



The

# Criterion

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## 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.

“Work, Pope John Paul II and Catholic Teaching” refers to the late pope’s encyclicals on work, “*Laborem Exercens*” and “*Centesimus Annus*,” 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.

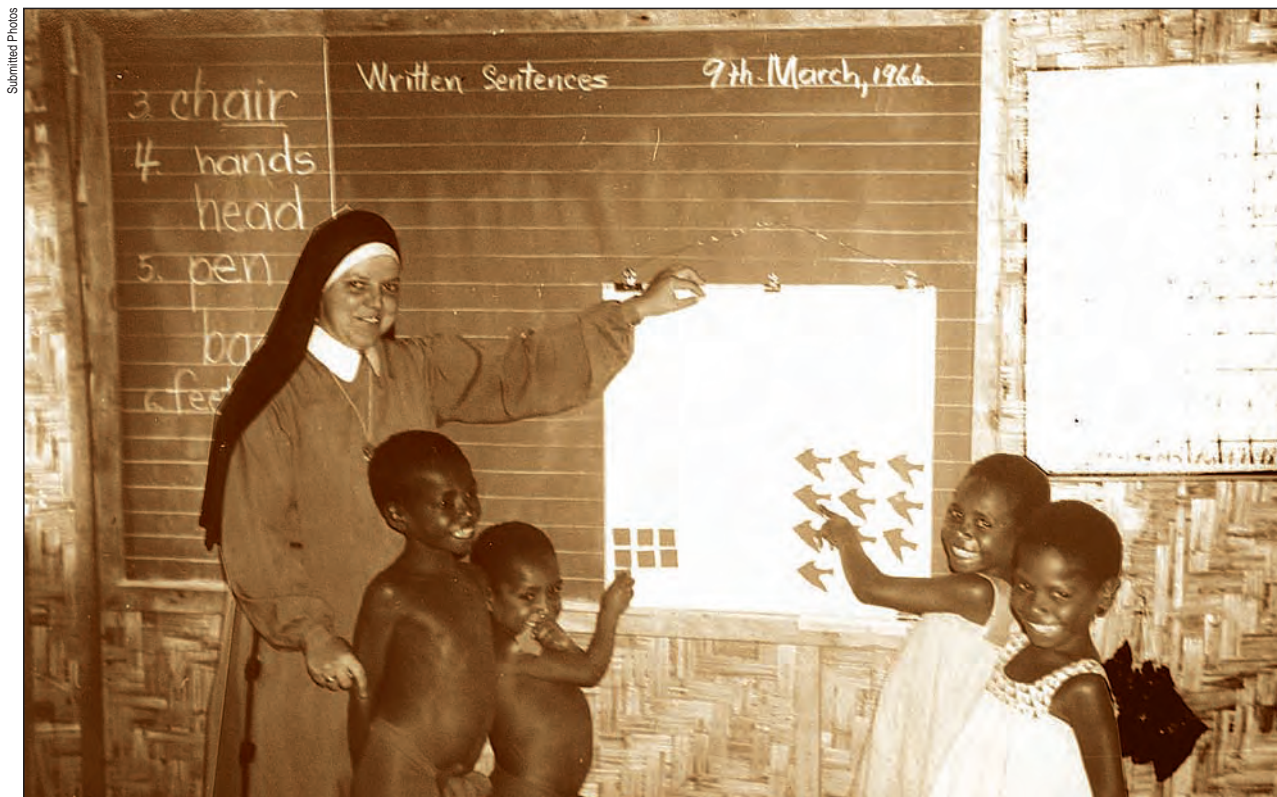
Among the challenges U.S. workers and their families face is that while many are “reaping the rewards” in the U.S. economy, “others can be left behind, hungry, homeless or poor, often struggling with rent or [with] paying for decent health insurance,” the statement said.

“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

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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.

## Oldenburg Franciscans help Church in Papua New Guinea grow

*Editor’s note: Two stories on the Oldenburg Franciscans’ ministry in Papua New Guinea are part of an occasional series called “Stewards Abroad” that looks at the missionary efforts of the Archdiocese of Indianapolis throughout the world.*

By Sean Gallagher

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.



Oldenburg Franciscan 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.

“For me, this endeavor and ministry has been a real blessing and I can literally say I grew up in Papua New Guinea, coming here at the age of 24 and [I am] now 69,” Sister Martine said.

The particular ministries in which she has been involved over that time reflect on the one hand the broad needs of the Church there and, on the other hand, the

growing ability of the local faithful over the years to take on more ministries themselves.

At first, Sister Martine and the other sisters were involved in elementary education. As local Catholics were able to take that over, the Franciscans moved on to secondary education. They eventually taught in a teacher’s college, instructing locals in the art and science of education. Later, they were able to move out of that and on to various pastoral ministries.

Sister Jean Marie Cleveland, congregational minister for the Sisters of the Third Order St. Francis of Oldenburg, recently commented on this trend.

“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 serve

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## Catholics in public office: Keeping a nominee’s faith in perspective

WASHINGTON (CNS)—Both supporters and detractors of Judge John Roberts’ nomination to the U.S. Supreme Court

have walked a delicate line that seems to surface only when a nominee—whether for the judiciary, a political post or high elected office—is Catholic.

The line lies between when it is and isn’t OK to bring up someone’s religion in the context of their suitability for service at high levels of the government. The line shifts, depending on who is raising the subject and why.

Identifying a nominee as a Catholic is sometimes a way of signaling certain assumptions about his or her positions on issues including abortion. Others emphasize the religion of Catholic nominees or politicians as a way of drawing attention to what some people see as a failure to live up to Church teachings.

Roberts currently sits on the U.S. Court of Appeals for the District of Columbia. He was nominated to replace Justice

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John Roberts



Contribute to the archdiocese’s hurricane relief fund, see page 15



# LABOR

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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 defection of some large unions from 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:

- “There is a growing conflict in some local communities, and on Wall Street, 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, while the gap between executive and worker compensation continues to widen dramatically.”

- “In a time of more retirees and longer life spans, discussion about retirement—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 a search for scapegoats rather than practical responses that recognize both the humanity and contributions of these newcomers to our economy.”

“On this Labor Day,” Bishop DiMarzio said, “all of us are called to look at the economy from the ‘bottom up’: how our economic choices—i.e., work, investments, spending—affect ‘the least of these’—poor families, vulnerable workers and those left behind.” †



CNS photo by Karen Callaway, Northwest Indiana Catholic

Mike Weaver, a Catholic farmer in LaPorte County, Ind., watches the flow of corn during harvest time on his family farm in November 2003. Weaver, who works several jobs, said of farming, “You have to take the good with the bad and make the best of it.” There are many “daunting challenges” today to the Church’s stand on work, Bishop Nicholas A. DiMarzio of Brooklyn, N.Y., said in a statement for Labor Day, celebrated on Sept. 5 this year.

# ROBERTS

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Sandra Day O’Connor, who announced her intention to retire this summer. Senate confirmation hearings for Roberts are scheduled to begin on Sept. 6.

Within a couple of days of Roberts’ nomination by President George W. Bush this summer, the fact that he is a practicing Catholic became a part of the discussion of his qualifications, from organizations and individuals that highlighted it as a positive attribute as well as those that seemed to consider it evidence of his unsuitability.

Still others testily described any mention of Roberts’ religion as “anti-Catholic bigotry.”

To be sure, there were some references to his religion in news commentary that wouldn’t have made it past a beginning editor if the same remarks had been made about a nominee of another faith. William Donohue of the Catholic League for Religious and Civil Rights, writing for the website Beliefnet, pointed to a commentary on the *American Prospect’s* web page that said “Rome must be smiling” at Roberts’ nomination.

As Donohue put it, “It is inconceivable that anyone would say of [Justice Ruth Bader] Ginsburg or [Justice Stephen] Breyer that [President Bill] Clinton was ‘playing the Jewish card,’ or that ‘Israel must be smiling’ when he nominated them.”

Those with their antennae tuned for any possible reference to Roberts’ religion seemed to allow for no chance that the nominee’s beliefs might be raised by a Democrat without nefarious reasons behind it.

Various commentators railed against Judiciary Committee member Sen. Dick Durbin, D-Ill., who reportedly asked Roberts in a brief meeting what he would do if the law required a ruling that his Church considers immoral. According to a *Los Angeles Times* article on the exchange, Roberts’ reply was that he would probably have to recuse himself.

While such a question might well have had multiple purposes, none of the discussion that raged afterward seemed to consider whether it might have been simply the genuine curiosity of one Catholic lawyer in public life about how another Catholic lawyer in public life would handle a moral dilemma.

Instead, the report by Jonathan Turley,

a George Washington University law professor, gained a life of its own. Groups such as the Family Research Council criticized “Durbin’s religious litmus test” as “clearly an attempt to place Judge Roberts in the position of choosing between his faith and the law.”

Durbin is among Catholic members of Congress who support keeping abortion legal and oppose most efforts to restrict it. He has been the target of a campaign by the American Life League to have U.S. bishops enforce sanctions against Catholics whose actions in Congress it calls “sacrilege.”

In the weeks before Roberts’ confirmation hearings, much of the early steam behind efforts to oppose him faded away, after a critical advertisement by NARAL Pro-Choice America was shown to be full of errors and was roundly condemned, even by other groups that support legal abortion.

That’s not to say religion won’t come to the fore again at his hearings. Both Democratic and Republican members of the Judiciary Committee know how to draw that line where they see fit when judicial nominations are at stake.

Two years ago, Republican committee members accused their largely Catholic

Democratic counterparts of being anti-Catholic when they questioned appeals court nominee William Pryor about how some of his “deeply held beliefs” that conflict with previous court rulings might influence his actions as a judge.

Newspaper and radio ads placed by Pryor supporters said the Democrats were attacking Pryor’s Catholic faith and creating a litmus test that “good Catholics need not apply,” as Sen. Jeff Sessions, R-Ala., put it.

Sen. Patrick Leahy of Vermont, one of four Catholic Democrats on the committee then, responded that “supporters of the nomination have turned reality on its head. They accuse us of imposing a religious test, but it was a Republican supporter of the nomination who was the only senator to ask Mr. Pryor what his religion was and to use what they now term a code phrase, ‘deeply held religious beliefs.’ ”

In January 2004, President Bush gave Pryor a temporary recess appointment to the 11th U.S. Circuit Court of Appeals. Democrats persisted in blocking a vote on a permanent appointment until this June, when he was confirmed as part of a deal worked out to avoid a threatened change in Senate procedures. †

## 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 petitioned 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 on adolescents of making Plan B—‘emergency contraceptives’—available over the counter,” said an Aug. 29 statement from Gail Quinn, executive director of the U.S. bishops’ Secretariat for Pro-Life Activities.

“It seems clearer by the minute 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 package, whether age could be used as the only criterion to sell

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9/2/05

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# 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 on the sidewalk during the party.

Drozda conducted a 5 p.m. press conference in front of the Governor's Residence to point out that Planned Parenthood of Indiana is being investigated by the Medicaid Fraud Unit of the Attorney General's office and should not have been allowed to use "the people's house" for a reception.

Nationally, Planned Parenthood is the country's largest abortion provider.

Macey Staninger, correspondence director for Daniels, said in an e-mail response to *The Criterion* that "the governor has said the residence belongs to 'all the people,' and it is his administration's policy to make it available on a neutral basis to organizations that pay to rent it. Although he has many disagreements with this particular organization's

policies, he does not believe such differences are a reason to deny access to public 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 are Hoosiers in my district, and I think in other parts of the state, who are very concerned," Drozda said, "[about] how [Gov. Mitch Daniels] can let an organization that is under criminal investigation at the present time have use of the governor's mansion."

Drozda noted that in June the Attorney General's office continued an investigation of Planned Parenthood of Indiana's records launched in May 2004.

"The criminal investigation focused on the issue that you have ... girls under the

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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 abortion provider.

# Governor commutes death sentence of mentally ill man to life without parole

By Mary Ann Wyand

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 pregnant wife, Nadine, at their homes in Darlington. He also was charged with the feticide of his unborn child.

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

During the hearing at 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 justify 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 outcome 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 would be available to the jury 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 alternative available 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 Boehm recently wrote that Baird is "insane."

Msgr. Joseph F. Schaedel, vicar general, responded to the governor's executive order on Aug. 29 by thanking him on behalf of Archbishop Daniel M. Buechlein, who is participating in a retreat this week.

"I was pleased to learn today that Gov. Mitch Daniels granted clemency and commuted Arthur Baird's sentence to life imprisonment without the possibility 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 exercise 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 continued 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 general said. "We deeply appreciate the fact that in this case, Gov. Daniels agrees."

Glenn 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 undermines 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 common good have been well served by the governor's action."

Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan 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 situation."

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 surprising that the death penalty has grown in popularity in recent years. The same mentality that fuels abortion, euthanasia, assisted suicide, stem-cell research and reproductive cloning can be detected in many who promote the death penalty." †

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## Editorial



CNS photo by Alessia Giuliani, Catholic Press

Pope Benedict XVI greets pilgrims as he arrives in the Paul VI audience hall at the Vatican to preside over his weekly general audience on Aug. 24. The pope said encounters with young people at World Youth Day left him encouraged about the future.

## 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 unsociable.” 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. During his public appearance at the recent World Youth Day celebration in Cologne, Germany, the new pope’s way of connecting with the crowds was different. There were no grand gestures—just his warm smile and earnest conviction that his message was important and timely. Papal spokesman Dr. Joaquin Navarro-Valls, said it this way: “John Paul 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 filled with some 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 had 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 poet or an athlete or an extrovert. It’s OK to be a shy pope, a scholar and an introvert. If your smile is genuine and your 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 of Criterion Press Inc.) †

## Faith and Society/Douglas W. Kmiec

### Catholic judges and abortion

John Roberts is Catholic, and according to some that raises questions about his fitness to serve as the U.S. Supreme Court’s 109th justice.



Sen. Richard Durbin (D-Ill.) reportedly quizzed Roberts about conflicts between his faith and the judicial role. While Durbin since has denied posing

faith-specific questions to Roberts, others are insisting that Catholic bishops be hauled before the Senate to explore whether they will “threaten” Roberts with denial of the sacraments if he fails to overturn *Roe vs. Wade*.

When I appeared recently on “Meet the Press,” former Gov. Mario Cuomo suggested that the Church brought this issue upon itself when, in 2004, a number of prelates discussed whether Sen. John Kerry and other Catholic politicians advocating abortion might be denied Communion.

Echoing Cuomo, *Boston Globe* columnist Christopher Morris now writes: “The bishops have made this question legitimate because Americans no longer know whether a Catholic judge can hear abortion cases without an automatic conflict of interest.”

Nonsense.

The American proposition presupposes as self-evident that we have an unalienable right to life from our Creator. The Constitution, advancing that truth, makes religious belief a matter of individual freedom. The Constitution divides governmental power, assigning the enactment of laws over a limited set of enumerated subjects to two politically accountable branches, the legislative and the executive, and otherwise reserving policymaking to the states.

Federal judges—predicted by Alexander Hamilton to be “the least dangerous branch”—are by design independent so that they can impartially decide specific cases over the interpretation of the Constitution and written laws.

The Constitution not only doesn’t envision questioning those seeking public office about their religion, it provides that “no religious test shall ever be required as a qualification to any office.”

Why the demand—218 years later—that Roberts be examined on his faith? In

a word: “abortion.”

The Church teaches—in a manner reminiscent of America’s founding declaration of self-evident truth—that “abortion is a crime which no human law can claim to legitimize.” Moreover, it is never legitimate to campaign for such laws or vote for them.

Does this apply to judges?

As a matter of formal logic, no persons in or out of office can set themselves above the divine law. Yet, repeatedly and circumspectly, the Church’s teaching is directed at “elected officials” or those casting “a legislative vote.” Neither Kerry nor Cuomo should feign surprise when called upon by the Church to use their persuasive gifts to legislatively reduce abortion’s incidence and certainly not to be its propagandists.

Nowhere, however, does the Church instruct judges to act outside the bounds of their judicial office to legislate from the bench. The Church exhibits great respect for the separation of powers, even as the Supreme Court justices themselves have been less than faithfully observant of this constitutional building block.

Here the Church is following St. Thomas Aquinas’ instruction. He argued “that all should have some part in the government; for in this way peace is preserved amongst the people.” Of course, for more than 30 years there has been great displeasure over *Roe* for, among other reasons, its dishonoring of the democratic choices of the people.

Those demanding that Roberts take a religious test shouldn’t fret over whether a Catholic judge may be part of a judicial system that includes *Roe*. In ruling on such matters, a judge does not become morally complicit in the underlying act or share in its intent.

Does Roberts have a specific Catholic duty on the bench to restrain abortion? Justice Antonin Scalia gave the apt answer: “A judge ... bears no moral guilt for the laws society has failed to enact.”

In actuality, given its dubious legal origin, advocates of abortion on demand probably are more concerned about whether the day is nearing when the Supreme Court will return to the separation of powers and follow the law.

(Douglas W. Kmiec is a columnist for Catholic News Service.) †

## 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 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 these 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. Thanks for publishing it and for giving recognition to those who are living the eucharistic challenge in their daily lives.

Gerard Burford, Indianapolis

### Letters Policy

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content.

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

Send letters to “Letters to the Editor,” *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206-1717.

Readers with access to e-mail may send letters to [criterion@archindy.org](mailto:criterion@archindy.org).



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



# SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### Let us all help promote the cause for canonization of Bishop Bruté

**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 pastors of St. Joseph Parish in my home town of Jasper, Ind. They led me back to our first bishop. Never did I dream 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 canonical 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 biography 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 advisers 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 his 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 commission, which will pursue the collection and investigation of papers and relevant materials 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

affirmed by the renowned James Cardinal Gibbons during a visit to Vincennes on Dec. 4, 1891. He said, "Worthy citizens of Vincennes, you need not go on pilgrimage to visit the tombs of the saints. There is one reposing here in your midst, namely, the saintly Founder of this diocese, Right Reverend Simon Bruté."

The apostolic zeal, humility, simplicity, determination, courage and confidence in God's will make Bishop Bruté a splendid model for all Catholics of our day. He is a relevant model for all who are involved in furthering the ministry of the Church. He was arguably the most influential theologian of the Church in the United States in his day. His commitment to faithful prayer and his deep love for the Holy Eucharist highlighted his generous ministry to his people. His way of life provides an outstanding model not only for our priests and seminarians, but also for those preparing to become deacons and lay ministers. Indeed, the holiness of Bishop Bruté is a wonderful example and inspiration for all lay people 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 prayed 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, but I feel I am doing my duty by launching the investigative process.

I placed our college seminary house of formation at Marian College in Indianapolis 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. †

#### 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.

## Ayudemos a promover la canonización del Obispo Bruté

**E**sta semana culmina mi exposición sobre la vida de nuestro primer Obispo, Simon Gabriel Bruté.

Mi admiración por el Obispo Bruté se remonta a mis primeros años como seminarista. En una ocasión visité la Vieja Catedral en Vincennes junto con algunos amigos seminaristas. Me intrigaban nuestras raíces y el valor 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. Fue 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 primero obispo. Nunca soñé encontrarme promocionando su canonización.

Después de visitar su tumba en Vincennes, en agosto de 2003, le pedí al presbítero Fred Easton, nuestro vicario judicial, que sirviera como mi enlace en la promoción de la posible causa para la canonización del obispo Bruté. El presbítero Easton es un experto en derecho canónico y está familiarizado con el proceso canónico a seguir. Ha participado activamente en la causa de la Santa Madre Theodore Guérin. Le envié una copia de la extensa biografía de la Hermana Benedictina Salesia Godecker sobre nuestro primer obispo al Dr. Andrea Ambrosi, quien actuó como el postulador en la causa de la Madre Theodore en Roma. Luego de haber leído la biografía, el Dr.

Ambrosi considera que la vida del obispo Bruté ofrece una posible causa para canonización.

Después de una reunión posterior con el Dr. Ambrosi, decidí consultar con los obispos de Indiana, algunos consejeros laicos y sacerdotes acerca de si sería prudente luchar por esta causa. Luego de recibir respuestas afirmativas de todas las partes, he nombrado al Dr. Ambrosi como postulador para que nos guíe en el procedimiento inicial de promover 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. El Padre Paul Etienne, pastor de la parroquia de Nuestra Señora del Perpetuo Socorro en New Albano, quien siente un profundo afecto por nuestro primer obispo, ha sido nombrado vicepostulador.

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 relativos a la vida y ministerio del Obispo Bruté.

La sesión canónica inaugural de la investigación se llevará a cabo el 12 de septiembre en presencia del postulador y el vice-postulador. Es el primer paso obligatorio en la investigación.

El hecho de que al Obispo Bruté se le considerara una persona santa fue confirmado 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 fundador de esta diócesis, el Reverendísimo Simon Bruté."

El celo apostólico, humildad, sencillez, determinación, valor y confianza en la voluntad de Dios, hacen del Obispo Bruté un modelo espléndido para todos los católicos de nuestra época. Él constituye un modelo prominente para todos aquellos que participan en la promoción del ministerio de la Iglesia. En su época fue, sin duda, el teólogo más influyente de la Iglesia en Estados Unidos. Su dedicación a la oración devota y su profundo amor por la Santa Eucaristía resaltaban en su generoso ministerio para su pueblo. Su estilo de vida ofrece un excepcional modelo, no solamente para nuestros sacerdotes y seminaristas, sino también para aquellos que se preparan para el diaconato y el ministerio laico. En efecto, la santidad del Obispo Bruté constituye un ejemplo maravilloso e inspiración para todos los seglares, así como también para los hombres y mujeres religiosos.

Me complace que la causa oficial del Obispo Bruté se inaugure este mes. A

partir de entonces, contaremos con su intercesión y la voluntad de Dios para que se realicen más progresos. Cuando recé en la tumba del Obispo Bruté hace dos años, puse el resultado de toda esta gestión en sus manos. Sospecho también que Santa Elizabeth Ann Seton intercederá por su antiguo guía espiritual y confesor. No espero que el proceso culmine durante mi ejercicio como arzobispo de Indianápolis, pero siento que estoy cumpliendo con mi deber al iniciar el proceso de investigación.

Coloqué nuestro seminario universitario de formación en Marian Collage bajo el patronato del Obispo Bruté debido a su santidad y a su amor por la formación sacerdotal. Los invito a que fomentemos el conocimiento público de nuestro primer obispo santo y correr la voz sobre su causa para canonización.

El Obispo Bruté es un intercesor meritorio para nuestro alivio y nuestra propia santidad. Aprender acerca de su vida también nos dice mucho a nosotros y a nuestros hijos acerca de los orígenes de la Iglesia en Indiana. †

*Traducido por: Language Training Center, Indianapolis*

#### 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!



# Events Calendar

## September 2

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, Indianapolis. Catholic Charismatic Renewal, **praise, worship and healing prayers**, 7 p.m. Information: 317-797-2460.

## September 2-5

Sacred Heart Parish, 558 Nebecker St., Clinton. **Little Italy Festival**, Water Street in downtown Clinton, Fri. 7-11 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 Hall, 200 N. Lynhurst Dr., Indianapolis. **Breakfast**, 8 a.m.-1 p.m. Information: 317-240-3782.

St. John the Evangelist Parish, 9995 E. Base Road, Enochsburg. **Parish festival**, fried chicken, 11 a.m.-6 p.m. Information: 812-934-2880.

MKVS and DM Center, Rexville (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). **Mass**, 3:30 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail [frburwink@seidata.com](mailto:frburwink@seidata.com) or log

on to Schoenstatt website at [www.seidata.com/~frburwink](http://www.seidata.com/~frburwink).

## September 5

Butler University, 4600 Sunset Ave., Atherton Center, Reilly Room, Indianapolis. **Javier Mendoza concert** presented by Newman Center, 3:30 p.m. Free-will offering.

St. Peter Parish, 1207 East Road, Brookville. **Labor Day festival**, 10 a.m.-7 p.m., booths, games, quilts, 10:15 a.m.-2:45 p.m., chicken dinner in dining room or carry-out meals. Information: 812-623-3670.

St. Anthony of Padua Parish, 473 E. Morris Church St., Morris. **Labor Day picnic**, 10:30 a.m.-8 p.m. (EST), chicken and roast beef dinners, turtle soup, refreshments, lunch stand, games, entertainment, quilts. Information: 812-934-6218.

## September 6

St. Therese of the Infant Jesus (Little Flower) Parish, 4720 E. 13th St., Indianapolis. **Rite of Christian Initiation of Adults (RCIA)**, weekly meetings, 7-9 p.m. Information: 317-357-8352.

St. Bridget Church, 404 E. Vine St., Liberty. **Healing Mass**,

7:30 p.m. Information: 765-825-7097.

St. Francis Hospital, Community Relations, 3145 E. Thompson Road, Indianapolis. **"Freedom from Smoking,"** seven-week class, 1-2:30 p.m., \$50 per person. Information: 317-782-7999.

## September 8

St. Gabriel Parish, 6000 W. 34th St., Indianapolis. **Rite of Christian Initiation of Adults (RCIA)**, weekly meetings, 7-9 p.m. Information: 317-291-7014.

Valle Vista Golf Club and Conference Center, 755 E. Main St., Greenwood. St. Francis Hospital and Health Centers, **"Care for the Caregiver,"** 5:30 p.m., \$10 per person includes buffet dinner, pre-registration encouraged. Information: 317-865-5865.

## September 9

Holy Rosary Church, 520 Stevens St., Indianapolis. **Lumen Dei meeting**, Mass, 6:30 a.m., breakfast in Priori Hall, \$15 members, \$20 guests. Information: 317-919-5316.

St. Francis Hospital, 8111 S. Emerson Ave., Indianapolis. **Natural Family Planning class**, 7-9 p.m. Information: 317-865-5554.

St. Stephen Martyr Church, 2931 Pindell Ave., Louisville, Ky. **Charismatic Mass**, 7 p.m. Information: 502-239-0208.

## September 10

St. Bartholomew Parish, 1306 27th St., Columbus. **Fall Festival**, games, food, talent show, 4-9 p.m. Information: 812-379-9353.

Sacred Heart of Jesus Parish, Parish Hall, 1125 S. Meridian St., Indianapolis. Sacred Heart High School, **Class of 1965, 40th Anniversary Reunion**, 6 p.m., Mass, 5 p.m., Sacred Heart Church, 1530 Union St., Indianapolis. Information: 317-783-0376.

Holy Trinity Church, 2618 W. St. Clair St., Indianapolis. **Class of 1955, 50th Anniversary Reunion**, Mass, 5:30 p.m., dinner, Brickyard Crossing Restaurant, 4400 W. 16th St., Indianapolis. Information: 317-631-2939.

Geneva Hills Golf Club, Clinton. **Saint Mary-of-the-Woods College Scholarship Scramble**, registration and lunch, 11 a.m., shotgun start, noon, \$60 per person. Information: 812-235-0460.

## September 10-11

Immaculate Heart of Mary Parish, 5692 N. Central Ave.,

Indianapolis. **"IHM Festival of the Arts,"** Sat., adult celebration, 6:30-10:30 p.m., Sun., family celebration, 11:30 a.m.-4:30 p.m. Information: 317-257-2266.

St. Michael Parish, 250 High St., Brookville. **Fall Fest**, Sat. 4-9 p.m., Sun. 10 a.m.-9 p.m., pork chop and chicken dinners. Information: 765-647-5462.

St. Mary Parish, 212 Washington St., North Vernon. **Parish festival**, Sat. 9 a.m.-midnight, Sun. 9 a.m.-6 p.m. Information: 812-346-3604.

St. Mary Parish, 512 N. Perkins St., Rushville. **37th annual Fall Festival**, Sat., German band, food, Sun., fried chicken dinner, adults 12 and over \$8.50, children \$5. Information: 765-932-2588.

## September 11

Marian College, Ruth Lilly Student Center, 3200 Cold Spring Road, Indianapolis. **"People of Peace,"** Mass, 11 a.m., Secular Franciscan Order meeting, noon-2 p.m. Information: 317-955-6775.

Marian College, Bishop Chartrand Memorial Chapel, 3200 Cold Spring Road, Indianapolis. **Prayer service for Victims of**

**the 9/11 Tragedy**, 1-1:45 p.m., reception to follow service. Information: 317-955-6775.

St. Mary Parish, 302 E. McKee St., Greensburg. **Parish picnic**, chicken and pulled pork dinners, homemade desserts and salads, games, bake sale, dinners served 10:45 a.m.-2:30 p.m., picnic, 10:45 a.m.-5 p.m.

Our Lady of Perpetual Help Parish, 1752 Scheller Lane, New Albany. **John Michael Talbot concert**, 6 p.m., advance ticket sales, \$20 per person. Information: 812-945-2374.

St. Pius V Parish, Troy. **Fall Festival**, famous soup, fried chicken or roast beef dinners, homemade pie, entertainment, antique tractor show, games, serving begins 11 a.m. Information: 812-547-7994.

St. Augustine Parish, 315 E. Chestnut St., Jeffersonville. **Harvest Chicken Dinner**, quilts, 11 a.m.-3 p.m. Information: 812-282-2677.

## September 18

St. Luke Parish, 7575 Holliday Drive, Indianapolis. **"Pope Benedict XVI,"** talk, John F. Fink, presenter, between 9 a.m. and 11:30 a.m. Masses. Information: 317-259-4373. †

## Check It Out . . .

### Daily events

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Liturgy of the Hours**, Mon.-Fri., morning prayer, 7:30 a.m., evening prayer, 5:15 p.m. Information: 317-635-2021.

Sacred Heart of Jesus Church, 1530 Union St., Indianapolis. **Liturgy of the Hours**, Mon.-Fri., morning prayer, 7:05 a.m., evening prayer 5:30 p.m. Information: 317-638-5551.

Holy Rosary Church, 520 Stevens St., Indianapolis. **Tridentine (Latin) Mass**, Mon.-Fri., noon; Wed., Fri., 5:45 p.m. Information: 317-636-4478.

St. Barnabas Church, 8300 Rahke Road, Indianapolis. Mon.-Fri., **Liturgy of the Hours**, morning prayer, 7:30 a.m., evening prayer, 6:30 p.m. Information: 317-882-0724.

St. Thomas Aquinas Church, Bosler Chapel, 4625 N. Kenwood Ave., Indianapolis. Mon.-Fri., **Liturgy of the Hours**, morning prayer, 7:30 a.m. Information: 317-253-1461.

St. Joan of Arc Parish, 4217 Central Ave., Indianapolis. Leave a telephone number to be contacted by a member of the **prayer group**. Prayer line: 317-767-9479.

St. Therese of the Infant Jesus (Little Flower) Church, Chapel, 4720 E. 13th St., Indianapolis. **Perpetual adoration**. Information: 317-357-3546.

Pope John Paul II Adoration Chapel, 1723 I St.,

Bedford. **Perpetual adoration**. Information: 812-279-5814.

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., Greenwood. **Perpetual adoration**. Information: 317-888-2861.

St. Thomas More Church, 1200 N. Indiana St., Mooresville. **Perpetual adoration**. Information: 317-831-4142.

### Weekly events

#### Sundays

Holy Rosary Church, 520 Stevens St., Indianapolis. **Tridentine Mass**, 9:30 a.m. Information: 317-636-4478.

St. Joseph Church, 1375 S. Mickley Ave., Indianapolis. **Mass in Vietnamese**, 1 p.m. Information: 317-244-9002.

Christ the King Church, 1827 Kessler Blvd., E. Dr., Indianapolis. **Exposition of the Blessed Sacrament**, 7:30-9 p.m., rosary for world peace, 8 p.m. Information: 317-255-3666.

St. Gabriel Church, 6000 W. 34th St., Indianapolis. **Spanish Mass**, 5 p.m. Information: 317-291-7014.

Holy Trinity Parish, 2618 W. St. Clair St., Indianapolis. **Poticas for sale**, after 9 a.m. Mass. Information: 317-634-8025.

#### Mondays

St. Thomas the Apostle Church, 523 S. Merrill St., Fortville. **Rosary**, 7:30 p.m. Information: 317-485-4102.

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., Greenwood. **Prayer group**, 7:30 p.m. Information: 317-888-2861.

St. Roch Church, 3600 S. Pennsylvania St., Indianapolis. **Holy hour**, 7 p.m. Information: 317-784-1763.

Marian Center, 3356 W. 30th St., Indianapolis. **Prayer group**, prayers for priests and religious, 9 a.m. Information: 317-257-2569.

Cordifonte House of Prayer, 3650 E. 46th St., Indianapolis. **Monday silent prayer group**, 7 p.m. Information: 317-543-0154.

#### Wednesdays

Divine Mercy Chapel, 3354 W. 30th St. (behind St. Michael Church), Indianapolis. **Marian prayers for priests**, 3-4 p.m. Information: 317-271-8016.

Immaculate Heart of Mary Church, 5692 Central Ave., Indianapolis. Marian Movement of Priests for laity, **prayer cenacle**, 1 p.m. Information: 317-253-1678.

Holy Rosary Church, 520 Stevens St.,

Indianapolis. **Adoration of the Blessed Sacrament**, between Masses, noon-5:45 p.m. Information: 317-636-4478.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Young adult Bible study**, 6:15-7:15 p.m. Information: 317-632-9349.

St. Thomas Aquinas Church, Chapel, 46th and Illinois streets, Indianapolis. **Prayer service for peace**, 6:30-7:15 p.m. Information: 317-253-1461.

Holy Trinity Parish, 2618 W. St. Clair St., Indianapolis. **Poticas for sale**, noon-2 p.m. Information: 317-634-8025.

SS. Francis and Clare Church, 5901 Olive Branch Road, Greenwood. **Mass**, 6:30 a.m., adoration of the Blessed Sacrament, 7 a.m.-8 p.m., rosary and Divine Mercy Chaplet, 11 a.m., Benediction, 8 p.m. Information: 317-859-HOPE.

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., Greenwood. **Rosary and Chaplet of Divine Mercy**, 7 p.m. Information: 317-888-2861.

St. Francis Hospital and Health Center, 438 S. Emerson Ave., Greenwood. Wellness Community, **cancer support group**, 6-8 p.m., interview required before joining group. Information: 317-257-1505.

St. Denis Church, 12155 N. Co. Road 600 E., Westport. **Liturgy of the Hours**, morning prayer, 7 a.m. Information: 812-591-2362.

St. Thomas More Church, 1200 N. Indiana St., Mooresville. **Mass**, 6 p.m. Information: 317-831-4142.

#### Fridays

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, Indianapolis. **Catholic Charismatic Renewal**, prayer meeting, 7-8:30 p.m., except first Friday. Information: 317-797-2460.

St. Charles Borromeo Church, chapel, 2222 E. Third St., Bloomington. **Adoration of the Blessed Sacrament**, noon-3 p.m., second, third and fourth Fridays. Information: 812-336-6846.

St. Susanna Church, 1210 E. Main St., Plainfield. **Adoration of the Blessed Sacrament**, 8 a.m.-7 p.m. Information: 317-839-3333.

St. Lawrence Church, Chapel, 6944 E. 46th St., Indianapolis. **Adoration of the Blessed Sacrament, Benediction and Mass**, 7 a.m.-5:30 p.m. Information: 317-546-4065.

St. Lawrence Church, 6944 E. 46th St., Indianapolis. **Spanish prayer group and**

**conversation**, 7-9 p.m. Information: 317-546-4065.

### Saturdays

Clinic for Women (abortion clinic), 3607 W. 16th St., Indianapolis. **Pro-life rosary**, 9:30 a.m. Information: 317-255-6789.

Holy Rosary Church, 520 Stevens St., Indianapolis. **Tridentine Mass**, 9 a.m. Information: 317-636-4478.

St. Patrick Church, 950 Prospect St., Indianapolis. **Mass** in English, 4 p.m. Information: 317-631-5824.

St. Joseph Church, 2605 St. Joe Road W., Sellersburg. "Be Not Afraid," **holy hour**, 3:30-4:30 p.m. Information: 812-246-2512. †

## Training workshops to be held for school and faith formation commissions

All those who work with Commissions or Boards of Total Catholic Education are invited to an archdiocesan training workshop this fall.

The workshop will be offered in four locations around the archdiocese, and is also intended for all pastors, parish life coordinators, administrators of religious education and elementary school principals.

The locations and times are as follows:

- 7 p.m. on Sept. 7 in the parish hall at Sacred Heart Parish, 2321 N. 13½ St., in **Terre Haute**.
- 7 p.m. on Sept. 14 at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in **Indianapolis**.
- 7 p.m. (EDT) on Sept. 21 at Holy Family School, 217 W. Daisy Lane, in **New Albany**.
- 7 p.m. on Sept. 28 in Madonna Hall at Our Lady of the Greenwood Parish, 399 S. Meridian St., in **Greenwood**.

No registration is required for any of the events. Each attendee will receive a free copy of the *Commission Guide* if needed.

For more information, call Jeanette Hall in the archdiocesan Office of Catholic Education at 317-236-1430 or 800-382-9836, ext. 1430, or e-mail [jhall@archindy.org](mailto:jhall@archindy.org). †



## Piano blessing

Father Thomas Schliessmann blesses the parish's new baby grand piano during the 8 a.m. Mass on Aug. 28 at St. Rose of Lima Church in Franklin. Father Schliessmann is pastor of St. Rose of Lima Parish and Holy Trinity Parish in Edinburg, and also serves as archdiocesan chaplain of scouts.



# 17 Oldenburg Franciscan sisters celebrate jubilees

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 Virgine 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 Lindenmaier, 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 Virgine 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 Virgine 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 Connersville, 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 Millhouses, 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 Princeton, 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 Formation of the Franciscan 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.

Sr. Margaret Grace Blain, O.S.F.



Sr. Francis Joan Clements, O.S.F.



Sr. Mary Virgine Finkbinder, O.S.F.



Sr. Jane Frey, O.S.F.



Sr. Rebecca Hoffman, O.S.F.



Sr. Francis Assisi Kennedy, O.S.F.



Sr. Evelyn Lindenmaier, O.S.F.



Sr. Rachel Lindenmaier, O.S.F.



Sr. Davida Lund, O.S.F.



Sr. Maureen Mahon, O.S.F.



Sr. Mary Ann Miles, O.S.F.



Sr. Callista Rosenberger, O.S.F.



Sr. Mary Helen Rosenberger, O.S.F.



Sr. Paulita Schuman, O.S.F.



Sr. Carol Slinger, O.S.F.



Sr. Anna Marie Stier, O.S.F.



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 Seccina 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 the archivist for the Sisters of St. Francis at the motherhouse.

A native of Indianapolis, Sister Evelyn

Lindenmaier, formerly known as Sister Ellen Mary, ministered at Holy Name School in Beech Grove, St. Michael School in Charlestown and St. Joseph School in Evansville, Ind. She also ministered at Catholic schools in Ohio.

Sister Evelyn currently serves as the communications office manager at the motherhouse.

A native of Indianapolis, Sister Rachel Lindenmaier, formerly known as Sister

Sr. Olivia Marie Stier, O.S.F.



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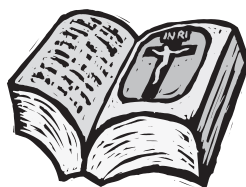
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# Yankee Stadium announcer still having a ball after 54 years

UNIONDALE, N.Y. (CNS)—Not every parish lector gets to announce ballgames at Yankee Stadium. Bob Sheppard, who's been at the ballpark since 1951, is the exception.

"I have one style of speaking," said Sheppard, a retired speech teacher in the New York City public schools, former professor at St. John's University in New York and one-time high school speech coach. "It's the same at Yankee Stadium, at home, in the classroom, or when I lector at Mass."

Sheppard addressed a group of 30 for the Aug. 4 Mass and dinner of the Long Island chapter of Legatus, an organization for Catholic CEOs and their spouses.

His career as public address announcer with the Yankees began with Joe DiMaggio's last season and Mickey Mantle's first. Along the way, he announced at Don Larsen's perfect game in the 1956 World Series, Roger Maris' record-breaking 61st homer in 1961, and Reggie Jackson's three home runs in Game 6 of the 1977 World Series.

His time at "the house that Ruth built" also earned him a plaque in Yankee Stadium's Monument Park. One of his stadium microphones has been donated to the National Baseball Hall of Fame and Museum in Cooperstown.

Sheppard has announced New York

Giants football games for nearly as long as he has Yankees games, and has landed cameo roles in several films and television shows, including the 2003 comedy "Anger Management."

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 batting average, home runs and fielding. "He wasn't 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, Sheppard 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," Sheppard said to applause.

• Is Sheppard as enthusiastic about his duties now as when he started announcing? "If I ever stopped enjoying what I'm doing, I wouldn't do it," he said.

In introducing Sheppard, chapter president Paul Durnan pointed out that he and his wife have known Sheppard and his wife, Mary, for more than 30 years, when they all became involved in Marriage Encounter.



Bob Sheppard, veteran public address announcer for Major League Baseball's New York Yankees and the National Football League's New York Giants, discusses his career during a monthly gathering of the Long Island chapter of Legatus, an organization of Catholic business leaders, at Kellenberg Memorial High School in Uniondale, N.Y., on Aug. 4.

"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 lectors for the Redemptorists. Sheppard and his wife are lectors at their parish, St. Christopher in Baldwin. "Preparation and technique are important, but a lector has to be infused with the word of God to proclaim it effectively," he said.

"My principle of good announcing is simple. Always be clear, concise and correct. 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," Sheppard said.

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 Sheppard has announced, there are two memorable moments at Yankee Stadium he was not a part of: Pope 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. †

# Diocese to appeal bankruptcy court decision that parishes are assets

SPOKANE, Wash. (CNS)—Citing the "national consequences," Bishop William S. Skylstad of Spokane said he will appeal a federal bankruptcy court's ruling that parish properties must be included in the Spokane diocesan assets used to settle millions of dollars in clergy sex abuse claims.

U.S. Bankruptcy Judge Patricia Williams of Spokane ruled on Aug. 26 that civil property laws prevail in a bankruptcy proceeding despite any internal Church laws that might bar a bishop

from full control over parish assets. Diocesan lawyers had argued that in Church law parish assets belong to the parish itself, not to its pastor or to the bishop. They said that, while the diocesan bishop was nominally the owner in civil law, even in civil law he only held those properties in trust for the parishes themselves.

"It is not a violation of the First Amendment," Williams wrote, "to apply federal bankruptcy law to identify and define property of the bankruptcy estate

even though the Chapter 11 debtor is a religious organization."

Her ruling, if upheld, would vastly increase the diocesan assets subject to the abuse claims and would up the ante nationwide for any other diocese considering that approach to resolving sexual abuse claims against its clergy.

Last December, the Spokane Diocese filed for bankruptcy protection under Chapter 11 of the federal Bankruptcy Act, citing \$11.1 million in assets and \$83.1 million in liabilities, mostly from people seeking recompense for childhood sexual abuse by priests. It did not include parishes, parish schools or cemeteries in its list of assets.

Victims' lawyers claimed that the bishop had more than \$80 million in assets under his control if he included the diocese's 82 parishes, 16 diocesan and parochial schools, and various cemeteries and other properties that he claimed he held only in trust.

Spokane was the last of three dioceses that made a Chapter 11 filing last year, but it was the first to receive a court decision on the question of diocesan ownership of parish properties.

The Archdiocese of Portland, Ore., filed for Chapter 11 in July 2004, citing some \$300 million in claims. At the time of the Spokane decision, the bankruptcy court in Portland was still hearing opposing arguments about the status of parishes

as separately owned properties or diocesan assets.

The Diocese of Tucson, Ariz., which filed for Chapter 11 in September 2004, earlier this summer reached a reorganization agreement under which it set up a \$22.2 million fund to settle all current and future claims against it. A key element in the negotiations in Tucson was an agreement by the parishes to contribute \$2 million toward that fund in return for avoiding protracted litigation over the issue of who owned the parishes.

Bishop Skylstad, who was traveling in Eastern Europe when the ruling was announced, said in a statement that the diocese would "appeal this decision because we have a responsibility not only to victims but to the generations of parishioners ... who have given so generously of themselves" to build up the Church in eastern Washington.

In his statement, read to reporters by diocesan vicar general Father Steve Dublinski, the bishop said, "The court's decision has national consequences. Its impact will be felt not just by Catholic communities, but by many other Church communities of any denomination, of any faith expression."

He said that during the legal arguments about parish ownership two months earlier, "Judge Williams herself stated that she fully expected her decision to be appealed no matter which way she ruled." †

## FDA

continued from page 2

a drug over the counter, and how an age restriction would be enforced.

"These are profound regulatory decisions that cut to the heart of our work," Crawford said.

He said that until the 1980s, the FDA made all medications either prescription-only or OTC-only. The change in the 1980s, he added, came when "there was a

meaningful difference in the way the two products are used."

The Plan B issue, Crawford said, is "whether we can have the same molecule exist as both a prescription and over-the-counter product for the same indication," or use.

Crawford announced the start of a 60-day comment period on the matter.

"These regulatory and policy questions are too profound and cut across too many different products to be made behind closed doors," he said. †

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# 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 multifaceted 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” and 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.” †



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## NUNS

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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 Zita, 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 Muncie, 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. †

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# 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.



Submitted Photos

Franciscan Sister Martine Mayborg holds a pineapple while shopping in an open-air market in Papua New Guinea in late spring. Sister Martine has ministered in the island nation north of Australia since her Oldenburg-based community established its mission there in 1960.

"She would come back and meet with us and show us, at that time, slides of the country and talk 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 inculturating 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.

At a deeply human level, the attempt by the local sisters to live out the Gospel more and more has been manifested in the



In an undated photo from the mid-1960s, Franciscan Sister Brendan (now Sister Ruthann) Boyle ministers among residents of the Southern Highlands of Papua New Guinea. Although the Oldenburg Franciscans began their missionary ministry in Papua New Guinea in the field of elementary education, as local Catholics gained the skills to teach, they moved into various areas of pastoral ministry.

desire among all the members of the Franciscan Sisters of Mary to live in peace and acceptance.

This might seem a natural desire in an American context, but there are dozens of rival tribal groups in Papua New Guinea and some of the members of the new religious community came from tribal groups that were traditionally antagonistic to each other.

In a trip she took with Sister Barbara Leonhard, Sister Ann recently returned to Papua New Guinea and noticed positive developments in the relationships among 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 generations, the Oldenburg Franciscans also helped the local Church in Papua New Guinea respond to new challenges facing the faithful and society at large.

AIDS is a significant scourge on the society of the island nation. The Oldenburg Franciscans helped to begin a ministry to victims of the disease, a ministry now carried on by the Franciscan Sisters of Mary.

So many of the ministries that the Oldenburg Franciscans began in the

Southern Highlands of Papua New Guinea have flourished over the past 45 years, and with them the Church as a whole there has grown.

But as the ministries have blossomed and the faithful increased both in number and in their own human development, many of the roles that the Oldenburg Franciscans need to take on have been carried out by local Catholics.

Sister Barbara, who during her recent visit helped lead a retreat for the Franciscan Sisters of Mary, reflected on the great strides made by the faithful in Papua New Guinea.

"When our sisters first taught there, to even have imagined the day when the people they taught would be teachers and nurses and catechists would have felt like light years away," she said. "And it really seems amazing to me that it's only been 45 years, which is a relatively short time."

Sister Martine has been a constant witness to this growth over that time. And while she admits that it can be difficult at times to move on to a different ministry when local Catholics can take it over, she knows that this was the original purpose for her coming to Papua New Guinea so long ago.

"To be a missionary or a community working in a mission land, it is our job to work ourselves out of jobs," she said. "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.

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# 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 and education 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 Kaiabe Abu Awira, 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 people groups on 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 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 guest speaker. Until we meet again, Thank you and retire in Peace. Lest we forget.”

Sisters Mel, Lorraine and Ruthann said they are especially proud of one of their

Submitted photos



Franciscan Sisters Mel Hoffman, Ruthann Boyle and Lorraine Geis celebrate Sister Ruthann’s 50th jubilee of religious profession with surprise guests who were first-grade students at Tari in 1961, 1962 and 1963 when the sisters began their missionary service 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.

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 boarding 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 dormitories and preparing food in the mess

hall every day.”

In recent years, members of the Franciscan Sisters of Mary 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 missionary sisters in Papua New Guinea.

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



The point is, that we need to bring God back to life in us, then keep Him alive, and therefore overflow Him onto others, like bursts of Life that revive the dead. - Chiara L. Ubich

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From the Editor Emeritus/John F. Fink

## Jesus in the Gospels: Return to Jerusalem

See John, Chapter 7

It has been seven weeks since we last delved into the Gospel of John. This week, we'll take up a visit to Jerusalem that the other Gospels don't mention.



It was for the feast of Tabernacles, also known as Sukkoth, the feast of Booths, or the feast of the grain harvest. It was a seven-day celebration at the end of the harvest, commanded by God in Deuteronomy (Dt 16:13-16). Its symbols included booths or tents, originally built to shelter harvesters, in which some people lived for the seven days (and some Jews continue to do so today); water from the Siloam well poured on the temple altar; and lights of four torches in the temple's Court of the Women.

Jesus' brothers asked him if he was going to Jerusalem for the feast because they thought he should show his power

where numerous Jews were gathering for the feast. Indeed, John says, many people were looking for him. At first, Jesus demurred because he knew that some of the Jews wanted to kill him, but then changed his mind and went to Jerusalem when the feast was half over. He went there to teach in the temple area—the first time he did so there.

The first reaction of the Jews was amazement that he could teach as their rabbis taught despite never having been to rabbinical school. Jesus told them that his teachings came “from the one who sent me.” But then he suddenly switched the topic and asked why they wanted to kill him.

The “crowd” asked incredulously, “Who’s trying to kill you?” But obviously, some people knew because they asked each other, “Is he not the one they are trying to kill?” They wondered if he might be the long-awaited Messiah.

Soon all this attention reached the ears of the Pharisees, who sent some guards to arrest him. Before they arrived, though, Jesus used a metaphor from one of the feast's symbols, the water that was poured

on the altar, to say that anyone who believed in him would have “living water” flow from within him. John tells his readers that this was a reference to the Holy Spirit that those who believed in him would receive but, of course, when he said it Jesus had not yet sent the Holy Spirit.

When the guard arrived, they did not arrest Jesus. When asked why not, the answer was simply, “Never before has anyone spoken like this one.”

Then there ensued an argument among the people over whether or not Jesus was truly the Messiah. Some argued vehemently that he couldn't be because he was from Galilee and the Messiah was to come from David's family and be born in Bethlehem. They obviously didn't know about Jesus' background.

When Nicodemus meekly tried to defend Jesus, he was told to search Scripture and he would find that no prophet came from Galilee. (That was incorrect, by the way. According to 2 Kings 14:25, the prophet Jonah came from Galilee.) †

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. It's an event marking the idea that work, also known as career or profession or vocation, is an essential part of a worthy life. It not only provides people with sustenance, but also with personal fulfillment.



This holiday was conceived mainly to honor workers who were members of labor unions, people 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's another point about Labor Day: Many of the jobs that were common when it was created no longer exist. Carrying coal around in a hod is no longer necessary in these days of electric or gas furnaces.

In fact, much of the “labor intensive” work of former times, requiring several

people to accomplish it, is now served by machines that do it all by themselves. The only human work involved may be throwing a switch or checking gauges now and then.

This fact may make people happy because they no longer need to pitch hay or dig ditches or perform some other backbreaking task for hours on end, probably in extreme heat or cold. Furthermore, they won't simply wear out and die young as many did.

The upside of that kind of physical work was that it kept folks fitter and healthier. Obesity was unheard of then, unless someone had a “thyroid condition.” The fitness craze we have today would certainly amuse our grandparents.

Sadly, some other pleasant things have been lost in the change to modern kinds of work, along with the bad. For instance, farm families miss the excitement and sociability of a chore like threshing at harvest time, if not the hard, sweaty work it entailed.

Farm ladies slaved for days ahead and then all day, every day, at one home or another to feed the hungry threshing crews a huge noontime dinner and leftovers at supper. Meanwhile, the men went from farm to farm until the harvest was done,

sharing their equipment and their hard labor to bring in the grain or the corn or whatever crop was ripe. But there was something fine about the camaraderie and friendly conversation at the event, too.

Domestic service doesn't exist any more either, except in the homes of the very rich. The live-in cooks, maids, second maids, laundresses, gardeners and chauffeurs of the past have given way to the weekly cleaning lady or the food preparation service or the monthly garden man. But where's the fun of the backstairs gossip, or the feeling of importance that came along with serving a rich or powerful family?

Even the work involved in religious vocations has changed a bit. Now, many religious sisters live and work outside their communities, priests cook their own dinners and married couples both have jobs outside the home.

The Nazis said, “*Arbeit macht frei*” (work makes us free), which was a cruel lie for their victims. But, whatever the work we do, it should be worthy of respect on Labor Day and every day.

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

Faithful Lines/Shirley Vogler Meister

## William Shakespeare's Catholic connections

After Mass one Sunday, my husband and I joined another couple at a bagel shop for breakfast. During



conversation, they mentioned the film *Hamlet*, starring Catholic actor Mel Gibson, but they could not recall the name of the actress portraying Hamlet's mother. Later, while walking in a mall, the wife suddenly turned to her

husband with the name, “Glenn.” Her husband's instant response was “That's close.”

It certainly was—Glenn Close portrayed Hamlet's mother in the 1990 movie.

Since our friends owned the video, they loaned it to me. Although I have viewed other versions, this one thrilled and touched me the most. In a nutshell, the play deals with moral integrity vs. the need to avenge a father's death; but this “nutshell” does not do Shakespeare's work justice. I recommend readers view it for themselves.

I checked the Internet for more

information. At [www.bardolatry.com/gibham.htm](http://www.bardolatry.com/gibham.htm), I

found the best review written by Debra Murphy of Salem, Ore. Contacting her, I learned that Bardolatry began in 1998 as one of Clan Murphy's family projects. She and her husband, Dan, have six children ages 24 to 7. “We're Shakespeare fanatics,” she said. For the most part, she and her son, John, 21, write the reviews while son, Kevin, 20 handles the webmaster duties.

Murphy is also a contributing editor for [GodSpy.com](http://www.godspy.com) (where she recently wrote about Mel Gibson's *The Passion of the Christ* film) and she is the author of *The Mystery of Things*, a newly published literary and metaphysical thriller. I am currently reading this remarkable book, which I find better written than Dan Brown's notorious novels.

Set in Milwaukee, the book's Catholic and Shakespearean themes hold my interest well. This was published by Idylls Press, founded last year by the author and her husband with the intention of publishing Catholic fiction and spirituality. See <http://www.idyllspress.com> or <http://www.idyllist.idyllspress.com>.

“Are you aware of the growing conviction among a number of Shakespeare scholars that Shax (a nickname for the Bard) was a Catholic and that there are many subtle allusions in his plays to pro-Catholic themes?” she asked. No, I did not realize that, nor did I know that “there are many allusions in his plays to pro-Catholic themes.” Murphy said this was “the age of English martyrs, such as Jesuit Father Edmund Campion, whom Shax may have actually met.”

“Writers had to be very careful about what they wrote on the Protestant/Catholic conflict during that time,” Murphy added, so “they tended to make coded comments that the audience understood but were still deniable” with authorities. When I first corresponded with Murphy, she was writing a “GodSpy” review/interview about Clare Asquith's new book, *Shadowplay*, which addresses these coded messages.

I find this fascinating.

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

Research for the Church/

James D. Davidson

## Field of study affects religious and world views

Undergraduate and graduate students must choose a major field of study. These



choices have profound implications for students' views of the world in general and religion in particular.

The late Barbara Hargrove was a pioneer in studying the effects that three fields of study have on people's worldviews. Sociologist Alan Mock extended Hargrove's analysis to include a fourth field. These fields include (a) business-related majors such as management, accounting and economics, (b) the arts and humanities, such as visual and performing arts, philosophy, religious studies and languages, (c) the social sciences, such as sociology, anthropology, political science and psychology, and (d) technocratic fields such as engineering technology, and the physical sciences.

According to Hargrove and Mock, people in these fields learn to view the world (including religion) in different ways.

Students in business-related and technocratic fields learn to take the prevailing social order as a given, while they focus on the creation and utilization of material resources. In the process, they develop a rather conservative worldview that often includes a personal interest in religion.

Students in the arts, humanities and social sciences, on the other hand, learn to question established social arrangements, explore alternative ways of life and even advocate these alternatives. Thus, they tend to be more liberal, and one of the things they question is religion.

These arguments have been supported by several studies. Edward C. Lehman Jr. and Donald W. Shriver Jr. found that professors in the physical sciences and engineering (disciplines that do not study religion) are least knowledgeable about religious issues, but are the most likely to believe in God, attend church and have religious experiences. Faculty in the social sciences and other disciplines that study religion score higher on religious knowledge, but lower on the other three dimensions.

Deborah Coe recently completed a study of academicians and found that 48 percent of faculty in technocratic fields and 47 percent of those in business-related fields describe themselves as religious conservatives. On the other hand, only 27 percent of faculty in the social sciences and 35 percent of professors in the arts and humanities say they are conservative.

Mock also found that fields of study are related to people's beliefs about social inequality. In a survey of Protestant and Catholic Church members, he found that people who majored in the arts and humanities are more likely than people with other majors to view inequality as unfair and believe that it is their religious responsibility to work for social justice.

Thus, there is a growing body of research showing that fields of study foster different worldviews.

These findings invite discussions of the educational backgrounds of Catholic bishops, parish priests, men and women in religious orders, deacons, lay ministers and parishioners. What are the educational backgrounds of today's Church leaders? To what extent and in what ways do their fields of study affect their theological orientations and their outlooks on life in general?

(James D. Davidson is professor of sociology at Purdue University in West Lafayette, Ind.) †



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

# The Sunday Readings

Sunday, Sept. 4, 2005

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

The Book of Ezekiel is the source of the first biblical reading for this weekend.



Ezekiel's name 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.

Overwhelming the two Hebrew kingdoms, the Babylonian Empire—at the time one of the Middle East's most powerful states—destroyed much and killed many people. Many survivors were taken to Babylon, where they and their descendants would languish for four generations.

As was 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 meanness 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 weekends 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 context. People should obey God because they love God. People should treat others well, according to the Commandments,

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 Lord gives a progression of steps. First, a Christian should call a wayward brother or sister to task. Then, if this step fails, the Christian should seek the aid of others in calling the wayward person to task about misbehavior. Finally, if this step also fails, the disciple should tell the Church. If the wayward person will not reform, the Church should dismiss the wayward brother or sister.

(The reading reminds us of the teachings of the Church regarding how to read the Gospels. We should remember that the Gospels were not written at the time of Jesus, but rather years later. By the time Matthew was written, the Church had formed. People would have known exactly what Jesus meant in this instance.)

Being a follower of Jesus is a serious matter. The Church has the right to judge a member's behavior, and even 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 this weekend 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 call us and strengthen 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 straightforward, it reminds us that true discipleship is serious indeed. If we are not true disciples, we are not of the Church, not of the Body of Christ. †

## Daily Readings

Monday, Sept. 5  
Colossians 1:24-2:3  
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 1:1-16, 18-23  
or Matthew 1:18-23

Friday, Sept. 9  
Peter Claver, priest  
1 Timothy 1:1-2, 12-14  
Psalm 16:1-2, 5, 7-8, 11  
Luke 6:39-42

Saturday, Sept. 10  
1 Timothy 1:15-17  
Psalm 113:1-7  
Luke 6:43-49

Sunday, Sept. 11  
Twenty-fourth 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 Dietzen

## People come to know God through his creation

**Q** 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)

**A** I'm sorry that a helpful explanation of the relationship between creationism and intelligent design, and their connection to evolution, would be far beyond the limits of this column.

But extensive information is readily available from your library or through an Internet Google search under these topics.

One important point may be made, however, concerning your second question. The physical sciences themselves will never be able to prove either the existence or nonexistence of God.

In Christian tradition, we hold that God is "pure spirit." That means there is nothing material or physical in the Divine Being, nothing that has physical parts that can be measured or weighed—or broken off.

If that is true, there cannot possibly exist a place in our cosmos that one could point to and say, "Here is the spot where something physical came out of God. Here is where creation began."

There can be, so to speak, no physical "belly button" in the universe, no trace anywhere of some sort of umbilical cord by which material existence flowed from God into this world.

In that specific sense, the material universe must be a "closed system," existing and operating within itself. There could be no transfer of physical matter or energy from Creator to creature.

They may discover much that changes our conceptions of how God functions in this world. That has happened often, particularly in the past 400 years, and is happening today.

In the end, however, when all relevant scientific evidence is gathered (which certainly is not yet), the most that science can declare is that no physical evidence exists of any outside divine activity that started the whole thing.

As I explained above, not only would we agree with that, we would say that's the way it must be.

If a cosmologist or astrophysicist or mathematician, therefore, were to claim that no Creator is needed to explain the universe, he would have jumped outside the field of natural sciences and be speaking as a philosopher or theologian—speaking no longer within his competence as a physical scientist.

Unfortunately, our culture has a curious tendency to assume that people prominent in one field—movie stars, authors, even clergy—are authorities on almost everything else as well.

We must also admit that we can never 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 know 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 [jjdietzen@aol.com](mailto:jjdietzen@aol.com).) †

## My Journey to God

### 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 coolness  
Imploring that saving grace descend  
From the throne of God and heal  
The whole of humankind  
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

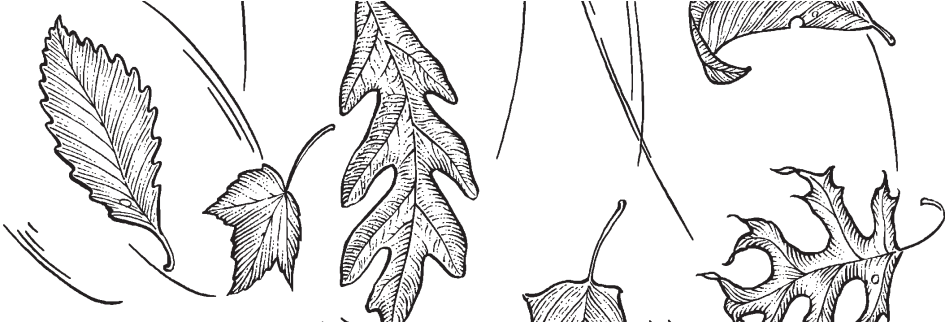
(Trudy Bledsoe is a member of St. Christopher Parish in Indianapolis and the Order of Secular Discalced Carmelites at the Monastery of the Resurrection in Indianapolis. She wrote this poem as a reflection on Psalm 40:1, which reads, "I waited patiently for the Lord; he turned to me and heard my cry.")



CNS photo by Nancy Wiechec



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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. Katrina, then a category 1 hurricane, skirted the area but left behind heavy rains and flooding.

"Catholic Charities of the Archdiocese of Miami has already distributed a large load of baby items, food and other supplies to victims. Other aid that they will be providing includes assistance with food, shelter, rent, medicine, utilities and mental health counseling," said a statement from Catholic Charities USA, based in Alexandria, Va.

For now, only monetary donations were being accepted. "Catholic Charities USA is unable to accept contributions of food, clothing, blankets and other relief supplies," it said.

"People are going to be without homes or places to put stuff," said Maj. Dalton Cunningham, who is coordinating relief efforts for the Salvation Army in Alabama, Louisiana and Mississippi.

Catholic Charities was accepting contributions for Hurricane Katrina relief by phone at: 800 919-9338; by mail at Catholic Charities USA, Hurricane Katrina, P.O. Box 25168, Alexandria, VA 22313-9788; or online at [www.catholic-charitiesusa.org](http://www.catholic-charitiesusa.org).

"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 Mississippi. 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 'nother 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.

CNN and *The Sun Herald*, a daily newspaper serving South Mississippi, reported that St. Thomas the Apostle Church in Long Beach, Miss., in the Biloxi Diocese, was destroyed in the hurricane. The parish was founded in 1903.

Spring Hill College, a Jesuit school in Mobile, sustained moderate damage in the hurricane—as opposed to light damage suffered from last year's Hurricane Ivan. 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.

Larry Wahl, editor of *The Catholic Week*, Mobile archdiocesan newspaper, spent the night of Aug. 29 at a motel seven miles north of Mobile.

He reported that Bayou La Bata, southwest of Mobile, which has been a staple of the fishing industry, was heavily damaged by Katrina. "The shipping industry has taken a huge, huge hit," Wahl 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 Office" and mark them "Hurricane 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. †



The Treme area of New Orleans lies under several feet of water after Hurricane Katrina hit the area on Aug. 29. Hurricane Katrina battered 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.

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 of New Orleans with 145 mph winds, swamping Mississippi resort towns and lowlands with a crushing surge of seawater and stranding people on rooftops.



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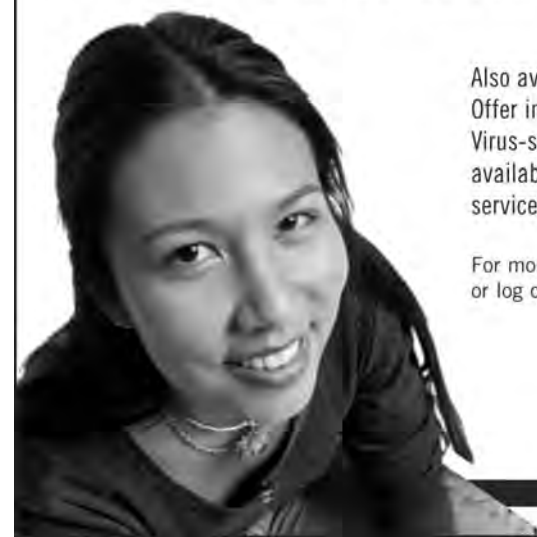
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# Shared Communion: Brother Roger's death spotlights perennial issue

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 neuralgic issue in ecumenical dialogue: the Catholic Church's rules against shared Communion.

Brother Roger, who was stabbed to death in mid-August by a deranged woman, was a longtime friend of Pope John Paul II. The pope had visited Brother Roger's Taizé 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 Taizé. 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'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 to do? 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 converted to Catholicism? Or had Cardinal Ratzinger changed his mind about shared Communion?

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 in July 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 possi-



Brother Roger Schutz, a minister of the Swiss Reformed Church and founder of the Taizé community, receives Communion from Cardinal Joseph Ratzinger at Pope John Paul II's funeral in St. Peter's Square at the Vatican on April 8. Unnamed Vatican officials said that Brother Roger's reception of Communion was not foreseen and was the result of Brother Roger being seated in a group receiving Communion from Cardinal Ratzinger.

ble 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 his 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. Informed 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 recipients ask on their own and are 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 take 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 interChurch 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 those 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 at Communion time, the official said.

Still, even Pope John Paul sometimes gave a blessing in place of Communion to non-Catholic leaders, most famously to a group of Lutheran bishops in Sweden in 1989. Though unauthorized, the practice has grown considerably since then, in part because people pay attention to what their Church leaders do. †

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## Serra Club vocations essay

# Priests, brothers and sisters live by the Holy Spirit

By Michael O'Neill

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 word. 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 remains in me and I in him will bear much fruit, because without me you can do nothing."

Priests, brothers and sisters bear fruit daily because of the choice they made, the choice to follow Jesus and to live by the Spirit.

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 fruit. 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 and love him.

Priests, brothers and sisters bear everlasting fruit because

they let Jesus hold the reins of their lives. All things are possible through Jesus, and he is waiting to give his love.

Humans just need to accept him. Humanity is shackled in its sins, and sinners cannot free sinners, just as the blind cannot lead the blind. Life has so much to offer, but sin blinds humanity from what it can be given.

John finished chapter 15 with Jesus' words, "This I command you: love one another." It is through love that all people are saved. It is through love that all can bear fruit. It is through love that life can be fulfilling.

Jesus said, "Go and bear everlasting fruit." Only through him can everlasting fruit be born.

*(Michael and his parents, Tom and Denise O'Neill, are members of St. Simon the Apostle Parish in Indianapolis. He is now a senior at Cathedral High School in Indianapolis and was the 11th-grade division winner in the 2005 Serra Club Vocations Essay Contest.) †*

## Pope urges Venezuelan Church, government to work together

VATICAN CITY (CNS)—Pope Benedict XVI urged Venezuela's Church and government leaders to work together for the benefit of the poor and the common good.

In an Aug. 25 speech welcoming Venezuela's new ambassador to the Vatican, Ivan Rincon Urdaneta, the pope called for the creation of "different forms of fertile collaboration between state and Church."

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 up benefiting everyone," the pope said in his written address, released the same day by the Vatican.

Pope Benedict said he recognized the importance of the government's various social programs, such as those promoting "literacy, education or medical care."

These programs "require a generous and coordinated contribution from every citizen and different institutions" so as to foster a greater spirit of solidarity and long-term, concrete improvements in people's welfare, he said.

Working for the common good requires "loyal and respectful dialogue among all parties," the pope said. Achieving social harmony, where "legitimate disagreements" no longer turn into "aggressive confrontation," requires forgiveness and

reconciliation, he added.

The Church in Venezuela and the government of President Hugo Chavez have had a bitter relationship for several years.

Church officials accused the

government of corruption and supported the 2002 military-led coup against the president. Chavez has denounced Church leaders as being elitist.

Pope Benedict, in his

address to the new ambassador, expressed his "vivid hopes that the present difficulties between the Church and state dissipate" and instead become "a rich collaboration."

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. †

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# Rest in peace

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

**ABEL, Robert E.,** 82, Holy Family, Richmond, Aug. 20. Father of Stephen Abel. Brother of Betty Lou Ruby. Grandfather of four. Great-grandfather of three.

**BEHLER, Mary E.,** 76, St. Bartholomew, Columbus, Aug. 14. Wife of William A. Behler. Mother of Diane Hudgens, Donna Keogh, Barbara, Jim and Paul Behler. Sister of Phyllis Scott. Grandmother of eight. Great-grandmother of two.

**BERTSCH, Paul J., Sr.,** 70, St. Andrew, Richmond, Aug. 8. Husband of Norma Bertsch. Father of Veronica Decker, Norma Jean Gustavsen, Susan Hempel, Linda Molina, Maria Roesch and Paul J. Bertsch Jr. Brother of Marga Gomeringer, Maria Seifriz, Rosie Wikle, Edgar and Klemens Bertsch. Grandfather of 20.

**BESS, Margaret A.,** 79, Immaculate Conception, Millhousen, Aug. 23. Mother of Richard and Robert Witkemper. Stepmother of Donna Howlett, Barbara Otto, Diane Sloan, Paul and Richard Bess. Sister of Marjorie Siebert and Lester Keene. Grandmother of six. Step-grandmother of 17. Great-grandmother of 24.

**BREITENBECK, William J.,** 82, St. Lawrence, Indianapolis, Aug. 20. Husband of Mary E. Breitenbeck. Father of Connie Boles, Jean Bradshaw, Barbara Brown, Debbie Graham, Bill and Tom Breitenbeck. Brother of Lucy Kollar, Terri Pierce, Margie Ramsey, Anna Schultz, Sister Agnes Breitenbeck and Dick Breitenbeck. Grandfather of eight. Great-grandfather of two.

**BURRIS, Elizabeth,** 90, Sacred Heart, Clinton, Aug. 10. Mother of Marilyn Albin. Sister of Peg Craft. Grandmother of four. Great-grandmother of six.

**DALTON, Anna Katherine,** 90, Annunciation, Brazil, Aug. 19. Mother of Patricia Bratton, J. Thomas and

Dr. Michael Dalton. Grandmother of 10. Great-grandmother of 14.

**DILLANE, Matthew Joseph,** 88, St. Mark, Indianapolis, Aug. 22. Husband of Anna L. (Matthews) Dillane. Father of Susan Powell, Theresa and Matthew Dillane Jr. Brother of Kathleen Kremer and John Dillane. Grandfather of six. Great-grandfather of four.

**FAULKENBERG, Ruth,** 81, Holy Cross, St. Croix, Aug. 10. Mother of Helen Tucker and Joe Faulkenberg. Sister of Billie Rissler. Grandmother of five. Great-grandmother of nine.

**FLINN, Hilda Anderson,** 81, St. Leonard of Port Maurice, West Terre Haute, Aug. 11.

**FOSSI, Lillian,** 89, Sacred Heart, Clinton, Aug. 10. Wife of Peter Fossi. Mother of Joyce Sztello. Sister of Mary Frances, Phyllis Settapani and David Lepovitz. Grandmother of three. Great-grandmother of one.

**FRANICH, Rudolph T.,** 83, St. Simon the Apostle, Indianapolis, Aug. 14. Father of Marcia Lamb and Janet Pittman. Grandfather of three. Great-grandfather of two.

**HOBBS, Margaret L.,** 89, Prince of Peace, Madison, Aug. 15. Mother of Lois Mahoney. Grandmother of three. Great-grandmother of one.

**HOLTKAMP, Chad David,** 25, St. Mary, Greensburg, Aug. 17. Son of David and Joyce (Mayes) Holtkamp. Brother of Michele Frye and Christy Norton. Grandson of Ella Mae Holtkamp.

**JANSEN, James Walter,** 77, St. Thomas Aquinas, Indianapolis, Aug. 16. Husband of Margaret Ann Jansen. Father of Susan Scotten, James, John, Mark, Maurice, Michael, Patrick, Paul and Thomas Jansen. Brother of Laetitia Zimmer.

**KOPP, Susan Ellen,** 71, St. Vincent de Paul, Bedford, Aug. 16. Wife of Howard Kopp. Mother of Mary Graf, Catherine O'Connell, Gregory and Stephen Kopp. Sister of William Piper. Grandmother of four.

**LIVERS, Patricia J.,** 79, Annunciation, Brazil, Aug. 21. Sister of Penelope Hiestand, David and Jon Livers.

**MEYER, Carl S.,** 95, St. Anne, Hamburg, Aug. 18. Father of Dennis, George, James, Lawrence and Thomas Meyer. Grandfather of 20. Great-grand-

father of 36.

**MILLER, Margaret Jean,** 78, St. Gabriel, Indianapolis, Aug. 20. Wife of Robert Miller. Mother of Randy, Tim and Tom Miller. Sister of Pauline Mackey. Grandmother of nine.

**NOONE, Cecilia Blanche (Toomey),** 91, St. Barnabas, Indianapolis, Aug. 23. Mother of Lucille Shiver, Jack and Michael Noone. Grandmother of seven.

**ORBESON, Wallace Lee,** 72, St. Augustine, Jeffersonville, Aug. 11. Husband of Betty Orbeson. Father of Teresa and Ron Chadwell. Brother of Dorothy Heitzman, Nancy Leach and William Orbeson. Grandfather of two.

**OSBORN, Alma B.,** 91, St. Peter, Brookville, July 29. Mother of James and William Osborn. Grandmother of seven. Great-grandmother of eight.

**PEIN, Rose Marie (Phelps),** 85, Holy Name, Beech Grove, Aug. 11. Mother of Linda Katherine Canull and David Pein. Grandmother of five. Great-grandmother of two.

**POGUE, John H.,** 83, St. Mark, Indianapolis, Aug. 21. Husband of Elizabeth J. (Matthews) Pogue. Father of Nancy Kitchin, Cathy Nelson, Janet Schnieders and Marsha Soderholm. Grandfather of 11.

**RETZNER, Raymond,** 87, St. Anthony, Morris, Aug. 4. Father of Cecilia, Helen, Rita, Joseph, Martin and Raymond Retzner.

**RISCH, Elsie,** 95, St. Bridget, Liberty, Aug. 18. Mother of Sheldon Risch. Grandmother of

three. Great-grandmother of six.

**ROBERGE, Evelyn M., (Jones),** 83, St. Lawrence, Indianapolis, Aug. 23. Mother of Jean and Tom Roberge.

**ROSS, Darrell G.,** 57, St. Mary, Richmond, Aug. 17. Husband of Valerie Ross. Father of Kimberly Brooks, Kyle, Stacy and Rod Ross. Son of Olivia (Winkle) Ross. Brother of Joanne Cox, Jesse Daugherty, Eunice Kendall and Duane Alcorn. Grandfather of four.

**SCANLON, Virginia Mae (Alerding),** 87, Holy Name, Beech Grove, Aug. 18. Mother of Maureen Bauer and Nancy Pieper. Sister of Cecilia Gartelman and Robert Alerding. Grandmother of three. Great-grandmother of five.

**SCHAEFER, Bertha J.,** 99, St. Paul, New Alsace, Aug. 18. Mother of Alfred Jr., Elmer, John, Harry, Ralph, Raymond and Robert Schaefer. Sister of Rosemary Conrad, Bertha Pfliegel and Lester Schaefer. Grandmother of 37. Great-grandmother of 56. Great-great-grandmother of four.

**SCHEIDLER, Charles F.,** 91, St. Mary, Greensburg, Aug. 23. Husband of Elizabeth (Labarbera) Scheidler. Father of Kathleen Mobley, Frank, Gerald and Thomas Scheidler. Grandfather of eight. Great-grandfather of seven.

**SCHWARTZ, Margaret B.,** 86, St. Pius V, Troy, Aug. 18. Mother of Earl, Jerry and Murl Schwartz. Grandmother of seven. Great-grandmother of five. Step-great-grandmother of two. †

## Providence Sister Agnese Boddington served as a teacher and administrator

Providence Sister Agnese Boddington died on Aug. 26 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 95.

The Mass of Christian Burial was celebrated on Aug. 30 at the Church of the Immaculate Conception at the motherhouse. Burial followed in the sisters' cemetery.

The former Mary Boddington was born on Oct. 4, 1909, in Melrose, Mass. She entered the congregation of the Sisters of Providence on Sept. 2, 1925, professed first vows on March 22, 1928, and professed final vows on Aug. 15, 1933.

Sister Agnese taught at Catholic schools staffed by the Sisters of Providence in Indiana, Illinois and Washington, D.C.

During nearly 80 years of ministry, she served 45 years as a teacher, 16 years in various departments at Saint Mary-of-the-Woods College and 12 years in management and

services through the Saint Mary-of-the-Woods Co-op, which she began.

In Indianapolis, she taught at St. Joan of Arc School in 1928, St. Anthony School from 1930-33, St. Jude School from 1962-66 and All Saints School from 1970-72. She also taught at Sacred Heart School in Terre Haute and St. Patrick School in Terre Haute from 1960-62.

Sister Agnese also ministered at Saint Mary-of-the-Woods College from 1966-70 and 1972-84, and the Saint Mary-of-the-Woods Co-op from 1984-96. After retiring in 2001, she participated in the sisters' prayer ministry at the motherhouse.

She is survived by a half-sister, Ethel Farkas of New York.

Memorial gifts may be sent to the Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

# Butler Newman Center plans Javier Mendoza concert on Labor Day

By Mary Ann Wyand

Butler University's Newman Center ministry will welcome collegians back to the Indianapolis campus with a Labor Day concert presented by Catholic musician Javier Mendoza of St. Louis at 3:30 p.m. on Sept. 5 in the Reilly Room of the Atherton Center on West Sunset Avenue.

The concert is also open to the public—including Marian College students and high school youth—and a free-will offering is appreciated to help cover expenses.

Mendoza also will play for Mass at 7 p.m. on Sunday, Sept. 4, in the third-floor conference room at the Atherton Center.

Butler University junior Anne Poelker of St. Louis, who sings in the choir for Masses at the Newman Center at Washington University when she is home, helped coordinate the Labor Day concert to encourage incoming freshmen and older collegians to participate in Masses and Newman Center ministries.

"I've been wanting to do this concert at Butler since my freshman year," Poelker said. "I met [Mendoza] in St. Louis and have sung with him. I come from a fantastic Newman Center community, and Butler's Newman Center is so small that I want to help it grow" with more student participation this year.

"I love his music," she said. "It's phenomenal music and I want to share it with people."

Mendoza was born in Virginia, raised in Spain and went to St. Louis University on a soccer scholarship, but was injured and had to leave the team.

"He started playing music and has very strong ties to the Washington University Catholic Student Center," Poelker said. "He wrote a set of Mass parts for Ordinary Time, and they use those Mass parts almost weekly."

The Javier Mendoza Band blends Latino and pop rock music with an acoustic guitar base, and has been praised for its "energetic Latin spirit" and "upbeat message of faith." The band's music includes secular as well as religious songs.

Poelker said Mendoza has a fan base in St. Louis and Chicago, and wants to expand his music ministry to Indianapolis.

"We're hoping that by having this concert early in the school year when we have a day off from classes that we will get a lot of students there," she said. "We have a lasagna dinner in November and a Mardi Gras dinner every year as social events. We're working on getting retreats and service projects going this year. We're really trying to make an effort to increase the strength of the Newman Center community. We want it to be more visible on campus." †

# PRAYER VIGIL

continued from page 3

age of 14 who have received abortions [at Planned Parenthood clinics]," he said. "At the same time, under Indiana law, if that were the case, if they were sexually active—obviously they were in this case—then there was a criminal activity that did take place" to be reported.

"When you match the number of abortions with the ages in the state of Indiana and the pregnancy reports that are sent out by the Indiana Department of Health," Drozda said, "in 2002 there were 65 women under the age of 15 who received abortions in the state of Indiana."

He said "Indiana is not alone in looking at possible criminal activity that is being conducted by Planned Parenthood. I know Kansas is conducting criminal investigations as well. ... If we take a step back and get a better understanding of what's taking place, we have the people's house—this is the governor's house—and so what we need to do is say 'Do we need to set certain criterion when we are looking at the ability to rent the governor's mansion?'"

Drozda said he and some of his colleagues in the state legislature may consider sitting down with the Governor's Commission to discuss appropriate use of the facility.

"We have an investigation that is under criminal investigation at the present time," he said, "and ... I think there are concerns about other organizations, such as the Ku Klux Klan or other fringe organizations that really don't reflect Hoosier values or maybe have a history of criminal activity [using the facility]. I think when push comes to shove there may need to be a case-by-case basis review of each and every request."

Eileen Hartman, director of the Gabriel Project of Indiana, introduced Drozda and briefly discussed the pro-life ministry, which "offers women who are in difficult pregnancies and their families an alternative—the alternative of love. We have a toll-free number if you need help or if you would like to be a volunteer for the Gabriel Project. We'd love to have you join us."

(The Gabriel Project's statewide toll-free phone number is 877-734-2444.) †

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