Catholic Youth Organization camp counselor Vicky Hathaway and 10-year-old Marissa Pate smile as they play in the pool at CYO Camp Rancho Framasa in Brown County. Marissa is one of about 35 children with disabilities who will enjoy a camping experience at Camp Rancho Framasa this summer thanks to the inclusive approach of the CYO Camp.

CYO Camp Rancho Framasa reaches out to include children with disabilities

By John Shaughnessy

BROWN COUNTY—You could start this story with a mother’s dream, a dream that all parents have for their children. Or you could begin the tale with how three special people worked to make the dream come true for a little girl. Yet maybe the best place to start is with the child who is living the dream on this sun-drenched summer afternoon marked by soft white clouds drifting across the blue sky.

At 10, Marissa Pate spashes in the swimming pool at Catholic Youth Organization Camp Rancho Framasa, smiling and squealing with delight as she plays amid the other smiling and squealing campers. On this picture-perfect afternoon, Marissa is the picture of contentment—a child soaked to the skin with fun and joy on a carefree summer day.

It’s the dream moment that Nancy Pate has always wanted for her daughter, a child with autism whose disability often leads her to struggle to find her place in the world. “We want her to keep going forward in life and become as independent as possible,” says Nancy Pate, Marissa’s mother. “This is her first overnight camp. She’s just a fun person. She can get frustrated easily and she’s busy, but I’ll tell you what, she brings a smile to your face. I’m just excited and honored that she was approached and invited by the archdiocese to do this.”

Doing God’s work

For about 15 years, the Camp Rancho Framasa staff have consciously worked to make an inclusive camp experience possible for children with disabilities, according to Mary Beth O’Brien, the archdiocese to do this.

Stem-cell advance said to prove again no need to kill embryos

WASHINGTON (CNS)—The work of two teams of Chinese scientists who created live mice from induced pluripotent stem cells is “another demonstration that researchers don’t need to destroy embryos” to achieve stem-cell advances, according to a pro-life official at the U.S. Conference of Catholic Bishops.

The research done by separate teams in Shanghai and Beijing, and published on July 23 in the scientific journals *Nature* and *Cell Stem Cell* showed that the so-called iPS cells are “so powerful” that researchers “might be able to put them in a human embryo, and change the genetic makeup of that child and all the future generations” related to the child.

“The immediate finding is that induced pluripotent stem cells, created without harming any embryos, really are as versatile as embryonic stem cells,” he said. But Doerflinger also warned in a July 27 interview with Catholic News Service that this latest breakthrough in stem-cell research shows that iPS cells are “so powerful” that researchers “might be able to put them in a human embryo, and change the genetic makeup of that child and all the future generations” related to the child.

“It’s an ominous thing, that they could be remaking people’s genetic traits,” he added. “It’s a powerful technology and it could be misused.”

The two Chinese teams had varying degrees of success in creating genetic duplicates of mice by reprogramming skin cells from adult mice into iPS cells and then implanting the embryos created.

Common good is promoted by protecting economic well-being of all, cardinal says

ROME (CNS)—The fastest way to recover from the current economic crisis and the only way to ensure that a similar financial meltdown does not occur again is for governments to take seriously their role as regulators, the Vatican secretary of state told members of the Italian Senate.

Cardinal Tarcisio Bertone, secretary of state, outlined the contents of Pope Benedict XVI’s encyclical “Caritas in Veritate” (“Charity in Truth”) at a special meeting of the Senate on July 28. He said the encyclical was not calling for government control of the economy or the market, but for an awareness of the fact that democratic governments have an obligation to protect and promote the common good of their citizens, including their economic well-being.

In addition to asking governments to take their regulatory responsibilities seriously, the cardinal asked governments “to allow, or rather to favor, the birth and growth of a pluralistic financial market, a market in which subjects that have different goals for their activities can operate in conditions of parity.”

In particular, he said, governments must look at how their regulations may have hindered the activities of credit unions, micro-credit lenders, cooperative banks and ethical investment funds. Such institutions “play a complementary role to agents of speculative finance and, therefore, provide equilibrium,” Cardinal Bertone said.

“If financial authorities would have removed the many restrictions that weigh on subjects of alternative financing over the past few decades, today’s crisis would not have had the devastating power we are seeing,” he said. Cardinal Bertone said a main point in the
STEM CELLS
continued from page 1
into a surrogate mother.

The first team, led by Qi Zhou of the Institute of Zoology in Beijing and Fanyi Zeng of Shanghai Jiao Tong University, reported 27 live births, starting with a mouse named Xiao Xiao or “Tiny.” All 12 of the genetic duplicates that were mated produced offspring without abnormalities. The team reported hundreds of second-generation and more than 100 third-generation mice.

The second team, headed by Shengli Gao of the National Institute of Biological Sciences in Beijing, produced two only live births using the same technique, with one of those dying in infanty. The team is currently trying to mate the surviving mouse.

In the U.S., the National Institutes of Health recently issued final guidelines for federal funding of embryonic stem-cell research, requiring that such research use only embryos created for reproductive purposes at in vitro fertilization clinics and no longer needed for that purpose. The draft guidelines set standards for voluntary informed consent by those donating the embryos, and said no NIH funds would be given for research that did not meet the standards. The final guidelines, however, set up an “alternative pathway” for the approval of funding of research involving embryos donated before the new guidelines took effect or involving stem-cell lines developed in foreign countries. A working group made up of about 10 scientists and ethicists is to look at each such application on a case-by-case basis to determine whether it meets the core principles of voluntary informed consent.

Cardinal Justin Rigali of Philadelphia, chairman of the USCCB Committee on Pro-Life Activities, strongly criticized the final guidelines and said the debate over embryonic stem-cell research “now shifts to Congress, where some members have said even this policy does not go far enough in treating some human beings as objects to be created, manipulated and destroyed for others’ use.”

Some had predicted that President Barack Obama’s decision to reverse the limits on funding of embryonic stem-cell research established under President George W. Bush would lead to the rapid expansion of such research, particularly at the university level.

But the results of a survey by The Chronicle of Higher Education, published on July 21, found that only 6 percent of major research universities—those with $100 million or more in federal grants—planned to increase research on human embryonic stem cells “by a large amount.”

The survey also found that most of the universities said they had increased their contribution to the indirect costs of scientific research on campus by 50 percent or more over the past five years. A federal policy established in 1991 limits the indirect costs that a university may collect on each federal research grant for expenses like photocopying, accounting and electricity. 1

The Criterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January. 1400 N. Meridian St. P.O. Box 1717 Indianapolis, IN 46206-1717. Periodical postage paid at Indianapolis, IN. Copyright © 2009 Criterion Press Inc. ISSN 0574-4350.

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Cardinal continued from page 1
The pope’s encyclical is that the crisis is the result of human greed and a mistaken idea that the maximization of profit is the only value a free market is ethically obliged to follow.

“This has resulted in giving legitimacy to greed—which is the best known and most widespread form of avarice—as a sort of civic virtue; the greed market instead of the free market,” the cardinal said.

The pope recognizes that the market economy is the economic model most respectful of human freedom and democracy, the cardinal said, but he also recognizes it is a fallacy to believe that the economy can or should operate independently of human values.

“An economic activity that does not take the social dimension into account would not be ethically acceptable, just as it also is true that a purely redistributive social policy that does not take the availability of resources into account would not be sustainable,” Cardinal Bertone said.

The pope’s encyclical calls people to recognize that, because the market is a human invention involving human participants and having an impact on other human beings, it must be guided by and judged according to its impact on people, he said.

In calling attention to the moral obligation to promote the common good, Pope Benedict calls for a movement from solidarity to fraternity, he said.

Motivated by solidarity, people recognize the disadvantages of people worse off and offer help while keeping a certain distance, he said. On the other hand, those who are motivated by fraternity recognize everyone as brothers or sisters and provide for their needs, he said.

Cardinal Bertone said societies need a sense of fraternity in order for all their members to prosper, and that value is best learned at home in one’s family.

That is why, he said, the pope calls on governments “to enact policies promoting the centrality and the integrity of the family founded on marriage between a man and a woman, the primary cell of society, and to assume responsibility for its economic and fiscal needs, while respecting its essentially relational character.”

Offical Appointments
Effective Sept. 22, 2009

This appointment is from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis. 1

Golden jubilee

Archbishop Daniel M. Buechlein, right, prays while standing beside Benedictine Father Micheas Langston during a July 16 Mass at the Archabbbey Church of Our Lady of Einsieden at Saint Meinrad Archabebry in St. Meinrad. The Mass was celebrated in honor of the Benedictine monks, including the archbishop and Father Micheas, who professed monastic vows as members of Saint Meinrad Archabbbey 50 years ago.
African-American Catholic organization to celebrate 100 years

WASHINGTON (CNS)--The Knights of Peter Claver, the nation's largest lay organization for African-American Catholics, will celebrate its 100th anniversary this November. The group's national chaplain, Auxiliary Bishop Joseph N. Perry of Chicago, explained the significance of the Knights and their organization's century of endurance.

"At its core, the importance of their origin comes in a distinct social climate where African-Americans were not generally accepted in various clubs, organizations or lodges of that nature," he said.

In the early 20th century, black Catholics needed to establish nontypically fraternal organizations. Membership in some groups, such as Freemasonry, was forbidden by the Catholic Church, yet in many cases those groups were the only option available to black men in the age of segregation, Bishop Perry explained.

The founders of the Knights of Peter Claver wanted to create something for African-American men by way of spiritual direction and charity; he said.

Following the organizational model of the Knights of Columbus, four Josephite priests and three laymen founded the Knights of Peter Claver in Mobile, Ala., on Nov. 9, 1909, with an initial membership of 40 men.

They choose as their patron St. Peter Claver, a 17th-century Jesuit priest from Spain who ministered to slaves in what is now Colombia. A woman's division, the Ladies Auxiliary, was added in 1922, as were youth programs, the Junior Knights and Junior Daughters.

In the 1930s, Geralyn Shelvin, the organization's supreme lady, its highest elected post, said that these additional branches are integral to the Knights' longevity.

"It's because of the commitment of the membership and also because it is a family organization—husbands, wives, brothers and sisters can all join together," she said.

Although they are mostly heavily concentrated in Louisiana and Texas, members are active in dioceses and parishes across the nation and in Colombia.

In the Archdiocese of Indianapolis, there are six councils of Knights and five courts of the Ladies of Peter Claver.

"We are able to serve some people in parishes in our local communities," Bishop Perry said.

Members volunteer at soup kitchens, provide aid for single mothers and award scholarships, in particular for Xavier University of Louisiana, the nation's only historically black Catholic college. They also help fund care and research for diseases that disproportionately affect African-Americans, such as sickle cell anemia and diabetes.

"A member of the Knights of Peter Claver, you come with your palms face down, not face up. You don't come in asking for something. Our philosophy is giving," said Gene Phillips. A native of Louisiana who serves in his House, he is the supreme knight, the highest elected leadership position in the men's organization.

Phillips said about 4,000 of the organization's 18,000 members—male, female, young, old—planned to travel to the 94th annual convention from July 28 to Aug. 7 in New Orleans. The event serves as a legislative session, a week of service outreach in the city, and a chance for members to learn more about advocacy for religious vocations and Catholic education.

The convention also will kick off the anniversary celebration, which will be officially commemorated in November in Mobile.

Bishop Perry said the centennial is an opportunity to stop and reflect on the changes in American society and the strength of the Catholic faith.

"When you consider the whole social saga of blacks in this country," he said, "this is a singular institution that happens to be out of the Church, Church-sponsored, that has survived the laws of segregation and discrimination, and has gone through the whole saga of the civil rights struggle and has survived. Somewhere the Church has been able to hold a group of people within its faith and tradition, and given them signs of hope despite that troubled history."

Notre Dame alumna is reunited with her missing class ring after 52 years

Davenport, Iowa—Daley Dray Sr. treasured his 1940 class ring from the University of Notre Dame in Indiana. He even wore it in place of a wedding ring with the blessing of his wife, Peg.

When the Davenport businessman and father of eight lost the ring in 1957 at the bottom of a Wisconsin lake, he was heartbroken, but Peg assured him that the ring eventually would be found.

He was right, but unfortunately did not live to see the joy that the ring’s return would bring to her husband. Fifty-two years after it disappeared, the ring is back on Dray’s finger. He believes it’s a gift from his late father acquired years ago while combing through MacDonald’s collection had one missing ring eventually would be found.

Physically fit and frigid, the Knights and Auxiliary Bishop Perry explained. Though MacDonald’s collection had one missing ring and the ring’s owner.

"He was under the complete belief that his gentleman who graduated in 1940 was still

"I help people plan for their family heritages to be passed on to the next generation, and here are sitting with a box of heirlooms and I want to get them back to their owners," he told The Catholic Messenger, newspaper of the Diocese of Davenport.

MacDonald found the inscription “Water Drake Class of 1940” etched on the inside of Dray’s ring. He contacted the Notre Dame Alumni Association in early July to inquire about the ring’s owner.

"They said, by my surprise, that the gentleman who graduated in 1940 was still alive and asked if he could give me a call," MacDonald said.

Dray called MacDonald on July 8.

"He was so incredibly happy you couldn’t believe it," MacDonald said. "His face was that good this ring back was incredible. He was under the complete belief that his wife helped guide it back to him.”

So far, no one else who has claimed a ring from MacDonald’s collection had one missing as long as Dray. The recovery of Dray’s ring gives him a comforting sense of Peg. Longtime members, said his wife advised against it.

"Peg said, ‘You’re going to find that ring. That’s the way I feel about it. This is a gift from Peg.’"
Father Mike Hilderbrand's dedication to Our Lady of Providence High School will be truly missed.

Father Mike Hilderbrand has been the chaplain and guidance counselor, as well as teacher, friend and colleague, here at Our Lady of Providence High School in Clarksville for the past 32 years. Throughout these years, he has not only worked full time at Providence, but has ministered to many parishes throughout southern Indiana as well as served as a grief counselor to public schools in the area. However, now Father Mike will leave all that behind and begins a new phase of his life as pastor of St. Mary Parish in Lanesville. This move is definitely our loss and their gain.

Be Our Guest/Kathryn Jacobi and Dale Durham

Father Mike Hilderbrand's dedication to Our Lady of Providence High School will be truly missed.

Giving people a second chance in life

For many people, life is about second chances—in the simplest terms, it’s about conversion or changing your ways for the better.

Consider the life story of the Apostle Paul, Or St. Francis of Assisi, Or M. Icheal Vick.

A as a people of faith, we know St. Paul’s conversion story.

He was a Jew who was educated in Jerusalem according to strict ancestral law who persecuted Christians early in his life.

But as Pope Benedict XVI explained at a prayer service in Rome in June 2008 to open the recently completed Year of St. Paul, the Apostle later became, through an encounter with Christ, the “teacher of the gentiles of faith and truth.”

We also know St. Francis of Assisi’s conversion story.

The patron saint of peace, the environment and all living things but certainly in His early life.

The young Francis, as described by Pope Benedict during a visit to Assisi in 2007, was a “king of partying” who in the first 25 years of life was mainly out for fun and entertainment. He was vain and placed a lot of emphasis on image, the pope said.

Then, he encountered the poor and sick. Francis began to change. His conversion truly took shape when, years later, Francis is described as a sick, Francis began to change. His conversion truly took shape when, years later, he met a leper and said to him: “I am sick, too.”

Conversion. Dungy has already met Vick on the phone.

That Vick wanted to work with Vick on his road to conversion. Dungy has already met Vick on the phone.

As we know, Vick’s world came crashing down when the quarterback was identified in April 2007 as “the key figure” of an extensive unlawful dogfighting operation.

NFL commissioner Roger Goodell rightly suspend the quarterback in August 2007. At the time, Goodell said Vick must show remorse before he would consider reinstating him.

“I accept that you are sincere when you say that you want to, and will, turn your life around, and that you intend to be a positive role model for others,” Goodell said in his letter to Vick, “I am prepared to offer you that opportunity. Whether you succeed is entirely in your hands.”

Whether you succeed is entirely in your hands.

“Needless to say, your margin for error is extremely limited,” the letter said. “I urge you to take full advantage of the resources available to support you, and to dedicate yourself to rebuilding your life and your career. If you do this, the NFL will support you.”

Thankfully, one of the resources available to Vick is Tony Dungy, retired coach of the Indianapolis Colts, who will serve as a mentor to the quarterback.

Dungy, who we know from his many years in coaching and his faith on his sleeve. We believe he is an excellent choice to work with Vick on his road to conversion. Dungy has already met Vick in person and spoken to him on the phone.

As a husband, father, coach and mentor to people from all walks of life, Dungy has shaped countless individuals and planted seeds of hope—and faith—throughout his journey.

Helping Vick get his life back on track could make for one of his biggest challenges.

I believe in second chances for people who admit their mistakes, and are committed to changing,” Dungy said in his A Pro Dad’s online diary on July 23.

In today’s cynical world, it would be easy to brush off any chance of Vick turning his life around.

Whether we support him or not, our duty as Christians is to pray for Vick as well as Dungy and all the other people working to rehabilitate him. We are also called to pray for all people who have fallen and are seeking redemption, including ourselves.

As we learn in the conversion stories of St. Paul and St. Francis of Assisi and so many other people of faith, without prayer, none of us would stand a chance.

-Mike Krokos

Letters to the Editor

Lectio divina can enhance your life of prayer

I want to talk about prayer because I know of so few who do, or who profess to remark any fruits of prayer at all.

I do not know many people who look forward to their time of prayer. When people pray, they want experience, but they don’t necessarily want to confront themselves.

"Self" is often the enemy (en-n-me) of growth, and prayer requires a relationship. The less your relationship to our Lord and Savior, Jesus Christ, was mentioned a mere 24 times. Our Lord and Savior, Jesus Christ, was mentioned at least 49 times in that edition of our Holy Father, Pope Benedict XVI, who we know from his many years as pope, has a great respect for prayer and the resources available to support you, and to dedicate yourself to rebuilding your life and your career. If you do this, the NFL will support you.

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-Mike Krokos

Newspaper’s priorities are out of line, reader says

I couldn’t help but notice the multiple times the name of the president of the U.S. was mentioned in your July 17 edition.

President Barack Obama was mentioned at least 49 times in that edition when whether Holy Family would have to hold a referendum to “teach" more about abortion.

Regardless of any “promises” this president may have made to Pope Benedict, his ignorance and unions. The fallibility of “any abortion, any time, for any reason” reveals his true allegiance as he continues to stock his administration with pro-abortion Catholics wherever possible.

Michael A. M oroz

Terre Haute

shares the views of the president on “reproductive health issues” (abortion) and that in December 1996 Benjamin apparently spoke in favor of a vote by the American Medical Association’s governing council that would support a Catholic school’s right to teach their “curriculum” to “teach more about abortion.”

Regardless of any “promises” this president may have made to Pope Benedict, his ignorance and unions. The fallibility of “any abortion, any time, for any reason” reveals his true allegiance as he continues to stock his administration with pro-abortion Catholics wherever possible.

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When we come to know God, we receive the gift of hope

Seeking the Face of the Lord

Buscando la Cara del Señor

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

When we come to know God, we receive the gift of hope.

Last week, I wrote that Christian hope is not the same as natural hope. In fact, supernatural hope is superior to natural hope. This begins a series of explanations about why this is true.

We begin with a fundamental reason for the superiority, indeed the necessity, of Christian hope. It has to do with our belief in God. It has to do with our relationship to God. We believe in God as a Father who loves us and has revealed that love to us through his beloved Son, Jesus Christ.

Quite simply, to come to know God means to receive hope. In his encyclical letter on hope, "Spe Salvi" ("Saved by Hope"), Pope Benedict XVI tells us that a distinguishing mark of Christians is the fact that we have a future. We don’t know the details of what awaits us after death, but we are certain that our lives “will not end in emptiness” (#4).

What is the source of our hope? In baptism, we received “the full assurance of faith” (#1).

By the grace of the Holy Spirit, we accepted the gift of unwavering confidence in the future, the source of our hope: that God knows us and loves us. That he wants us to be happy with him in the here and in the hereafter. There is no lasting hope anywhere else. If we place our hope in material things, in political systems, in charismatic leaders or in our own abilities, we will always be disappointed. God alone justifies our absolute confidence and trust. As a Pope Benedict says, “To know God is to receive the true God—means to receive hope” (#8).

Because we hope in God, we can live well. Hope does not remove life’s difficulties; it allows us to endure them. Hope does not prevent us from sinning, from turning away from God. But supernatural hope allows us to see beyond our own sinfulness to the mercy of God. It allows us to seek forgiveness and to begin again.

Christ is the messenger of divine hope. In the hope of Christ, there is salvation—now and always.

When we come to know God through Christ’s intercession in prayer, in the sacraments (especially the Eucharist), in service to others and in the silence of our hearts, we receive hope.

To know God is to understand that we have been created by a person who loves each one of us individually, and who invites us to share his life fully.

We are not the random result of some evolutionary accident. We are the sons and daughters of a Father who knows us and loves us. We have a brother, Jesus, who gave his life for us. And they poured out for us, their life-giving Spirit, who sustains us and gives us hope. We are the family of God, and we have a future filled with hope.

To know God is to experience his divine love and to receive his promise of happiness now and in the life to come. As Pope Benedict says, “The dark door of time and the future has been thrown open. The one who has hope lives differently; the one who has hope has been granted the gift of new life” (#10).

With this wonderful gift of hope comes an awesome responsibility. A best we can, we must reject the darkness of sin and death, and live in the light. And we must be evangelizers—people who proclaim and live the Gospel of Jesus Christ. We are to share our hope with others.

“T (he Gospel is not merely a communication of things that can be known,” Pope Benedict tells us, “The Gospel makes things happen and is life-changing” (#12).

Hope in Christ calls us to conversion. It invites and challenges us to accept Christ’s life-changing love. Because we hope in Christ, we are free to choose life. And once we make this choice, and renew it daily through prayer and the sacraments, we can come to know, love him and serve him. To know God in Christ means to receive hope.

In "Spe Salvi,” Pope Benedict quotes St. Josephine Bakhita, a former African slave who was brutally tortured and abused, but who found hope and salvation in Christ.

“I (t) was definitely loved and whatever happens to me, I am awaited by this Love. And so my life is good” (#3).

I am reminded of the note I received from a grade school student while I was undergoing chemotherapy. In effect, he said, we can have hope no matter what happens because God is good and he loves us. And so, he wrote, “I always stay glad.” Because we know God, we have hope. And so my life is good.

Next week, we will reflect on what it means to be pilgrims on a journey of hope, to share our hope with others.

When we come to know God, we receive the gift of hope.
New archbishop installed for Omaha, Neb., stresses unity

OMAHA, Neb., (CNS)—A archbishop George J. Lucas, the new leader of the Omaha Archdiocese, stressed the importance of unity in the Church as he thanked priests, bishops, family members and friends for their presence and prayers at his installation Mass on July 22 at St. Cecilia Cathedral. 

About 1,000 people attended the Mass. They included a Archbishop Pietro Sambi, apostolic nuncio to the United States, and Cardinals Justin Rigali of Philadelphia and Francis E. George of Chicago, the presidente of the U.S. Conference of Catholic Bishops. There were also nearly 40 archbishops and bishops, and more than 200 priests at the Mass.

Archbishop Lucas, a St. Louis native and the former bishop of Springfield, Ill., began his family by talking about St. Paul’s message that different spiritual gifts in the Church are manifested through one spirit: “We give thanks to God that these God-given gifts are so evident as we gather for this sacred liturgy,” the archbishop said. “We are the proof that St. Paul is right about the nature of the Church.”

On the day of his installation, Archbishop Lucas was in attendance, and gave special thanks to his predecessor, a Archbishop Eiden F. Curtiss, for his 16 years of service to the Omaha Archdiocese.

“I am grateful for your warm welcome, your support and for your pledge to remain active in the years to come. I look forward to your counsel and your help.,” an archbishop Lucas said. “I know the priests and people of the archdiocese look forward to your continued presence among us as pastor and friend.”

The new archbishop expressed his gratitude to the hundreds of priests, seminarians, Religious men and women religious, and laypeople for their presence and prayers. As his family, he thanked his family members, who sat in the front pew of the cathedral, for being there and for their support of his priestly ministry.

WASHING TN (CNS)—Pope Benedict XVI’s social encyclical, “Caritas in Veritate,” has on education, health care and migration. The pope acknowledged social, economic, political, cultural and religious problems that arise from globalization and the challenges it poses to nations, but he called for policies that safeguard “the needs and rights of individual persons and their families, and at the same time those of the host countries.”

Cardinal Mahony has said he wants a path to citizenship for illegal immigrants, but endorses deportation for those convicted of committing crimes and those who are members of gangs.

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DIOCESAN NEWS

Catholic News Around Indiana

- Diocese of Gary
- Diocese of Evansville
- Diocese of Lafayette-in-Indiana
- Diocese of Fort Wayne-South Bend

Compiled by Brandon A. Evans

DIOCESAN NEWS

DIocese of GARY
Young man learns value of genuine service to others

By Debbie Bosak
The Message

EVANSVILLE—The first half of calendar year 2009...
In the archdiocese, Sister Paula ministered as an administrative secretary in the Secretariat for Divine Worship for the U.S. Conference of Catholic Bishops in Washington, D.C. Formerly known as Sister Rosina, Sister Paula entered the congregation on July 22, 1959, and professed her perpetual vows on Aug. 15, 1967.


Sister Ellen graduated from Saint Mary-of-the-Woods College with a bachelor’s degree in mathematics. She earned a master’s degree in mathematics at the Catholic University of America in Washington, D.C., a master’s degree in computing science at University of Evansville and a doctorate in mathematics at the University of Maryland.

At Saint Mary-of-the-Woods College, Sister Ellen served as a professor from 1974-82, associate professor and department chairperson from 1983-90, and professor and department chairperson from 1990-92. She also ministered in Fort Wayne, Ind., in the diocesan schools.

A native of Malden, Mass., Sister Brigid Mary Hurley ministers as a teacher at St. Rose School in Chelsea, Mass. Sister Brigid Mary Hurley graduated from Saint Mary-of-the-Woods College with a bachelor’s degree in mathematics. She earned a master’s degree in education at Ball State University in Muncie, Ind.

At Saint Mary-of-the-Woods, Sister Brigid Mary Hurley ministered in the congregation’s central business office as the local residential accounts manager from 1989-93 as then a finance clerk and cashier from 1993-94. She also ministered at Catholic schools in Malden and Malden. A native of Chicago, Sister Ellen Cechetti ministers as a professor of mathematics at Saint Mary-of-the-Woods College. Formerly known as Sister Michael Akindunos, Sister Ellen entered the congregation on July 22, 1959, from St. Luke Parish in River Forest, Ill. She professed her perpetual vows on Aug. 15, 1967.

Sister Ellen graduated from Saint Mary-of-the-Woods College with a bachelor’s degree in English. She earned a master’s degree in Spanish and Latin American literature at the University of Illinois-Ibero-Americana, a master’s degree in research studies at Gorzina University and a licentiate in canon law at a pontifical university in Rome.

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St. Jude Parish celebrates 50 years with Mass and memories

Aug. 15 Mass, picnic to mark anniversary

By Kamilla Benko

The overgrown yard is an eyesore in the neighborhood. A fallen tree in the uncut grass irritates the neighbors, and they have repeatedly asked the property owner to remove it. But the owner is physically unable to cut up and haul away the tree. She also can’t afford to spend $250 to hire someone to clear it. The income from her three jobs is needed to pay her mortgage. Under these circumstances, moving the tree is equivalent to moving a mountain.

But 15 days later, the yard is tidy and the fallen tree is nowhere to be found thanks to the Men’s Club at St. Jude Parish in Indianapolis.

It’s that story and many other stories of service that Father Stephen Bane, St. Jude’s pastor, said showcases the parish’s ownership and pride. “St. Jude is a parish that parishioners don’t just attend, but literally attend to,” he said. “There is a real sense of reaching out to people.”

St. Jude’s tradition of service will be one more reason for the Indianapolis parish to celebrate its 50th anniversary. On Aug. 15—exactly 50 years to the day after the parish’s first Mass—parishioners will celebrate during an anniversary Mass with Mgr. Joseph F. Schaedel, vicar general, at 5 p.m. A parish picnic will follow the liturgy.

The parish’s first church was built in a cornfield on the south side of Indianapolis to help serve the growing Catholic population in Perry Township. Then-Archbishop Paul C. Schulte designated Father William E. Vollmuth to create a new parish carved from the territory of Holy Name of Jesus, the former St. James the Greater and St. Mark the Evangelist parishes.

Jean Shotts, a charter member of St. Jude Parish, and her family moved into the boundaries of the new parish.

Originally from St. Roch Parish, Shotts said, “We were sad to leave, but it was exciting to start with a new house and new parish. There were mixed emotions.”

Construction began in May 1959, and Father Vollmuth celebrated the first Mass on Aug. 15, 1959. Exactly a month after the first Mass, St. Jude School opened its doors to 328 students.

The original uniforms—white-collared shirts and dark trousers for boys and white blouses with small red ties, green-checked, pleated skirts and matching beanies for girls—had to be hand-sewn by volunteers.

“We had to purchase the fabric from J. Penney and make the skirts. That was before permanent press and each skirt had 50 pleats! That was a lot of ironing,” charter member M.arilyn L. Reel recalled for the parish’s 50th-anniversary pictorial directory.

Susie Springer, 59, was one of the girls who wore a pleated skirt to school the first year it opened.

Over the years, St. Jude Parish has marked significant passages in the Springer family’s history. “Our family was divided,” she said. “We had to try to meet everybody’s needs. It’s easy to focus just on one thing, but you’ve got to remember there are 2,000 more people out there who need something else.”

Though the parish has grown in 50 years, shots, new Bn, said that one crucial element of St. Jude has remained. It still feels like home. “I don’t see any change at all. It’s still our home parish,” she said.

The Shotts family has moved twice, each move taking them farther away from St. Jude’s boundaries. But they have remained at the parish for 50 years.

Shotts said she can’t bear to leave the parish which holds many happy memories.

“M’husband M enideth) and I used to go to dances, and we developed a lot of friendships through the church and school activities,” she said. “The church was new, and we were all new friends. We all kind of grew together.”

“We are a grassroots community,” said Father Bane. “And with that, there is solidarity.”

The solidarity fostered at St. Jude Parish is one of the reasons that parishioners are so eager to help one another, Father Bane said.

“We know our roots. We know where we come from,” he said.

St. Jude’s theme for its anniversary year is “Looking Back with Pride and Forward with Hope.” That statement, Father Bane said, describes the parish perfectly.

(For more information about St. Jude’s celebrations, call the Parish Center at 317-375-9444 or visit www.stjudeindy.org.)

St. Theodore Guerin High School is recognized by The Catholic High School Honor Roll as one of the best 50 Catholic secondary schools in the United States. St. Theodore Guerin High School is a national Catholic secondary school with a focus on providing a quality Catholic education for young women. The school is located in Noblesville, Indiana, and is one of the largest Catholic high schools in the United States. The school was founded in 1953 by the Sisters of Mercy and is operated by the Archdiocese of Indianapolis. The school offers a variety of academic programs, including pre-college courses, AP courses, and Advanced Placement exams. Students at St. Theodore Guerin High School have the opportunity to choose from a wide range of extracurricular activities, including athletics, fine arts, and community service. The school is proud to have a diverse student body and to provide a supportive and challenging learning environment for all students. The school is committed to preparing students for success in college and beyond, and to providing a strong foundation for lifelong learning and personal growth. The school is proud to be a part of the larger community of Catholic schools and to be part of the greater Indianapolis area. The school is committed to providing a strong educational foundation for all students and to preparing them for success in college and beyond.
Bishop Joseph Chartrand called it “the Miracle Parish.”

On Aug. 9 at 3 p.m., members of historic St. Philip Neri Parish in Indianapolis and Benedictine Father Timothy Sweeney—a son of the parish and former archabbey in St. Meinrad—will celebrate the parish’s 100th anniversary with a bilingual Mass as followed by a dinner at Marian Inc.

“I’m very proud we’re still here after 100 years,” said Karen M. O’Conners, who has been a member of St. Philip Neri Parish for 20 years. “A few years back, the future of the parish was in question … but we’re still standing.”

The history of St. Philip Neri’s red brick church began in 1908 when Irish and German immigrants in the area petitioned Bishop Francis Silas Charland to build a church on the eastern edge of Indianapolis. At that time, the area was mostly farmland and the residents needed a church to worship at nearby.

The Irish and German settlers drew the plans for their church and broke ground on Feb. 1, 1909. They laid the bricks of their new church themselves.

“They can [still] see a lot of the handiwork of the original construction in the basement,” said Father Carlton Beever, St. Philip Neri’s pastor.

Five months after construction began, the first Mass was held and St. Philip Neri Parish became a permanent fixture in the community. The rural parish grew rapidly—so rapidly that Bishop Chartrand referred to St. Philip Neri as “the Miracle Parish.”

The Indianapolis East Deanery parish experienced a new burst of life 15 years ago when Hispanic immigrants began moving into the neighborhood.

“They started opening businesses and buying homes,” Father Beever said. “Now our population has changed from white Anglo to about 90 percent Hispanic. St. Philip Neri offers a Mass in Spanish, which is often standing room only.”

“Hispanics have brought such vitality with the way they worship,” M. O’Conners said. “We have learned a bit of their customs, and have combined our traditions.”

St. Philip Neri celebrates many Central and South American feast days and holidays, such as Our Lady of Guadalupe, Children’s Day and Las Posadas, a celebration that re-enacts Joseph and Mary’s search for an inn. The parish has three small Hispanic choirs and one large Anglo choir, a Hispanic ballet/folkloric group and liturgical dance groups.

“We do this to make them feel at home, and to make them feel like this is their parish, too,” Father Beever said. “We try to attend to traditions and the customs that have been in this parish for the first 75 years, and then incorporate them with the traditions that are new in the last 23 years.”

Originals from Mexico City, Roberto Marquez, St. Philip Neri’s youth minister, said he has come to love the parish that includes his culture’s traditions and some new ones, too.

“I love the people. They are very nice. The people are happy we have a different community that is Anglo and Hispanic,” Marquez said. “I think it is a good experience for everybody to live in other countries [and learn] the differences.”

Father Beever said his favorite memory over his 10 years at St. Philip Neri Parish was this year’s celebration of St. Philip Neri’s feast day.

“It was so powerful to see Anglos and Hispanics together in the church singing,” he said. “It was a good mix of traditions and customs, Spanish and English, and everybody being together.”

Archbishop Daniel M. Buechlein blesses incense during eucharistic adoration at St. Philip Neri Church in Indianapolis in June 2000. That day, the archbishop welcomed the Missionsaries of Charity into the neighborhood surrounding St. Philip Neri.

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The Irsih and German charter members of St. Philip Neri Parish in Indianapolis designed and built the church in 1908. The parish is celebrating its 100th anniversary this year.

Hispanic students at St. Philip Neri Parish help with a youth ministry project in 2000. The parish is now nearly 90 percent Hispanic, and 98 percent of the school’s student population is Hispanic.

In the next century of St. Philip Neri’s Parish life, parishioners and staff hope to continue breaking down language barriers in the parish and developing Hispanic leadership, said Father Beever.

M. O’Conners said she hopes new events and gatherings that are planned will help create stronger ties between the two cultures.

“St. Philip Neri is changing, but nothing stays the same,” she said.

But one thing will not change. M. O’Conners said St. Philip Neri Parish will remain a light for an ever-northern east side neighborhood.

(Tickets for St. Philip Neri’s anniversary dinner at Marian Inc. are $35. To order tickets, call the parish office at 317-631-8746. To learn more about the centennial celebration, log on to www.stphilindy.org.)

Principal–Sister Joanita Koors, O.S.F.

Shawe Memorial Jr. & Sr. High School
201 W. State Street • Madison, Indiana • (812) 273-2150
Principal–Mrs. Jane Hales

St. Ambrose School
301 W. Chestnut Street • Seymour, Indiana • (812) 522-3522
Principal–Sister Joann Luikhs, O.S.B.

Pope John XXIII School
221 W. State Street • Madison, Indiana • (812) 273-3957
Principal–Mrs. Jill Mires

SL. Rose of Lima School
114 Lancelot Dr. • Franklin, Indiana • (317) 738-3451
Principal–Mrs. Kelly England

The Criterion Friday, July 31, 2009 Page 11
Basic Catholicism: The efficacy of prayer

(Second in a series)

What good does it do for us to pray? If God knows what is going to happen in the future, are our prayers going to change his mind? Furthermore, if God knows what is going to happen, how can we ask God for things? People have asked these questions for centuries. It’s hard to find a clear belief in the efficacy of prayer with God’s omniscience.

We can reconcil these two concepts with trying to grasp another concept—eternity. That, too, is hard for us humans, with our finite minds, to understand since it means the absence of time.

For us, what happened yesterday, or just a second ago, is past, and what will happen tomorrow, or next year, is in the future. But in eternity, there is no past and future. Everything will be in the present. Here is C. S. Lewis’ description of eternity: “If there is a moment in God and Beyond Time” in his masterpiece Mere Christianity: “If you picture time as a one-dimensional line and imagine we have to travel, then you must picture God as the whole page on which the line is drawn. We come to the part of the line one by one...”

In the present of our Lord’s life, no past or future exists, all things are in the present. So when we pray, even though we may pray for things that will happen in the future, we are in the present, and God is in the present, and we can expect him to respond. Furthermore, his knowledge of what we are going to do in the future doesn’t destroy our freedom of choice whether or not we are going to do them.

Other people have a different objection to prayer. How, they say, can God possibly answer the prayers of all those people who are praying to him at the same time? Perhaps they think God handling one person’s request and then moving on to another’s until everybody is taken care of. If that is the case, must we have time to handle all those requests? Of course, that question itself involves “time” and God is not in time. He is in eternity, so I suppose we can say that he has all the time he needs except that answer. But we should also remember what the New Testament says that he has all eternity in which to listen to all those prayers.

It’s as if we are becoming familiar with the concept of eternity since that’s what we will experience after our death—a “time” without time. For me, at least, it also helps answer questions about the efficacy of prayer.

Your Family/Bill and Monica Dodd

To the new bride and groom from an old married couple

Forgive us if we smile. “US” being the couples in your family, your parish, your neighborhood or workplace who have been married so long that they now almost remember how many days, weeks or months have passed since they tied the knot.

We have reason to celebrate. Being married a week or two, a month or two years ago...life is very new, but in marriage, our memories will help us remember how we used to look and feel such a long time ago.

Forgive us if we shake our heads. No, we’re not being negative or disapproving. We shake them in amazement that a decade or two, a half-century or more.

We have no doubt that’s happened. (Bill and Monica Dodd are the founders of the Friends of St. John, the Caregiver and editors of My Daily Visitor magazine. Their Web site is www.visitocr.org. Bill can be contacted at Mondac Dodd@YourLifeParent.com.)

In dark times, sometimes it takes a whole generation or to make our parishes more welcoming to newcomers or to enhance the beauty of their surroundings. But that is as far as our life of faith goes, we’re keeping it far too small for the plans that our Lord has laid out for us. He wants us to expand the horizons of our lives of faith to include all of creation, but especially our families, just as he said to his disciples shortly before he ascended to heaven: “You will receive power when the Holy Spirit comes upon you, and you will be my witnesses in Jerusalem, throughout Judea and Samaria, and to the ends of the earth” (Acts 1:8).

Now, true but bold, I suspect that a lot of those good folks who give of themselves in our parishes, not just the families, co-workers, friends and even people they’ve never met before, but those who sacrifice the article of service outside of our parishes of our conceptions of the fact that the Catholic Church is the one Church...the Gospel values are called to embody every moment of our lives!

The more that we live out our faith with one another, every day, the more that we will show forth the power of the Holy Spirit, opening our hearts and the hearts of others, and this will be Christ’s presence. But when you witness to the ends of that corner of the Earth where you live? For me, that is the whole point.

So when you go to Mass this weekend, just think of it as the place where you will be equipped to do the great projects that Christ has in mind for you. So right now let’s change The Home Depot’s slogan: “You can do it. He can help.”

Colby Curtis’s story: A small kindness in a great sadness

It’s easy to be cynical. Almost everything in the news is depressing. It’s hard to feel hope when you are always filled with bad news. It’s especially tough to be a teenager in times like these. The natural cynicism that comes with this time in life can lead to the difficulties that surround us in a way that leaves a void we can hardly fill.

In dark times, sometimes it takes a glass of immortality to help them believe that faith and hope are more powerful than the darkest things the world can throw at us.

Colby Curtis’s story is definitely one of sadness. The 10-year-old girl from Davie was诊断ed with vascular cancer in December 2005. Over the next three and a half years, it painfully consumed her.

Colby loved movies and especially loved Pixar movies because many of them featured animals, her favorite thing.

In April, Colby’s family took her to see Monsters vs. Aliens. She was most impressed by the trailer that preceded it. The trailer was for the new Disney-Pixar movie, Ratatouille.

Colby kept saying, “I have to see that movie.” She was so excited about the trailer that if you could hear her from the other corner of the room, you could hear it.

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In the same way, we go to our parishes to be equipped to do the great projects that Christ has in mind for us. We don’t buy supplies for projects that we want to do at home, with our neighbor or perhaps in a community initiative such as Habitat for Humanity. We don’t lumber for a deck then build the tank at the store. That would be silly.

In the same spirit, we should help those of us who are parents, our life at home with our family is our main focus. In the same way, we should help us to our parishes to get equipped to live out our faith somewhere else: in our homes, across the fence when a neighbor is sick, at our workplace and in the community at large.

In my experience, I’ve heard a lot of people, when they’re asked how they live out their faith. I’ve always been amazed by the stories that have been taken in on their parish. Some of them serve as an ouch. Others take pride in being a catechist since they were in kindergarten.

Now let me be up front. Having served as the director of religious education for the New Beginnings of St. Joseph Parish in Shively, I know how important the volunteer service is that dedicated Catholics give to help hand on the faith to the next generation or to make our parishes more welcoming to newcomers or to enhance the beauty of their surroundings.

But that is as far as our life of faith goes, we’re keeping it far too small for the plans that our Lord has laid out for us. He wants us to expand the horizons of our lives of faith to include all of creation, but especially our families, just as he said to his disciples shortly before he ascended to heaven: “You will receive power when the Holy Spirit comes upon you, and you will be my witnesses in Jerusalem, throughout Judea and Samaria, and to the ends of the earth” (Acts 1:8).

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[Image]
The Sunday Readings

Sunday, Aug. 2, 2009

- Exodus 16:2-4, 12-15
- Ephesians 4:17, 20-24
- John 6:24-35

The Book of Exodus provides us with the first reading in this weekend’s Liturgy of the Word.

As the name implies, this book of the Bible traces the path of the Israelites as they fled Egypt, under the leadership of Moses, and proceeded across the desolate Sinai Peninsula en route to the land that God had promised them.

A trip across the Sinai Peninsula—today—on even a paved highway and in a modern vehicle—is still not easy. The terrain in general is unoccupied, arid and unappealing.

When the Hebrews crossed this desert territory, the circumstances were even more forbidding. They were traveling on foot, and were exposed to the heat of the day and the chill of the night. The peninsula offered little by way of food or drink for them. They had no compass to guide them and no path to follow to their destination.

Nevertheless, Moses urged them onward. Constantly, he reminded them that God had prepared a place for them, a land flowing with milk and honey.

Coastal cities offered them a different sort of nourishment. They were hungry.

God provided the food that they needed. God provided for them. God works through nature. That the manna may have had a natural origin in no way diminishes the fact of the miracle.

For the second reading, the Church offers the Epistle to the Ephesians. This epistle calls upon the Christians of Ephesus to recognize Jesus, the Lord, as the source of all wisdom. He is the source of all goodness.

First, we are vulnerable to death. We are mortal. Our mortality is the cause of our suffering. We are subject to all the vicissitudes of this life. We can be hurt, we can be injured, we can be killed. We can be suffering. We can be helpless. We can be vulnerable. We can be dying. We can be dead. We can be gone.

As the case with the Hebrews in the story from Exodus, the contemporaries of Jesus looked for signs and wanted salvation on their own terms. In this reading, the Lord presents salvation as God’s gift. Jesus bears this salvation. Indeed, the Lord bears the bread of life to a people otherwise vulnerable to starvation.

Then Jesus makes a startling statement. He declares: ‘I am the bread of life.’

The Church in these readings reminds us once more that we are human.

First, we are vulnerable to death. We die physically if we are deprived of food long enough. We also die spiritually if we are left to ourselves and live without God.

Part of our human limitation is our exaggerated trust in ourselves, and our ignorance of the genuine dangers that are before us.

These readings remind us—but not gloomily—of our plight. With excitement and hope, they recall the fact that again and again God is with us and has answered our needs.

God’s greatest and most perfect answer to the question within goes on.

C In the creed at Mass, we say “We believe.” But the Latin is “I believe.” Why the shift from a personal affirmation of faith using the first person singular form? (New Jersey)

A The revision of the Roman Missal after Vatican II changed words in the Nicene Creed to “We believe” because this was the original authentic form of that portion of Christian faith.

The first ecumenical council at Nicaea promulgated the major portion of the creed in the year 325.

Fifty-six years later, the second ecumenical council of Constantinople revised the Nicene Creed, particularly adding the final part regarding the Holy Spirit. This is the creed we normally proclaim at Mass.

In both of these formulas, the text reads “we believe” in the original Greek (“πιστεύομεν”) and in Latin (“credo”). Apparently, the intent was to emphasize that the faith being professed was not essentially a personal matter, but the faith of the entire community of believers. Only some time later was the singular “I believe” introduced for liturgical use.

The tentative new revision of the missal presently under discussion would return to “I believe.”

The Latin and Greek texts of these two fourth-century creeds may be found in the Ecumenical Symbolicum (Deininger- Bamberg-Lembrum), 54, 86.

Can you provide us with information about the followers of Jesus? The impression we always received was that Jesus and his Apostles were always together and alone.

In our Bible studies, however, we read of other followers, including some women. Who were those others? (North Carolina)

A We need to note at first that not all followers of Jesus were men. Jesus and the Apostles were always together and alone.

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St. Luke Catholic Church
YOUTH MINISTER Part-time

St. Luke, a northside Indianapolis parish, is seeking a youth minister to implement and oversee parish middle school and high school programs, beginning September 1, 2009. This is a part-time position, with evening and weekend hours.

Applicants should have a love for the Catholic faith, be committed to Archdiocesan youth ministry guidelines, possess organizational skills, be self-motivated and have the ability to work together with youth families, catechists and parish staff.

Direct inquires and resumes by August 7, 2009 to:

YM Search Committee
St. Luke Catholic Church
7875 Holliday Dr. East
Indianapolis, IN 46260

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 whose names are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page. Whenever possible, obituaries of archdiocesan priests will be in full. Order priests serving our archdiocese must be sure to state date of death.

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Parishes sponsor missions to take medical care to Haiti

LINCOLN, Neb. (CNS)—Living on a diet of mostly sugar cane, with no money to speak of for dental care, the people of Kabonal Mission in Haiti suffer serious dental problems.

This spring, the Faith in Action Team at St. Joseph Parish in Lincoln arranged a special mission trip to Kabonal, its sister parish, with eight dental professionals and the team’s co-founder, Don Kileen, to serve hundreds of patients.

Established by Louisiana native Father Glenn M. sau, a member of the Society of Our Lady of the Most Holy Trinity, the mission serves “the poorest of the poor” and is situated in a rural area in the mountains about 20 miles from the central town of 100 people.

St. Joseph parishioners contributed largely financially to the mission, and dental supply companies donated supplies, including fluoride treatments, Novocain, toothbrushes and sterilization chemicals.

The community has no electricity, running water, paved roads or any shops or stores getting medical and dental care to the people is a challenge.

Dr. Martin Kileen, a pediatric dentist, helped his father arrange the dental mission and recruit volunteers.

He recruited his younger brother, Ailison, who worked as a dental assistant. Dr. Jim Jenkins, a professor at the University of Nebraska dental college, also volunteered, as did Dr. Jeff Villafane, Dr. Shawn Whithboy, and dental assistants Cody Christine, Aaron Landis and Jerrett Tyka.

None of them knew quite what to expect.

“We prepared for the worst,” Martin Kileen told the Southern Nebraska Register, Lincoln’s diocesan newspaper. He was able to purchase enough dental equipment for the team at a reasonable cost through a $25,000 grant.

When the dental team arrived, they quickly set up and were ready to go.

“Most of the people we treated had never seen a dentist,” Martin Kileen said. He noted it had been about 15 years since a dentist last visited the community.

“It’s just so severe,” he said. “It dawned on me when you see what people are eating down there. They’ll mix dirt into their food so they have more food to eat.”

Haiti’s abundant sugar cane makes up a large part of the local diet so it wasn’t unusual for dentists to encounter patients with teeth rotting down to the gumline.

The dental crew focused on tooth extraction since the mission’s unreliable and solar-powered electricity would not provide enough power for drilling.

“At first, you would hesitate about taking out a permanent tooth, especially one in the front,” Martin Kileen said. But patients were grateful just to be out of pain from the severe cavities and infections.

Each patient received a toothbrush and instructions on how to care for teeth. The dentists also taught the mission staff how to administer fluoride treatments so they could continue improving dental health in the community.

In the week that team members were in Haiti, they saw more than 400 patients and extracted about 420 teeth.

Like the people of St. Joseph Parish, who assist their sister parish through mission trips and various collection drives, parishioners of St. Catherine of Siena Parish in Mount Lake, N.J., in the Paterson Diocese also are supporting the Haitian people, most notably through the efforts of Dr. Susan Marrison.

Since her first organized medical mission trip in 1997, Marrison has traveled to Haiti at least once every year, gathering high school students, medical professionals and volunteers from the village of Dame Marie.

Because of her commitment to the Haitian people in providing medical care, the Haiti Solidarity Network of North East recently honored Marrison with the Zanni Aylio (Friend of Haiti) Award for her humanitarian contributions in Haiti’s 15-year-old parish.

Haiti and the United States have a long history with the多种形式 of assistance. In 1897, the American Episcopal Church, led by Bishop Henry M. Whipple, the founder of the World Mission Society, sent down a team of volunteers recently to provide dental care.
Indiana Jones and the Christian catacombs? Not quite

VATICAN CITY (CNS)—Sometimes a job is just a job, even when from the outside it looks like it involves the stuff of an Indiana Jones movie. Fabrizio Bisconti is the newly named archaeological superintendent of the Pontifical Commission for Sacred Archaeology, which oversees the upkeep and preservation of 140 Christian catacombs from the third and fourth centuries scattered throughout Italy.

Most of the time, he said, the job is just work and study.

Staff members can spend a full month with surgical tools and cotton balls cleaning a third-century sarcophagus, but then there are those “wow” moments, shocking, awe-inspiring moments of discovery.

Mid-June brought one of those “wow” moments when restorers cleaning a ceiling in the Catacombs of St. Theda’s found what turned out to be the oldest known image of the Apostle Paul. The fresco was hidden under a limestone crust.

Certainly, there is great emotion when you find something new, but for us archaeology is our job, the subject of our studies,” he said.

— Fabrizio Bisconti, archaeological superintendent of the Pontifical Commission for Sacred Archaeology

After 503 years, Vatican Museums open doors to public at night

VATICAN CITY (CNS)—For the first time in half a millennium, the doors of the Vatican Museums were open to the public at night.

Some 6,500 people took advantage of the after-hours event on July 24. More than 5,000 people reserved a spot online ahead of time as required, but for us archaeology is our job, the subject of our studies,” he said.

As soon as the dirt in a catacomb is removed, the frescoes and inscriptions start fading and decaying. Human visitors, who sweat and breathe, add moisture to the air, which speeds up the growth of mold and the flaking of any painted surface, he said.

The catacombs are technically the property of the Italian government, which under the terms of the 1929 Lateran Pacts with the Vatican entrusted their care and oversight to the Vatican.

Most of the 140 Christian catacombs in Italy are in Rome, and only five of those are open to the public: the catacombs of St. Sebastian, St. Callixtus, Priscilla, St. Agnes and Domitilla.

“Certainly, there is great emotion when you find something new, but for us archaeology is our job, the subject of our studies,” he said.

— Fabrizio Bisconti, archaeological superintendent of the Pontifical Commission for Sacred Archaeology

A fourth-century image of St. Paul the Apostle that Vatican archaeologists believe is the oldest example of salvation, found on a sarcophagus in a catacomb in Rome. Experts of the Pontifical Commission for Sacred Archaeology made the discovery on June 19.

A third-century fresco of a banquet decorates a chapel wall in the Catacombs of St. Callixtus, one of only five catacombs in Rome regularly open to the public.

Antonio Paolucci, director of Vatican Museums, stands outside the museum’s main doors during an extraordinary evening opening on July 24 at the Vatican. For the first time in 503 years, the Vatican Museums doors were open to the public at night.