Labor Day message sees challenges to living the ‘Gospel of work’

WASHINGTON (CNS)—“There are some daunting challenges to how we live the ‘Gospel of work,’ and how we respect the dignity of work and the rights of workers today,” according to the annual Labor Day statement issued by the U.S. Conference of Catholic Bishops.

“The Gospel of work,” according to the annual Labor Day statement issued by the U.S. Conference of Catholic Bishops.

“Work, Pope John Paul II and Catholic Teaching” refers to the late pope’s encyclical on work, “Laborem Exercens” (Working Arms), and the U.S. bishops’ 1996 document, “A Catholic Framework for Economic Life.”

It said Catholics should use the Labor Day holiday to “pause and reflect on the meaning of work, the contributions of workers and the important role of the labor movement in our economy and nation.”

“To move forward, our nation needs a strong and growing economy, strong and productive businesses and industries, and a strong and united labor movement,” said the statement, issued by Bishop Nicholas A. DiMarzio of Brooklyn, N.Y., chairman of the U.S. bishops’ Committee on Domestic Policy. “In Catholic teaching, it is up to workers to choose how they wish to be represented in the workplace, and they should be able to make these decisions freely and without reprisal.”

The statement, dated Sept. 5, was released on Aug. 25 in Washington.

Among the challenges U.S. workers and their families face is that while many are “reaping the rewards” in the U.S. economy, “others can be left behind, hungry, homeless or poor, often struggling with rent or [with] paying for decent health insurance,” the statement said.

“Families in the middle can be one lost job, one major illness, one unanticipated setback away from serious economic trouble,” it added. “Too many families find it difficult to reconcile the demands of work, the duties of family life and the obligations of community and spiritual life.”

In the first Labor Day statement since Pope John Paul’s death, “it seems a good time to recall the constant teaching and courageous leadership of our beloved pope on work and the rights of workers,” the statement said. “For three decades, he insisted work is not a burden, but expresses the human vocation to service.”

Oldenburg Franciscans help Church in Papua New Guinea grow

By Sean Gallagher

Oldenburg Franciscans Sisters Lorraine Geis, left, and Mel Hoffmann pose in front of their convent at Tari, Papua New Guinea, during a farewell celebration held in their honor in June 2001.

Franciscan Sister Mel Hoffman teaches children at an elementary school in Tari, Papua New Guinea in 1966. An original member of the four Oldenburg Franciscans sent there as missionaries in 1966, Sister Mel ended her ministry in the Melanesian nation and returned to Indiana in 2001.

The hills of the Southern Highlands of Papua New Guinea are a world away from the hills of southeastern Indiana. But for 45 years, the Sisters of St. Francis of Oldenburg have gone as missionaries to the Melanesian island country to proclaim the Gospel and help a young Church grow.

Four sisters were initially sent in 1960. One of those four, Sister Martine Mayborg, remains there to this day. Communicating by e-mail, she commented on the longevity of her ministry.

“Through the years, as I see it, I believe that the sisters have taught us a lot about doing a job, and when it is finished you can leave it to qualified lay people to do and then you back out,” she said.

At its highpoint, the religious community had 15 sisters ministering in Papua New Guinea. Two sisters served in Papua New Guinea. Two sisters serve...
and solidarity."

Bishop DiMarzio added that the pope "taught that workers have 'the right to establish professional associations,' and that trade unions have 'the church's defense and approval.' According to Pope John Paul II, unions have a role, 'not only in negotiating contracts, but also as 'places' where workers can express themselves.' They serve the development of an authentic culture of work and help workers to share in a fully human way in the life of their place of employment.' He said unions are an 'indispensable element of social life, especially in modern industrial societies.'

But Bishop DiMarzio lamented that sadly, the American labor movement seems bitterly divided over priorities, personalities and how to move forward," an apparent reference to the division of some union factions within the AFL-CIO, the principal U.S. labor federation for the past 50 years. He noted other "signs of the times" as "troubling ... within economic and public life," that include:

- A growing conflict in some local communities, and in Wal-mart, about the obligations of large retailers and major employers to their workers in the U.S. and around the world, and the communities they serve.
- The minimum wage, last raised in 1997, leaves a full-time worker with two children below the poverty level, with the gap between executive and worker compensation continues to widen dramatically.
- In a time of more retirees and life span, discussion about what it means and who will pay for it—begins with a polarized debate about Social Security, but also extends to pensions, savings and taxes.
- The reality that many U.S. workers are immigrants too often leads to search for scapegoats rather than practical responses that recognize both the human and contributions of these newcomers to our economy.

On this Labor Day," Bishop DiMarzio said, "all of us need to look at the economy from the 'bottom up,' how our economic choices—i.e., work, investments, spending—affection the lack of these—poor families, vulnerable workers and those left behind."

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USCCB official lauds FDA decision on emergency contraception

WASHINGTON (CNS)—The U.S. Food and Drug Administration’s decision on Aug. 26 to keep Plan B, an emergency contraceptive also known as the morning-after pill, as a prescription-only drug was called "welcome news" by a U.S. bishops’ pro-life official.

Barr Laboratories, the maker of Plan B, had hoped the FDA to let the drug be sold over the counter, often referred to by its initials, OTC.

"It is welcome news that the FDA seems to be taking seriously concerns about the impact of making Plan B—emergency contraceptives—available over the counter," said an Aug. 29 statement from Gal Quinn, executive director of the U.S. bishops’ Secretariat for Pro-Life Activities.

"It seems clear by the decision that the only ones who would benefit from OTC sales of this drug are Barr Laboratories and others who may profit from its large-scale marketing," Quinn said.

"Recent studies in California and Scotland had clear results; pregnancy and abortion rates were no different among women with immediate access to ECs [emergency contraceptives] and a control group who had to request a prescription from a doctor," she added.

"Clearly claims of ECs’ benefits to women are overstated at best, while their potentially lethal risk to human life at its earliest stages remains a grave concern," Quinn said.

In announcing the decision, FDA Commissioner Lester M. Crawford said the FDA had to wrestle with, among other things, whether the prescription and OTC versions of the same drug could be marketed in a single container, whether age could be used as the only criterion to sell

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The Criterion

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Gov. Mitch Daniels spared the life of Indiana Death Row inmate Arthur Baird II on Aug. 29 just two days before the 59-year-old former Darlington, Ind., resident was scheduled to be executed by chemical injection at the Indiana State Prison in Michigan City, Ind.

Baird was sentenced to death by a Montgomery County jury in 1987 for the September 1985 murders of his parents, Arthur and Kathryn Baird, and his preg-
nant wife, Nadine, at their homes in Darlington. He also was charged with the murder of his unborn child.

Baird’s lawyers had asked the Indiana Parole Board to commute his capital sen-
tence to life in prison without parole because his mental illness led him to stab his parents and strangle his wife.

During the hearing on the prison, Baird told the parole board that he is seeking clemency so he can do the good work that God wants him to do while incarcerated at the penitentiary.

Last week, after a second hearing at the Indiana Government Center in Indianapolis, the Indiana Parole Board voted three-to-one to recommend that the state proceed with the execution.

In his executive order, Daniels said he had considered “the unique circumstances of this case” and granted clemency based on all the facts.

“The case of Arthur Baird would jus-
tify the death penalty based upon the nature of his crimes, the unchallenged certainty that he committed them, and the care and completeness of the legal process in imposing that sentence and in consistently upholding it over the years since those crimes occurred. Nonetheless, given certain unusual, probably unique circumstances in this case, a different out-
come seems more just.”

Daniels noted that “life without parole was not an option in Indiana when Mr. Baird was sentenced” and that “such a sentence has since become an option and will be available to the trial court today.”

The governor also considered the fact that “the unanimous sentiment expressed by family members at the time of the trial and years later demonstrates that they believed life without parole was the most appropriate penalty for Mr. Baird. All members of the jury whose views are known also indicate that, had life without parole been an available option to them, they would have imposed it instead of the death penalty.”

The state offered Baird the equivalent of life without parole in a plea agreement before the trial, Daniels noted, but Baird rejected it apparently due to his delusional state.

Daniels also noted that Indiana Supreme Court Justice Ted Buechlein, who is participating in a retreat this week, said. “I was pleased to learn today that Gov. Mitch Daniels granted clemency and commuted Arthur Baird’s sentence to life imprisonment without the possi-
bility of parole,” Msgr. Schaedel said.

“Gov. Daniels’ decision is a courageous one that respects the sacredness of human life, and we applaud him for his careful consideration on this issue.”

Catholics oppose the death penalty because the circumstances of our day do not warrant it, the vicar general said.

“We believe society can be protected without taking the life of an individual, thereby giving individuals every chance to repent and seek reconciliation with God. God is merciful and seeks out those who are lost.”

“We believe the state should not exer-
cise its right to impose the death penalty if the evil effects outweigh the good,” he said. “In recent times, the death penalty has done more harm than good. There is no demonstrable proof that capital punishment deters violence.”

Msgr. Schaedel also offered his contin-
ued prayers for victims of violence, including family members of the late Arthur, Kathryn and Nadine Baird.

“We recognize the importance of justly punishing people who commit crimes, but we believe the appropriate punishment for Mr. Baird is life imprisonment without the possibility of parole,” the vicar gen-
eral said. “We deeply appreciate the fact that in this case, Gov. Daniels agrees.”

Glen Tebbe, executive director of the Indiana Catholic Conference, the public policymaking group for all five Indiana Catholic dioceses, said he is “pleased that Gov. Daniels has granted clemency and commuted Arthur Baird’s death sentence to life imprisonment.”

Tebbe noted that the Catholic Church teaches that capital punishment under-
mines the sacredness of human life, … fails to combat crime effectively and doesn’t contribute to building a society that is free from crime. Furthermore, it neither helps the victims who survive nor does it mitigate the loss of the victims who do not.”

Tebbe praised Daniels’ decision to grant clemency for Baird as “prudent and virtuous,” and said “justice and the com-
mon good have been well served by the governor’s action.”

Servants of the Gospel of Life Sister Diane Carroll, director of the archdioces-
ean Office of Pro-Life Activities, said the governor “commuted the death sentence of a criminally insane man” and “mercy was the appropriate response in this situa-
tion.”

Sister Diane said society “readily accepts the destruction of innocent human life as routine and calls it the right to choose. Therefore, it is not at all surpris-
ing that the death penalty has grown in popularity in recent years. The same men-
tioning of fuels abortion, euthanasia, assisted suicide, stem-cell research and reproductive cloning can be detected in many who promote the death penalty.”

Pro-life group protests Planned Parenthood’s use of Governor’s Residence

By Mary Ann Wyand

State Sen. Jeff Drozda (R-Westfield, Ind.) questioned the use of the Governor’s Residence in Indianapolis for a Planned Parenthood of Indiana fundraiser on Aug. 11 while more than 75 pro-life supporters prepared to begin a prayer vigil at the governor’s mansion.

“We have many disagreements with this particular organization’s policies, he does not believe such differ-
ences are a reason to deny access to pub-
lic property.”

“Any organization would be free and open to reserve the governor’s mansion for a reception,” Drozda said, but “some of the issues that were brought to my attention from my constituents is that here you have what some would call a fringe organization, Planned Parenthood, which presently is under criminal investigation by the Medicaid Fraud Unit of the Attorney General’s office.

“With that being said, there areHolisters in my district, and I think in other parts of the state, who are very con-
cerned,” Drozda said. “[about how [Gov. Mitch Daniels can let an organization that is under criminal investigation at the present time have use of the gover-
nor’s mansion.”

Drozda noted that in June the Attorney General’s office continued an investiga-
tion of Planned Parenthood of Indiana’s records launched in May 2004.

“The criminal investigation focused on the issue that you have got girls under the age of 18 which is not permitted by the state law.”

State Sen. Jeff Drozda (R-Westfield, Ind.) speaks during a press conference on Aug. 11 in front of the Governor’s Residence in Indianapolis before a pro-life prayer vigil there while Planned Parenthood of Indiana celebrates with a fundraiser at the residence.

Planned Parenthood is the nation’s largest abor-
tion provider.

Our Lady of Fatima Retreat House

“You and Your Spirituality: Always in Transition”

Fr. Larry Crawford
Pastor, St. Gabriel Parish
September 15, 2005
8:30 a.m. - 2:30 p.m.

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5535 E. 56th Street
Indianapolis, IN 46226
(317) 547-7681
fatima@archindy.org

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World Youth Day reveals the personal style of Pope Benedict

The World Book Dictionary defines an introvert as “a person more interested in his own thoughts or feelings than in what is going on around him; a person tending to think rather than act and so having qualities attributed as shy and unassuming.” An extrovert, on the other hand, is defined as a person who tends to act rather than think and who is, therefore, seen to be more outgoing and personable.

Pope John Paul II was clearly an extrovert—someone who was energized by people and activity. Even in his old age and infirmity, the late pope was easily able to connect with the crowds of people who gathered around him—sometimes communicating with only the simplest words or gestures.

His successor, Pope Benedict XVI, seems to be an introvert. He made his first public appearance at the recent World Youth Day celebration in Cologne, Germany, the pope who connects with the crowds was different. There were no grand gestures—just his light and strength and the smile which his message was important and timely. Papal spokesman Dr. Joaquin Navarro-Valles, said this way: “John Paul II expressed himself in gestures; this pope gives great space to words. This will be a pontificate of concepts and words.”

Of course, we mustn’t place too much emphasis on these differences of style. John Paul II may have been an extrovert, but as a philosopher he clearly valued careful thinking. And his long pontificate was marked by one of the most profound “concepts and words” ever proclaimed by a Roman pontiff. Similarly, by all accounts, during World Youth Day 2005, Pope Benedict XVI clearly overcame his native shyness, and he succeeded in the very difficult task of making a connection with the 1 million young people who came to pray with him at Marienfeld. As reported by John Thavis of Catholic News Service, the young people who encountered the Holy Father in Germany “were unanimously impressed with his kindness, his intelligence and, above all, his personal interest in their lives.”

Still, as an introvert the new pope is naturally going to be more focused on his message than on “what is going on around him.” He takes seriously his role as the chief teacher and pastor so what he has to say to the young people in Cologne was paramount. “Open wide your hearts to God! Open the doors of your freedom to his merciful love! Share your joys and pains with Christ, and let him enlighten your minds with his light and touch your hearts with his grace. Dear young people, the happiness you are seeking, the happiness you have a right to enjoy, has a name and a face: It is Jesus of Nazareth, hidden in the Eucharist. Only he gives fullness of life to humanity.”

World Youth Day 2005 showed that the successor of St. Peter does not have to be a media superstar. He doesn’t have to be a pope or an athlete or an extrovert. It’s OK to be a shy pope, a scholar and an introvert. His smile is genuine and his message is clear (and true to the Gospel), people of all ages, races and cultures will respond from the heart.

More than 170 of us, pilgrims from the Archdiocese of Indianapolis, greeted Pope Benedict XVI in Cologne—and prayed with him (and 1 million others) at Marienfeld. We bear witness to the new pope’s effectiveness as a teacher and a pastor. In spite of his shyness, he showed us his kindness, his intelligence and, above all, his personal interest in our lives. He shared with us his message and invited us to open our hearts to Christ and discover in him the happiness we all seek.

This will be a pontificate of words and concepts rather than bold gestures. But if World Youth Day 2005 is any indication, the words will be beacons of hope and the concepts will be profoundly simple exhortations to live freely and be happy in Christ.

We welcome the distinctive pastoral style of this shy, scholarly successor of St. Peter. We pray that God will grant him many moments of peace and quiet—to balance his very public ministry and to sustain him as our chief teacher and pastor for many years to come.

—Daniel Conway

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

Letters to the Editor

Article on Eucharist was thought-provoking

I was really struck by the article “Eucharist challenges Catholics to care for the poor” in the Aug. 26 edition of The Criterion.

We have heard so much lately about values and polls that say those who attend church regularly are more inclined to be concerned with keeping “under God” in the pledge of allegiance, keeping school prayer in school, banning gay marriage and other cultural issues. We have heard all our lives that the Eucharist is the center of our Catholic faith. Does that mean that those who attend Mass most often and receive the Eucharist most often are following our faith and probably most interested in those issues?

When I read the paragraph quoting Pope John Paul II in his apostolic letter Mane Nobiscum Domine (“Stay With Us Lord”), I began to wonder about those assumptions. The pope said that the degree to which the faithful are concerned about the needs of the poor “will be the criterion by which the authenticity of our eucharistic celebration is judged.

That made me wonder if participating in the Eucharist but not doing anything to change the policies that harm the poor, such as no health insurance, low wages and inadequate housing, would question the authenticity of our celebration.

When Jesus instituted the Eucharist at the Last Supper, he first washed the feet of his Apostles. When he said, “Do this in memory of me” I believe he must have also meant to include the washing of feet or the serving of others.

The article has given me food for thought and a different perspective on the authenticity of my own eucharistic celebration. It got me thinking about publishing it and for giving to those people who are living the eucharistic challenge in their daily lives.

Gerald Burford, Indianapolis

Letters Policy

Letters from readers are welcome and should be interesting, well written, concise, legible, pertinent and respectful. To avoid clutter, we encourage you to select one or two of the following:

Letters will be printed at the discretion of the editor for space limitations.

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

Neither letters to the Editor, nor articles, nor letters that are not specifically about the theme of the issue will be printed.

Readers with access to e-mail may send letters to criterion@archindy.org.
T his week, I conclude my summer presentation on the life of our first bishop, Simon Gabriel Bruté. My admiration for Bishop Bruté can be traced to my early years as a seminarian. One time with some seminarian friends, I visited the Old Cathedral in Vincennes. I was intrigued by our early roots and the courage and zeal of our first bishop. He was able to do so much with so few human and financial resources, and he did so much in such a brief time. He was bishop of Vincennes only five years before he died. Later, I became more aware of his personal holiness. I had also done some study of the first past- tors of St. Joseph Parish in my home town of Jasper. Ind. They led me back to our first bishop. Never did I dream that I would be in a position to promote the cause for his canonization.

After visiting his tomb in Vincennes in August 2003, I asked Msgr. Fred Easton, our vicar judicial, to serve as my liaison in moving forward the possible cause for canonization of Bishop Bruté. Msgr. Easton is an expert in canon law and is familiar with the entire process involved. He has been actively involved in the cause of Blessed Mother Theodore Guérin. He sent a copy of Benedictine Sister Salesia Godecker’s extensive biog- raphy of our first bishop to Dr. Andrea Ambrosi, who served as the postulator for Mother Theodore’s cause in Rome. Having read the biography, Dr. Ambrosi is of the opinion that Bishop Bruté’s life is a possible case for canonization.

After a subsequent meeting with Dr. Ambrosi, I decided to consult the bishops of Indiana, some lay advisors and priests about the wisdom of pursuing the cause. Having received an affirmative response from all parties, I have named Dr. Ambrosi as postulator to guide us through the initial procedures of pursuing Bishop Bruté’s possible canonization. I chose him because of his involvement in the cause of Blessed Mother Theodore and first familiarity with the Church in its early years in Indiana. Father Paul Etienne, pastor of Our Lady of Perpetual Help Parish in New Albany, who has a deep appreciation for our first bishop, has been named vice postulator.

At my request, Msgr. Easton has put together the required historical commis- sion, which will pursue the collection and investigation of papers and relevant mate- rials pertaining to the life and ministry of Bishop Bruté. The formal canonical opening session of the investigation will take place on Sept. 12 in the presence of the postulator and vice postulator. It is the first required step in the investigation.

The fact that Bishop Bruté was esteemed as a holy person was strikingly evident during his visit to Vincennes during his pilgrimage to the sacred places of the early years of the Church in the United States. His way of life provides an outstanding example and inspiration for all lay peo- ple and religious women and men.

I am pleased that the official cause of Bishop Bruté will be inaugurated this month. From now on, we will count on his intercession and God’s will for further developments. When I pray at the tomb of Bishop Bruté two years ago, I put the outcome of all this in his hands. I suspect as well that St. Elizabeth Ann Seton will be interceding for her former spiritual director and confessor. I do not expect that his process will be fulfilled during my tenure as archbishop of Indianapolis. I believe I am doing my duty by launch- ing the investigative process.

I placed our college seminary house of formation at Marian College in Indian- apolis under the patronage of Bishop Bruté because of his holiness and his love for priestly formation. I encourage all of us to promote public knowledge about our holy first bishop and to spread the word about his cause for canonization. Bishop Bruté is a worthy intercessor for healing and our own holiness. Learning about his life also tells us and our children much about the founding of the Church in Indiana.

E sta semana culmina mi exposición sobre la vida de nuestro primer obispo, Simon Gabriel Bruté. La admiración por el obispo Bruté se remonta a mis primeros años como seminaria- rio. En una ocasión visité la Vieja Catedral en Vincennes junto con algunos amigos seminaristas. Me intrigaban nuestras raíces espirituales y el entusiasmo de nuestro primer obispo, quien fue capaz de hacer tanto con tan pocos recursos humanos y económicos, y logró tanto en tan corto tiempo. Fui obispo de Vincennes sólo por cinco años antes de que muriera. Más conocí más acerca de su santidad personal. También realicé estudios sobre los primeros pastores de la parroquia San José, en mi pueblo natal, Jasper. Ellos me guiaron hasta nuestro primer obispo. Nunca soñé encontrarme promoviendo su canonización.

Después de visitar su tumba en Vincennes, en agosto de 2003, le pedí a monseñor Fred Easton, nuestro vicario judicial, que me sirviera de enlace en su proceso de promoción para su canonización. Monseñor Easton es un especialista en el canon en la vida de nuestro primer obispo. Ha sido activamente involucrado en el caso de la Beata Madre Theodore Guérin. Me envió una copia de la extensa biografía del padre Benedictina Salesia Godecker sobre nuestro primer obispo al Dr. Andrea Ambrosi, quien actuó como el postulador de la causa del primer obispo en Roma. Luego de haber leído la biografía, el Dr. Ambrosi considera que la vida del obispo Bruté ofrece una posible causa para canonización.

Durante una reunión posterior con el Dr. Ambrosi, decidí consultar con los obispos de Indiana, algunos consejeros laicos y seminaristas acerca de si sé pru- dentemente elegir a este candidato. Luego de recibir respuestas afirmativas de ambas partes, nombré al Dr. Ambrosi como postulador para que nos guíe en el procedimiento inicial de promocionar la posible canonización del Obispo Bruté. Lo elegí debido a su participación en la causa de la Santa Madre Theodore y su familiaridad con la Iglesia en Indiana durante sus primeros años. El Padre Paul Etienne, pastor de la parroquia de Nuestra Señora del Perpetuo Socorro en New Albany, quien siente un profundo afecto por nuestro primer obispo, ha sido nombrado vice- postulador.

A petición mía, el Presbítero Easton ha organizado la comisión histórica de rigor, la cual procederá con la recopilación e investigación de documentos y materiales relevantes a la vida y ministerio del Obispo Bruté.

La sesión canónica inaugural de la investigación se llevó a cabo el 12 de septiembre en presencia del postulador y el vice-postulador. Es el primer paso oficial en el proceso de investigación. El hecho de que al Obispo Bruté se le considerara una persona santa fue confir- mado de manera impresionante por el renombrado James Cardinal Gibbons durante su visita a Vincennes el 4 de diciembre de 1891. Afirmó: “Honorable ciudadanos de Vincennes. No tienen que peregrinar para visitar las tumbas de los santos. Uno de ellos reposa aquí en medio de ustedes, a saber, el santo fuan- dador de esta diócesis, el Reverendísimo Simon Bruté.”

El celibato apostólico, humildad, sencillez, determinación, valor y confianza en la voluntad de Dios, hacen del Obispo Bruté un modelo para todos aquellos que participan en la promoción del ministerio de la Iglesia. En su época fue, sin duda, el santo y gobernante de la Iglesia en Estados Unidos. Su dedicación a la oración profunda y un profundo amor por la Santa Eucaristía, encarnaba en un generoso ministro para su pueblo. Su estilo de vida ofrece un ejemplo moral e inspirador para todos los que participan en su proceso para su canonización.

Coloque nuestro seminario universi- tario de formación en Marian Collage bajo el patrocinio del Obispo Bruté debido a su santidad y a su amor por la forma- ción sacerdotal. Los invito a que fomente- mos el conocimiento íntimo de nuestro primer obispo santor y correr la voz sobre su causa para canonización.

El Obispo Bruté es un intercesor meri- torio para nuestro alivio y nuestra propia santidad. Aprender acerca de su vida tam- bién nos dice mucho a nosotros y a nue- stros hijos acerca de los orígenes de la Iglesia en Indiana.

La intención del Arzobispo Buechlein para vocaciones en septiembre

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 encour- age them to consider vocaciones to the priesthood and religious life.
September 2
Marion College, St. Francis Church, 3200 Cold Spring Road, Indianapolis. Catholic Charities, Renewal, prayer, worship and healing prayers, 7 p.m. Information: 317-797-2460.

September 2-5
Sacred Heart Parish, 558 Neiber Ave., Clinton. Little Italy Festival, Water Street in downtown Clive, 11-7 p.m., Sat. 11 a.m.-11 p.m., Sun. 11 a.m.-11 p.m., Mon. 11 a.m.-closing, Italian food, entertainment. Information: 765-832-8468.

September 4
Holy Family Council, Knights of Columbus 200, N. Lyn- dale Dr., Indianapolis. Breakfast, 8 a.m.-1 p.m. Information: 317-240-3782.

St. John the Evangelist Parish, 9995 E. Base Road, Enchanted Priory, festival food, chicken, 11 a.m.-4 p.m. Information: 812-934-2880.

MKVS and DM Center, River- ville (located on 925 South, 317-889-7533, (812) 753-0447. 15 miles south of Versailles). Mass, 3:30 p.m., with Father Benoît Gravel, C.S.Sp. Information: 812-689-3551 or e-mail fbgravel@seida.edu or log on to Schoenstatt website at www.seida.com/fbgravel.

September 5
Butler University, 4600 Sunset Ave., Athletic Center, Reilly Rooms. Indianpolis Mandornu presented by Newman Center, 3:30 p.m. Fire- well offering.

St. Peter Parish, 1207 East- Road, Brookville. Liturgy of the Hours festival, 10 a.m.-7 p.m., booths games, quilts, 10 a.m.-2:45 p.m., chicken dinner in din- ing room or carry-out meals. Information: 812-934-1674.

St. Anthony of Padua Parish, 473 E. Morris St., Morris. Labor Day picnic, 10 a.m. to 3 p.m. (EST), chicken and roast beef dinners, turtle soup, refreshments, lunch stand, games, entertainment. Quilts: Information: 812-934- 6218.


St. Bridget Church, 404 E. Vine St., Liberty. Healing Mass. 7:30 p.m. Information: 765-825- 7097.

St. Francis Hospital, Community Relationships, 3145 E. Thompson Road, Indianapolis. “Freedom from Smoking,” seven-week class, 3:30 p.m., $55 per per- son. Information: 317-782-7999.

St. Gabriel Parish, 600 W. 34th St., Indianapolis. Rite of Christian Initiation of Adults (RCIA), weekly meetings, 7:30 p.m. Information: 317-291-0714.

Valle Vista Golf Club and Con- ference Center, 755 E. Main St., Greenwood. St. Francis Hospital and HealthCare “Care for the Caregivers,” 5:30 p.m., $10 per person includes buffet din- ner, coffee, drinks, gift certificate. Information: 317-865-3865.

September 6
Holy Rosary Church, 52 Ste- ven St., Indianapolis. Lumen Dei meeting, Mass, 6:30 a.m., breakfast in Priori Hall, 515 members, 20 groups. Information: 317-919-5316.


St. Therese Parish, Indianapolis. Leave a telephone number to be contacted by the priest. Information: 317-259-4373.†

St. John the Evangelist Parish, 9995 E. Base Road, Enchanted Priory, festival food, chicken, 11 a.m.-4 p.m. Information: 812-934-2880.

MKVS and DM Center, Rivers- ville (located on 925 South, 317-889-7533, (812) 753-0447. 15 miles south of Versailles). Mass, 3:30 p.m., with Father Benoît Gravel, C.S.Sp. Information: 812-689-3551 or e-mail fbgravel@seida.edu or log on to Schoenstatt website at www.seida.com/fbgravel.
Seventeen Sisters of the Third Order of St. Francis in Oldenburg are celebrating the jubilees of their religious profession marking at least a half-century of service this year.

Sister Callista Rosenberger is celebrating 80 years as a member of the Franciscan order. Sisters Mary Virginia Finkbinder, Mary Helen Rosenberger, Anna Marie Stier and Olivia Marie Stier are marking 75 years as Franciscans.

Celebrating their 60th anniversary of religious profession are Sisters Margaret Grace Blain, Francis Joan Clements, Rebecca Hoffman, Mary Ann Miles and Paulita Schuman.

Marking their golden jubilee are Sisters Jane Frey, Davida Lund, Francis Assisi Kennedy, Evelyn Lindenmaier, Rachel Lindenaue, Maureen Mahon and Carol Slinger.

A native of Cedar Grove, Sister Callista Rosenberger ministered at St. Nicholas School in Sunman, the former St. Martin School in Yorkville, the former St. Vincent School in Shelbyville and St. Wendel School in Evansville, Ind.

She also taught at Catholic schools in Ohio, Missouri and Illinois.

Sister Callista is retired and resides at St. Clare Hall at the motherhouse.

A native of Indianapolis, Sister Mary Virginia Finkbinder ministered at St. Mary School in North Vernon, the former St. Joseph School in St. Leon, the former St. Francis de Sales School in Indianapolis, St. Mark School in Indianapolis, Our Lady of Lourdes School in Indianapolis and the former St. Vincent Orphanage in Vincennes, Ind.

She also taught at Catholic schools in Ohio, New Mexico and Missouri.

Sister Mary Virginia is retired and resides at St. Clare Hall at the motherhouse.

A native of Brookville, Sister Mary Helen Rosenberger ministered at Little Flower School in Indianapolis, Holy Name School in Beech Grove, St. Nicholas School in Sunman, St. Mary School in Greensburg and the former St. Vincent Orphanage in Vincennes, Ind. She also taught at Catholic schools in Ohio and Missouri.

Sister Mary Helen is retired and resides at St. Clare Hall at the motherhouse.

A native of Greensburg, Sister Anna Marie Stier, formerly known as Sister Mary Prudence, ministered at St. Lawrence School in Lawrenceburg, St. Mark School in Indianapolis and St. Michael School in Indianapolis. She also taught at Catholic schools in Ohio and Missouri.

Sister Anna Marie is retired and resides at St. Clare Hall at the motherhouse.

A native of Greensburg, Sister Olivia Marie Stier ministered at the former St. Mary School in Indianapolis, the former St. Bernadette School in Indianapolis, Holy Name School in Beech Grove, St. Andrew School in Richmond, St. Gabriel School in Connorsville, the former Holy Family School in Oldenburg and the former St. Vincent Orphanage in Vincennes, Ind. She also taught at Catholic schools in Ohio, Illinois and Missouri.

Sister Olivia Marie is retired and resides at St. Clare Hall at the motherhouse.

Sister Margaret Grace Blain ministered at the former St. Mary School in Millhouse, Holy Name School in Beech Grove, Holy Family School in Richmond, St. Vincent de Paul School in Bedford and St. Mary School in Rushville. She also taught at Catholic schools in Ohio.

Sister Margaret Grace is retired and resides at St. Clare Hall at the motherhouse.

Sister Francis Joan Clements ministered at the former St. Francis de Sales School in Indianapolis, St. Michael School in Brookville, Oldenburg Academy of the Immaculate Conception in Oldenburg, St. Joseph School in Princeville, Ind., and St. Joseph School in Evansville, Ind. She also taught at Catholic schools in Ohio and Missouri.

Sister Francis Joan currently ministers in community service at the motherhouse.

A native of St. Leon, Sister Rebecca Hoffman ministered at St. Agnes School in Evansville, Ind., as well as at Catholic schools in Ohio, Kentucky, Montana and Illinois.

Sister Rebecca currently ministers in community service at the motherhouse.

Sister Mary Ann Miles, formerly known as Sister Hobart, ministered at St. Louis School in Batesville, the former Holy Trinity School in Indianapolis, Little Flower School in Indianapolis and Oldenburg Academy of the Immaculate Conception in Oldenburg. She also taught at Catholic schools in Ohio.

Sister Mary Ann currently ministers in community service at the motherhouse.

A native of St. Leon, Sister Paulita Schuman ministered at St. Joseph School in Shelbyville and the former Holy Family School in Oldenburg. She also taught at Catholic schools in Ohio, Illinois and Michigan.

In 1973, Sister Paulita began missionary work in Papua, New Guinea, where she spent 25 years teaching in elementary and adult education and assisting with the Franciscan Order of the Poor Sisters of Mary community there.

Sister Paulita currently ministers in community service at the motherhouse.

Sister Jane Frey, formerly known as Sister Mary Kevin, ministered at Oldenburg Academy of the Immaculate Conception in Oldenburg, the former St. Mary Academy in Indianapolis, Cardinal Ritter High School in Indianapolis and the Shalom Community in Indianapolis. She also ministered at Catholic schools in Ohio.

Sister Jane currently serves as director of the pastoral counseling service at St. John the Baptist Parish in Cincinnati and Corpus Christi Parish in Cincinnati.

A native of Indianapolis, Sister Francis Assisi Kennedy ministered at St. Lawrence School in Lawrenceburg, St. Mary School in Bedford, the former St. Anthony School in Morris, Oldenburg Academy of the Immaculate Conception in Oldenburg and Rex Mundi High School in Evansville, Ind.

She also ministered at Father Thomas Scemma Memorial High School in Indianapolis, St. Lawrence School in Indianapolis, Cardinal Ritter High School in Indianapolis, Marian College in Indianapolis and Martin University in Indianapolis. She also taught at Catholic schools in Ohio.

Sister Francis Assisi currently serves as director of the Communications Office at the motherhouse.

A native of Indianapolis, Sister Rachel Lindenaue formerly served as Director of Communications at the motherhouse.

A native of Indianapolis, Sister Evelyn Lindenmaier formerly served as Communications Manager at the motherhouse.

A native of Indianapolis, Sister Paulita Schuman ministered at A-1 Glass Block, Inc.

A native of Greensburg, Sister Evelyn Lindenmaier ministered at Little Flower School in Indianapolis and Corpus Christi Parish in Cincinnati.

A native of St. Leon, Sister Anna Marie Stier ministered at Oldenburg Academy of the Immaculate Conception in Oldenburg.

A native of Indianapolis, Sister Olivia Marie Stier are marking 75 years as Francisca
Crawford said. "This is profound regulatory decisions that cut to the heart of our work,” he said.

He took questions from his audience. "Who was the greatest player he ever saw?" I think the greatest player I ever saw was Joe DiMaggio," for his all-around skills in hitting average, home runs and fielding. "He was the most likable player, however. If I had to choose the player I liked the most, it would be Mickey Mantle.

 Should a player known to have enhanced his performance through steroids be excluded from the Hall of Fame? After a moment, Crawford replied: "Yes. If a player is shown to have enhanced his baseball accomplishments through steroid use, "I don’t think Cooperstown is the place for him." Crawford said to applause.

"Is Sheppard as enthusiastic about his duties now as when he started announc- ing? "If I ever stopped enjoying what I’m doing, I wouldn’t do it," he said. In introducing Sheppard, chapter presi- dent Michael Durnin of Portland, Ore., said his wife have known Sheppard and his wife, Mary, for more than 30 years, when they both became involved in Marriage Encounter.

"Marriage Encounter was a wonderful movement. We went all over the country, conducting weekends for couples wishing to grow in their marriage and in their faith." Sheppard recalled afterward: "We got so much out of it ourselves and enjoyed seeing other couples benefiting." Sheppard has traveled around the country giving workshops for the Redemptorists. Sheppard and his wife are lectors at their parish, St. Christopher in Bayside. "Preparation and technique are important, but a lector has to be infused with the word of God to proclaim it effec- tively," he said.

"My principle of good announcing is simple. Always be clear, concise and cor- rect. Clear, concise and correct," he said, comparing his work to that of a newspaper reporter who delivers the necessary information without partiality. "An announcer is not a cheerleader or a carnival Barker. He can’t show favoritism for the home team." Preparation is also key, he said. "I don’t just walk in at five minutes to seven," which would allow little preparation time before the game.

"I arrive hours early," taking time to speak with the radio broadcasters from the visiting team to check the pronunciation of their players’ names. With all the major events that Spokane has announced, there are two memorable moments at Yankee Stadium he was not a part of. "Paul VI’s Mass in 1965 and Pope John Paul II’s Mass in 1979. "I offered my services, but they were declined. Of course, they had [Catholic actress] Helen Hayes," Sheppard said. "Famous Fireside Inn Fried Chicken"

"The Archdiocese of Portland, Ore., has announced, there are two memorable moments at Yankee Stadium he was not a part of. "Paul VI’s Mass in 1965 and Pope John Paul II’s Mass in 1979. "I offered my services, but they were declined. Of course, they had [Catholic actress] Helen Hayes," Sheppard said. "Famous Fireside Inn Fried Chicken"
Poll: 79 percent say good people of other faiths can go to heaven

NEW YORK (CNS)—According to a poll conducted for Newsweek magazine and the multifaith media company Beliefnet, 79 percent of Americans believe that a “good person who isn’t of your religious faith” can attain salvation.

Among Catholics, who made up 22 percent of the survey sample, 91 percent agreed with the statement. Among evangelicals, 69 percent agreed. Among non-Christians, 73 percent agreed.

The random-sample telephone poll was conducted with 1,004 Americans on Aug. 2-4. The poll has a margin of error of plus or minus 4 percentage points.

According to poll results posted on Beliefnet's website, 43 percent of Catholics said they were “somewhat traditional,” while 34 percent said they were “very traditional” when asked, “In terms of the way you practice your religion today, how do you think of yourself?” Nine percent said they were “not traditional,” 6 percent said they were “on the cutting edge,” and 8 percent said they didn’t know.

Asked how often they explored “spiritual ideas or practices of other religious faiths in addition to your own,” 36 percent of Catholics said “never,” while 28 percent said “hardly ever.” Another 27 percent said “sometimes,” while 8 percent replied “often” and 1 percent said they didn’t know.

Asked whether they believed the world was created by God or not created by God, 80 percent of poll respondents said “created by God.” Ten percent said “not created by God,” and 9 percent said they didn’t know. One percent of the respondents said they didn’t believe in God.

When given a choice of terms to describe themselves, 55 percent chose “spiritual and religious” and 24 percent chose “spiritual but not religious.” Nine percent said they were “religious but not spiritual,” 8 percent said they were neither religious nor spiritual, and 4 percent said they didn’t know.

Asked to compare their religion today to the one in which they were raised, 68 percent of the poll respondents answered either “the same” or “mostly the same.”

Asked about their siblings’ religious practice, 62 percent said it was either the same or mostly the same, while 23 percent said they had either changed their religion or stopped practicing religion.

When it came to spouses, 70 percent answering the poll said their spouse’s religion was the same as their own religion, and another 14 percent said it was “mostly the same,” while 10 percent responded that it was “completely different.”

Mary Elene, ministered at St. Gabriel School in Connersville, St. Lawrence School in Lawrenceburg, the former Sacred Heart School in Clinton, the former St. Rita School in Indianapolis and All Saints School in Indianapolis. She also ministered at Catholic schools in Ohio.

Sister Rachel currently serves as supervisor of housekeeping at the motherhouse.

A native of Indianapolis, Sister Davida Lund ministered at St. Christopher School in Indianapolis, Little Flower School in Indianapolis, St. Gabriel School in Connersville, St. Nicholas School in Sunman and St. Wendel School in Evansville, Ind. She also ministered at Catholic schools in Ohio, Illinois, Missouri and Kentucky.

Sister Davida currently serves as a receptionist at St. Anthony Messenger Press in Cincinnati.

Sister Maureen Mahon, formerly known as Sister Zina, ministered at Catholic schools in Missouri and Ohio.

From 1966-91, Sister Maureen ministered as a teacher and pastoral minister at the Franciscan mission in Papua, New Guinea.

Sister Maureen currently serves as a pastoral minister at St. Thomas Aquinas Parish in Zanesville, Ohio.

A native of Murice, Ind., Sister Carol Slinger, formerly known as Sister Emilie, ministered at Oldenburg Academy of the Immaculate Conception in Oldenburg, the former St. Mary Academy in Indianapolis and Marian College in Indianapolis. She also taught at Catholic schools in Ohio.

Sister Carol currently serves as an associate professor on the faculty at Marian College in Indianapolis.

FAITH AND FAMILY PERFORMANCES

Thurs., Sept. 29 and Fri., Sept. 30
7:30 p.m. shows
Sat., Oct. 1 and Sun., Oct. 2
11:30 a.m. shows
$3.00 off regular tickets
Faith & Family ticket price is $16.50, $12.00, $9.00
(Higher price seats are closer to floor. Ticket prices are the same for adult and children except under 24 months are free.)
(Excludes VIP, Front Row and Circus Celebrity seats)
Franciscans

continued from page 1

there today.

This mission ministry of the Sisters of St. Francis of Oldenburg has had an impact both in Papua New Guinea and here at home as well.

Franciscan Sister Ann Vonder Meulen was in the fifth-grade when her teacher, Franciscan Sister Mary Claver Ehren, was chosen to be one of the first missionaries. As the years went on, she and her classmates followed the accomplishments of Sister Mary Claver and were inspired by her.

“Those of us who had been living the Gospel through the power of Jesus Christ. October 28-30, 2005 Sunman American Legion Sunman, Indiana

Friday Evening, October 28
4:00 - 9:30 PM
Saturday, October 29
8:30 AM - 9:30 PM
Sunday, October 30
8:30 AM - 1:00 PM
ALL TIMES ARE EASTERN STANDARD TIME

$40 registration fee per person
$25 (optional) 3-meal-plan per person
Call (812) 933-0730 for additional information
We’ve had an outpouring of registrations and seating is limited. Please send in yours today!

Franciscan Sister Martine Mayborg holds a pineapple while shopping in an open-air market in the island nation north of Papua New Guinea in late spring. Sister Martine has ministered in that country and talked about it,” Sister Ann said. “So there was a real early attraction to going there.”

Her connection with Sister Mary Claver was one of the factors that led her to discern her own Franciscan vocation, entering the community in 1967.

But although Sister Ann had a desire to follow in the footsteps of Sister Mary Claver, that would not happen until more than 20 years later.

She ministered in Papua New Guinea from 1988 until 2000. The service she was called to do was evidence of the maturing nature of the local Church there.

Sister Ann was the novice mistress for a new Franciscan women’s religious community, the Franciscan Sisters of Mary, based in Papua New Guinea.

When it emerged in the mid-1970s, there was some discussion about the possibility that this new community might simply become a province of the Oldenburg Franciscans.

But a consensus soon developed among both the local sisters and the missionary sisters from Indiana that the new community needed to be independent, in large part due to the great disparity in culture between the two communities.

This decision was a part of the challenging work of inculcating the faith into a culture where it has not been present in the past, a process where, on the one hand, good things in a culture are embraced and made part of the Church, but on the other where the Gospel seeks to change those aspects of a culture that need reform.

Sister Ann said that one way that the local sisters tried to embody Franciscan poverty within their own culture was to refuse to own any pigs since that farm animal is seen as a sign of wealth in Papua New Guinea.

Leonhard, Sister Ann recently returned to the local sisters since the time when she had left five years earlier. “I thought there was a much greater community spirit,” she said. “Going back this time, I saw a lot more interaction across [tribal] lines. There’s much more of a cohesive spirit in the group, much more community consciousness.”

In addition to allowing the Gospel to heal tribal divisions that can go back for hundreds of years, the Oldenburg Franciscans helped to begin a new Franciscan community in the Melanesian nation.

This ministry now carried on by the Franciscan Sisters of Mary to live in peace and acceptance.

That is what we Oldenburg Franciscans have done in the past and will continue to do until we move on.”

Franciscan Sister Barbara Leonhard, right, leads a retreat in late spring for the Franciscan Sisters of Mary, a religious order that the Oldenburg-based community helped to establish in Papua New Guinea as part of its missionary ministry in the Melanesian nation.
Oldenburg Franciscans recall early work in Papua New Guinea

By Mary Ann Wyand

OLDENBURG—Ten thousand people came to say goodbye when Franciscan Sisters Mel Hoffmann, Lorraine Geis and Ruthann Boyle retired from nearly four decades of missionary work in Papua New Guinea. In June 2001 and came home to live at their motherhouse in Oldenburg.

As the sisters recalled their missionary experiences during an interview at the motherhouse shortly after their return, they wiped away tears of joy brought on by their memories of helping bring the Catholic faith to isolated and illiterate people who had never seen white men or women until a half-century ago.

The first missionaries who brought Jesus and the Catholic faith to Papua New Guinea in 1955 were Capuchin priests,” Sister Ruthann said. “The Capuchins were the first white men, and we were the first white women they saw. The people didn’t even know there were other kinds of people on the other side of the mountains. They thought they were the only people in the world.

During World War II, the people saw airplanes and thought they were birds, she said. “They had no idea there was a war going on down along the coast. They had no idea until we came and educated them about their history and told them about the war.”

An appreciation plaque presented to Sister Mel during their goodbye party at Tari High School in the Southern Highlands of the Melanesian island country was signed by the Honorable Alfred Kaisie Abu Awiya, a minister of Parliament in Papua New Guinea.

“To Sister Mel Hoffmann, founding mother of Tari High School, for your 38 years of service to the people of Hela, Southern Highlands Province and Papua New Guinea in the area of integral human and spiritual development through education,” it read. “I present this Appreciation Plaque as a token of translation of our heartfelt appreciation for your untiring efforts and dedication in your duty to God and mankind.”

“As an extension of the Great Commission to Abraham to be a blessing to all peoples groups to the face of the earth and fulfilled through the coming death and resurrection of our Lord and Saviour Jesus Christ,” it read. “On behalf of the Office of the Open Member for Komo Magarima and people, National Parliament House in Papua New Guinea on the occasion of the farewell ceremony held on the 6th and 7th of June 2001 at Tari High School during which Sir Michael Thomas Somare … Founding Prime Minister and father of Papua New Guinea was the first speech we had meet again, Thank you and retire in Peace. Lest we forget.”

Sister Mel, Lorraine and Ruthann said they are especially proud of one of their high school students, who was ordained to the priesthood in 1996 by the bishop there.

“They said their inspiration to live the challenging life of missionary sisters on a rugged island was reinforced by Psalm 37: ‘Trust in the Lord and do good that you may dwell in the land and live secure. Find your delight in the Lord who will give you your heart’s desire’ (Ps. 37:3-4).”

From 1960 until 2001, the sisters educated thousands of children, transforming the school campus from a few grass huts to about 100 wooden buildings.

“Tari High School now has 500 board- ing students,” Sister Mel said. As the principal, she considered all the students to be members of a very large family who helped grow their food in the gardens and assisted with a variety of daily chores.

“It was like a family,” Sister Lorraine said. “For the past 40 years, we had the students as boarders. That was how the mission started, and that was our way of keeping them because if they had gone home every night we never would have gotten them back to school on time. They knew nothing about time.”

Most of the students don’t know their birth dates, she said, so the sisters would try to guess when they were born.

“We would teach the classes, and since we lived with them we had children with us all the time,” Sister Lorraine said. “We were caring for 500 children, helping them with their religious education and their cleanliness, taking care of their dior- minaries and preparing food in the mess hall every day.”

In recent years, members of the Franciscan Sisters of the Poor were invited to assist the Oldenburg Franciscans with the school ministry. Sister Mel also helped establish hydroelectric power from the Tebi River near the school campus as well as maintain a cattle project to provide meat for the school community.

“When we first got there, there was nothing,” she said. “It was just bush. The students also help with the landscaping. They’re good workers, hard workers.”

It rains every day there, Sister Mel said, so there is never a problem collecting clean drinking water.

“I was the principal, a part-time teacher and the butcher,” she said. “It was very fulfilling work for 40 years. But the Lord works in strange ways. If somebody had told me that as a sister I would be doing all that I did there, I wouldn’t have believed them. I never dreamed that I was going to run a school and set up a hydro scheme and cattle project, but one thing led to another and this is what came out of it.”

“When I look back over the past 40 years and think about all the people whose lives we touched and all the things the children who came out of the bush learned to do, it is just a fabulous thing,” Sister Mel said. “It was very fulfilling to watch them learn.”

“The sisters said they thank God for everything they were able to do as mission- ary sisters in Papua New Guinea.”

“I’m very grateful for having had the missionary vocation,” Sister Lorraine said, wiping away tears. “I will always remem- ber the simplicity of the people. They were just so nice to be with.”

Franciscan Sisters Mel Hofmann, Ruthann Boyle and Lorraine Geis celebrate Sister Ruthann’s 50th jubilee of religious profession with surprise guests who were first-grade stu- dents at Tari in 1961, 1962 and 1963 when the sisters began their mission ser- vice in Papua New Guinea.

Oldenburg Franciscan Sister Lorraine Geis joins members of a tribe in Papua New Guinea for a group photograph during the summer of 2000 on the rugged island north of Australia.
Cornucopia/Cynthia Dewes

No more 'hod carriers' on Labor Day

On Labor Day, Americans honor the nobility of work and the workers who do it. But Labor Day is also a time of reflection about the idea that work, also known as career or occupation, is an essential part of a worthy life. It is a recognition of people with suste-
nance, but also with personal fulfillment.

This holiday was conceived mainly to honor workers who were members of labor unions, but any who did the menial or less glamorous tasks in our society. Their titles were not “Doctor” or “Professor” and they were not addressed as “Sir,” but rather by their first names or by the name of their job, as in “hod carrier.”

Speaking of hod carriers, how many folks today even know what that is? That is another profession that is gone. Many of the jobs that were common when it was created no longer exist. Carrying coal around in a hod is no longer neces-
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cance, but also with personal fulfillment.
The Book of Ezekiel is the source of the first biblical reading for this weekend. Ezekiel’s prose was apropos. It was, in effect, a prayer: “May God make [him] strong.” Ezekiel needed strength to be a prophet in a time of great tension for his people.

He alerting them to danger and calling doom they had created for themselves. Forsake the people, leaving them to the prophet’s reference to terrible times evidenced.

As the case with other prophets, Ezekiel saw this disaster as the result of the people’s sin. He never would have asked, “Why does God let this happen?” Rather, he would have wondered, “Why do people sin and therefore bring such chaos and meaninglessness into life?”

While accusing the nation of sin, Ezekiel also reassures the people that, despite all, God will protect them. The prophet’s reference to terrible times evidenced God’s protection. God did not forsake the people, leaving them to the doom they had created for themselves. He alerted them to danger and called them away from the edge of the abyss.

St. Paul’s Epistle to the Romans is the source of the second reading. It continues the pattern for these week-ends of the summer, so many of which have presented readings from Romans. An educated Jew, fully versed in the teachings of Judaism, Paul knew the Commandments well. While he saw a special vocation in his outreach to gentiles, he knew that God had revealed the Commandments through Hebrew agents in the past.

Paul set the Commandments in con-text: People should obey God because they love others. For its last reading, the Church this weekend offers a passage from the Gospel of Matthew. It is an appeal by Jesus for the disciples to admonish anyone among them who somehow is at fault.

The Church does not ask for the Church to form a panel to judge among its members. The church, if it wants, can ask the advice of others. But it is the church that will judge.

The whole of humankind flows as incense to the throne of God and heal us. Imploring that saving grace descend as the warmth of the Holy Spirit sitting in silence and darkness, asking for the end of violence to pour into the hearts of all. Asking, therefore, is not simply a matter. The Church has the right to judge a member’s sincerity. Christ is in the assembly of disciples. The Church is not simply a convenient, occasional gathering of people of like minds.

Reflection For weeks, we have heard advice about being good disciples. We hear advice again this weekend about discipleship. Perhaps the first lesson to be learned from these readings is that we, like all humans, are inclined to sin. Compounding the problem is our frequent tendency to divert blame away from ourselves, such as, “We cannot help ourselves!” or “Why did God allow this to happen?”

We are responsible for what we do. However, we are left in blindness at the edge of a cliff. God enters ourselves to us and strengthens us, but also to warn us of danger.

The Church is the Mystical Body of Christ. It guides us, and it warns us. Frank and straightforwardly, it reminds us that true discipleship is serious. If we are not true disciples, we are not of the Church, not of the Body of Christ. +

Waiting on the Lord

Praying for a peace to Fall over the entire world In silence and darkness I wait upon the Lord.

Sitting in silence and darkness Asking for the end of violence To pour into the hearts of all I wait upon the Lord.

Remaining in silence and stillness Imagining that saving grace descend From the throne of God and heal The whole of mankind I wait upon the Lord.

Resting in the calmness of silence As the warmth of the Holy Spirit Flows as incense I wait upon the Lord.

By Trudy Bledsoe

(Trudy Bledsoe is a member of St. Christopher Parish in Indianapolis and the Order of Secular Discalced Carmelites at the Monastery of the Resurrection in Indianapolis. She wrote this poem as a reflection on Psalm 46:1, which reads, “I waited patiently for the Lord; he turned to me and heard my cry.”

Daily Readings

Monday, Sept. 5
Colossians 1:24-23
Psalm 62:6-7, 9
Luke 6:6-11

Tuesday, Sept. 6
Colossians 2:6-15
Psalm 145:1-2, 8-11
Luke 6:12-19

Wednesday, Sept. 7
Colossians 3:1-11
Psalm 145:2-3, 10-13
Luke 6:20-26

Thursday, Sept. 8
The Nativity of the Blessed Virgin Mary
Micah 5:1-4a
or Romans 8:28-30
Psalm 13:6

Matthew 1:16-18, 21-23 or Matthew 1:18-23

Friday, Sept. 9
Peter Claver, priest
1 Timothy 1:1-2, 12-14
Psalm 100:1, 3-6, 7-8, 11
Saturday, Sept. 10
1 Timothy 3:8-15
Psalm 113:1-7
Luke 6:43-49

Sunday, Sept. 11
Tenth Sunday in Ordinary Time
Sirach 27:30-28:9
Psalm 103:1-4, 9-12
Romans 14:7-9
Matthew 18:21-35

Question Corner/ Fr. John Dietz

People come to know God through his creation

We read much today about evolution, creation and intelligent design. Some scientists, according to the stories, deny the need of a Creator. The universe, they say, can explain itself without bringing God into the picture. Obviously, we would not agree. Would you explain what this evolution versus intelligent design controversy is all about? Can scientists really prove, or try to prove, that God does not exist or did not create the world? (Ohio)

In my opinion, the whole purpose of nature and of the universe is to show us that God exists and to make us aware of his marvelous works. May we praise, honor and glorify God through his creation, for we are responsible for what we do. God does not close his eyes to what we do. We do have a free will to choose between good and evil. If we do not choose to be good, we cannot blame God. We have to choose between good and evil. God gives us the free will to choose between good and evil.

We can see and hear and feel to Someone obvious that there is a God, a personal, intelligent Creator. Our physical reach extends almost everything else as well. We must also admit that we cannot prove, from physical evidence alone, that there is a God, a personal, intelligent Creator. Our physical reach extends only to the edges of the physical universe. We need something else to go beyond that.

Obviously, we human beings have that “something else;” the ability to think, to reason our way past what we can see and hear and feel to Someone who started it all by simply willing it into existence. Someone who gave it direction and purpose, even if that design evolves over billions of years.

As St. Paul says and the Church teaches, we humans are able to come to the knowledge of the Invisible God through the visible things he has made (Rom 1:20). We all scientists or not, and whatever our beliefs, seriously need to recognize the limits on how far either the physical sciences, or theology, can take us on such questions.

(A free brochure in English or Spanish answering questions that Catholics ask about baptism practices and sponsors is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 5515, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jdieten@esf.edu.)

Twenty-third Sunday in Ordinary Time

Msgr. Owen F. Campion

My Journey to God

The Sunday Readings

Sunday, Sept. 4, 2005

• Ezekiel 33:7-9
• Romans 13:8-10
• Matthew 18:15-20

The Criterion Friday, September 2, 2005

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Everyday confidence.

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Charities gear up for hurricane recovery as damage assessment begins

WASHINGTON (CNS)—Catholic Charities was just one of several national organizations gearing up to provide assistance to victims of Hurricane Katrina, which slammed into the Gulf Coast east of New Orleans on Aug. 29 and left dozens dead in its wake.

Insurance firms were expecting claims stemming from Katrina to be the largest single-event payout since the 2001 terror attacks.

Catholic Charities said through its website that it would work through its affiliates in the archdioceses of Miami, New Orleans and Mobile, Ala., and the dioceses of Baton Rouge and Houma-Thibodaux, La., and Biloxi and Jackson, Miss., where the hurricane did its greatest damage.

Relief work had already begun in Dade County, Fla., which includes Miami. Cunningham, who is coordinating relief efforts for the Salvation Army in Mississippi, said: “People are going to be without homes or places to put stuff,” said Maj. Dalton Collins. “Based on past disasters, possible long-term services that Catholic Charities may provide include temporary and permanent housing, direct assistance beyond food and water to get people back into their homes, job-placement counseling, and medical and prescription drug assistance,” Catholic Charities said.

The death toll from Katrina was placed early Aug. 30 at 55, most of them in New Orleans. But the toll was expected to rise as devastated areas became more accessible to police, rescue crews and National Guard units.

“In New Orleans, it’s pretty grim,” Deacon Gerald Collins, Catholic Charities USA’s director of disaster response, told Catholic News Service in a midday telephone interview on Aug. 30. “The water levels are still rising,” due principally to a levee breaking. Deacon Collins said the city may need to be fully evacuated, and that electricity might not be restored to the Crescent City for two months.

While Catholic Charities relief teams hoped to arrive in some of the hurricane-stricken areas three or four days after the hurricane to make initial contact, “if they actually evacuate New Orleans, that’s going to be a whole ‘nothing ball of wax’,” Deacon Collins said. “Where are they going to go?”

He added that Catholic Charities relief efforts for the New Orleans Archdiocese would likely be based in Baton Rouge, at least initially. “We did something similar during the four storms that hit Florida last year,” Deacon Collins said.

The electricity was still out, but they expected to have it back on before the end of the Labor Day weekend. In fact, students were told to forgo the Labor Day holiday as classes were to begin Labor Day morning.

In New Orleans, it’s pretty grim,” Deacon Collins said. “I guess it’s eventually going to recover, but it’s going to take a long, long time.”

He added that some areas of the Mobile Archdiocese “have not been in touch with our property person to let them know what the extent of the damage is. It will probably be [Aug. 31] before we get some primary sense of what the damage is,” he added.

Hurricane Katrina relief fund

The Mission Office of the Archdiocese of Indianapolis has set up a special hurricane relief fund. The money collected will be given to dioceses affected by Hurricane Katrina.

The archdiocese is also checking with the Catholic Church Extension Society that helps fund churches in areas where there are very few Catholics to ask about cooperating with them in their efforts.

Address checks to the “Mission Katrina Relief Fund.” Donations should be mailed to the Archdiocese of Indianapolis, Mission Office, P.O. Box 1410, Indianapolis, IN 46206-1410. For more information, call the Mission Office at 317-236-1485 or 800-382-9836, extension 1485.

Parish leaders have been asked to consider a special second collection during Sept. 3-4 Masses and Masses on Sept. 10-11 for the Church in these areas—particularly in Mississippi and Louisiana. Also, school and religious education administrators are asked to consider holding student fundraisers.

Fall Home Accent Section—Continued

Leonard T. Harris Sr. looks over his kitchen after the roof blew off in Gretna, La., on Aug. 29. Hurricane Katrina ripped into the U.S. Gulf Coast on Aug. 29, battering the historic jazz city with 145 mph winds and swamped Mississippi resort towns and lowlands with a crushing surge of seawater that stranded people on rooftops.

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VATICAN CITY (CNS)—The death of Brother Roger Schutz prompted an outpouring of sympathy on the part of many Catholics and expressions of ecumenical appreciation from Vatican officials.

But it also highlighted a perennial and neurotic issue in ecumenical dialogue: the Catholic Church’s rules in shared Communion, and it was not practiced at the services in Taize. He also had good ties with the Vatican’s doctrinal congregation, headed by Cardinal Joseph Ratzinger, now Pope Benedict XVI.

So when Cardinal Ratzinger celebrated Pope John Paul II’s funeral Mass in April, he was probably surprised to see Brother Roger being rolled up in a wheelchair at the head of the Communion line.

What do the Cardinal Ratzinger had long defended the Church’s general prohibition on shared Communion. Special circumstances might allow for Communion, but the cardinal could hardly probe the matter in the middle of the pope’s funeral.

In the end, he did what many pastors in local dioceses do in such circumstances. He gave Communion. What made it different was that the world was watching, and wondering. Immediately people began asking: Had Brother Roger’s taking Communion would not go away, the Vatican made available an informal, unsigned statement of explanation.

The answer in both cases was no, according to Vatican officials interviewed over the summer. Because the questions about Brother Roger’s taking Communion would not go away, the Vatican made available an informal, unsigned statement of explanation.

The bottom line appeared to be: it was all an unfortunate mistake. Brother Roger, it seems, had been moved to a closer vantage point at the start of the Mass and had unwittingly ended up in the section reserved for those receiving Communion from the chief celebrant, Cardinal Ratzinger.

When he was wheeled forward, “it did not seem possible to refuse him the most Blessed Sacrament,” the Vatican said.

The statement noted that Brother Roger shared the Catholic belief in the real presence of Christ in the Eucharist. It also said his situation was unique and stressed that the receiving Communion did not represent a generalized policy.

With Brother Roger’s death and funeral four months later, the question was revisited in news reports and in conversations around the Vatican. Informal Vatican officials, who spoke on background, emphasized that the Church’s position on shared Communion had not changed. But the issue has nuances that are still studied and discussed inside the Church.

Canon law states, for example, that Communion may be given to members of Eastern Churches not in full unity with the Catholic Church—like the Orthodox—as long as they believe in the real presence of Christ in the Eucharist and that they be in a state of grace.

These Eastern Churches share the Catholic understanding of the Eucharist, that it is the real body and blood of Christ and not something symbolic, and they share the sacrament of the priesthood.

On the other hand, members of Churches that derive from the Reformation may be given Communion only if there is a danger of death or “other grave necessity,” and on the condition that they are unable to approach a minister of their own community, that they manifest the Catholic Church’s faith in the Eucharist and that they be in a state of grace.

So according to a strict reading of Church law, just believing in the real presence of Christ in the Eucharist would not be enough to allow a Protestant or Anglican to receive Communion, Church sources said.

But here, too, there is discussion. Some have argued that “grave necessity” can include a variety of circumstances, and that being unable to approach one’s own minister could simply refer to the immediate impossibility of doing so—at a Catholic funeral or wedding, for example.

Others have argued that manifesting one’s agreement with Catholic belief in the Eucharist may be done simply by approaching the minister of the sacrament and saying “Amen” when the minister presents the host with the words, “The body of Christ.”

The Vatican’s 1993 ecumenical directory spoke of “exceptional” cases of shared Communion during inter-Church marriages. The language of that document and the fact that it did not rule out shared Communion has affected the way local bishops’ conferences have addressed the problem.

The U.S. Conference of Catholic Bishops has underlined the exceptional nature of shared Communion and said the practice must follow local diocesan directives and the provisions of canon law. Like most bishops’ conferences, the USCCB has issued guidelines but not a specific set of rules on the practice.

For people unable to receive Communion, an increasingly common practice is to approach the minister with arms folded for a blessing. While that may reflect ecumenical sensitivities, it has not been proposed by Vatican liturgical officials and does not have their endorsement.

One official said that when people ask about this, the Vatican’s worship congregation tells them that the Communion line is not a place to give a blessing—and in any case a blessing is received by everyone at the end of the Mass. A Blessing as a substitute for the Eucharist is viewed as liturgically confusing and seems to promote the idea that everyone should come forward to get something with Catholic belief in the Eucharist may be done simply to what their Church leaders do. 

Brother Roger Schutz, a minister of the Swiss Reformed Church and founder of the Taize community, was stabbed to death at mid-August by a deranged woman, was a longtime friend of Pope John Paul II. The pope had visited Brother Roger’s Taize community in eastern France and lauded his efforts to bring Christians together in prayer.

Despite his ecumenical passion, Brother Roger, a minister of the Swiss Reformed Church, did not believe in shared Communion, and it was not practiced at the services in Taize. He also had good ties with the Vatican’s doctrinal congregation, headed by Cardinal Joseph Ratzinger, now Pope Benedict XVI.

The pope had visited Brother Roger’s Taize community in eastern France and lauded his efforts to bring Christians together in prayer.

Ratzinger, now Pope Benedict XVI. He also had good ties with the Vatican’s doctrinal congregation, headed by Cardinal Joseph Ratzinger, now Pope Benedict XVI. 
Pope Benedict XVI urged "aggressive confrontation," lamentations no longer turn into places where “legitimate disagreement” becomes "the choice they made, the choice to follow Jesus and to live by the Spirit.

In John’s Gospel, Jesus told his disciples to go and bear fruit, fruit that will last forever. Jesus’ proposition has puzzled humans ever since. How can a mortal produce anything that will last forever? The explanation is in his words. To bear fruit is to bring life to Jesus because only God can offer everlasting life.

In Jn 15:5b, Jesus said, “I am the vine, you are the branches. Whoever abides in me and I in him will bear much fruit, because without me you can do nothing.”

Paul, in his letter to the Galatians, told the people to live by the Spirit, for life in the Spirit is under no law. When people choose Jesus as their savior, the Spirit of the Lord fills them and purifies them forever.

Living by the Spirit requires faith, faith that God will make a person’s life into what he sees fit, and faith that his will is beyond human comparison. People live to fill a hole in their lives. They search for fulfillment in others, objects and objectives, but they can never be satisfied.

Only Jesus can give contentment, and he wants his people to experience the fruits of the Spirit. To bear fruit, one must show love. The fruits of the Spirit are seen through love, joy, peace, patience, kindness, generosity, faithfulness, gentleness and self-control.

Jesus did not ask humanity to be perfect. He asked humanity to follow love and allow himself. Priests, brothers and sisters bear fruit daily because of the choice they made, the choice to follow Jesus and to live by the Spirit.

The pope also reminded Venezuelans of their duty to use the nation’s natural resources responsibly and for the benefit of all people, especially the poor and marginalized.

Venezuela has one of the largest known oil deposits in the world and is the fifth-largest oil-producing nation in the world, but most Venezuelans still live in poverty.

The pope also reminded Venezuelan Church leaders to work together for the common good and to promote a spirit of coexistence in freedom and solidarity, which will end the mortal conflict between the Church and state dissipate and state must be “to lend better service to human development and to promote a spirit of coexistence in freedom and solidarity, which will end the mortal conflict between the Church and state.”

The aim of Church and state must be to “lend better service to human development and to promote a spirit of coexistence in freedom and solidarity, which will end the mortal conflict between the Church and state.”

The pope called for the creation of “different forms of fertile collaboration between state and Church.”

The pope also reminded the government leaders to work together for the benefit of the poor and the common good.

The pope urged the Venezuelan Church, government to work together for the common good and to promote a spirit of coexistence in freedom and solidarity, which will end the mortal conflict between the Church and state.
Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state your name and address. Obituaries of archdiocesan priests and religious are listed elsewhere in this publication.]


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The Criterion Friday, September 2, 2005

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