



The

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Future meets past

Pilgrimage roots seminarians in archdiocesan history, page 9.

An Irish blessing

Family, students create Celtic cross to remember a youth's life

By John Shaughnessy

She knew it would be the trip of a lifetime, a journey to Ireland and Scotland that would help her show her students the beauty and mystery of art and faith.

So when Siby Hill received a Teacher Creativity grant from Lilly Endowment in Indianapolis this year, she immediately made plans to study the Celtic crosses and other stone carvings that have captivated her for years—the crosses and carvings that have dotted the landscapes of Ireland and Scotland for at least 15 centuries.

With her \$8,000 grant, Hill even secretly dreamed of having her students at Cathedral High School in Indianapolis eventually create a Celtic cross. The 26-year-old art teacher believed a Celtic cross would be a natural addition for a Catholic school with the nickname “Irish.”

After all, for Irish Catholics, the Celtic cross is a symbol that blends faith, heritage and the belief in eternity.

Yet amid the excitement and joy of her plans came devastating news just nine days after St. Patrick's Day. One of her art students had died unexpectedly.

The news rocked Hill and soon led her on a different journey—a journey that would bring her closer to the family of the student, a journey that would lead the family from the depths of heartbreak to the hope of healing, a journey that would show all of them the beauty and mystery of life and faith.

‘God brought us all together’

When Hill learned that Stephen McNulty died on March 26, the news devastated her. She immediately thought of how the 18-year-old senior at Cathedral shared her passion for art.

“Stephen just had so much excitement for art in general,” she recalls. “It made me think I could work with him some more. We built a relationship off of that. Not a lot of students are passionate about art. He became a good friend.”

Before his death, Stephen had been making an 18-inch-high house in Hill's ceramics and sculpture class. Two weeks after his funeral, Hill put the finishing touches on the house and gave it to Stephen's mother in her classroom.

Touched by the gift, Jacque McNulty told Hill that she and her husband, Jerry, wanted to create a Celtic cross in Stephen's memory. That hope stunned Hill. She wanted to tell Jacque about her desire to have her students make a Celtic cross after she returned from Ireland and Scotland, but she resisted. She didn't know Stephen's parents very well, and she wanted to talk to Cathedral administrators first about the idea of combining the two goals.

“That night, I felt a peace come over me,” Hill



Photo by John Shaughnessy



Submitted photo

Left, Jacque McNulty asks Ismaila “Izo” Ndiaye about the proper way to hammer the limestone slab that will be part of the Celtic cross tribute to her son, Stephen. The Celtic cross that is being created at Cathedral High School in Indianapolis is patterned after St. Martin's cross, pictured above, which was commissioned by Irish monks on the West coast of Scotland.

recalls as she stands beneath the white tent on the Cathedral campus where the Celtic cross is being created from stone. “Everyone I talked to at Cathedral said it was a good idea. God brought us all together.”

“As he continues to do,” Jacque says, standing near Hill. “We welcomed it and embraced it, as a blessing.”

In early June, Hill traveled to Ireland and Scotland to study the Celtic crosses and other stone carvings.

“I was there for 10 days,” she recalls. “I focused primarily on St. Martin's cross on the Isle of Iona on the west coast of Scotland. The stone was commissioned by Irish monks and served as a monument to the great

St. Martin. Our Celtic cross is patterned after that one. All the time I was there, I had Stephen and the McNultys on my mind.”

When Hill returned, she enrolled in a stone carving class at the Indianapolis Art Center. Learning of her goal to create the Celtic cross, center officials donated two huge slabs of limestone for the project: a 9-foot-long, 5,000-pound slab for the cross and a 3-foot-high, 2,800-pound slab for the base of the cross. Workers for the Shiel Sexton Co. moved the slabs to Cathedral's campus. By early July, the project was ready to begin.

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Labor Day statement emphasizes challenges, rights of immigrants

WASHINGTON (CNS)—With immigrants accounting for 15 percent of U.S. workers, the challenge for Labor

Day is to “consider who we are as a nation, how our economy treats all workers, how we welcome the ‘strangers’ among us,” said the chairman of the U.S. bishops' Committee on Domestic Policy in an annual Labor Day statement.

“The challenge of immigration today is not just at the borders, but in our labor markets,” said Bishop Nicholas DiMarzio of Brooklyn in the statement released in advance of

Labor Day on Sept. 4.

“The simple fact is many parts of our nation's economy have become dependent on immigrant workers,” he said.

Agriculture, meat and poultry processing, and the hotel and restaurant industries count on immigrant workers.

“We have come to depend more and more on international migration to fill our workforce,” he said. “Without them, our economy would have huge gaps.”

Yet this influx has been unsettling for many people, Bishop DiMarzio said. As recently as 1960, only about 5 percent of the U.S. workforce consisted of immigrants.

With the latest waves of immigrants settling in new areas of the country, such as the South, the upper Midwest and New England, “newcomers can find

themselves linguistically and culturally isolated, and more vulnerable to exploitation and discrimination because of their legal status and language barriers,” Bishop DiMarzio wrote. “And local communities can feel overwhelmed by the growing presence of people in their midst with different -languages and different ways.”

The Labor Day statement from the U.S. Conference of Catholic Bishops traditionally reminds people of “the inherent dignity and value of our work, through which, no matter how large or small the task, we participate in God's creation, support our families and contribute to the common good,” the bishop wrote.

As the country struggles with the
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Bishop Nicholas DiMarzio

STATEMENT

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immigration issue, he noted that immigrants come, as did the ancestors of most Americans, "seeking work and a better life for their families, hoping to be welcomed as neighbors and contributors to our communities. They come as skilled and unskilled workers, agricultural laborers, or to study or join family already here. They come, in part, because U.S. employers need their labor and our economy depends upon them. Many come through official legal channels. Many others do not."

Those realities and "our inadequate immigration system" have led to a "sadly divisive" national debate, which he said has "sometimes not brought out the best in us. People of good will can and do disagree over how to improve our immigration laws. Regrettably, this disagreement sometimes disintegrates into polarization, partisanship and, now, paralysis. We must get beyond the anger and fear, stereotypes and slogans that too often dominate this essential discussion."

The bishop pointed out that the struggles with immigration are not new.

"We are a nation and a Church built by immigrants," he said.

But Bishop DiMarzio said the current situation raises many questions for society, ranging from "Who is an American?" to "How are we to address the reality that over 10 million people are here without legal documentation, but,

with few exceptions, leading lives that share our values of work, family and community?" and "How can we stand with some American workers who feel left behind or pushed aside? How are we to protect our borders against those who would do us harm?"

He asked people to see those questions through the eyes of:

- "A father in Mexico who cannot feed his family, or a rancher on the border whose land has become a dangerous path for desperate people, threatening their lives and his livelihood.

- "A worker without legal status cutting meat or picking fruit, or a U.S. worker, with little education and few skills, searching for a job at a decent wage.

- "A farmer or business owner who can't find enough workers, or a union leader working for exploited and unrepresented workers.

- "A border guard asked to do an impossible task with limited resources, or a legislator who has the difficult responsibility of trying to reconcile these very different perspectives in pursuit of the common good."

Bishop DiMarzio described Catholic teaching, which says human beings share in God's creation through their work and that individuals have a basic right to support themselves and their families, to have decent and fair wages, health care and time off, and to be represented by trade unions.

"These basic human and economic rights are not invalidated or relinquished when one crosses a border," he said.

Photo by Karen Callaway, Northwest Indiana Catholic



Ruben Guzman Jr., a member of Sacred Heart Parish in Wanatah, Ind., cuts through a beam to be cleared away at a construction site in Gary, Ind., in this photo from Aug. 23, 2005. Regarding work, Guzman said, "As long as the good Lord keeps me healthy, I am good for another 20 years." Labor Day in the U.S. is marked on Sept. 4 this year.

The statement reiterated the bishops' support for comprehensive immigration legislation, including a temporary guest worker program.

"For the Catholic Church, immigration is not a political issue, but a fundamental human and moral issue," Bishop DiMarzio said. †

What's in a name?

Upon canonization, Blessed Mother Theodore Guérin's name will change

By Sean Gallagher

Many people across the archdiocese first learned about "Mother Theodore" when they were young students in Catholic schools staffed by the Sisters of Providence of Saint Mary-of-the-Woods.

Since the 1998 beatification of the foundress of this religious community, she has been known in the archdiocese as Blessed Mother Theodore Guérin.



But upon her canonization on Oct. 15 at St. Peter's Square in Rome, she will be referred to—at least in official archdiocesan communications—as St. Theodora Guérin.

Why the change? There are some important reasons for it, according to Msgr. Frederick Easton. As archdiocesan vicar judicial, he oversaw the hearing in which evidence was collected regarding the miracle that led to Blessed Mother Theodore's canonization.

After she is declared a saint, devotion to Blessed Mother Theodore will be approved for the entire universal Church. And so it is fitting that there be one name by which she is known to all Catholics.

Her title of "Mother" will not be

used because her sanctity extends beyond the ministry that she carried out as the foundress and first leader of the Sisters of Providence of Saint Mary-of-the-Woods, according to Msgr. Easton.

Such a dropping of titles in the names of saints is not unusual. For example, Padre Pio, upon his canonization, became, at least officially, St. Pio of Pietrelcina. Similarly, upon her beatification, Mother Teresa became known as Blessed Teresa of Calcutta.

According to the Web site of the Holy See's Congregation for the Causes of Saints, Blessed Mother Theodore, at the time of her 1998 beatification, was officially known as Blessed Theodora Guérin.

However, according to Msgr. Easton,

since a beatification only permits official devotion to a holy man or woman at a local and not universal level, reference to her as "Blessed Mother Theodore" was more generally allowed.

The Holy See, according to Providence Sister Marie Kevin Tighe, the vice postulator of the canonization cause of Blessed Mother Theodore, has given permission to the Sisters of Providence to refer to their foundress as St. Mother Theodore Guérin upon her canonization.

This is appropriate for the Sisters of Providence, she noted, because of the deep, heartfelt connection that they have to their founder, whom they have always known as their "mother." †

Readers: What does Indiana's first saint mean to you in your life?

On Oct. 15 at St. Peter's Square in Rome, Pope Benedict XVI will declare Blessed Mother Theodore Guérin, the foundress of the Sisters of Providence of Saint Mary-of-the-Woods, a saint.

On that day, Blessed Mother Theodore will become the first saint from Indiana and only the eighth from

the United States.

What does Blessed Mother Theodore mean to you? You may have learned about her through the Sisters of Providence who taught you or your children in school, or through any number of their other diverse ministries.

You might have a devotion to Blessed

Mother Theodore, and might have sought her intercession in times of need.

As we in the archdiocese approach the celebration of her canonization, *The Criterion* invites you to share the importance of this holy woman in your faith life.

Send responses to reporter Sean

Gallagher in care of *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206, or send an e-mail to him at sgallagher@archindy.org.

Your response may be used for a future article in *The Criterion*. Please include a phone number where you can be reached during the day. †

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Heritage Walk to celebrate history of south side parishes

By John Shaughnessy

The walk kept taking Jack Price deeper into his past—deeper into the remarkable role that the near-south side Catholic parishes of Indianapolis have played in the history of the archdiocese and the city.

As he walked with his wife, Bernie, Jack Price stopped at St. Patrick Church, the setting that became home to waves of Irish immigrants for decades, the place where Hispanic immigrants now come to worship and seek help in making the adjustment to life in America.

The couple also visited Sacred Heart of Jesus Church, where German immigrants worshiped. And they made a stop at Our Lady of the Most Holy Rosary Church, the first religious home of many Italian immigrants whose descendants still showcase their food, traditions and rituals in an annual festival that has become one of the city's best ethnic celebrations.

More personally, the walk returned Price to his past and present. The couple strolled through their own parish—Good Shepherd—and the neighborhoods that once were anchored by St. Catherine of Sienna Church, which was closed in the early 1990s.

"Growing up, I heard about St. Catherine's all the time," said Price, 55. "My great-grandparents were married there, and my grandparents were married there. And my father grew up in the parish. My roots are there."

Price believes the roots of many people in the archdiocese and the city are entrenched in these near-south side parishes. So he's developed a plan to celebrate their histories—the South Side Catholic Heritage Walk.

Set for Sept. 30, the walk will be a pilgrimage of the Catholic communities that have provided faith, hope and assistance to south side residents ever since the 1865 founding of St. Patrick Parish.

Price hopes that many people with near-south side roots will return for the walk through the areas where they went to



Jack Price talks to Joanna Weiler about the plans for the South Side Catholic Heritage Walk on Sept. 30 as they stand near a sculpture of Jesus outside Good Shepherd Church in Indianapolis.

school, grew up, were married and started their families. He hopes they will remember the special place those parishes had and have in their faith and their lives.

"Our society has changed so much," he said. "Things are so spread out now. The fact that people could walk to school and church just made such a difference. Just being near to people, places and things helped establish relationships and created community. The fact that the parishes were so close also helped. When I talk to people from my parents' and grandparents' generations, they have some sort of connection or they'll know families from other parishes."

When Bernie and Jack Price first made the walk a year ago, they were struck by the physical presence the churches had in

relation to other buildings in the area.

"They're larger than most of the buildings," Jack Price said. "They stand out. The facades are impressive. They play a big role in some of the ways people see the neighborhoods and the community."

The entire walk is about seven miles, but Price said the distance shouldn't discourage anyone from participating in the pilgrimage. Rest stops and nurses will be available along the trail. Vans will also provide transportation for anyone who can't walk or finish the route.

"I think it's a great idea to bring attention to this part of Indianapolis," said Joanna Weiler, a member of Good Shepherd Parish. "There's so much history here."

Weiler's personal history is connected to

Sept. 30 walk is open to the public

What: A walk through near-south side Indianapolis parishes, including Good Shepherd, St. Patrick, Sacred Heart of Jesus and Our Lady of the Most Holy Rosary. The tour will also visit the site of the now-closed St. Catherine of Sienna Parish.

When: Saturday, Sept. 30.

Why: The walk will highlight the historical importance of the near-south side parishes to the archdiocese and Indianapolis.

Where: Registration begins at 9:45 a.m. on Sept. 30 at Good Shepherd Parish at 1109 E. Cameron St. (at the corner of Carson Avenue and Shelby Street).

Cost: Fees start at \$12 for an individual, with price breaks for additional people. Dinner is included with the cost.

More information: Call 317-783-3158 or visit the Web site at goodshepherdcc@sbcglobal.net.

the south side, too. She grew up near Garfield Park. Her husband, Dale, graduated from St. Catherine of Sienna School. They were married at St. Catherine Church 40 years ago and lived in that parish a long time.

"The area is just part of the fabric of both of our lives," she said.

Price hopes that people see that thread that connects the parishes and their lives.

"People have moved out, but parents and grandparents have stayed in the parishes," he said. "I think it would be interesting for parents to invite their children and grandparents to the event. I would like to see parents share their stories with their children and grandchildren about where they grew up. Family is so important to the Church." †

Former Catholic Charities executive among jet crash victims

ALEXANDRIA, Va. (CNS)—A retired Catholic Charities executive, Arnold Andrews, was among the 49 people who died on Aug. 27 in a commuter jet crash in Lexington, Ky., said Catholic Charities USA president Father Larry Snyder.

"Arnold was a true leader in the Catholic Charities movement. ... His commitment to people who are poor and vulnerable was an inescapable part of who he was, and was evident in even the briefest conversation with him," Father Snyder said.

Andrews, 64, retired last year as executive director of Catholic Charities of the Diocese of St. Petersburg, Fla. From 1999 to 2005, he was a member of the national organization's board of trustees.

The early Sunday morning crash occurred at Lexington's Blue Grass Airport when the pilots of Comair Flight 5191 mistakenly tried to take off from Runway 26, a 3,500-foot general aviation runway, instead of Runway 22, the 7,000-foot strip the pilots were supposed to use.

According to experts, the commuter jet involved, a CRJ-100, needs at least 5,000 feet to get off the ground with a full load of 50 passengers.

Of the 47 passengers and three crew members aboard the Atlanta-bound flight, only the co-pilot survived the crash.

Bishop Robert N. Lynch of St. Petersburg said Andrews "devoted his life to the poor, the marginalized, the elderly, the disenfranchised, the homeless, the migrant, the unwed mother and her child.

"He was a man whose life reflected the love of Christ for the most vulnerable in our midst," Bishop Lynch said.

Father Snyder said Andrews "was a friend and mentor to many people within our network.

"His dedication and wisdom were respected by all of us," he said. "Our sadness at losing such a great friend is only tempered by the knowledge that he is in a place where the suffering that he worked so tirelessly to ease does not exist." †

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Editorial



Pope Benedict XVI is greeted by the faithful gathered in Castel Gandolfo, Italy, on Aug. 15 for the noon Angelus on the feast of the Assumption of the Blessed Virgin Mary. The pope said that the feast is a reminder that, in the end, love and peace will conquer hatred and violence.

Heaven is our true home

The challenges and preoccupations of daily living often cause us to forget that this earthly life is a means not an end.

As a pilgrim people, we don't really belong here. We are sojourners, not settlers, who are on the road to a better place, our heavenly home.

The Church teaches that heaven is the end of the road for us—"the ultimate end and fulfillment of the deepest human longings, the state of supreme, definitive happiness" (*Catechism of the Catholic Church*, #1024-1029). To live in heaven is to be with Christ, to be one with him and with the Blessed Trinity and all the saints in a holy communion of life and love that will last forever.

St. Augustine once described the hope of heaven this way: "God himself will be the goal of our desires; we shall contemplate him without end; love him without surfeit; praise him without weariness. This gift, this state, this act, like eternal life itself, will assuredly be common to all."

This amazing mystery of communion with God and all who are in Christ is beyond all understanding and description. At the same time, it's important for us to look toward heaven and to imagine what it will be like to be happy and fulfilled in Christ. We cannot know for sure what the kingdom of God is like, but we can imagine it.

The Scriptures and Christian tradition give us many images: "life, light, peace, wedding feast, wine of the kingdom, the father's house, the heavenly Jerusalem, paradise, the Beatific Vision." Perhaps the most helpful image of heaven is not of a place, but of a relationship.

Heaven is being in love—truly, fully, completely, unselfishly. Heaven is being connected to (in communion with) God and with all of God's creation. It is perfect unity and

completeness. It is fulfillment, happiness and unending joy.

As Pope Benedict XVI has said, "Heaven is a stranger to isolation. It is the open society of the communion of saints."

To live in heaven is to be with Christ. By uniting with him in a perfect way, we discover our true selves and experience the everlasting joy of the divine community of love. Here we will find true love, true freedom and true peace.

It's a mistake to think of heaven as a remote and distant place that bears little relationship to life as we know it now. The message of Jesus is that God's kingdom is "at hand" and that it is accessible to us through him. What we do today, in the concrete here and now, either leads us closer to our heavenly home or it creates distance between where we are now and where we long to be at our journey's end.

Yes, we have to live and work in "the real world" of our everyday lives. We have to experience the loneliness and frustration of life as we know it now. And we have to endure the imperfections and struggles of ordinary living.

But our faith assures us that we are not stuck in the here and now. We can move closer to God's kingdom each day through prayer, through participation in the sacramental and spiritual life of the Church, through loving service to those in need, and through a genuine and unselfish openness to God's will for us.

Let's not forget who we are and where we're going. By keeping our eyes on the goal, and by never losing sight of the one who has opened the gates of heaven for us through the gift of his redeeming love, we can begin to experience even now the satisfaction and the joy of everlasting life.

— Daniel Conway

Parish Diary/Father Peter J. Daly

A conversation about Mary, the Blessed Mother of Jesus

This summer, I traveled with a Presbyterian minister. It was fun. We talked about many things. Among the topics of our conversation was Mary, the mother of Jesus.



To Protestants, our devotion to Mary seems strange. Our language about her sounds odd. They do not use terms like "the Blessed Mother" or "Our Lady." We Catholics use those terms almost automatically and speak of her familiarly.

My minister friend was intrigued by the rosary. He had heard it recited at a high Anglican church. (We are not the only ones who say the rosary.)

To my friend, the rosary seemed repetitious but somehow attractive.

I told him my Uncle Bill, a Jesuit priest, used to call the rosary his "resting prayer" because it put the soul at peace as he repeated the words of the prayers.

Our reference to Mary as "mother of God" seemed odd to my friend. The title of "mother of God" has been used since the fourth century. It is not so much meant to define Mary's role as to define Christ's nature as both God and true man. He is really God, therefore Mary is "mother of God." But Christ is also human because he is son of Mary.

My friend got me thinking about Mary and her role in my own spiritual life.

I am grateful for Mary. I am grateful for the fact that she is like us, an ordinary human, but that God's plan depended on her. Almighty God needed the cooperation of a weak, poor, simple, young human being. That is wonderful. If he had a role for her, he may have a role for me.

She saw how her role reflected God's plan when she said, "My soul magnifies the Lord."

I remember once visiting Nazareth. The

poverty of the place struck me. Mary lived in a cave—really. The place where Mary dwelled was a place of poverty and hardship. She must understand the poverty and hardship of countless billions around the world. The ranks of the poor have an ally.

Once, on a visit to Mexico, this was made real to me. I was walking up a hill leading a procession carrying a cross and an image of Our Lady of Guadalupe. The people in the procession were all very poor, mostly native people.

As we walked, they sang, "O Virgin Mother, our defender and protector. Hear us."

Those poor people knew they had a friend in Mary. She who had appeared to them as "la Morena"—the dark one, a poor Indian woman, like themselves—would listen and defend them.

Sometimes the image of Mary as "Mother of Sorrows" is a huge comfort.

Recently, I was called to the hospital to pray with the family of a 3-year-old boy who had just died. He was the only child of a young couple.

When I got to the emergency room, the whole family was arrayed around the young mother, who was sitting in a chair holding the lifeless body of her little son. Everyone was weeping. I thought to myself, this is a real "pieta."

What could I say to this young mother? After the prayers for the dying, I thought of Mary.

"There are no words to lessen your pain," I whispered to her. "But there is someone who understands. Mary. The Blessed Mother knows what it is to hold the body of her only son. Just like you, she is a mother of sorrows. Go to her. Ask her to be with you."

The young woman nodded.

At that moment, I was grateful for our Marian piety.

(Father Peter Daly writes for *Catholic News Service*.) †

Be Our Guest/Suzanne Yakimchick

Child protection initiatives help protect a precious asset

What is the archdiocese doing to protect children from those who might harm them?



This question comes up whenever a report of abuse by someone who works for the Church is publicized. It is a good question, and one that has several answers.

Since 1995, the archdiocese has done criminal history background checks on all new employees.

Beginning in 2002, we began doing these important background checks on all current employees, as well as new employees, and on all volunteers who work with children and youth in any of our parishes, schools or agencies.

We use a professional firm with experience in this type of records search. In this way, we can take steps to prevent anyone from working with children who has a criminal history of any act that would be dangerous to children.

Since 1994, we have trained our employees and volunteers about our policy and procedures regarding child abuse and sexual misconduct. These materials are titled "To Be Safe and Secure," and are found on our Web site, www.archindy.org.

Every person who works with children in any of our ministries, as an employee or volunteer, is required to sign a document that shows that they have read this material

and agree to comply with it.

Beginning in 2004, we added a new requirement to this training, "Protecting God's Children." This training helps to raise awareness of the harmfulness of child sexual abuse and teach people how to prevent it.

The training is available on a periodic basis throughout the archdiocese and is required for all those who work with children. Anyone who wishes to attend this training may attend any of the sessions. The training schedule and registration materials are found at www.virtus.org.

All of these preventive activities are monitored by an outside auditing firm that verifies each of these and other elements of the "Charter for Protection of Children" adopted by the U.S. Conference of Catholic Bishops in 2002. The Archdiocese of Indianapolis has been found to be in full compliance with all requirements in three successive annual audits.

As new technologies and processes become available to improve child safety, the archdiocese will work to improve what is done here to prevent child abuse.

Our children are a precious asset. We must all work together to protect them.

(Suzanne Yakimchick is the archdiocese's chancellor and victim assistance coordinator. To report abuse by someone who works for the Archdiocese of Indianapolis, contact Yakimchick at 800-382-9836, ext. 7325, or 317-236-7325.) †

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Homeland Mission Project helps youth understand our mission of charity

This past summer, two significant endeavors were carried out by youth of the archdiocese.

One is called the Homeland Mission Project. The other was another missionary visit to the Diocese of Biloxi to help in the continuing recovery from hurricanes Katrina and Rita.

During spring break, a large group had done the same. Some of the young missionaries were repeats.

I mentioned the Biloxi visit in an earlier column. Two weeks ago, the editor of *The Criterion* featured this summer's missionary visit to Biloxi. In his editorial, he pointed out the witness value of our youth. I agree with his evaluation.

In their own words, I want to feature the Homeland Mission Project as experienced by some of our youth. I not only want to feature what these youth did, and why, I also want their witness to tell us something about the needs of our Home Missions here in the archdiocese and the difference between social service and Catholic charity.

Dear Archbishop, Thank you for your support of the Homeland Mission Project. As a resident of Indianapolis, I have led a privileged life and have not often stopped to consider the poverty in my own city. When I have thought about mission trips in the past, I have always associated travel or a destination with

them.

Being involved in the Homeland Mission Project has opened my eyes to the poor in Indianapolis. I appreciate the opportunity to serve those in my own city. Now that my eyes have been opened to the poverty around me, I can return to the service sites throughout the year. It will be interesting to see how the sites that I served at this past week will evolve.

Thank you again for your support ... and for your faith in the youth of the archdiocese. Sincerely, Emma.

The Homeland experience helped youth understand our mission of charity.

Dear Archbishop, As a participant of Homeland Mission, I would like to personally thank you for this wonderful opportunity to better understand the missions and charities in our own community. I have had a very meaningful week and I am grateful to have been able to participate.

During the week, we attended places such as Miracle Home, St. Elizabeth's, Seeds of Hope and Morning Dove. The work that we did at these places helped me understand how Christ is calling me to serve Him through serving others. Thank you again. God bless, Meredith.

Another letter sounds the same theme, but added: *Dear Archbishop, ... This week, I have had the opportunity to grow closer with Christ. I have been able to serve him through the poor and needy of*

our community. Thank you for your continued support of the youth in this archdiocese. Sincerely, Grace.

The youth reflect candor in their letters.

Dear Archbishop, Thank you for giving us this opportunity to experience what it is like to help people in need. At first, I thought this trip would be boring [sic] and stupid. In fact, it was one of the most greatest experiences of my life. Thanks again, Stephen.

In their notes to me, the youth expressed gratitude for a variety of reasons.

Dear Arch Bishop [sic], ... Thursday night, I gave my most detailed confession I've ever had. I feel very cleansed. Thanks for everything. God bless. M.

Dear Arch bishop [sic], Thank you so much for the opportunity to participate in the Homeland Mission Trip. It was very life-changing to be with all of the people less fortunate than myself. I learned more about my religion from the seminarians and Father [Jonathan] Meyer. I had an awesome confession that has helped me change my life. Thank you

for the opportunity. Sincerely, M.

I was encouraged to see that our youth could make the connection between helping others and becoming closer to God.

Dear Archbishop, Thank you for giving us the ability to go out and make a difference. I met a lot of people in different backgrounds. It felt good to help them. I do feel like I have become closer to God and become more spiritual. I have become more interested in Mass, too. Thank you for again giving me this opportunity, and I plan to continue coming. Sincerely, Vinnie

Participants in the Homeland Mission Project recognize that the need for charity expands beyond the homeland.

Dear Archbishop, My faith grew tremendously this week through the combination of charity work and understanding Catholic teachings ... to start improving the world we live in by helping those closest to us and then expanding to those all around the world. Hopefully I can use the knowledge I gained this week to help serve our community and spread the word of Christ. Peace, Joey.

The youth will show the way. †

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.

El Proyecto Misión Patria ayuda a la juventud a entender nuestra misión de caridad

El verano pasado, los jóvenes de la arquidiócesis llevaron a cabo dos iniciativas importantes.

Una se llama el Proyecto Misión Patria. La otra iniciativa fue otra visita misionaria a la Diócesis de Biloxi para continuar ayudando en los esfuerzos de recuperación de los huracanes Katrina y Rita.

Durante las vacaciones de primavera, un grupo numeroso había hecho lo mismo. Algunos de los jóvenes misionarios eran ya miembros habituales.

Mencioné la visita a Biloxi en una columna anterior. Hace dos semanas el editor del *The Criterion* destacó la visita misionaria de este verano a Biloxi. En su editorial resaltó el valor del testimonio de nuestros jóvenes. Estoy de acuerdo en su apreciación.

En sus propias palabras, deseo presentar el Proyecto Misión Patria según la experiencia de algunos de nuestros jóvenes. No sólo quiero presentar lo que hicieron estos jóvenes y por qué, sino también su testimonio para que nos comuniquen algo sobre las necesidades de nuestras Misiones Patrias, aquí en la arquidiócesis y la diferencia entre servicio social y caridad Católica.

Querido arzobispo: Gracias por su apoyo al Proyecto Misión Patria. Como residente de Indianapolis he vivido una vida privilegiada y pocas veces me detuve a pensar sobre la pobreza existente en mi propia ciudad. En el pasado, cuando pensaba sobre excursiones misionarias siempre las asocié con viajes o localidades lejanas.

Mi participación en el Proyecto

Misión Patria me ha abierto los ojos a la pobreza en Indianapolis. Me siento agradecida de tener la oportunidad de servir a aquellos que se encuentran en mi propia ciudad. Ahora que he abierto los ojos a la pobreza que me rodea, puedo volver a los locales de servicio durante todo el año. Me resultaría interesante ver cómo evolucionarán los locales en los cuales serví la semana pasada.

Una vez más, gracias por su apoyo... y por su fe en la juventud de la arquidiócesis. Atentamente, Emma.

El Proyecto Misión Patria ayuda a la juventud a entender nuestra misión de caridad.

Querido arzobispo: Como participante de la Misión Patria me gustaría darle personalmente las gracias por esta maravillosa oportunidad para entender mejor las misiones y caridades en nuestra propia comunidad. He pasado una semana llena de significación y me siento agradecida de haber podido participar.

Durante la semana visitamos lugares tales como Miracle Home, St. Elizabeth's, Seeds of Hope y Morning Dove. La obra que realizamos en estos lugares me ayudó a entender el llamado de Cristo a servirlo por medio del servicio al prójimo. Nuevamente le doy las gracias. Que Dios lo bendiga. Meredith.

Otra carta muy similar añadía: *Querido arzobispo: ...Esta semana he tenido la oportunidad de acercarme más a Cristo. He podido servirlo por medio de los pobres y los necesitados de nuestra comunidad. Gracias por su apoyo*

continuo a la juventud de esta arquidiócesis. Atentamente, Grace.

Los jóvenes reflejan candor en sus cartas.

Querido arzobispo: Gracias por darnos esta oportunidad de experimentar lo que se siente ayudar a las personas necesitadas. Al principio pensé que esta excursión sería aburrida [sic] y tonta. De hecho, fue una de las experiencias más importantes de mi vida. Una vez más, gracias. Stephen.

En sus cartas dirigidas a mí, los jóvenes expresaron su gratitud por diversas razones.

Estimado Arzo Bispo [sic]: ... El jueves en la noche di la confesión más detallada de mi vida. Me siento muy limpia. Gracias por todo. Que Dios lo bendiga. M.

Querido Arzo bispo [sic]: Muchísimas gracias por la oportunidad de participar en la excursión Misión Patria. El estar con estas personas menos afortunadas fue una experiencia que me cambió la vida. Aprendí más acerca de mi religión de boca de los seminaristas y del Padre [Jonathan] Meyer. Tuve una confesión maravillosa que me ayudó a cambiar mi vida. Gracias por la oportunidad. Atentamente, M.

Me animó ver que nuestros jóvenes

podían hacer la conexión entre ayudar al prójimo y estar más cerca de Dios.

Querido arzobispo: Gracias por darnos la oportunidad de ir y marcar la diferencia. Conocí muchas personas de distintos orígenes. Me sentí bien al ayudarlos. Siento que estoy más cerca de Dios y me he vuelto más espiritual. También me he interesado más en la misa. Gracias otra vez por darme esta oportunidad y planeo continuar viniendo. Atentamente, Vinnie.

Los participantes del Proyecto Misión Patria reconocen que la necesidad de caridad se extiende más allá de la patria.

Querido arzobispo: Mi fe creció enormemente esta semana gracias a una combinación de obras de caridad y entendimiento de las enseñanzas católicas... Comenzar a mejorar el mundo en el que vivimos ayudando a aquellos que se encuentran más cerca de nosotros y luego hacerlo extensivo al resto del mundo. Espero poder utilizar los conocimientos adquiridos esta semana para ayudar a servir a nuestra comunidad y difundir la palabra de Cristo. Paz. Joey.

Los jóvenes nos mostrarán el camino. †

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 1-4

Sacred Heart Parish, 558 Nebeker 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 3

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 Burwink. Information: 812-689-3551 or e-mail frburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~frburwink.

September 4

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, 4773 E. Morris Church St., Morris. **Labor Day picnic**, 10:30 a.m.-8 p.m., chicken and roast beef dinners, turtle soup, refreshments, lunch stand, games, entertainment, quilts. Information: 812-934-6218.

September 5

St. Therese of the Infant Jesus (Little Flower) Parish, 4720 E. 13th St., Indianapolis. **Rite of Christian Initiation of Adults (RCIA) meeting**, session 1, 7-9 p.m. Information: 317-359-2516.

September 6

St. Mary Parish, Marian Center, 317 N. New Jersey St., Indianapolis. Solo Singles. **Catholic singles** 50 and over, single, widowed or divorced, new members welcome, 6:30 p.m. Information: 317-897-1128.

September 7

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **Catholics United for the Faith**, meeting, 6:30-8 p.m. Information: cuf-abba.home.comcast.net.

September 8

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **Lumen Dei meeting**, Mass, 6:30 a.m., breakfast in Priori Hall, \$10 members, \$15 guests. Information: 317-919-5316.

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Catholic Charismatic Renewal of Central Indiana, teaching, praise, worship and healing prayers, Mass**, 7:30 p.m. Information: 317-592-1992, www.inholyspirit.org or e-mail ccrci@inholyspirit.org.

September 9

Holy Trinity Parish, 2618 W. St. Clair St., Indianapolis. **Rummage sale**, 8 a.m.-3 p.m. Information: 317-231-0049 or 317-271-2272.

St. Vincent Women's Hospital, 8111 Township Line Road, Indianapolis. **Natural Family Planning (NFP) class**, 9-11 a.m. Information: 317-228-9276.

Geneva Hills Golf Club, Clinton. **Seventh annual Saint Mary-of-the-Woods College Scholarship Scramble**, registration and lunch,

11 a.m., entry fee \$60 per person. Information: 812-235-0460 or 812-466-4682.

Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Father Thomas Scecina Memorial High School, 30-year reunion**, \$50 per person includes dinner, drinks and entertainment, 6:30 p.m.-midnight. Information: 317-849-9902 or 317-788-8173.

September 9-10

St. Mary Parish, 212 Washington St., North Vernon. **Parish festival**, Sat. 2 p.m.-midnight, Sun. 11 a.m.-6 p.m., food, children's games. Information: 812-346-3604.

St. Mary (Immaculate Conception) Parish, 512 N. Perkins St., Rushville. **Fall Festival**, Sat. 7-11 p.m., German Fest, Sun. 10:30 a.m.-3 p.m., food, entertainment. Information: 765-932-2588.

St. Michael Parish, 250 High St., Brookville. **Fall Festival**, Sat. 4-10 p.m., pork chop dinner, Sun. 10 a.m.-7 p.m., chicken dinner. Information: 765-747-5462.

September 10

Holy Family Council, Knights of Columbus Hall, 200 N. Lynhurst Drive, Indianapolis. **Breakfast**, 8 a.m.-1 p.m. Information: 317-240-3782.

St. Simon the Apostle Church, 8155 Oaklandon Road, Indianapolis. Youth-led praise and worship, **eucharistic adoration service**, 6 p.m., fellowship following service. Information: 317-826-6000, ext. 151, or e-mail mheck@saintsimon.org.

St. Pius V, Highway 66, Troy. **Parish picnic**, 11 a.m.-late

afternoon, chicken and roast beef dinners, special soup, entertainment, games, yard sale. Information: 812-547-7994.

St. Mary Parish, 302 E. McKee St., Greensburg. **Parish picnic**, 10:45 a.m.-5 p.m., dinners, bake sale, games. Information: 812-663-8427.

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

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

Mount Saint Francis Center for Spirituality, 101 St. Anthony Drive, Mount St. Francis. **Deacon Formation Program, information session for those interested in becoming deacons**, 2-4 p.m. Information: 800-382-9836, ext. 1491, or 317-236-1491 or e-mail deaconformation@archindy.org.

September 11

Calvary Cemetery, 435 W. Troy Ave., Indianapolis. **Blue Mass**, offered for all law enforcement officers, firefighters, EMT's and auxiliary personnel, both living and deceased, 6 p.m. Information: 317-784-4439.

September 12

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild, meeting**, 12:30 p.m. Information: 317-881-5818.

St. Bartholomew Parish, 1306 27th St., Columbus. Parish Health Cabinet presentation,

"Adolescent Depression: What Every Parent Should Know," 7-9 p.m. Information: 812-379-9353, ext. 333.

Eagle Creek Golf Club, Sycamore Course, 8802 W. 56th St., Indianapolis. **Cardinal Ritter High School, fifth annual corporate golf outing**, registration, 8:30 a.m., shotgun start, 10 a.m., \$85 per person includes dinner. Information: 317-927-7825.

September 12-October 17

St. Francis Hospice, 438 S. Emerson Ave., Indianapolis. **Bereavement Support Group**, six-week series, 6:30-8 p.m. Information: 317-865-2092.

September 14

Links Golf Club, New Palestine. Catholic Youth Organization, **14th annual CYO Golf Outing**, shotgun start, 1 p.m., \$130 for individual golfer, \$520 for foursome, includes lunch and dinner. Information: 317-632-9311 or www.cyoarchindy.org.

Indiana Convention Center, 100 S. Capitol Ave., Indianapolis. **Celebrate Life Dinner 2006**, 6 p.m., \$50 per person. Information: 317-582-1526.

St. Athanasius the Great Byzantine Church, St. Mary Hall, 1117 Blaine Ave., Indianapolis. **Catholic Charismatic Renewal of Central Indiana, praise, worship and healing prayers**, 7:15-8:45 p.m. Information: 317-592-1992, www.inholyspirit.org or e-mail ccrci@inholyspirit.org.

September 15

Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, 6:30 a.m., buffet breakfast

and program, \$10 per person. Information: www.catholicbusinessexchange.org.

Twin Bridges Golf Club, 1001 Cartersburg Road, Danville. **St. Christopher School, third annual golf outing**, noon, \$80 per person, \$400 foursome, includes dinner. Information: 317-241-6314, ext. 160, or e-mail golfouting@saintchristopherparish.org.

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

September 15-17

Mount Saint Francis Center for Spirituality, 101 St. Anthony Drive, Mount St. Francis. **Retrouvaille of Louisville, weekend for couples experiencing troubled marriage**. Information: 502-479-3329 or 800-470-2230.

Holiday Inn South-Airport, 2715 Fern Valley Road, Louisville, Ky. **Catholic Charismatic Conference, "Amazing Grace."** Information: 502-239-0208.

September 19

St. Bartholomew Parish, 1306 27th St., Columbus. Parish Health Cabinet presentation, **"Bereavement Course: Harvesting Our Tears,"** 8-10 sessions, \$35 per person includes book, 7-8:30 p.m. Information: 812-379-9353, ext. 333.

September 21

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild, fall card party**, 11 a.m.-2:30 p.m. Information: 317-881-5818. †

Program to feature people involved in Katrina relief efforts

Catholic Charities and the Office of Catholic Education are co-sponsoring a presentation and prayer service at Our Lady of the Greenwood Parish in Greenwood at 7 p.m. on Sept. 10.

The presentation in Madonna Hall will feature people directly involved with Hurricane Katrina relief efforts in our archdiocese and pilgrims from mission trips to the devastated Gulf Coast area.

For more information, visit www.CatholicCharitiesIndy.org. †

Dominican novice professes simple vows

Dominican Brother Shane Bryan Fitzgerald, who is from Our Lady of Perpetual Help Parish in New Albany, recently professed simple vows in the Dominican Order.



Brother Shane officially entered the order when he professed his simple vows during evening prayer on

Aug. 13 at St. Dominic Church in Denver.

Five other men also joined the order during the profession ceremony. In making these vows, they formally ended their first year of formation in Denver under the direction of Dominican Father Louis

Morrone, novice master for the Dominican Province of St. Albert the Great.

They are now assigned to St. Dominic Priory in St. Louis, where they will begin their formal studies for the priesthood with 13 other student brothers in various stages of studies at the Aquinas Institute of Theology.

Brother Shane, who is 24, formerly worked as a bank branch manager at Community Bank in New Albany.

He is the son of Our Lady of Perpetual Help parishioners Jim and Judy Fitzgerald of New Albany.

He attended Our Lady of Perpetual Help School in New Albany and Our Lady of Providence Jr./Sr. High School in Clarksville. He graduated from Indiana University Southeast in New Albany

in 2003 with a bachelor's degree in business finance and economics.

He also served as a soccer coach.

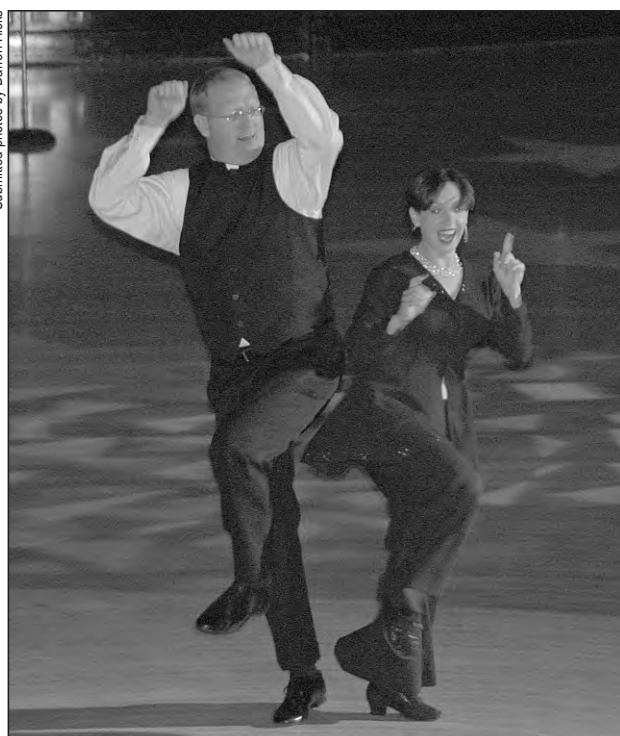
During the profession ceremony, as is the tradition of the Dominican Order, each brother kneels and places his hands in the hands of the provincial and promises obedience to him, to God, to the Blessed Mother and to St. Dominic.

After the ceremony, as a welcoming gesture, each newly professed brother is embraced by members of the order.

The Dominican Order was founded by St. Dominic de Guzman in 1216 as an order of preachers. Dominicans embrace the four pillars that mark the mission of the Order: common prayer, community life, study and a ministry of preaching and teaching. †

Elizabella Ball

Father Patrick Beidelman, pastor of SS. Peter and Paul Cathedral Parish in Indianapolis, and dance instructor Katy Fineman of Indianapolis show off their prize-winning dancing skills during the "Dancing with the Stars" competition at the 20th annual Elizabella Ball on Aug. 25 at the Indiana Roof Ballroom in downtown Indianapolis. The fund-raising dinner and dance benefited St. Elizabeth/Coleman Pregnancy and Adoption Services in Indianapolis. Courageous Heart Awards were presented to Krystal Gilliland, a former St. Elizabeth/Coleman resident; advisory council member Conrad Piccirillo of Indianapolis; and Tim and Debbie Shafer of Noblesville, Ind., who adopted a baby with help from St. Elizabeth/Coleman.



"Dancing with the Stars" contestants applaud for dance instructor Katy Fineman and Father Patrick Beidelman after they won the fund-raising competition at the Elizabella Ball. From left are Terri Stacy, WIBC morning show co-host and master of ceremonies; Kevin Gregory, WRTV Channel 6 meteorologist; dance instructor Marie Roach; dance instructor Tina Gugenheim; Indianapolis Deputy Mayor Steve Campbell; Michelle Meer, director of St. Elizabeth/Coleman Pregnancy and Adoption Services; dance instructor Jim McMahon; Fineman and Father Beidelman.

Community members go door to door for their daily bread

KANSAS CITY, Kan. (CNS)—They call themselves beggars.

But should they appear at your door, there's no need to hide the silver—or even to go digging for some spare change.

The Little Brothers and Sisters of the Community of the Lamb, a branch of the Dominican order based in the south of France, go knocking on the doors of the houses of their mission territory to beg for one thing only—their daily bread.

The order has not yet been established in the United States. But six men and women of the order made a mission trip this summer to the Archdiocese of Kansas City with a little help from newly ordained Father Anthony Ouellette, and took to the streets over a July weekend.

The name "Little Brothers and Sisters" is used to emphasize humility. Members dress in plain blue habits adorned only with wooden crosses. As members of a mendicant order, the men and women literally rely on donations—and divine providence—for their daily bread.

"Our only work is to live the Gospel, to pray and celebrate the liturgy, and to go into mission in poverty," said Sister Lucie, who was visiting from Vienna, Austria. (None of the community's members use last names.)

The mission Sister Lucie referred to is the order's daily practice of going out into whatever neighborhood they are in and begging for their food. Although begging is the term they use, it hardly encompasses what they actually do.

"Very often, in the experience, we are just like instruments," she told *The Leaven*, the archdiocesan newspaper. "We knock at people's doors and we witness that they are visited by God—not by ourselves. For us to listen, to talk and to pray for each of these people, for each family, that is most important."

Often, people open their door with

skepticism and mistrust, Sister Lucie said. But when the brothers and sisters ask only for a piece of bread—they will take no money when they beg for food—the reception changes.

Often, the individual who met them at the door comes back with a beautifully prepared meal, Sister Lucie said, or the sisters or brothers are invited into the home to eat with the family.

The Little Brothers and Sisters came to the archdiocese at the invitation of Father Ouellette, who learned of the community three years ago while studying for the priesthood in Rome. Members of the community invited the then-seminarian to their house, and he was so impressed and moved by the experience that he kept returning.

"I saw in them a peace and joy that I did not have," the priest said. "I got to know them very well."

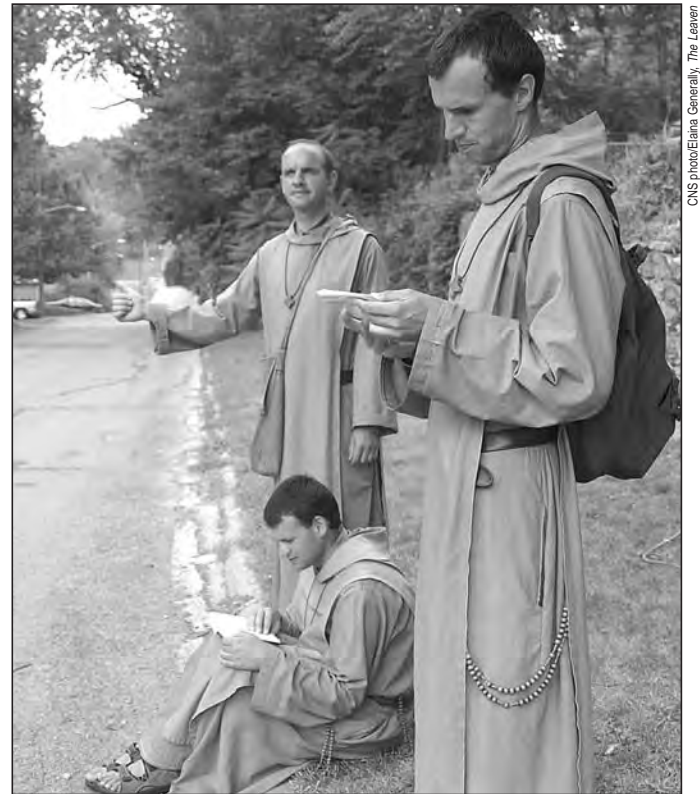
On two occasions when Archbishop Joseph F. Naumann was in Rome, the now-Father Ouellette invited him to come to visit the house of the sisters. On both occasions, "he accepted and celebrated Mass for them," the priest said, adding that the archbishop also invited members of the community to undertake a mission to the archdiocese.

Once in the archdiocese, the brothers and sisters, following community tradition, took the first bread they earned by begging to Archbishop Naumann.

"And so the first day we arrived here in Kansas City, we received the first bread from a very generous poor woman," said Brother Benoit of France. "And we brought it to the archbishop's door and, praise God, he was home. He opened the door with a big smile and said, 'Hello, welcome,' and he accepted the bread very humbly."

In the course of their travels—which according to the order's custom usually

Brothers Benoit, Isaac, seated, and Louis-Marie try to hitch a ride to their next destination during a mission trip to Kansas City, Kan., in early July. The three men are members of the Little Sisters and Brothers of the Community of the Lamb, a branch of the Dominican order based in the south of France. Six men and women of the order made the trip to the Archdiocese of Kansas City, knocking on doors in their mission territory to beg for their daily bread.



CNS photo/Etana Generally, The Lantern

involves hitchhiking—the six men and women had many interesting stories to tell about their efforts to beg rides from Lawrence to Kansas City at a gas station on the turnpike.

Brother Isaac, from France, was especially touched when he was given a ride by a couple "all dressed in black, with piercings."

Earlier the same day, he explained, a young man similarly dressed gave the mendicant "a violent gesture" as he drove by. He was hurt by the act, but in keeping with the motto of the community—"Wounded, I will never cease to love"—he opened his heart to the next offer, even though the people were similarly dressed.

Not only did this couple give Brother Isaac and his friends a ride all the way to the door of The Sanctuary of Hope, their final destination in Kansas City, Kan., but the two also gave the hitchhikers a cool drink and asked for their prayers.

Father Ouellette, who acted as host for the brothers and sisters while they were in the archdiocese, said he has come to understand more about their mission.

"It's not just about being poor and begging," he explained. "But it is this movement toward communion, of knocking and being present—Christ going out and saying, 'I thirst'—and offering people the chance to receive the Gospel in their homes." †

LEGACY FOR OUR MISSION:

For Our Children and the Future

PARISHES PLAN GATHERING PLACES FOR THE FUTURE

St. Joseph Church, located in St. Leon, and St. John the Baptist in Dover are among the oldest Catholic parishes in the state. While justifiably proud of their past, parishioners look to the future as they plan construction of parish life centers with the help of *Legacy for Our Mission* proceeds.

Local Catholics share something else in common: Father George F. Plaster was appointed administrator of the two parishes in 2002 and pastor in 2005, the year he celebrated the 25th anniversary of his ordination.

The histories of St. Joseph and St. John the Baptist are as distinct as their founding families, whose descendants today are numbered among the parishioners: St. Joseph was founded by German immigrants and St. John the Baptist by the Irish. While located only four miles apart along Indiana Highway 1, for many years the two parish communities were separated by a language barrier.

Today, with the help of the *Legacy for Our Mission*, these parishes have plans underway to build facilities that will benefit both congregations. St. Joseph is planning a parish life center with a gymnasium ideal for Catholic Youth Organization team play and gathering areas for senior citizens and the entire parish, a significant improvement over the school basement and rented facilities now used. Similarly, St. John the Baptist is planning a social hall for dinners, festivals and other gatherings that will replace a century-old farmer's barn badly in need of repair.

St. Joseph surpassed its *Legacy for Our Mission* goal of \$237,000 with pledges totaling \$324,711, Father Plaster explained, with ministry fairs and other campaign activities beginning in fall 2005 to encourage donations. In addition to the new parish life center, proceeds will be used to repave the parking lot and bring the school and offices into compliance with the Americans with Disabilities Act.

St. John the Baptist also was successful with its *Legacy for Our Mission* campaign, essentially reaching its \$184,000 goal. One of 10 pilot parishes for the campaign, St. John the Baptist also held summer festivals and fall arts and crafts festivals during the campaign to encourage participation.



The St. John the Baptist social hall to be constructed (architect's rendering above) will replace a farmer's barn (inset) in use for many years for meetings and other events. A rendering of the St. Joseph parish life center, also scheduled for construction, appeared in a *Legacy for Our Mission* campaign article that appeared in the February 17, 2006, edition of *The Criterion* (www.archindy.org).



Looking back on his four years serving the parishes, Father Plaster said, "The parishes have been very good to me and the parishioners have been very open. I look forward to working with them on these important projects—it's an exciting time for both churches."

How does he feel about serving as pastor of two parishes? "The Catholic Church keeps growing with more and more converts coming in, yet there are fewer priests. In the future, it will be common for a priest to have two churches, or more."

A Profile of Two Communities:

- St. Joseph – parish founded in 1841, church built in 1859; present membership of 270 households
- St. John the Baptist – parish founded in 1824, church built in 1879; believed to be one of the oldest Catholic parishes in Indiana; present membership of 225 households

Both parishes expect steady growth as a result of housing construction designed to serve the Cincinnati metro area 30 miles away. The churches are located in Dearborn County in Southeastern Indiana.

"The parishes have been very good to me and the parishioners have been very open. I look forward to working with them on these important projects – it's an exciting time for both churches."

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Author of *The Da Vinci Code* sued for plagiarism

HOLYOKE, Mass. (CNS)—Claiming that Dan Brown, author of the phenomenally successful fictional thriller *The Da Vinci Code*, plagiarized his book, *The Vatican Boys*, Catholic author Jack Dunn filed a \$400 million lawsuit on Aug. 16 in the U.S. District Court in Springfield.

Dunn, a Holyoke native, named Brown; Random House, Brown's publisher; Columbia Pictures; Imagine Entertainment; Sony Releasing; and Sony Pictures, producer of the screen version of the book, in the lawsuit.

Dunn said extensive portions of his book appear in Brown's book and that there

are many similarities in the text, the characters and plot points of *The Da Vinci Code* that closely parallel the characters and plot points in *The Vatican Boys*.

Dunn's historical novel was written and copyrighted in 1997, while *The Da Vinci Code* was released in 2003.

In a press release, Dunn said he had alerted Random House and Sony Pictures on April 26 that he "felt there were problems with the content of both books and possible copyright infringement." He received a letter from Random House saying it had received his complaint, but did not get a response from Sony.

In the last five months, Dunn has received "several oral and written credible preliminary reports from literary and/or linguistic experts confirming that substantial

similarities in many constituent elements" between the two books are present "and would be readily apparent to reasonable lay readers of both books," according to the lawsuit.

The Vatican Boys is about Church corruption and delves into the world of international money, the Opus Dei personal prelature and the Shroud of Turin.

"I thought there were certain problems in Christian organizations in general, and I just wanted to point out exactly what they were. And the reason being is that it's all fixable," said Dunn on why he wrote his book. He spent four years researching and writing the novel, traveling to Europe and Jerusalem.

Dunn told *The Catholic Observer*, newspaper of the Diocese of Springfield, that the similarities between *The Vatican Boys* and *The Da Vinci Code* were first brought to his attention at book signings by readers

who noticed that the story in Brown's book looked "an awful lot" like the story in his book. Intrigued, he finally sat down last January to read *The Da Vinci Code* and immediately saw the connection.

"I was shocked that someone would so closely copy a book and then try and disguise it by putting in what I call all the fluff around the book, by creating scenes, by just moving characters around a little bit or changing the scene," said Dunn, who claims there are "virtually hundreds" of similarities between both books.

Dunn, working with scholars and other experts,

has nearly 40 pages of flow charts to identify specific instances of the copying of terms and phrases as well as the introduction of the characters in the plots and the scenes in the book.

Earlier this year, the writers of the 1982 nonfiction book *Holy Blood, Holy Grail* sued Brown in London for

plagiarizing their "bloodline" theory, which claims that Jesus married Mary Magdalene, fathered a child and produced a royal bloodline, and that evil forces within the Catholic Church protected these secrets for centuries. The London lawsuit ultimately failed because

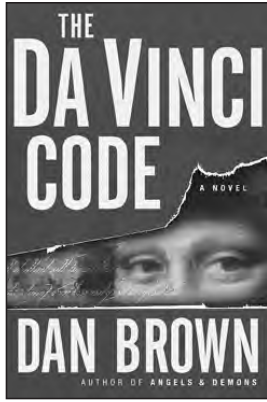
of lack of sufficient evidence. "If you [take] out everything that he took from my story to get to the bloodline theory, there's nothing left of his book. He needs everything that he took from *The Vatican Boys* in order to get to the bloodline," including the historical information and characters, Dunn said.

Like many Catholics who call *The Da Vinci Code* blasphemous, Dunn feels Brown must be challenged and ultimately discredited because fiction passed off as history undermines Christianity.

"As a Catholic, as a Christian, I'm very offended by what Dan Brown has done. I'm twice as offended since he used my story to do it," he said. "I think all of us have the responsibility right now to take very serious[ly] what Dan Brown is doing in promoting this bloodline theory and work together to show other information which refutes his allegations." †

'I was shocked that someone would so closely copy a book and then try and disguise it by putting in what I call all the fluff around the book.'

— Author Jack Dunn



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China releases imprisoned bishop after 10 years

ROME (CNS)—After 10 years in prison, an underground Chinese bishop has been released and has received government permission to carry out his pastoral duties without registering with the country's state-sanctioned Chinese Catholic Patriotic Association.

Chinese authorities freed 57-year-old Auxiliary Bishop Francis An Shuxin of Baoding in Hebei province on Aug. 24. The bishop had been arrested in 1996 following a government-ordered raid on the diocese's underground seminary, which he headed.

According to an Aug. 26 report by the Italian-based missionary news agency AsiaNews, Bishop An was released because he accepted government recognition for being a Catholic bishop in China. He did not have to become a member of the government-approved patriotic association, which rejects papal authority and elects bishops without Vatican approval.

The U.S.-based Cardinal Kung Foundation said in an Aug. 24 statement that the bishop now has a work permit to serve as a Catholic bishop and to carry out his pastoral duties in China. Bishop An is still under surveillance, the statement added.

According to AsiaNews, China's new arrangement of offering government recognition without having to join the patriotic association had been suggested by the Vatican in an effort to free jailed bishops and priests. It also helps integrate the official state-sanctioned Church and the underground Church, which the government still considers illegal, AsiaNews said. †

Future meets past

Pilgrimage roots seminarians in archdiocesan history

By Sean Gallagher

NEW ALSACE—The future of the archdiocese reached back to the past during an Aug. 16 pilgrimage of 25 seminarians to two Batesville Deanery parishes that are more than 170 years old.

Archbishop Daniel M. Buechlein joined them and was the primary celebrant of a Mass celebrated at St. Paul Church in New Alsace.

The Servant of God Simon Bruté, the first bishop of Vincennes, dedicated the church in 1838.

“By the time he dedicated this church, Bishop Bruté was already suffering from tuberculosis,” Archbishop Buechlein said during his homily. “So I think it’s helpful to try to absorb what a man like him went through in order that we might have the faith handed down to us in our own day.”

Before the Mass, Msgr. Harold Knueven, administrator of St. Mary Parish in Greensburg and a priest for almost 50 years, told the seminarians about the history of his home parish.

“I was just a kid in an ordinary, small town,” he said. “[The seminarians] have come from various backgrounds and they can become priests just like I became a priest. I hope I was an inspiration to them and that I gave them the opportunity to see that I came from an ordinary family, an ordinary town.”

Two of the archdiocese’s newest seminarians who participated in the pilgrimage are from small towns close to New Alsace.

Daniel Bedel, a member of St. John the Evangelist Parish in Enochsburg, is a freshman at the Bishop Simon Bruté College Seminary at Marian College in Indianapolis.

“A tour of some of the things that Simon Bruté did is a great way to start off the seminary since I’m going to Simon Bruté Seminary,” he said.

Jerry Byrd, a member of St. Louis Parish in Batesville, grew up just minutes away from St. Paul Parish but knew little of its history since he was raised as a Southern Baptist.

“Everything that is hidden behind these doors I was taught was wrong,” said Byrd, who entered the full communion of the Church in 1998.

“Coming in here and hearing the history of this parish, and it being only five or six minutes away from where I live, it’s pretty cool.”

Byrd is beginning his priestly formation at Saint Meinrad School of Theology in St. Meinrad.

Until recently, Byrd served as the youth minister at St. Louis Parish. Before that, he served as the youth minister at St. Joseph Parish in St. Leon and St. John the Baptist Parish in Dover.

It was to the latter parish that the seminarians went after being hosted for lunch at St. Martin Parish in nearby Yorkville.

St. John the Baptist Parish was established in 1824 as a part of the then Diocese of Bardstown, Ky. It later became a part of the Diocese of Vincennes and was visited by Bishop Bruté.

The archbishop and the seminarians heard a presentation about the history of the parish, and prayed the rosary there before returning to Indianapolis.

Father Eric Johnson, archdiocesan vocations director, also accompanied the seminarians on the pilgrimage.

“This is a way to kind of root them more deeply in the story of their archdiocese,” Father Johnson said, “in the place that they come out of.”

(More photos from the seminarian pilgrimage can be found at www.criterion.online.com.) †

Photos By Sean Gallagher



At top, Archbishop Daniel M. Buechlein, left, leads a praying of the rosary on Aug. 16 at St. John the Baptist Church in Dover during a seminarian pilgrimage to the Batesville Deanery parishes. Joining him are, from left, seminarians Dustin Boehm and Andrew Proctor.

At bottom left, seminarian Martin Rodriguez, a member of St. Mary Parish in Indianapolis, kneels during a praying of the rosary on Aug. 16 at St. John the Baptist Church in Dover. Twenty-five archdiocesan seminarians visited the parish as part of a pilgrimage to two Batesville Deanery parishes that had been visited by the Servant of God Bishop Simon Bruté, the first bishop of Vincennes.

At bottom right, archdiocesan seminarians pose with Archbishop Buechlein after Mass at St. Paul Church in New Alsace. The seminarian pilgrimage took the group to two Batesville Deanery parishes that had been visited by the Servant of God Bishop Simon Bruté, the first bishop of Vincennes. Also standing beside the archbishop are from left, Msgr. Harold Knueven, Father Harold Rightor and Father Eric Johnson.

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CROSS

continued from page 1

Etched in a mother's heart

There's a photo of Jacque McNulty using an industrial-sized drill to cut into the limestone slab that's destined to be the Celtic cross that memorializes Stephen.

In the photo, the legs and arms of the 5-foot, 4-inch woman are taut as she bears down on the stone on a hot summer day, sweat flowing from her body.

"No matter how hot it got, no matter how much I sweated, I loved every part of it," Jacque recalls. "I got up there and the drill is so big. You have to put so much pressure on the drill. And hold it as tightly as you could. It was the hardest thing I ever did."

As she recalls those July days, Jacque sits at the head of the limestone cross. She caresses the stone softly, just as a mother would caress the head of a sick child in bed.

"We were very close," she says about Stephen. "We shared a lot. He was a hugger, a lover. The relationship we had was awesome. I miss him."

"The doctor said he died because of a weakening of the muscles around his heart. We had no [warning] signs for Stephen. He wasn't sick. He went to school that Friday and died on that Sunday. He came home, gave me a hug and told me he loved me. Jerry found him in bed the next morning."

She still pictures him on the last day of his senior retreat at Cathedral.

"Two weeks before he died, he wrote a letter to me and he told me he was grateful to me for pushing him to go on his spiritual journey," she says. "At the closing, Stephen led the whole retreat group out. He was crying. He felt he had a whole new understanding of his spiritual side."

She touches the stone again.

"The name of the cross will be Legacy," she says. "He loved art, he loved Ireland, he loved his heritage. This makes me proud because it's for my son. And it's humbling seeing all the kids who have been involved in this."

"Working on it has helped in my healing process for my son. It's just been a great experience for me. It makes me feel close to him."

The bond of brothers

Ismaila "Izo" Ndiaye instructs the students who have signed up for the sculpture class at Cathedral to create the Celtic cross.

An Indianapolis artist and stone carver who is originally from Senegal, West Africa, Ndiaye knows that when the drilling and the carving of the stone is being done correctly, there is a certain sound—even a musical quality—that can be heard.

Everything was in harmony when Hill told Ndiaye about the Celtic cross project and asked the Indianapolis Art Center instructor to work with her students.

"This is the first time I've done a memorial," he says. "For this, I'll give more than 100 percent to make the family happy. I know it's very hard to have this loss. As long as we see this, he's still around us. He's still with us."

Stephen's younger brother, Patrick, is one of the students in the sculpture class. At 16, Patrick has also been working on the Celtic cross since early July.

"My dad came to me and said, 'I need help for two days,'" Patrick recalls. "Those two days turned into three-and-a-half weeks. I had help from my friends."

The friends who helped came from Cathedral, Roncalli High School, Father Thomas Scecina Memorial High School and Heritage Christian High School, all in Indianapolis.

The sweat poured from them as they drilled and carved the stone for long hours in the furnace heat of July.

"It's really neat how they've all pulled together," says Jerry McNulty, whose family belongs to Holy Spirit Parish in Indianapolis. "At Stephen's funeral, there were kids from just about all the Catholic high schools. To see them come together like that, you just remember why you send your kids to these schools—especially when you see them go to the roots of their faith."

Patrick remembers finding the roots of his relationship with Stephen. The connection came even as their interests differed. Patrick loves sports. Stephen loved the arts. The bond of brothers still led them to embrace each other, especially during the years when they were the only McNulty children still living at home.

"Me and him are completely opposite people, but the last two years it was great," Patrick recalls as he stands by the cross. "I figured him out. We connected on a lot of things. I call him my best friend. We talked an hour every night, no matter what time he came home."

His brother's voice stayed with Patrick as he worked on the cross during the summer.

"Sometimes I would laugh because I knew he was laughing at me for doing all this work for him," Patrick says, smiling. "At times, it was tiring. At times, it was stressful. At times, it was peaceful. It means a lot to me



Cathedral High School art teacher Siby Hill works on the Celtic cross that will memorialize one of her former students, Stephen McNulty.

because it's for my brother."

A family's greatest challenge

One of the memories that the McNulty family cherishes is a trip to Ireland in 2005.

The McNulty's two older children—Kristin, 25, and Brad, 23—were also part of that trip with Stephen, Patrick, Jacque and Jerry. So was Kristin's husband, Jason McClellan.

"My grandfather came over from Ireland in 1917," Jerry says. "We still have family there in Kilcar in County Donegal. My grandfather took my father to Ireland. My father took me. I decided to take my kids. Stephen really learned a lot about his Irish heritage on the trip."

"It was such a gift," Jacque says. "It was a blessing we all went."

The family has continued to call on those gifts and blessings of life as they still struggle with Stephen's death.

"The first thing I realized is that it puts a heavy load on the family," Jerry says. "From other people's experiences, I know it can tear a family apart. We've tried to address the issues right away to save the family."

As the family has been tested, the McNultys have also recognized the support and love of their extended family—from Cathedral to the larger Catholic community.

"We've gotten a lot of support from friends," Jerry says. "And Father [Glenn] O'Connor, Father [Joseph] Riedman and Father [William] Munshower have been extremely helpful."

The McNultys have treasured and relied on that larger family just as they've treasured and relied on being involved in creating the Celtic cross.

The cross is expected to be finished by the end of September. A dedication—unscheduled at this time—is planned for some time in October.

"I'll be in awe to see it standing," Hill says. "I'll be in awe of the power the Celtic cross conveys and the feeling it gives. It moves you."

She pauses and glances at the cross that's being created by the efforts of her students, and by the love of Stephen's family.

"When we reach out and touch that cross," she says, "it will have a story." †



Irish eyes smiled as the McNulty family posed for a picture during their 2005 trip to Ireland. From left are Jerry, Stephen, Patrick, Jacque, Brad, Kristin McNulty McClellan and her husband, Jason McClellan.

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Spiritual nourishment

Vibrant Mass energizes African delegation headed to congress

By Margaret Nelson

Special to The Criterion

More than 200 people were caught up in the spirited prayer, music, drums and dancing of the African Mass. They gathered on Aug. 20 at St. Andrew the Apostle Church in Indianapolis to bless delegates who will represent the archdiocese at the African National Eucharistic Congress in Washington, D.C., on Sept. 2-3.

The presider at the African Gaba Mass was Father Uzoma Uwakwe from Nigeria, who has been serving at Holy Spirit Parish in Indianapolis. Concelebrants were Father Gerald Okeke from Nigeria, visiting priest at St. Lawrence Parish in Indianapolis; Father Steven Schwab, pastor of St. Thomas Aquinas Parish in Indianapolis; and Father Kenneth Taylor, director of the Office of Multicultural Ministry and pastor of Holy Angels Parish in Indianapolis. Robert Decker, parish life coordinator at St. Andrew, assisted.

In his homily, Father Uwakwe said, "The Eucharist gives us the strength to continue our journey to the Promised Land.

"Christ is trying to use us to transform the world to a place of love, a place of unity, a place of peace," he said.

While the worship aid offered English translations, African natives read and sang in their languages used in Africa—Aholi, Ateso, French, Igbo, Mina, Luganda, Swahili and Zulu. The assembly was encouraged to participate in the offertory chorus, "Let's go to offer our gifts to the Lord" ("Twende tumutolee sadaka Mungu wetu"), and a thanksgiving song, "We are saying thank you" ("Twaseme Asante"), in Swahili; responses to the Our Father in Ateso, and the recessional, "Farewell" ("Mweraba"), in Luganda.

During the entrance procession, narrator Connie Morris explained that the Word of God was carried in an African food basket to remind those assembled that the Scriptures are the source of their spiritual nourishment.

At the conclusion of the Mass, Father Taylor led the assembly in a "blessing and sending off" for the delegates to follow the African tradition of having the elders offer special blessings to travelers. He explained that this first U.S. congress for African

Catholics will make history.

"I wouldn't let anything like that happen without Indianapolis being there," he said. The assembly responded with hearty applause.

Ten delegates from Indianapolis-area parishes will join Father Taylor to represent the archdiocese at the African congress: Alexander Ogbuh of St. Michael the Archangel Parish and Sally Stovall, from Holy Angels, both from Nigeria; Christine Katerega of Holy Spirit, Tarsis Kyewalabye of St. Andrew, Immaculate Heart of Mary Reparatrix Sister Christine Nantaba of Holy Angels and Claudio Ssekabira of Holy Angels, all from Uganda; Loyce Moore and Connie Morris of Holy Angels, Missionary Sister of

Our Lady of Africa Demetria Smith of SS. Peter and Paul Cathedral Parish, and Linda Hirsch of St. Pius X Parish, all with American origins.

One of the delegates, Sally Stovall from Nigeria, serves on the pastoral council and is chair of the finance committee at Holy Angels. She also is a member of the archdiocesan African Catholic Ministry.

"This is the first time a national convention has been held so that we can meet other African Catholics living in the U.S.," said Stovall. "We can attend workshops and socialize to see what

we can do to help improve our parish ministries."

Another delegate, Sister Christine, came from Uganda in 1991 and is now a computer teacher at Holy Angels School. The chair of the African Catholic Ministry, she feels honored that the U.S. bishops have reached out to offer this first African convention.

"Many of us have been here a long time," said Sister Christine. "We have been members of the Church, but this congress recognizes us as valued members."

"We will look for the message they are going to give us," she said.

Sister Christine will watch for presentations on the Eucharist, the Bible and youth ministry at the congress.

"I get really concerned about raising children here," she said, hoping she can "help people raise their children to retain their African culture with close ties to their Catholic faith."

Alexander Ogbuh, a member of St. Michael Parish who is from Nigeria, is

'This is the first time a national convention has been held so that we can meet other African Catholics living in the U.S. ... We can attend workshops and socialize to see what we can do to help improve our parish ministries.'

— Sally Stovall, chair of finance committee at Holy Angels Parish



From left, Holy Cross Brother Roy Smith, St. Thomas Aquinas parishioners Brenda and Joseph Smith, and Father Kenneth Taylor pause before the dinner and style show on Aug. 20 at St. Andrew the Apostle Parish in Indianapolis. Sister Demetria Smith, a Missionary Sister of Our Lady of Africa, mission educator for the archdiocese, and the sister of Brother Roy and Joseph, is a delegate to the congress.



Above, Father Kenneth Taylor, director of the Office of Multicultural Ministry, leads the assembly for the blessing and sending off of archdiocesan delegates to the African National Eucharistic Congress on Sept. 2-3 in Washington, D.C.



At right, 5-year-old Jaelyn Whitley, left, and 8-year-old Nddi Onuorah are among 17 Global Children liturgical dancers at the Aug. 20 Mass for the African Catholic Ministry held at St. Andrew the Apostle Church.

also one of the delegates. He sang with the choir, explaining, "It was just formed for the liturgy because we believe in the African system of worship that goes with the Mass."

He hopes the congress will bring him "spiritual upliftment" and help with his effort to spread the faith.

Evangelization has been important to him since his great-grandfather passed the faith to him, making him "Catholic from my core." His father became Catholic in Nigeria in 1933.

After the Mass, a meal was served that included foods from their homeland. The Global Children danced barefoot, later

pulling their parents and other onlookers to join them, according to African custom. A fashion show featured more than 40 outfits for women, men and children as the narrator told of the occasions for which the native attire is appropriate.

The audience laughed when they learned that Father Taylor's two-piece "ebube agu" outfit with matching "opu aze" hat were the attire of a "rich man."

(Margaret Nelson is a member of St. Andrew the Apostle Parish in Indianapolis.) †

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From the Editor Emeritus/John F. Fink

St. Paul: His death and lasting influence

Paul was in chains in a Roman prison as the year 65 ended.



He felt quite alone because the Roman Christians hadn't warmed up to him and didn't visit. He was permitted to write letters, but the only one that has survived is what we know as the Second Letter to Timothy.

From that letter, we learn that two men remembered Paul. Onesiphorus traveled all the way from Ephesus, somehow learned where Paul was, and visited him frequently. Then, though, apparently Onesiphorus was murdered on one of Rome's back streets. After that, Paul told Timothy, only Luke remained with him.

In his letter, Paul asked Timothy to come to Rome, stopping in Troas on the way to pick up a cloak, scrolls and notebooks that Paul had left there. This indicates that Paul expected to be alive when Timothy arrived in Rome—four or five

months after Paul wrote the letter. On the other hand, just in case Paul didn't survive, he wrote about the changes he wanted to see in Timothy's behavior if he was to be a leader of the Church.

Paul, who was now over 70, knew that the end of his life was near. He wrote to Timothy, "As for me, I am already being poured out as a libation, and the time of my departure has come. I have fought the good fight. I have finished the race. I have kept the faith" (2 Tm 4:6-7).

We know that Paul was eventually released, and he continued to try to be one of the leaders of the Christian community in Rome. But toward the end of the year 67, he was again called before the magistrate. Emperor Nero had decided that just being a Christian made a person subject to death.

Paul was found guilty. As a Roman citizen, the punishment was death by beheading. He finally achieved his "desire to depart and to be with Christ," as he wrote to the Philippians years before (Phil 1:23).

After Paul's death, an attempt was made by the Jewish Christians in

Jerusalem to vilify him by contrasting his teachings with those of Peter. However, after the expulsion of Jews with the destruction of Jerusalem in 135, the Judaeo-Christian faction disappeared.

Within a generation after Paul's death, the communities he founded began to have a real appreciation for his importance. His letters were collected. One person who did so was Onesimus, the former slave mentioned in the Letter to Philemon, who became bishop of Ephesus.

Other admirers of Paul wrote letters in his name in an attempt to present their ideas with his authority. The Letter to the Ephesians is such a letter, basically expanding on the ideas in Colossians. The First Letter to Timothy and the Letter to Titus were modeled on the letter that Paul wrote to Timothy, now known as the Second Letter to Timothy.

Paul influenced the Church's early leaders, especially Clement, Ignatius, Polycarp, Marcion, Irenaeus and Augustine.

It was Paul's theology that eventually became the Catholic Church's theology. †

Cornucopia/Cynthia Dewes

Work—You'd think we invented it

It's no wonder we celebrate a holiday dedicated to labor in this country.



Somewhere, I read statistics claiming that Americans routinely work 10 to 20 or more hours per week than Europeans. Not that they are more productive, mind you, just that they work more hours.

Not only that, but Americans don't take much time for vacations either. Europeans take several weeks off during the hottest part of summer, not to mention holidays and other times of the year. I've always found it fascinating that, in determinedly secular Germany, Pentecost is a national holiday. Pentecost!

In reading history, we learn that work used to be done just to keep oneself, one's family and possibly one's tribe, alive.

Working life was based in agrarian communities and nature's rhythms. This was true until recent times, when the Industrial Revolution more or less created industriousness.

The idea of work for its own sake soon got tangled up in religion, as in the Puritan idea that hard work was necessary

to gain God's favor. Even better, it gained the favor of all the other judgmental Puritans in the New World. So, the work ethic seems to be mainly an American phenomenon.

Work takes on a moral dimension in other ways as well. We believe that one should make his or her best effort in the job at hand, no matter what it is. The diligent garbage collector is as worthy of respect as is Bill Gates, founder and president of Microsoft, and both receive personal and professional satisfaction from doing a good job.

This leads to the moral aspects of payment for services. When the robber barons of the early 20th century became greedy and indifferent to their workers, they created the need for labor unions. And, despite whatever mistakes the unions may have made, they were and are necessary to keep a just balance in the rewards for work. Personally, I think Ben and Jerry's executives were correct when they made their salaries only a reasonable amount higher than those of their least skilled employees.

We choose the work we do for various reasons, not all of them worthy.

I once met a man who told me he was a podiatrist because that profession required

less learning time in college, demanded no emergency house calls and earned high specialist fees. He said this proudly as if he'd discovered the key to success and should be congratulated for his cleverness.

Unfortunately, this kind of attitude sometimes affects young people today. They want to follow the easiest course of study, gain quick financial success and live, now and forever, in the style to which they've become accustomed at home. Making a big splash, however crassly or carelessly done, has eclipsed respect for a gold watch at the end of many productive years.

It seems to me the ideal preparation for work is to find something we love, educate ourselves to do it well and persevere through the years until we truly deserve respect for it. Nothing is sweeter than to realize one day that you are the person to whom others look for advice and support because you have mastered your craft.

God has given us the tools to do good work, and we must use them. That's what we really honor on Labor 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

Acknowledging the reality of fantasy

Taped onto the side of our microwave for many months this year was a colorful double cartoon from a calendar.



My daughter, Diane, gave me this. It shows a confident woman in gardening overalls, a sun hat and garden clogs.

With a hoe in one hand, she carries a basket of greenery with the other. Like her, the dog nearby is serenely smiling. They walk on a stone path surrounded by green grass, a blue sky, multicolored flowers, a variety of trees, a gazebo and bird houses. It is an ideal yard.

Below this cartoon is written "The Fantasy."

Under it is another cartoon showing a frowning woman looking at limp plants in a small plot circled by stones. The dog lifts his hind leg by a straggly tree. The woman is wearing a white T-shirt, blue Bermuda shorts and sneakers.

In one hand is a small hand-hoe; in the other, an emaciated plant. Her hair is pulled into two wilting ponytails. A swing is on one side of the barren yard, and there is a chaise lounge on the other side. A privacy fence shields the sad scene.

Below this cartoon is written "The Reality."

The artist's name is Renee. (My daughter no longer has the rest of the old calendar with the proper credits.)

I once prided myself on plush floral growth in our former bungalow's yard, and later on our current property. I even started seedlings under Gro-Lux lights during cold weather so they'd be ready for planting when warm days settled in. A non-Catholic friend once said he hoped in his "next life" to be "reincarnated" as flowers under my care.

He would not say that now because my yard is a shadow of what it once was. This summer, my fantasy was replaced by reality—even though my intentions were excellent.

My plans to do better withered because

they depended too much on my lessened energy level as well as how much time I could spare on outdoor work. Nor did I expect such brutally hot weather.

Falling short of expectations is discouraging, not only in gardening, but also for other goals. For instance, how often have I promised God and myself to become as active in parish work as I was when my daughters were younger? How often have I disappointed others because of my limitations? How often have I even missed just plain fun with friends for the same reason?

I now acquiesce to reality while still appreciating what I can do. I would much rather "accent the positive and eliminate the negative" (as an old song suggests).

It is time to "let go and let God." It is also time to hire help for my reality yard.

Perhaps my fantasies can still come true.

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

Faith, Hope and Charity/

David Siler

Work hard to make work holy

In 1891, at the beginning of the industrialization of society, Pope Leo XIII



wrote an encyclical titled *Rerum Novarum* ("On capital and labor").

This encyclical has been seen as so important that it has been revised every decade by each pope since 1931, and Pope John Paul II updated

the encyclical on its 100-year anniversary in 1991.

This instruction has laid the foundation for the fifth principle of Catholic social teaching that is referred to as "the dignity of work and the rights of workers."

Pope Leo XIII explained that work is seen as much more than a way to make a living; it is a form of continuing participation in God's creation. The encyclical rejects socialism, and instead asks for justice.

This principle explains that we are to do what we can to ensure the protection of the dignity of work. It also says that the basic rights of workers must be respected. Further, we are instructed that everyone has a right to productive work, to decent and fair wages, to organize and join unions, and to own private property.

The theory and practical implications are that when people are given work that fulfills them, and in which they have some input, it enhances their human dignity. To feel valued is one of the most basic of all human needs.

We find related instruction in the *Catechism of the Catholic Church* (CCC #2424), "a theory that makes profit the exclusive norm and ultimate end of economic activity is morally unacceptable."

We do not have to look far for an example of the violation of this principle (i.e., Enron). Instead, what if the primary aim in business was to balance profit and the human dignity of workers?

Workers should not be misused as things to pursue profit. The good of their souls must be considered as business decisions are made.

There are many examples of corporations that work hard to strike a balance between making a profit and caring for their workers, the environment and society in general. These companies should be held out as models of what is possible, good and right.

When Pope Leo XIII published his encyclical over 115 years ago, he could never have imagined the tremendous power wielded by huge multinational corporations and the ultra-wealthy. (Today, the top 225 wage earners in the world combined make as much as one half of the entire world's population).

And he never could have imagined the mass consumerism that has gripped many nations—most notably the United States.

But the pope's instruction guides us still today to look at these complex situations and structures from the perspective of the individual worker.

All of us need to be a voice crying out in the wilderness to ask the tough questions of our employers about how decisions made by companies will affect workers, and to do what we can to influence public policy that supports and sustains employees who are vulnerable to abuse.

Let's work hard to make work holy.

(David Siler is executive director of the Secretariat for Catholic Charities and Family Ministries.) †

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

The Sunday Readings

Sunday, Sept. 3, 2006

- Deuteronomy 4:1-2, 6-8
- James 1:17-18, 21b-22, 27
- Mark 7:1-8, 14-15, 21-23

The Book of Deuteronomy is the source of this weekend's first reading.



Deuteronomy is from the Pentateuch, the collection of five books that appear as a group, first in sequence in the present versions of the Bible.

The Pentateuch is special not because it is a grouping of several books, but because

these books contain the law as given by God through Moses. They form, as it were, the constitution of Judaism.

In this reading, Moses submits the law to the people. He tells them that they must obey this law when they enter into their land.

It is important to note that the law, coming from God, reveals the best of wisdom and logic. It offers the ideal path for a society to follow. Harmony and accord necessarily—inevitably—will follow.

Since God authors the law, nations observing the Hebrews will realize the awesomeness of the Hebrews' god.

The Epistle to James provides the second reading.

Readings from the Book of James occur only rarely among the readings at Mass. The author of this epistle is not known for certain, since four men with this name appear in the New Testament.

Several would have had credentials in the early Church: James, the son of Zebedee and brother of John; James, the son of Alphaeus, "the Less"; and James, the kinsman of Jesus. The father of Judas Iscariot was also named James. Stronger arguments as to authorship apply to one or the other of these persons than to all.

Important in this reading is the revelation that God wills us to live. In the broader Christian context—as, after all, this is from the New Testament—this means eternal life. Not only does God

will that we live, but God has given us the way to life.

Also important is the reminder that by serving orphans and widows, we purify ourselves so that we can stand before God.

St. Mark's Gospel supplies the last reading.

Jesus frequently debated the Pharisees and others familiar with the Law of Moses about particulars in this law. Such is the case today. Often, the debate itself distracts us. At times, unfortunately, we interpret the discussion as demeaning, or even repudiating, the law of Moses by Jesus.

In reality, the words of Jesus reaffirm the law. He does not dismiss the law, but rather goes to the kernel of the law. The essence of the law is wholeheartedly to love God, and in this love to trust in, and to obey, God.

Finally, these discussions reveal the identity of Jesus. Moses was merely the human instrument by which God spoke to the people.

The Law of Moses actually was the law of God. Jesus defined and applied the law because Jesus was God, speaking as the lawgiver.

This identity was hardly overlooked by the Pharisees and other religious scholars of the time. They understood that, by addressing the law as Jesus addressed it, this indicated that Jesus claimed to be God.

Reflection

The first reading contains a thought that people invariably dismiss. Because of human limitations and shortcomings, people often put themselves in unfortunate situations. Indeed, they can doom themselves.

God, however, lovingly rescues them, not simply by drawing them from the quicksand, but by leading them away from the quicksand.

He leads us away from the quicksand by giving us the law, or the roadmap to life.

God gives us this path to life, but he does not force us to walk along this path. We must follow God by following God's son. It is as simple as that. Discipleship is voluntary, but it is the only way to eternal life. It is the only logical choice to make in choosing a path through earthly life. †

Daily Readings

Monday, Sept. 4

1 Corinthians 2:1-5
Psalm 119:97-102
Luke 4:16-30

Tuesday, Sept. 5

1 Corinthians 2:10b-16
Psalm 145:8-14
Luke 4:31-37

Wednesday, Sept. 6

1 Corinthians 3:1-9
Psalm 33:12-15, 20-21
Luke 4:38-44

Thursday, Sept. 7

1 Corinthians 3:18-23
Psalm 24:1-6
Luke 5:1-11

Friday, 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

Saturday, Sept. 9

Peter Claver, priest
1 Corinthians 4:6b-15
Psalm 145:17-21
Luke 6:1-5

Sunday, Sept. 10

Twenty-third Sunday in Ordinary Time
Isaiah 35:4-7a
Psalm 146:7-10
James 2:1-5
Mark 7:31-37

Question Corner/Fr. John Dietzen

Openness to children is essential for valid marriage

Q Is it required by Catholic law that a couple must intend to have children to make the marriage valid? If so, how many children? (Illinois)



A In Christian tradition, in most civil law traditions and in the laws of the Catholic Church, openness to the possibility of having children has been an essential element of a valid marriage.

This does not rule out the possibility of marriage when either the man or woman is sterile. This and other circumstances over which the couple has no control may eliminate or limit the possibility of children. Nor does it mean the couple must positively intend to have children.

Openness to the possibility of children does mean, however, that neither of the spouses deliberately plans not to have children and intends to implement that intention by denying his or her partner the right to marriage intercourse that could naturally result in the conception of a child.

According to Catholic canon law, if either or both of the partners by a positive act of the will (not simply a vague wish or desire) excludes marriage itself, or some essential property of marriage, the marriage is invalid (Canon #1101).

One of those essential properties is the handing over to each other of the right to sexual relations at least open to new human life, whether conception actually occurs or not.

Father John Beal of the canon law department at The Catholic University of America in Washington, D.C., puts it this way: "The failure to have children, whether because of the sterility of the parties or because of their conscious intention, does not in itself invalidate consent, but exclusion of the right to potentially procreative conjugal acts by a positive act of the will is invalidating.

"Exclusion of marriage's ordination to the procreation and education of offspring occurs when a spouse reserves to himself or herself the right to determine whether, when and under what circumstances conjugal relations will be open to the procreation of children" (*New Commentary on the Code of Canon Law*, 2000; p. 1315).

Obviously, no law or directive can give the number of children that a couple must have during their years of marriage.

Q During the Masses that I attend, there seems to be an overload of petitions for peace and justice in the Prayers of the Faithful. Some have strong political overtones.

In contrast, I am still waiting to hear a petition calling for purity or chastity. Who composes these prayers? Are there any guidelines to be followed? (Wisconsin)

A *The General Instruction of the Roman Missal* explains in at least three places what intentions that the Prayers of the Faithful (or General Intercessions) should include in the Mass.

"Having been nourished" by the Scriptures, the homily and the proclamation of the creed, the faithful "pour out their petitions in the Prayer of the Faithful for the needs of the entire Church and for the salvation of the world" (#55).

In these prayers, the people exercise their baptismal priesthood in their petitions for the Church and civil authorities, for those weighed down by various needs, and for all men and women.

"As a rule, the series of intentions is to be: a) for the needs of the Church; b) for public authorities and the salvation of the world; c) for those burdened by any kind of difficulty; d) for the local community." At marriages, funerals, sacramental liturgies and other special occasions, Prayers of the Faithful "may reflect more closely" that particular celebration (#69-#70).

As you can see, while leaving opportunity for personal and private intentions, the largest emphasis is on the sufferings and needs of the whole world.

If these guidelines are observed, all the bases should be covered over time. A number of excellent sample forms of general intercessions may be found in an appendix to the *Sacramentary* (Missal).

(A free brochure answering questions that Catholics ask about annulments 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.) †

My Journey to God

A Little Nod

She bows her head ...
A little nod
Acknowledges
The Triune God.

Spirit filled
Her movements swell
With nascent strength
To do his will

To bend her knees
As in the past
Reverenced as
A holy task.

And yet the years
Exact their toll
And as the seasons
Ebb and flow

This prayerful act
Once done with grace
Vanishes
Without a trace,

And in its stead



CNS photo/Gregory A. Shemitz, Long Island Catholic

A little nod
Acknowledges
The Triune God.

By Margaret Jacobi

(Margaret Jacobi is a member of St. Michael Parish in Bradford. She wrote this poem for her sister, Alice Fey, who is a member of St. Joseph Parish in Corydon. Immaculate Conception parishioner Teresa Duff of Westhampton, Beach, N.Y., prays following Mass in late July. She is 99.)

FDA permission to sell Plan B called unacceptable

WASHINGTON (CNS)—The Food and Drug Administration's Aug. 24 decision, with the apparent support of President George W. Bush, to allow over-the-counter sales of Plan B, the "morning-after pill," to women 18 and older defies common sense and is "completely unacceptable," according to a pro-life official of the U.S. Conference of Catholic Bishops.

Deirdre McQuade, director of planning and information for the bishops' Secretariat for Pro-Life Activities, urged pharmacists "not to confuse FDA approval with a right to access" and said they should "refuse to stock this potent drug for distribution on demand."

Plan B uses large doses of birth-control pills to prevent conception up to 72 hours after unprotected sex. Over-the-counter sales of the drug were expected to begin

before the end of the year.

In its Aug. 24 announcement, the FDA said that, "when used as directed, Plan B effectively and safely prevents pregnancy." But McQuade said that ignores the "potentially abortifacient" effects of the drug.

"While Plan B can prevent fertilization, the manufacturer admits it may also prevent a newly conceived embryo from implanting and surviving in the womb," she said. "This is properly understood as causing an early abortion."

"Without the benefit of a doctor's supervision, many women will be unaware of this abortifacient action and the other risks posed by Plan B," McQuade added.

The FDA said the drug would be made available "with a rigorous labeling, packaging, education, distribution and monitoring

program" called Convenient Access, Responsible Education, or CARE.

McQuade said Plan B "is a powerful dose of the artificial hormone levonorgestrel—40 times the amount found in comparable prescription-only birth-control pills."

"Making the more potent dosage available to women upon request simply offends common sense, especially when the drug is not designed to treat a disease or pathological condition," she said.

In an Aug. 21 press conference, Bush said he supported whatever decision is made about Plan B by Dr. Andrew von Eschenbach, acting FDA commissioner, but added he believes the drug "ought to require a prescription for minors."

After the FDA decision was announced on Aug. 24, White House spokeswoman

Dana Perino said the president "appreciates that the FDA did an exhaustive review, that they recognize the critical distinction between minors and adults, and the risks a drug like this can pose."

"The FDA made clear that it will insist on stringent conditions and restrictions on access to reduce both health risks and opportunities for abuse, especially to protect minors," Perino added. "I'm sure the FDA will follow through on that and make sure these important conditions are established and enforced."

The FDA announced on July 31 that it would work with Duramed, a subsidiary of Bar Pharmaceuticals that manufactures the drug marketed as Plan B, to develop a "framework for moving emergency contraception medication to over-the-counter status" for women 18 and older. †

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Dentists return yearly to help poor in Dominican Republic

EL CERCADO, Dominican Republic (CNS)—Dr. Frank Serio donned scrubs, latex gloves and a surgical mask as he returned—as he has done for about 25 years—with a group of colleagues and dental students to a dental clinic in the Dominican Republic.

The dentists and students—from Maryland, Pennsylvania and Mississippi—had returned to El Cercado and Hondo Valle, villages in the Dominican Republic. Missionaries in those villages are sponsored by New York's Rockville Centre Diocese.

Serio, who started the Dominican Republic Dental Project in 1982, wanted “to give something back” and liked to travel, he said, so he contacted the Catholic Medical Mission Board, which sends medical supplies and volunteers to poor missionary countries. Through the mission board, he contacted Father Luis Quinn, a Canadian missionary working in San Jose de Ocoa, Dominican Republic.

“I came alone the first time [to the Dominican Republic], planning to stay for a month. But I went home a couple of days early because I was homesick,” he said.

Since then, Serio has helped Father Quinn each summer, bringing along dental students and faculty from the University of Maryland Dental School in Baltimore.

The Dominicans have developed a system for scheduling appointments that include people from many small villages. Many of the patients walk a great distance to the clinics, while others will hitch a ride in order to get to their appointment.

Serio and his colleagues have accomplished a lot.

Serio said some who started out as youths helping with the clinics have become dentists themselves, and now they serve the poor. About 50,000 people have been treated, and people pay five pesos (15 cents) for whatever treatment is needed.

The dental project has received two presidential awards: the President's Volunteer Action Award in 1991 and a Point of Light Award in 2001.

Serio has seen his own role diminish; he handed off control, including logistical responsibilities, to Dr. Steve Pohlhaus in 2002.

Pohlhaus made his first trip to the Dominican Republic in 1988 while he was a dental student at the University of Maryland. Though in private practice now in Baltimore, he still teaches at the dental school and has been back to the missions every year since.

Both doctors agree the project takes an enormous amount of energy and time. Over the years, the dentists have left some instruments at the missions. But there is still the ongoing fundraising effort, the dental student selection, and supply gathering and packing for the five-day clinic.

Between patient visits in the stifling and bustling parish center, Pohlhaus explains that the treatment offered has changed over the years. There are fewer extractions, he said, and two portable units have been added to the clinic that allow for drilling and filling teeth. The clinic in El Cercado also has the ability to make dentures and do some bridge work.

Serio proudly points to a message from a Honde Valle resident printed on the back of T-shirts that members of the group wear as he sums up the first 25 years of service. It says, “We know that because the dentists come back every year, God has not forgotten us.” †



Dr. Alison Scavuzzo of Cranberry Township, Pa., with help from Grace Serio of Jackson, Miss., treats a patient at a dental clinic in the Dominican Republic on July 4. Serio's father, Dr. Frank Serio, a member of the faculty at the University of Mississippi Dental School, started the annual clinics 25 years ago.

Australia scraps asylum policy after deaths

SYDNEY, Australia (CNS)—The Australian government scrapped legislation to send asylum seekers to another country for processing after a Catholic social justice agency presented evidence that the policy had already resulted in the death of innocent people, including children.


The Edmund Rice Centre, a Sydney-based Catholic social justice agency, presented evidence to the Department of Immigration and Multicultural Affairs revealing that as many as nine asylum seekers and three of their children were killed in Afghanistan after being returned there following processing by Australian authorities on the island nation of Nauru.

The legislation, which would have sent asylum seekers arriving on the mainland by boat offshore to a second country, was approved by the House of Representatives on Aug. 10 and was to be debated by the Senate. It was to be an extension of the Pacific Solution, a policy of diverting asylum seekers to detention centers in Nauru and Papua New Guinea for processing before they could enter Australia.


However, Prime Minister John Howard withdrew the legislation on Aug. 14 after some legislators showed opposition.

All of the asylum seekers killed were ethnic Hazaras who had pleaded not to be returned to Afghanistan for fear of persecution.

One of them, identified only as Abdul, told officials that his family ties to the former Soviet-backed regime made it impossible for him to be returned to Afghanistan, said Phil Glendenning, director of the Edmund Rice Centre. †




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~ Spoken by one of the four founding Daughters of Charity who arrived in Indianapolis in 1881 to start St. Vincent

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Catholic colleges top lists in regional rankings of schools

WASHINGTON (CNS)—Catholic colleges and universities across the country once again made the list of *U.S. News & World Report's* annual ranking of the nation's best colleges.

This year, as in previous years, Catholic colleges only occupied a small number of slots in the national ranking, but they had their best standings among regional universities, and they filled the top spots in lists from the North and Midwest regions.

In the national ranking, three Catholic colleges made the top 50, including the University of Notre Dame in Indiana (20th), Georgetown University in Washington (23rd) and Boston College (34th). These three colleges frequently appear in the top 50 national ranking. Last year, Notre Dame was 18th, Georgetown was 23rd and Boston College ranked 40th.

This year, Princeton University was given the top spot for best national

universities with doctoral programs. The school broke a three-year tie for this position with Harvard University, which placed second. Yale University placed third. Williams College in Williamstown, Mass., once again topped the list of national liberal arts schools.

A Catholic college was 32nd among the nation's liberal arts colleges—College of the Holy Cross in Worcester, Mass. It held the same position last year.

The 2007 college rankings, published by *U.S. News & World Report*, were available at newsstands on Aug. 21. The rankings were based on a wide range of factors used by the magazine in its more than 20 years of conducting this survey: peer assessment, academic reputation, retention rates, faculty resources, student selectivity, financial resources and alumni giving.

Eleven Catholic institutions made *U.S. News & World Report's* 2007 list of top national universities. Twenty of the 126 schools on the list have religious affiliations. Only one of those is in the top 10—Methodist-associated Duke University.

Catholic colleges and universities fared best in the category of "Universities—Master's." The category ranks schools with undergraduate and master's programs but few, if any, doctoral programs.

In this category, divided by region, Villanova

Best National Universities

TOP 11 UNIVERSITIES	RANK	CATHOLIC UNIVERSITIES	RANK
Princeton University	1	University of Notre Dame	20
Harvard University	2	Georgetown University	23
Yale University	3	Boston College	34
California Inst. of Technology	4	Fordham University	70
Stanford University	4	St. Louis University	77
Massachusetts Inst. of Technology	4	Marquette University	81
University of Pennsylvania	7	University of Dayton	105
Duke University	8	University of San Diego	105
Dartmouth College	9	Loyola University Chicago	112
Columbia University	9	University of San Francisco	112
University of Chicago	9	Catholic University of America	120

Source: U.S. News & World Report's America's Best Colleges 2007

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University in Pennsylvania topped the list in the North and Creighton University in Omaha, Neb., placed first in the Midwest. These schools were also in the No. 1 slot last year. In this category, Catholic schools had strong showings in every region except the South, where

their numbers are few.

Other schools making it to the top five in the North, in addition to Villanova, were Loyola College in Maryland in Baltimore (second), Providence College in Rhode Island (third) and Fairfield University in Connecticut

(fourth). Other northern Catholic colleges ranked near the top included: University of Scranton in Pennsylvania, which tied for ninth with St. Joseph's University in Philadelphia, and St. Michael's College in Colchester, Vt. (11th). Several other Catholic colleges placed in the top 30.

In the Midwest, in addition to Creighton, ranking Catholic schools included Xavier University in Cincinnati (second), John Carroll University in Cleveland (fifth), College of St. Catherine in St. Paul, Minn. (13th) and Rockhurst University in Kansas City, Mo. (14th).

Seven of the top 15 ranked regional universities in the West are Catholic. They are: Santa Clara University in California (second), Gonzaga University in Spokane, Wash. (third), Loyola Marymount University in Los Angeles (fourth), University of Portland in Oregon (fifth), Seattle University (seventh) St. Mary's College of California in Moraga (10th) and St. Mary's University of San Antonio (15th).

Two Catholic schools made the top 15 in the Southern region: Loyola University in New Orleans (seventh) and Spring Hill College in Mobile, Ala. (15th).

In the category of "Comprehensive colleges—bachelor's," which focuses on undergraduate programs primarily in the liberal arts, Catholic schools in the North took four of the top-15 spots. These schools are: Stonehill College in North Easton, Mass. (first), Merrimack College in North Andover, Mass. (ninth), the College of St. Elizabeth, Morristown, N.J. (13th) and Mercyhurst College in Erie, Pa. (14th).

In the Midwest, two Catholic colleges were ranked in the top 15. Saint Mary's College in Notre Dame, Ind., placed first and St. Norbert College in DePere, Wis., placed fourth.

There were no Catholic colleges among the top 15 of best comprehensive colleges in the South and only one, Carroll College in Helena, Mont., which placed second—made the list of the Western region's top 15 comprehensive colleges. †



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Vatican Observatory's new director discusses faith, science

ROME (CNS)—The new director of the Vatican Observatory said it's important to distinguish between the scientific study of natural causes and the religious beliefs of faith.



Jesuit Father Jose Funes

At the same time, science can sometimes help people "arrive at a knowledge of God," said Argentine Jesuit Father Jose Funes. Father Funes spoke on Aug. 24 in a phone interview with Catholic News Service from the Vatican Observatory in Castel Gandolfo outside Rome. On Aug. 19, Pope Benedict XVI named the 43-year-old priest the director of the astronomical observatory.

Father Funes said he thought it would be an almost impossible mission to match the "wonderful work" of U.S. Jesuit Father George Coyne, 73, who was leaving as the observatory director after 26 years.

Father Funes dismissed speculation that Father Coyne had been forced out of the job because of his strong comments in support of evolution and criticism of the "intelligent design" movement.

"It's simply not true that this was the reason he left," Father Funes said. He said the appointment was a natural development after Father Coyne's long tenure and one of many personnel changes being made at the Vatican under the new pope.

As for his own views on evolution, Father Funes emphasized that he was an astronomer specializing in galaxies, not a biologist, and so did not plan to make statements about Darwinism and intelligent design.

He said the role of the observatory is first of all to "do good science in astronomy," and in this way favor the ongoing dialogue between faith and science.

Father Funes, who has taught an introductory course in astronomy at the University of Arizona, said he emphasizes to his students that science is about natural causes.

"I am for good science and good theology. No more than that," he said.

That is not to suggest that faith and science do not influence each other, he said.

"Sometimes science can lead us to believing God. Through reason, the study of the nature of the universe can be a way to arrive at knowledge of God. I would say that," he said.

"I don't see any contradictions between science and religion. What I see are tensions. But it is healthy to have tensions in life. Sometimes tensions allow us to mature," he said.

Father Funes' specific field is nearby galaxies, which he described as galaxies "only" 50 million or so light

years from Earth. It's part of an exciting area of astronomy, he said. Astronomers now estimate there are more than 100 billion galaxies in the universe, and some hypothesize more than one universe.

The discoveries about the universe certainly raise the possibility of life on other planets, he said.

"Even in our own galaxy, the Milky Way, we have 100 billion stars. It's possible some stars have planets similar to Earth, and that life could develop, could evolve—it's OK with me to use the word 'evolution,'" he said.

The idea of discovering intelligent life elsewhere in the universe does not trouble Father Funes from a faith perspective.

"I don't see that this would pose a problem to theology or to our faith, because these creatures, or beings, or 'ETs' if you want, could also be creatures of God," he said.

"It would fit perfectly, I would say, in the scheme of creation," he said.

Next summer, Father Funes said, the Vatican Observatory will sponsor a summer school on the search for extra-solar planets.

The priest said the study of galaxies sometimes gives him a fresh perspective about life and problems on Earth.

"This universe is so huge, and we are so small. Sometimes it is difficult for me to understand why people

don't take care of our planet, or all the conflicts we have, the wars and terrorism," he said.

"We should be more humble, and I would say more concerned, about these things and our use of resources," he said.

Father Funes had just returned from a meeting of the International Astronomical Union in Prague, Czech Republic, where he said a "very exciting debate" was developing about Pluto. The question was whether Pluto is really a planet—the scientists decided it is not—and how to categorize a new class of bodies that don't quite fit the classic definition of "planet."

The planetary discussion is "still an open debate, and that's wonderful. This is the way science works—sometimes we don't know the answer," he said.

Father Funes said he had not yet spoken with Pope Benedict about his appointment.

He said Father Coyne would remain as head of the Vatican Observatory Foundation, which raises funds for the Vatican's Mount Graham International Observatory in Arizona. The Arizona research facility relies on donors and is always looking for more of them, Father Funes said. †

'I don't see any contradictions between science and religion. What I see are tensions. But it is healthy to have tensions in life. Sometimes tensions allow us to mature.'

— Jesuit Father Jose Funes

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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.

AWBREY, James G., 71, Sacred Heart of Jesus, Indianapolis, Aug. 11. Husband of Carol Awbrey.

BAASE, Mary Helen (Lovell), 74, Holy Spirit, Indianapolis, Aug. 12. Wife of William Baase. Mother of Theresa Monaghan, James and Thomas Baase. Sister of Patricia Hendrix, Constance Henegan and Barbara Jean Huser. Grandmother of five. Great-grandmother of two.

BENJAMIN, Beverly Diane, 59, St. Mary of the Immaculate Conception, Aurora, Aug. 11. Wife of Dale Benjamin. Mother of Joshua and Michael Benjamin, Diana, David and John Hoskins. Daughter of Robert Rice. Half-sister of Polly Moore, Lynn and Lee Rice. Grandmother of five.

BURKEMPER, Monica Mae, 70, St. Simon the Apostle, Indianapolis, Aug. 9. Mother of Diana Morse. Daughter of Norma Burkemper. Sister of Pat Smallwood, Mick, Phil and Tom Burkemper. Grandmother of two.

CONEN, Henrietta, 97, St. Paul, Tell City, Aug. 17. Mother of John and Roger Conen. Grandmother of eight. Great-grandmother of 14. Great-great-grandmother of three.

CRAIN, Harold E., 81, Holy Name, Beech Grove, Aug. 11. Husband of Melba (Young) Crain. Father of Harold and Lloyd Crain. Grandfather of four. Great-grandfather of four.

DUDDY, Charlotte A., 85, Our Lady of Perpetual Help, New Albany, Aug. 13. Sister of Loretta Lardner. Aunt of several. Great-aunt of several. Great-great-aunt of several.

EASTON, Charles Edward, 68, St. Rita, Indianapolis, Aug. 15. Husband of Katie Easton. Father of Laura Haines, Tina Martinez Easton, Monica, Patty, Sheila, Sherri, Tonya, Charles Jr., David and Timothy Easton.

FIELDS, George R., 72, Holy Family, Oldenburg, Aug. 26. Father of Mary Beth Kerker, Jo Ann Prickel, Terri

Schoetmer and John Fields. Brother of Nancy Hall, Eva Schoettelkotte and Jim Fields. Grandfather of 10.

FLOKOWITSCH, Rosa M., 86, St. Agnes, Nashville, Aug. 10. Mother of Helga Matthews, Ilona Anna Montgomery and Peter Flokowitsch. Grandmother of 10. Great-grandmother of 17.

HALEY, Mary C., 81, Our Lady of Perpetual Help, New Albany, Aug. 10. Mother of Barbara Morales and Richard Haley. Sister of Joseph Traugher. Grandmother of three. Great-grandmother of one.

HARPENAU, Francis, 93, St. Paul, Tell City, Aug. 12. Father of Catherine Braun and Edward Harpenau. Brother of Hilgard Hevner. Grandfather of 13.

HARPENAU, Norman C., 59, St. Paul, Tell City, Aug. 14. Brother of Mary Emma Milburn and JoAnn Shearn.

HELLER, Bobbie, 67, Holy Spirit, Indianapolis, Aug. 7. Wife of Robert E. Heller. Mother of Kimberly Balano, Joseph, Mark and W. Scot Heller. Sister of Rose Marie Clary, Carol Sue Gibson, Mary Jean Leonhard, Martha Morris and Freddie Smith. Grandmother of six. Great-grandmother of two.

HILLOCK, Jesse O., Jr., 83, St. Malachy, Brownsburg, Aug. 12. Husband of Ann Hillock. Father of Margo Zapata, Bart, Jay, Joseph and Steven Hillock. Grandfather of nine.

JENNINGS, Helen Judy, 81, Our Lady of Perpetual Help, New Albany, Aug. 11. Mother of Joyce Kent, Jeanna, Kathy, Sharon, Patrick and Thomas Jennings. Grandmother of 10. Great-grandmother of three.

KING, Ruth Marie, 83, St. Paul, Tell City, Aug. 16. Mother of Brenda Goffinet, Linda Hubert and Karen Kelly. Grandmother of eight. Great-grandmother of 13.

KLINE, Agnes, 92, St. Mary, Richmond, Aug. 9. Mother of Maryann Boswell. Grandmother of six. Great-grandmother of several.

KOCHERT, Regina E., 81, St. Mary, Navilleton, Aug. 16. Wife of Herman Kochert. Mother of Elizabeth Geary, Rita Nunemaker, Jean Watson, Dr. Sue, David, James, Paul, Robert and Tom Kochert.

MAJERICK, Victoria, 54, Our Lady of Lourdes,

Indianapolis, Aug. 14. Sister of Deborah Kiemeyer, Tracie Ousnamer, Patrice Reuter and Lisa Schrader.

MAY, Rose Marie (Wise), 56, Holy Spirit, Indianapolis, Aug. 8. Mother of Jeremy May. Sister of Mary Beth Hughes, Daniel, David and Donald Wise. Grandmother of two.

MOORE, William, 90, Holy Family, Richmond, Aug. 11. Father of Linda Griffith, Rita Tilton, Don, Joe and Stephen Moore. Brother of Marjorie Beavers, Josephine Johnson, Rosa Lee Ollis and Lucille Thomas. Grandfather of four.

NAUGLE, Jerry C., 68, St. Barnabas, Indianapolis, Aug. 4. Father of Theresa Stafford, Lisa Zainey, Jane and Michael Naugle. Grandfather of five.

PROVENCAL, Emelia A., 76, St. Agnes, Nashville, July 29. Mother of Maggie Linscott. Sister of Cecile, Phil and Robert Laroche. Grandmother of three.

RAYBALL, Daniel J., 22, St. Malachy, Brownsburg, Aug. 16. Son of John Carson and Catherine Rayball. Brother of Douglas and Kevin Seidensticker. Grandson of Bert and Wanda Carson and William and Barbara Rayball.

ROUSH, William, 76, St. Lawrence, Lawrenceburg, Aug. 18. Husband of Ruth Roush. Father of Jan Jackson, Betty Lovette, Julie Moore, Darlene and Jim Sellers, Ed, Merrill and Ted Hutchinson. Grandfather of 17.

SAGE, John B., 83, St. Philip Neri, Indianapolis, Aug. 15. Husband of Cleopha (Mehringer) Sage. Father of Jeanne Corder, Annette Sage-Schrader, Daniel, John, Kevin, Lawrence and Richard Sage. Brother of Avery Sage. Grandfather of nine. Great-grandfather of one.

SANDERS, Edward A., 59, St. Roch, Indianapolis, Aug. 17. Brother of Judi Marksberry.

SHEA, Martha Jane (Anderson), 86, Holy Cross, Indianapolis, Aug. 21. Mother of Margaret Kane, Martha Kuntz, Bertha Marasky, Andrea Maynard, Linda Turner, Joseph Jr. and William Shea. Grandmother of 26. Great-grandmother of 25.

THURSTON, Anna, 87, Holy Family, Richmond, Aug. 7. Mother of Carolyn Hash, John, Joseph and Randal Thurston. Grandmother of four. Great-grandmother of one.

VOGELGESANG, Kathryn, 25, St. Matthew, Indianapolis, Aug. 20. Daughter of Philip and Ruth (Ryan) Vogelgesang. Sister of David and Tim Vogelgesang.

Granddaughter of Dorothy Ryan, Omer and Reba Vogelgesang.

WEATHERS, Thomas, Jr., 85, St. Anthony of Padua, Clarks-ville, Aug. 15. Husband of Doris Weathers. Father of Debbie Alexander, Kathy Brown, Bedeva

Steurer, Joseph and Thomas Weathers. Grandfather of 13. Great-grandfather of 12.

WORLAND, Rose, 88, St. Roch, Indianapolis, Aug. 15.

YOHLE, R. Howard, 94,

St. Mark the Evangelist, Indianapolis, Aug. 14. Father of Marjorie Mohr, Sharon Gilaspy, Douglas, Michael and Stephen Yohler. Grandfather of 15. Great-grandfather of 18. Great-great-grandfather of one. †

Loretto Sister Mary Luke Tobin dies; played role at Second Vatican Council

NERINX, Ky. (CNS)—Loretto Sister Mary Luke Tobin, who played a leading role in the U.S. renewal of religious life and was one of a handful of female observers at the Second Vatican Council, died at the Loretto motherhouse in Nerinx on Aug. 24. She was 98 years old.



Sr. Mary Luke Tobin

Sister Mary Luke donated her body to science. A memorial service is to be held at the motherhouse on Oct. 7.

An ardent ecumenist and advocate of Church renewal, peace, social justice and women's rights in Church and society, Sister Mary Luke was president of her order from 1958 to 1970 and was head of what is now the Leadership Conference of Women Religious during Vatican II.

She was one of only 15 women worldwide invited to attend the council's last two sessions as an auditor, and she was part of the commission that drafted "*Gaudium et Spes*," the council's Pastoral Constitution on the Church in the Modern World. Only two other women were members of commissions that drafted council documents.

Born in Denver on May 16, 1908, Ruth Marie Tobin joined the Loretto community and took the religious name Mary Luke when she professed her vows in 1927.

A ballet student and dance teacher before she entered the convent, she became a teacher and principal of elementary and high schools staffed by her order in Missouri, Colorado and Illinois.

Her leadership role in the Sisters of Loretto began in 1952, when she was elected to the community's general council. Six years later, she was elected mother general of the order, a position she held for two six-year terms.

In 1964, she was elected chairwoman of the Conference of Major Superiors of Women—a Vatican-established national organization of heads of women's religious orders—which in 1971 was renamed the LCWR. Shortly after her election to the national post, she was one of the few women—and the only American woman—invited to attend Vatican II as an auditor. Pope Paul VI appointed the female auditors after Belgian Cardinal Leo Jozef Suenens complained that half of humanity—women—had no representation at the council.

She learned of the appointment while traveling by ship to Rome at the urging of

fellow religious superiors, in order to be near the council proceedings and learn firsthand what was happening there.

Speaking to reporters after sitting in on her first council meeting on Oct. 1, 1964, she expressed hopes that Vatican II would lead to far greater inclusion of women in Church leadership. "I hope some real progress will be made in acknowledging the great potential that remains to be tapped," she said.

At a reception during the council's 1964 session, she spoke of an expanding role for women religious in many fields, including racial justice, housing, health care, ecumenism, service to and advocacy for the poor, and campus and parish ministry.

She said that, in their leading role in Catholic education, sisters "will prove powerful channels for promoting the message of the council fathers."

In the years that followed, she was one of the pioneers in renewal of religious life, which she said was chiefly about renewal of the interior life rather than changes in nuns' habits or constitutions.

She was one of the original members of the International Union of Superiors General, formed after Vatican II to promote mutual exchange and collaboration among congregations of women religious.

She wrote and spoke widely on women's rights and peace and social justice issues in the years after the council, risking arrest at nuclear weapons sites, picketing with the United Farm Workers of America, protesting the Vietnam and Persian Gulf wars, advocating corporate justice measures at stockholders' meetings and leading numerous workshops on peace and justice.

From 1972 to 1978, she was director of citizen action on the national staff of Church Women United, an ecumenical organization promoting the role of women in the Churches.

A longtime friend of Thomas (Father Louis) Merton, the noted Trappist monk of Gethsemane Abbey, which is near the Loretto motherhouse, Sister Mary Luke founded the Thomas Merton Center for Creative Exchange in Denver in 1979 and headed it until her retirement in 1999.

She was a frequent lecturer on Merton and a charter member of the International Thomas Merton Society. She was also in demand as a retreat leader and speaker on spirituality.

In her 1981 autobiography *Hope Is an Open Door*, she wrote that the admission of even a few women to the proceedings of Vatican II "lifted my heart."

"True, 15 women among 2,500 bishops was hardly a 'quota,' but it was a beginning," she wrote. †

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U.S.

Pro-life official dismisses new stem-cell announcement as a sham

WASHINGTON (CNS)—Highly touted research claiming that human embryonic stem-cell lines can be derived without harming the embryos is a sham, according to a pro-life official of the U.S. Conference of Catholic Bishops. “They didn’t do anything like what the headlines are saying they did,” said Richard Doerflinger, deputy director of the bishops’ Secretariat for Pro-Life Activities, in an Aug. 24 interview with Catholic News Service. “All they showed was that you can kill an embryo at an earlier stage than they did before.” At the Vatican, Bishop Elio Sgreccia, president of the Pontifical Academy for Life, said the new technique did not remove ethical objections and may increase them. Advanced Cell Technology Inc., based in Alameda, Calif., and Worcester, Mass., announced on Aug. 23 that a team of its scientists had “successfully generated human embryonic stem cells using an approach that does not harm embryos.” An article on the research was published on Aug. 23 in the online edition of the science journal *Nature*. The technique involves removal of a single cell from an early, eight-cell embryo called a blastomere.

Symposium examines Hispanics’ contributions, leadership in U.S.

ALLENSPARK, Colo. (CNS)—The burgeoning growth of the Hispanic population in the United States is neither a problem nor a threat, a Vatican official told attendees at a conference held in the Denver Archdiocese. Rather, he said, it’s a blessing from God to give a renewed vigor and “a more complete catholic synthesis” to the mission of evangelization in this country, said Guzman Carriquiry Lecour, undersecretary of the Pontifical Council for the Laity. Carriquiry, a layman originally from Uruguay, was one of the speakers addressing Catholic bishops and business leaders gathered at a mountain lodge near Denver on Aug. 18-20 to discuss the contributions and struggles of Hispanics in the United States and their responsibility to be leaders and to evangelize in today’s society. Co-sponsored by the Denver and San Antonio archdioceses, the symposium was the follow-up to an inaugural conference held in 2004.

WORLD

Lefebvrite bishop says no progress on reconciliation with Vatican

ROME (CNS)—A year after his meeting with Pope Benedict XVI, the head of the Society of St. Pius X, Bishop Bernard Fellay, said there had been no substantial progress on reconciliation with the Vatican. Bishop Fellay said that, after the terms of a possible agreement were discussed by cardinals and Roman Curia officials in meetings last spring, “there’s been no development” on the issue. “I think probably the pope would like things to go quicker, and he’s probably facing a lot of opposition from the cardinals, from within,” Bishop Fellay said on Aug. 24. “Right now, there’s not much happening in either direction,” he said. Bishop Fellay spoke by phone to Catholic News Service from the society’s headquarters in Ecône, Switzerland. In late August 2005, he and another official of his order met privately with the pope for 35 minutes, an encounter that prompted speculation about possible reconciliation. The society, which rejects many of the changes introduced by the Second Vatican Council, broke with the Vatican in 1988 when its late founder, French Archbishop Marcel Lefebvre, ordained four bishops against papal instructions. Bishop Fellay was one of those ordained.

Austrian cardinal says Darwinism should be studied as science

RIMINI, Italy (CNS)—Austrian Cardinal Christoph Schönborn of Vienna said he thought Darwin’s theories on evolution deserve to be studied in schools, along with the scientific question marks that remain. It is right to teach “the science of Darwin, not ideological Darwinism,” Cardinal Schönborn said on Aug. 23. He spoke at a meeting in Rimini sponsored by the Catholic lay movement Communion and Liberation, and his remarks were reported by Italian newspapers. In 2005, Cardinal Schönborn helped fuel the debate over evolution and intelligent design when he wrote in *The New York Times* that science offers “overwhelming evidence for design in biology.” He later said some scientists had turned Darwin’s teachings into an ideological “dogma” that admitted no possibility of a divine design in the created world. In Rimini, the cardinal said he did not regret writing *The New York Times* article, but said that in retrospect he might have been more nuanced. “Perhaps it was too much crafted with a hatchet,” he said. †

Honoring our Blessed Mother

Eagle Scout builds Marian shrine at St. Rose of Lima Parish

By Mary Ann Wyand

FRANKLIN—Paul Haney practically grew up at St. Rose of Lima Parish, often spending time there with his mother, Julie, who is the longtime coordinator of religious education.

When Paul was an infant, she set up a playpen in her office. A few years later, he attended preschool then grade school at the Seymour Deanery parish.

For several years, he has helped his parish as an altar server for Sunday Mass once a month as well as weekday Masses during the summer months.

So when it came time to plan his Eagle Scout project as an eighth-grader last year, Paul said he naturally thought about doing something special to help his faith community.

He decided to construct a Marian shrine near the church because several parishioners mentioned that it would be wonderful to have an outdoor grotto to honor the Blessed Virgin Mary.

It was a labor of love, Paul said, that involved planning the project from start to finish, designing the shrine, creating a video presentation, and getting approval from his pastor and parish council members.

He also had to raise funds to pay for materials, coordinate volunteers then work with adults and about 10 other Boy Scouts to dig the foundation, lay cement blocks and cover them with limestone to match the church exterior.

The Marian shrine was completed on July 22, the feast of St. Mary Magdalene.

It was blessed and dedicated by Father Thomas Schliessmann, pastor of St. Rose of Lima Parish and Holy Trinity Parish in

Edinburgh, on Aug. 15, the feast of the Assumption of the Blessed Virgin Mary.

St. Rose of Lima parishioners, who celebrated their patron saint's feast day on Aug. 23, are happy to be able to pray at the Marian shrine any day of the year.

Now a freshman at Roncalli High School in Indianapolis, Paul said it was exciting when parishioners embraced his Eagle Scout project by contributing more than \$2,000 for materials.

His father, Jim Haney, and parishioner Mike Ford, who is a professional mason, taught him masonry skills and worked with him to complete the shrine.

"I started planning it on Dec. 3," Paul said. "I made a presentation to the parish council in March. We started digging the foundation on June 10 then poured concrete for the base. It took about three weekends just to do that."

To complete his Eagle Scout project, Paul reverently placed the statue of Mary in the stone niche of the shrine.

The Marian grotto was finished in plenty of time for him to participate in Roncalli High School's summer band camp and show two of his eight Hampshire sheep at the Franklin County 4-H Fair, where a male named Lambert earned the reserve champion ribbon.

Paul said he loves Scouting, especially enjoys camping, and hopes to be a pilot someday.

"Scouting has taught me to be loyal," he said. "You make new friends. It's fun. You learn how to live on your own because you have to make your own shelter and sleep in it overnight. It's challenging. It teaches leadership."

The Boy Scouts of America Web site explains that only 4 percent of all Scouts



St. Rose of Lima parishioner Paul Haney of Franklin earned his Eagle Scout rank by creating this Marian shrine at the Seymour Deanery parish. Father Thomas Schliessmann, pastor of St. Rose of Lima Parish, also serves as the archdiocesan Scout chaplain. Paul has been active in Scouting for eight years.

complete the rigorous requirements to achieve the honor of Eagle Scout.

Father Schliessmann, who also serves as the archdiocesan chaplain of Scouts, said he is proud of Paul and happy to have the Marian shrine next to the church.

"It's a marvelous place to pray, to remember our Blessed Mother," Father Schliessmann said. "... Many people have been very impressed with it."

The new shrine "means a lot [to the parish]," he said, "because Mary means a lot to the Church."

He said Catholic Scouts throughout the archdiocese are doing wonderful service projects for God and the Church.

"Many of their Eagle Scout projects try to enhance their parish in some way,"

Father Schliessmann said. "I think this speaks a lot about what Scouting can do because part of the Scout oath is our duty to God, and one of the points of the Boy Scout law is to be reverent. ... Catholic Scouts have been able to make that connection between service of neighbor and their worship of God. I'm very proud of all the Catholic Scouts, and those whose Eagle Scout projects help their parish and help the prayer life of parishioners."

Paul's parents also are proud of their son for working so hard to create a lasting gift to St. Rose of Lima Parish.

"Paul grew up at St. Rose," Julie Haney said. "It's been a second home to him. ... He wanted to give a gift to the parish because it's such a big part of his life." †

Archdiocese of Indianapolis Pilgrimage to Italy for the Canonization of Blessed Mother Theodore Guérin October 11-19, 2006



Trip Itinerary:

- Trip to Siena including tour of Siena including the spectacular sight of the Eucharistic miracle, the Piazza del Campo, Siena's main square.
- San Gimignano, the historic city of towers.
- In Rome visit the Basilicas of Santa Maria Maggiore and St. John in Lateran and the Catacombs.
- Vespers in the Church of the Gesu.
- **Canonization Mass of Blessed Mother Theodore Guérin.**
- Sightseeing walking tour of the city center including the Trevi Fountain and Pantheon.
- Thanksgiving Mass in St. Paul Outside the Wall.
- Tour of the Vatican Museum, Sistine Chapel, and St. Peter's Basilica.
- ASSISI DAY TRIP - Full day tour to Assisi. Celebrate Mass in the Basilica of St. Francis. Have a free time for shopping.
- Wednesday General Audience with the Holy Father. Afternoon free. Farewell dinner tonight. *Optional afternoon tour to Monte Cassino with a visit to the Abbey. 40 Euros*



Trip Includes:

- Roundtrip, economy class, nonrefundable air transportation from Indianapolis to Italy
- Deluxe air-conditioned and restroom-equipped Motor coach transportation while in Italy.
- First class hotel accommodations while in Rome and best hotel in Siena.
- 12 meals-7 breakfasts, 1 lunch, 4 dinners
- Hotel baggage handling for one suitcase
- Sightseeing per itinerary
- Daily Mass
- Vespers service at the Church of the Gesu, Rome on October 14.
- **Ticket to the Canonization of Blessed Mother Theodore Guérin in St. Peter's Square in the Vatican.**
- Mass of Thanksgiving in St. Paul Outside the Wall, Rome on Oct. 16
- Tickets for the General audience with the Holy Father, Rome on Oct. 18
- Local English speaking tour guide
- Insured and bonded



Tour Prices per person: Double \$3,089 • Single \$3,769
(Price is based on exchange rate of 1 euro = \$1.25)

For more information contact: Carolyn Noone - Archdiocese of Indianapolis
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