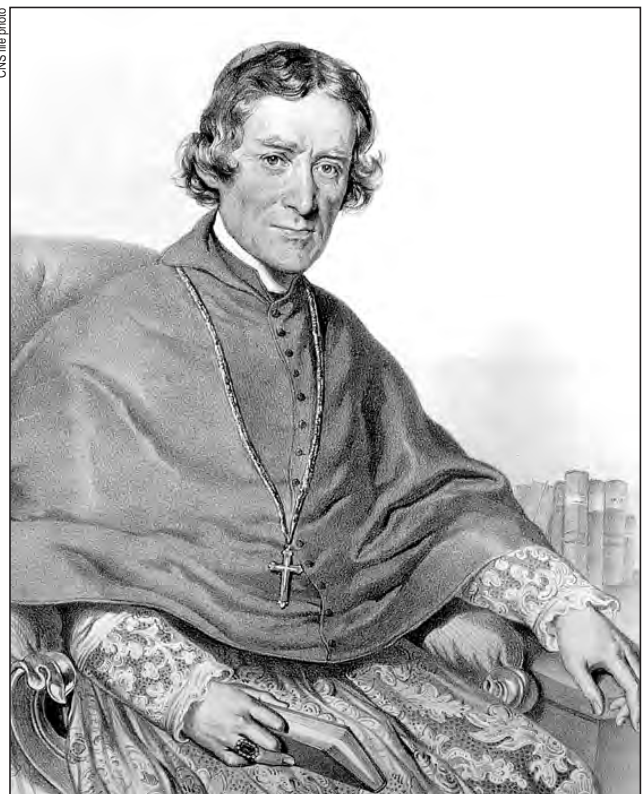
A "Slovenian Mass" will be celebrated at 11 a.m., on Sept. 14 at Holy Trinity Church in Indianapolis. The Bishop Baraga Association Banquet will be held following the Mass at the Brickyard Crossing Inn Pavilion, 4400 W. 16th St. Reservations are required to attend the banquet.

Bishop Baraga Days in Indiana are being sponsored by the Bishop Baraga Association, the Archdiocese of Indianapolis and St. Aloysius Lodge #52 K.S.K.J.

St. Aloysius Lodge #52, the American Slovenian Catholic Union, the Frances and Jane S. Lausche Foundation and the Ministry for Slovenes Abroad are underwriting the Bishop Baraga Days celebration in Indiana.

(For more information about Bishop Baraga Days, call Paul Barbarich at 317-858-0484 or e-mail him at barbaricp@aol.com or call Tom Bracik at 317-888-1273 or e-mail him at tbracik@comcast.net.)

(James J. Divita is a member of St. Gabriel Parish in Indianapolis. He is a retired professor of history from Marian College in Indianapolis.) †



Bishop Frederic Baraga, founding bishop of Marquette, Mich., is shown in an undated illustration. The Bishop Baraga Association is supporting his cause for sainthood.

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Members of the Georgetown University Gospel Choir and Metropolitan Baptist Music Ministry commemorate the 40th anniversary of the Rev. Martin Luther King Jr.'s "I Have a Dream" speech with song on Aug. 28 at the Kennedy Center in Washington. The performance was part of the university's "Let Freedom Ring" initiative honoring the spirit and ideals of the civil rights leader.



CNS photo by Martin Lueders

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 Aug. 28 anniversary events in Washington this year.

The March on Washington 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 rights groups to use the ballot box to attack a long list of issues. Among them, King listed poverty, unemployment, wealth inequity, poor 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 for 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. †

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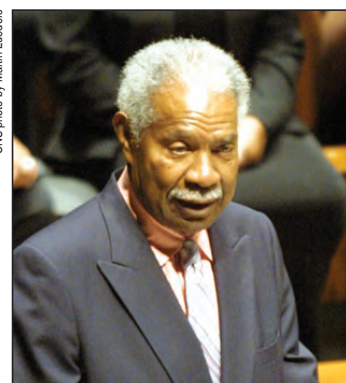
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Actor Ossie Davis reflects on the Rev. Martin Luther King Jr.'s "I Have a Dream" speech during a commemoration by Georgetown University at the Kennedy Center in Washington on Aug. 28, the 40th anniversary of the speech made by Rev. King from the steps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