Pope Benedict quickly places individual mark on papacy

VATICAN CITY (CNS)—He began under the sign of continuity, but in his first month Pope Benedict XVI has already placed his own distinctive mark on the papacy.

His public appearances, while generating enormous enthusiasm, have been designed more to provoke thought than to please crowds. This will be a teaching papacy.

By Brandon A. Evans

May 21, and served mainly to inform

Youth and adults prepare for World Youth Day

Nearly 110 youth and adults from around the archdiocese gathered for prayer and information as they prepare to embark on a pilgrimage across Europe to attend World Youth Day 2005 in Cologne, Germany, this August.

The event took place at Our Lady of the Greenwood Parish in Greenwood on May 21, and served mainly to inform people about how to prepare—spiritually and materially—for the pilgrimage to Europe from Aug. 10-22.

Archbishop Daniel M. Buechlein spoke to the group and the event ended with a Mass celebrated by Father Jonathan Meyer, associate director of the Office of Youth and Young Adult Ministry for the archdiocese.

About 170 youth and adult chaperones will be going on the pilgrimage, which will be led by Archbishop Buechlein. Four archdiocesan priests will also be pilgrims.

The group will first travel to Assisi and Rome, where they will visit the tomb of Pope John Paul II. The pilgrimage will continue by train through Italy and France, and before the group reaches Cologne they will travel by boat up the
This move coincided with the family’s decision to homeschool him and his four younger brothers. According to Deacon Whittington, he will be the first homeschooled man to be ordained to the priesthood in the archdiocese in modern times.

The shift to homeschooling allowed Deacon Whittington and his brothers to explore their deep own desires. For one of his brothers, that turned out to be mechanics. For him, it was delving into classic philosophical and theological texts, including portions of St. Thomas Aquinas’ *Summa Theologiae* and some of the documents of the Second Vatican Council.

His interest in theology coincided with his love of liturgy, one that involved the whole family through the boys’ pretend Mass. Deacon Whittington’s involvement in the Boy Scouts also opened to him many different vistas of learning. He persevered to earn Eagle Scout, discovering a variety of fields of knowledge along the way.

But he also opened himself through Scouting to geographic fields and portions as well. One of the most significant scouting camping trips that he took was a two-week trek in the wilds of New Mexico.

Deacon Whittington described this trip in spiritual terms, comparing it to a retreat he would take a few years later. It began a seminarian.

"To be out very much in the wilderness for two weeks can be a time of deep spiritual renewal, even if it only happens on a natural level, getting away from the busyness of everyday life," he said. "It’s amazing the similarity between two weeks of back-packing and an eight-day silent Ignatian retreat. What one is on a natural level, the other is on a supernatural level."

Not long after camping in New Mexico, Deacon Whittington began his undergraduate studies at Christendom College in Front Royal, Va.\footnote{Shaun would be the boss because he was the oldest.}

Majoring in philosophy there, he continued his reading of St. Thomas Aquinas that he had begun in high school, focusing his studies on the scholastic philosophy of the medieval saint.

A significant turning point in his vocational discernment occurred after his junior year at Christendom when he affiliated with the archdiocese as a seminarian.

Deacon Whittington said, "although the thought of being a priest had occurred to him as early as the second grade, he only began to speak about it publicly in a significant way after he became a seminarian."

The adventures that began for him in Scouting continued when he started his priestly formation at St. Mary of the Lake University Mundelein Seminary in Mundelein, Ill. Some happened far away. Others were closer to home.

Starting in the spring of his second year, Deacon Whittington went on a pilgrimage sponsored by the seminary to Turkey, Greece and Italy that allowed him to follow the steps of St. Paul and St. Peter. He also visited the locations of five of the seven churches mentioned at the start of the book of Revelation.

Following the celebration of a Mass at the ruins of Laodicea, Deacon Whittington pondered the meaning of its disappearance. "I thought to myself, ‘There’s no guarantee that this won’t be Indianapolis in 500 or 1,000 years,’" he said. "What we have to do is we must, we must preach Jesus Christ and him crucified. There is no guarantee that the faith will stay in a particular place, only that it will stay alive. And it’s up to us to preach Christ and him crucified to keep the faith alive here in Indianapolis, here in the United States.”

Deacon Whittington viewed the burial place of St. Peter, two levels below the main altar of the basilica named after him, and the next day met the first pope’s 26th successor, Pope John Paul II, in the Papal Basilica of St. Peter in the Vatican. "He was so gracious, just a humble, simple man,” Deacon Whittington said. "He was still kind of surprised that people wanted their picture with him, even at that stage.”

Although he admires Pope Benedict, Pope John Paul II has served as the inspiration for the priestly vocation of Deacon Whittington, who was born the same year the late pope was elected.

"The reason that he has been such an inspiration to me in my vocation was his deep sense of spiritual fatherhood, the love and the compassion that he showed,” Deacon Whittington said, "not just to Catholics, but in his outreach to the whole world.”

On the day the pope died, Deacon Whittington was having a practice Mass at the seminary. He knew that the pontiff was near death and as he said in the eucharistic prayer, "for John Paul, our pope," he realized at that moment that he would never be able to say that as a priest. He completed the practice Mass and said, “The Mass is over, go in peace,” the tolling bells in the seminary’s chapel rang, announcing the death of the pope.

On June 5, just over two months after the death of the pope, Deacon Whittington will be ordained to the priesthood.

Patricia Whittington said her son’s ordination will be a humbling experience for her and her husband.

“Sometimes I say he’s going to be a priest in spite of us,” she said. “It’s a humbling experience because it’s not anything that we’ve outright done. Getting to ordination and afterward is not so much what we did. It’s him listening to the call and accepting it. So give the credit to the Holy Spirit.”
Governor rejects Indiana Death Row inmate's request for clemency

By By Sean Gallagher

During the next two weeks, three public television stations that broadcast in the archdiocese will be airing “Witness to Hope,” a documentary on the life of the late Pope John Paul II.

The documentary, which is based on the best-selling biography by author and noted Catholic commentator George Weigel, will air at 4 p.m. on June 5 on Indianapolis-based station WFYI. WFYI will interweave in this broadcast a series of three interviews with Archbishop Daniel M. Buechlein about the late pope. Archbishop Buechlein met with Pope John Paul last once a year during the past several years.

Terre Haute’s public television station, WSKY, will broadcast the documentary starting at 7 p.m. on June 5 and will repeat it at 7 p.m. on June 8. Public television station WPTD, based in Dayton, Ohio, will broadcast the documentary on June 6 at 8 p.m. (EDT).

Public television stations that broadcast in other parts of the archdiocese were contacted and are not airing the documentary at this time. Archbishop Buechlein said “Witness to Hope” is an engaging review of the life, ministry and holiness of Pope John Paul II.

Lloyd Wright, president and general manager of WFYI, said the station tried to add a local dimension to its programming whenever possible and hopes that viewers of “Witness to Hope” will learn about the late pope and the Catholic Church in Indiana.

“We always want people to learn,” Wright said. “We always want to be a center for discovery, and I think perhaps even the most devoted followers of Pope John Paul might learn something that they didn’t know before by watching the program. They might learn something about Archbishop Buechlein and the Catholic Church community here in central Indiana as well from the interviews.”

Weigel served as historical consultant for the program and provides an analysis of the pope’s life throughout the documentary. As the biography upon which it is based, the documentary seeks to help viewers understand Pope John Paul “from the inside.” Instead of trying to analyze through the history-making events in which he was involved, it tries to shed light on the events and on him through explanations of his core beliefs and how they were formed.

Wright said he was struck by the way in which Pope John Paul as a young man reacted to the wartime environment in which he lived in Poland.

“I was so taken with the program, but this was emphasized by the archbishop in our conversation,” he said. “Under circumstances like the ones faced by Pope John Paul, it might have been natural, it might have been easy, for someone to have ended up being an angry, bitter person. And the way that he used his circumstances to really grow and to be a witness to hope—it’s a really fascinating story.”

On May 24, Gov. Mitch Daniels denied Indiana Death Row inmate Gregory Scott Johnson’s clemency petition.

As The Criterion went to press, Johnson was scheduled to be executed by chemical injection at 12:01 a.m. on May 25 at the Indiana State Prison in Michigan City, Ind.

He was convicted of murdering Ruby Hutslar, an 82-year-old Anderson, Ind., resident who was setting her house on fire on June 23, 1985, following a burglary at her home when he was 20 years old.

Johnson had asked the governor to commute his capital sentence to life in prison without parole or to postpone his execution until a later date so he could donate a portion of his liver to his sister, Deborah Otis of Anderson, Ind., who suffers from a nonalcoholic type of cirrhosis of the liver and needs a transplant.

Johnson had requested a temporary stay of execution so he could undergo medical tests to determine if he is a compatible liver donor for his sister. It’s the one they have convicted,” she said. “He says he’s ready. If that’s what they want to do, he’s ready. But I’m not ready. A mother would never be ready. Mothers are supposed to die before their children.”

Newman said “no one knows the pain that a mother goes through when something like this happens” to her child.

“Sometimes I like it more of a punishment for the mother than it is for the one they have convicted,” she said. “I love my children just as much as any other mother loves her children. I don’t feel that my son would have ever done anything like this had he not been under the influence of drugs.”

Newman said she doesn’t think people should be executed for crimes.

“I don’t know how they get closure from another person being executed,” she said about members of the victim’s family, who had urged the parole board to proceed with the execution.

“It doesn’t bring back their loved one,” Newman said. “To me, it’s more about anger from them and [the desire for] revenge.”

Newman said she plans to stay at home when her son is executed and to spend his final hours praying for him.
The state of Kansas has put the controversy over creation back in the news. The State Board of Education there held hearings to determine whether or not schools there must teach an alternative to Darwin’s theory of evolution in their science courses. The alternative is what has come to be known as intelligent design. Those who object to teaching this are well aware that intelligent design requires an intelligent designer and the intelligent designer of the universe is God. This is, therefore, equivalent to teaching that God created the universe, and the U.S. Supreme Court decided in 1987 that it is unconstitutional to teach that God created the universe because that is a religious belief. It seems to be OK to teach the “Big Bang Theory,” that the universe occurred as the result of a gigantic explosion, as long as no one asks who might have caused the bang. The Catholic Church does indeed believe that God created the universe, but not the way the Book of Genesis described the creation. Since at least the time of St. Augustine in the fifth century, the accounts of creation in Genesis have been seen as largely symbolic. The Bible is not a scientific text, and if the congregation of cardinals that condemned Galileo in the 17th century had been more aware of that the split between science and religion would not have occurred. Back in 1925, when G. K. Chesterton wrote his masterpiece The Everlasting Man to refute some of the claims of H. G. Wells, he began with a discussion of evolution and its limitations. He noted, “It is really far more logical to start by saying ‘In the beginning God created heaven and earth’ even if you only mean ‘In the beginning some unthinkable power began some unthinknable process.’” Author Frank J. Shedd, in his book Theology and Sanity, pointed out that Genesis “tells us of the fact but not the process: there was an assembling of elements of the material universe, but was it instantaneous or spread over a considerable space and time? Was it complete in one act, or by stages?” And Pope John Paul II wrote in 1996, “The theory of natural evolution, understood in a sense that does not exclude divine causality, is not in principle opposed to the truth about the creation of the visible world, as presented in the Book of Genesis.” He was even stronger in 1996, in a message to the Pontifical Academy of Sciences, when he said that “the theory of evolution has a great deal of scientific basis.” We should note, though, that Charles Darwin, when he first published his book The Origin of the Species in 1859, did not concern himself with the creation of the world, but with how human beings might have evolved. The first 50 pages of his book, in fact, are mainly about pigeons and how, through selective breeding, they could be made to develop certain characteristics. In the theory we see through the process of natural selection, higher forms of life have, over a long period of time, evolved from lower forms. It’s possible, but certainly not proved, that humans evolved in that manner. If so, though, as Pope John Paul said, “The doctrine of faith invariably affirms that man’s spiritual soul is created directly by God.” We also firmly believe that we did not evolve accidentally, as Darwin would have it. Whatever the process was by which we arrived at our present form, we did so through God’s intention. We should also note that scientists are far from unanimous in accepting Darwin’s theory. Many biologists point out that, from the study of fossils from the Cambrian era about 550 million years ago, we have learned that species appear suddenly in a fully developed stage, change little or not at all, and then become extinct. There seems to be no scientific evidence that they evolve. Therefore, it would seem appropriate, even in science courses, to teach students that the Darwinian theory is controversial and has never been proved, either through the study of fossils or through experimental breeding. — John F. Fink

Letters to the Editor

Analysis for helping explain transubstantiation

Some people find it hard to comprehend that the bread and wine truly become the Body and Blood of Christ at Mass. As a scientifically minded person, I like to use the following analogy to help explain transubstantiation:

We all believe in emotions such as happiness and sadness. If you could look at the brain of a person when they are happy and when they are sad, you could not see any physical difference. The same brain tissue is there regardless of the emotion being felt. Despite the fact that we cannot see emotions, we do not doubt their existence. In the same way, the bread and wine may physically look the same before and after it is consecrated, but it is different. It becomes the Body and Blood of Christ. John Schnellenberger, Fishers, Ind.

Agrees that dressing up for Mass is a concern

Kudos to Virlee Schneider for her recent letter. The appearance of many with Mass is unbelievable. It sends the message that while it may be important to come to Mass, it’s more important to feel comfortable. Schneider’s point about dressing for work versus dressing for Mass is also right on target. If any of us came to work in shorts, sweatpants, flip-flops, etc., it would not escape the notice or censure of our superiors.

Perhaps that’s what is needed at Mass, too. Maybe it’s time our parish priests remind us that the reverence and respect for our Lord may not be reconcilable with hip-hugging jeans and cargo shorts.

Maybe it’s also time for some good old-fashioned peer pressure. After all, there is no shame in having a clean shirt before coming to celebrate the Eucharist. This is not to say that our parish priests should bring up this point, but it suggests that our parish priests should perhaps remember that there is no more shame? Are we all so sensitive about inclusiveness that those of us who stand up for our faith may be loud and proud. The following analogy to help explain transubstantiation: “I have said these things to you so that my joy may be in you and that your joy may be complete in one act, or by stages?”

— John F. Fink

Memorial Day’s meaning must be contemplated

As this is written, there have been more than 1,600 U.S. deaths in the present war, a number that we at our Church must strongly opposed. If our hurried lives cause us to neglect the prayer for these fallen soldiers, the national holiday begun in 1868 should remind us, as the Civil War hymn implored, to “Kneel Where Our Loves Are Sleeping.”

I wrote in support of the war. My reasoning was that the so-called “just-war” doctrine permitted proportionate efforts against those who conspired to spread terror, those who possessed weapons of mass destruction, and a regime that brutally repressed and slaughtered its own people. The first two justifications have proven illusory.

But two things remain true. First, the war has removed a vicious dictator to promote democratic elections and a fragile hope of human freedom. Second, the sacrifices that our men and women in uniform (often our sons and daughters in their 20s) are real and honorable.

The honor of that service can sometimes beoubted by even those who served. Consider the anxiety of Spc. Richard Myers, who wrote recently “I feel uneasy returning to American soil after my 15 month tour in Iraq. Every day, I must look in the mirror and face the fact that I served in a war upon basing established perimeters. I was told that Saddam had weapons of mass destruction. There were no WMD. I was told that Saddam was collaborating with Al Qaeda. He had not.”

As civilians enjoying the benefits of hard-won freedom, we never should be under the misapprehension that those in uniform are immune from thoughtful reflection upon the justice of war. Murphy, like all of us, years to believe that “bringing the Iraqi people freedom and democracy,” as the president so often repeated, is enough to explain our actions. Frankly, I cannot belyhay it is, but I know Murphy never should doubt the honor of his service. He enlisted in the Army Reserve following 9-11. He recalls it as “one of the easiest and best decisions” he ever made, but one he made out of love. Yes, that is what Memorial Day is about—loving our neighbor. If the Iraqi war is ever to make sense, it must flower from that source.

“Let one another,” says Jesus, and “No one has greater love than this, to lay down one’s life for one’s friends.” These words refer to Jesus’ own sacrifice, but they were also instructional. “I have said these things to you so that my joy may be in you and that your joy may be complete in one act, or by stages?”

I did not know Bordelon, but it doesn’t surprise me to learn he was on his second tour of duty. His regiment alone lost nine soldiers in the past eight months. And who was he? Jesus would know him the same way. His law described him: “the kind of guy that anybody would want as a neighbor.”

There is much speculation about the course our new pope will set. On Memorial Day, it may be enough for Americans simply to appreciate his papal name’s significance. Cardinal Joseph Ratzinger chose to place himself in the direct line of Pope Benedict, John XXIII’s “good Samaritan of humanity,” who, with charity, calmed the deep hatreds of World War I. The preceding Benedict’s final words fittingly describe military service: “We offer our life to God on behalf of the peace of the world.”

(Frank A. W. Kmiec is a columnist for Catholic News Service.)

Letters Policy

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

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content. Letters are subject to editorial discretion, but, for serious reasons, names may be withheld. Send letters to “Letters to the Editors,” The Criterion, P.O. Box 1717, Indianapolis, IN 46206-1717.

Readers with access to e-mail may send letters to criterion@archindy.org.
ARCHIBISHOP/ARZOBISPO DANIEL M. BUECHLEIN, O.S.B.

Jesus Christ is the Truth, not a fleeting philosophy

Los diáconos creemos en lo que decimos cuando rezamos el Credo en la misa?

El domingo pasado celebramos la festividad de la Santa Trinidad, el Padre, el Hijo y el Espíritu Santo. Esta es el miércoles de nuestra fe católica. Nuestra convicción de que la segunda persona de la Trinidad, Jesucristo, es Dios y hombre, se encuentra vinculada integralmente a nuestra creencia en la Trinidad. Decimos: "Por supuesto que creemos en ello... ¿Realmente es así?"

Recientemente leí un artículo sobre la fe en Cristo, escrito por el obispo Peter Sartain de la diócesis de Little Rock. Lo citó aquí en numerosas ocasiones para ilustrar mi planteamiento.

"Muchos de nuestros sacerdotes al burlarse de sí mismos por haber traído a colación un argumento evidente, citan a un pastor ficticio a quien le encanta decir: ‘Jesús dijo, y yo suelo estar de acuerdo.

‘Es una frase excelente. ¿Como si un pastor pudiera alguna vez juzgar las enseñanzas de Jesús?’"

La tiranía moderna de ostentarle el mismo peso a todas las ideas y opiniones ejerce un efecto sutil pero devastador en la vida cristiana, porque nos induce a pensar que no existe tal verdad absoluta. Si creemos que no existe tal cosa, nunca podremos creer verdaderamente que Jesús es el Hijo de Dios y el Salvador del mundo. En consonancia con los hábitos modernos, podríamos juzgar las enseñanzas cristianas como aceptables, racionales, o incluso atractivas, pero eso está muy lejos de ser realmente cristiano.

"La misión del Hijo de Dios no era enseñar una filosofía sino revelar la Verdad para que seamos salvados. Él mismo es la Verdad, la Verdad Absoluta. Él mismo es la revelación completa de Dios.

Recientemente se ha publicado en los medios de comunicación un extracto de la homilía que le dio el Cardenal Joseph Ratzinger al cardenal de los cardenales antes de que entraran al conclave y lo eligieran como Benedicto XVI. El Santo Padre habló de la ‘dictadura del relativismo’ en la cultura contemporánea como un asunto de gravedad para nuestra fe católica. Los expertos ven el comentario del Papa como una señal de negativismo y pesimismo. En efecto, el Papa Benedicto argumentaba que la sociedad del siglo XXI suele desestimar la posibilidad de una verdad absoluta. Las implicaciones serían muy serias si se considera que todas las filosofías y todas las opiniones tienen la misma validez y se aceptan como tales. Si uno se suscribe a esta teoría del relativismo, está negando que Jesucristo es el Camino, la Verdad y la Vida. Por consiguiente, se demora uno de los dogmas fundamentales de la fe cristiana.

El obispo Sartain escribió: ‘Tengo la sensación de que si examináramos a fondo nuestras enseñanzas sobre la luz del Evangelio, nos daríamos cuenta de que no “estamos de acuerdo” con Jesús... Sería como decir ‘Jesús dijo, pero yo no estoy de acuerdo...’ Es imprescindible que un cristiano diga eso, pero tal vez hagamos exactamente eso y con mucho más frecuencia de lo que queramos admitir.

“Somos cristianos, no jueces de Jesús, sino discípulos que lo aceptamos como la Verdad que ilumina cada aspecto de nuestras vidas. Para los cristianos no existe ningún rincón recóndito de la vida que no le pertenezca a Jesús y que no estemos dispuestos a entregarle a él. No es suficiente con afirmar que es un rincón recóndito de la vida que no le pertenece a Jesús, y que no estemos dispuestos a entregarlo a él. A través de los tiempos, los santos canonizados y los teólogos santos han estudiado y rezado por la revelación de la Trinidad de Jesús y el misterio de su encarnación, para poder lograr un entendimiento más profundo y apreciar por la fe cristiana. Las bibliotecas están llenas de dichas investigaciones teológicas. Pero al final, como todos los demás cristianos, los grandes académicos y santos de todas las épocas terminan de rodillas realizando la misma profesión de fe. Existe una Verdad Absoluta y no se trata de una filosofía. Es Jesucristo, quien puso de manifiesto al Padre y nos prometió al Espíritu Santo como guía.

Tradiculado por: Language Training Center, Indianapolis

La intención de vocaciones del Arzobispo Buechlein para mayo

Seminarios: ¿Qué ellos sean fieles a la oración y estudio, y continúen en su deseo de servir a Dios y la Iglesia como sacerdotes?
May 26–June 3
Sacred Heart of Jesus Church, 1530 Union St., Indianapolis. Novenas service, 6:30 p.m. Information: 317-636-5551.

May 29
SS. Peter and Paul Catholic Church, 1417 N. Meridian St., Indianapolis. St. Agnes Aca
demy all class reunion, Mass, 9 a.m., Auditorium, Oldenburg. Ph. 317-859-4142.

May 30–June 1
St. Thomas More Church, 1200 N. Indiana St., Indianapolis. Marian College, Ruth Lilly Stu
dent Center, 3200 N. Meridian St., Indianapolis. People of Peace Secular Franciscan St.
Indianapolis. Ph. 317-955-6775.

June 1
Holy Rosary Parish, 520 Stevens St., Indianapolis. Faith Formation Team, A Year with the
Saints and Apotheosis for children A-Z, sessions for children ages 4 to 11, 10:30 a.m., Sunday

June 2
First Sunday Mass in the Diocese, Resville, located on 925 South, 3 miles east of 421 South, 12 miles south of Vincennes (Vincennes) Mass, 3:30 p.m., with Father Etterl Burwinkel. Information: 812-689-3551 or e-mail frburwinkel@stsalud.com or log on to Schoenstatt website at www.sesda.com/frburwinkel.

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June 4
Sacred Heart of Jesus Church, 1530 Union St., Indianapolis. Feast of the Sacred Heart, organ concert, 4 p.m., Mass, 5:30 p.m., smalleater dinner following Mass. 1125 S. Meridian St., St. Michael Church, 317-827-4349. Information: 317-638-5551.

Sacred Heart of Jesus Parish, 1530 Union St., Indianapolis. Feast of the Sacred Heart, organ concert, 4 p.m., Mass, 5:30 p.m., smalleater dinner following Mass. 1125 S. Meridian St., St. Michael Church, 317-827-4349. Information: 317-638-5551.

Michaela Farm, 317 N. State Road 229, Oldenburg. “Beat the Drought,” Richard Carwright, presenter, 1-2:30 p.m., $5 per person. Pre-registration: 812-944-4477.

June 5
Holy Family Council, Knights of Columbus, 200 N. Leishman Dr., Indianapolis. Breakfast, 8 a.m.-1 p.m. Information: 317-955-6775.

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. Devotions, Mass, 7:30 a.m., rosary, meditation as the mysteries. Information: 317-462-4240.


St. Thomas More Church, 1200 N. Indiana St., Mooresville. Mass, 8:35 a.m. Information: 317-955-6775.

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

Second Mondays
Church of the Mount, Indianapolis. Holy hour for vocations to priesthood and religious life, 7 p.m.

Second Tuesdays

Our Lady of Peace Secular Franciscan, noon-2 p.m. Information: 317-924-3984.

St. Mary Church, 218 Scheller Ave., Indianapolis. Eucharistic adoration, 9 a.m.-5 p.m. Information: 317-836-4420.

St. Michael Church, 519 Jefferson Blvd., Greenwood. Eucharist adoration, 8 a.m. Information: 317-836-4420.

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

St. Mary Parish, 1402 Southern Ave., Indianapolis. Confession, 6:45 p.m., Benediction of the Blessed Sacrament, 8 p.m. Information: 317-323-1029.

St. Charles Borromeo Church, chapel, 2222 E. Third St., Bloomington. Adoration of the Blessed Sacrament, noon-6 p.m.


Holy Name Church, 89 N. 17th Ave., Beech Grove. Eucharistic adoration, 9 a.m.-5 p.m. Information: 317-784-5454.

St. Peter Church, 1207 East Road, Brownsville. Exposition of the Blessed Sacrament after 8 a.m. until Communion service, 1 p.m.

Holy Guardian Angels Church, 405 U.S. 52, Cedar Grove. Eucharistic adoration after 8 a.m. and 5 p.m. Information: 317-323-1029.

St. Michael Church, 519 Jefferson Blvd., Greenwood. Greenfield Mass, 8:35 a.m., eucharistic adoration following Mass until 5 p.m. Information: 317-636-4420.

SS. Francis and Clare Church, 5901 Olive Branch Road, Greenwood. 8 a.m., adora
tion, 8:30 a.m.-5 p.m., Sacred Heart Chapel, 8:30 a.m., Divine Mercy Chapel, 3 p.m. Information: 317-636-4420.

Our Lady of Perpetual Help Church, 1752 Scheller Lane, New Albany. Adoration concluding with confessions at 6 a.m. Benedic
tion, 5 p.m. Information: 317-636-4420.

St. Mary Church, 212 Washington St., North Vernon. Adoration of the Blessed Sacrament, 9 a.m.-3 p.m. Information: 317-323-1029.

St. Joseph Church, 113 S. 5th St., Terre Haute. Eucharistic adoration, 8 a.m. Information: 317-636-4420.

Rosary, noon, holy hour for vocations and Benediction, 4-5 p.m., Mass, 5:15 p.m. Information: 812-235-4996.

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

Therese of the Infant Jesus (Little Flower) Church, 4720 E. 15th St., Indianapolis. Apostolate of Fatima holy hour, 2 p.m.

St. Anthony Church, 379 N. Warman Ave., Indianapolis. Exposition of the Blessed Sacrament after 5:30 p.m. Mass, hour of silent prayer and reflection followed by Benediction of the Blessed Sacrament.

St. Joseph Church, 1375 S. Mckelvey Ave., Indianapolis. Events may be faxed to 317-236-1593 or e-mailed to mklein@archindy.org

For more information about our Events Calendar policy, log on to www Criteriononline.com, click on the “Events” link, then on the link to events policy.
Eucharist at each other’s services, he said, places on Christians receiving the
Kasper said. limited circumstances and usually requires
eucharistic sharing is permitted only in
on one or more of the points of faith,
Virgin Mary and all the saints.
of the world, the cardinal said, but it also
the sacrificial value of the Eucharist for the
Christ’s real presence in the Eucharist and
need to recover their awareness of the sac-
only this dimension gives the Eucharist its
sisters; “hence, sacrifice and unity belong
true depth: For in this world—deformed as
the only true head of the Church is Christ,
the real limitations and the recognition
that faith often is a struggle.
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Archbishop Daniel M. Buechlein speaks to nearly 110 youth and adults on May 21 who will join him this August for a pilgrimage to Cologne, Germany, to celebrate the 20th World Youth Day with Pope Benedict XVI.
You’ll be pleasantly surprised by some of the faces you’ll see at the Indiana State Fair on Aug. 10-21 at 1202 E. 38th St. in Indianapolis.

Andy Klotz, public relations director for the Indiana State Fairgrounds, said this year’s fair has something for everyone to enjoy as well as unique offerings that you can’t experience anywhere else.

Indiana State Fair Queen Keela Roser, a junior at Purdue University in West Lafayette, Ind., will welcome fairgoers.

You’ll also have a chance to see cartoon characters Spiderman on Aug. 16, Batman on Aug. 18, SpongeBob SquarePants on Aug. 17 and Strawberry Shortcake on Aug. 19 during the Cartoon Corral at the Pfizer Fun Park. The cartoon celebrities will be on hand to sign autographs and pose for photographs.

You’ll also enjoy watching the tigers and elephants during performances by the International Circus Hall of Fame from Peru, Ind., as well as seeing Whiplash the Cowboy Monkey compete during rodeos on Aug. 13-14.

Last year’s fair attracted 900,365 people to the fairgrounds over 12 days, which Klotz said was a new attendance record. But the grounds are large enough to welcome big crowds, even on the busy midway.

Again this year, the state fair theme is “What Would Summer Be Without It?”

You’ll be able to experience the circus during three shows every day,” Klotz said. “There will be daily elephant rides, and the tigers will be on display almost constantly with other circus acts. The kids will be awed watching the trainers working with them. It’s all fun to do. The kids will love the circus.”

Gov. Mitch Daniels and Indiana’s first lady, Cheri Daniels, are sponsoring a Sports Spot at the fair to promote physical fitness activities with performances by gymnasts, dancers and jump-roping teams.

“People will be encouraged to take part in physical fitness activities,” Klotz said. “It will show kids how physical fitness can fit into your life, make you a healthier, more productive person, and show you that it’s fun, too. They’ve got jump-roping teams lined up and demonstrations by members of the U.S. Tennis Association.”

Music lovers will enjoy hearing The Procrastinators perform high-energy percussion music, Klotz said, using drums, water bottles and other objects during concerts.

“They make music with all kinds of items,” he said, “that will put a little spice into the other music you hear at the fair.”

Construction of a Pin-framed Living History Barn used in the late 1800s will focus on Indiana’s historical and agricultural roots in Pioneer Village, he said, where old-time farming and agricultural equipment will be on display.

“The animals are always a big part of the fair,” Klotz said. “The fair attracts people for three reasons—the animals, the food and the entertainment, which includes the midway. We’ve been told from other people in the industry—who go to fairs around the country and around the world—that we really highlight agriculture and the animals, competitions and horse shows here are second to none. They view the Indiana State Fair as a special place.”

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More “Faces at the Fair” are on page 15.

For information about Indiana State Fair events on Aug. 10-21, log on to the website at www.indianastatefair.com.

May 28
St. John the Baptist Parish, 8310 St. John Road, Floyds Knobs. Starlight Strawberry Festival, boons open 10 a.m.-8 p.m., buffet dinner, make your own strawberry shortcake, 11 a.m.-7 p.m., entertainment, street dance, 7 p.m.-1 a.m. Information: 812-923-5785.

June 2-4
St. Simon the Apostle Parish, 8155 Oaklanden Road, Indianapolis. Parish festival, Thurs. 5-11 p.m., Fri. 5 p.m.-midnight, Sat. 3 p.m.-midnight, rides, games, music, food. Information: 317-826-6000, ext. 3.

June 3
St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis. Strawberry Festival, noon-6 p.m., strawberry shortcake, ice cream sherbet. Information: 317-934-9349.

St. John the Evangelist Parish, 126 W. Georgia St., Indianapolis. “St. John’s Night with the Indians,” cookout.

St. John’s Rectory Garden, 5-6:30 p.m., baseball game, Victory Field, 7 p.m., $10 per person includes game ticket.

Information and reservations: 317-635-2021 by May 27.

June 3-5
St. Therese of the Infant Jesus (Little Flower) Parish, 1401 N. Bosart Ave., Indianapolis. Summerfest 2005, Fri. 5-11 p.m., Sat. 3-11 p.m., Sun. 11:30 a.m.-5 p.m., rides, games, food, entertainment. Information: 317-357-8352.

June 4

June 9-11
St. Anthony Parish, 379 N. Warman Ave., Indianapolis. Parish festival, food, games, 6-10 p.m. Information: 317-636-4828.

June 9-12
Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. Parish festival, Thurs. 5-11 p.m., Fri. 5 p.m.-midnight, Sat. 2 p.m.-midnight, Sun. noon-9 p.m., rides, food, games. Information: 317-888-2861, ext. 15.

June 10-11
Holy Rosary Parish, 520 Stevens St., Indianapolis. 22nd annual Oswalt fest, Festival, Fri.-Sat. 5-11 p.m., Italian foods. Information: 317-636-4478.
August 7
St. Boniface Parish, 15519 N. State Road 545, Fulda. Parish picnic, 10 a.m.-6 p.m., food, special soup, chicken dinner. Information: 812-357-5533.

August 14
St. Paul Parish, 9798 N. Dearborn Road, Guilford/New Alusca. Parish festival, 11 a.m.-6 p.m. (EST), chicken dinner. Information: 812-487-2096.

St. Mary Parish, 2500 St. Mary’s Dr., Lanesville. Annual picnic, chicken dinner, booths, 10 a.m.-6 p.m. Information: 812-952-2853.

August 15
St. Mary-of-the-Rock Parish, 17340 St. Mary’s Road, Batesville. Annual outdoor Mass at the Marian shrine, candle-light procession, Benediction, 7 p.m. Information: 812-934-4165.

August 21
St. Pius X Parish, 2000 N. County Road 545, New Madison. Parish picnic, 10:30 a.m.-4 p.m. (EST), chicken dinner, games, food, entertainment, quilts. Information: 812-934-6218.

August 26-27
Prince of Peace Parish, 1514 W. State St., Madison. Community Festival, Father Michael Shave Memorial Jr./Sr. High School, 201 W. State St., Fri. 5 p.m.-11 p.m., Sat. 3 p.m.-11 p.m., food, carnival rides, games. Information: 812-265-4166.

August 27
St. Rita Parish, 1733 Dr. Andrew J. Brown Ave, Indianapolis. Summer Island festival, 6-10 p.m., food, entertainment, $30 per person. Information: 317-632-9349.

August 28
St. Pius X Parish, 7200 Sarto Drive, Indianapolis. St. Pius X Parish Homecoming. 50th anniversary reunion of past teachers, students, coaches, pastors, 4 p.m., reservations required. Information: 317-255-4534.

September 2-5
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 4
St. John the Evangelist Parish, 1995 E. Base Road, Enochsburg. Parish festival, fried chicken, 11 a.m.-6 p.m. Information: 812-934-2880.

September 5
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 carryout meals. Information: 812-623-3670.

St. Anthony of Padua Parish, 4773 E. Morris Church St., Mooresville. Labor Day picnic, 10:30 a.m.-8:30 p.m. (EST), chicken and roast beef dinners, turtle soup, refreshments, lunch stand, games, entertainment, quilts. Information: 812-934-6218.

September 10-11
St. Michael Parish, 250 High St., Brookville. Fall Festival, Sat. 4-9 p.m., Sun. 10 a.m.-9 p.m., pork chop and chicken dinners. Information: 765-647-5462.

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

September 11
St. Augustine Parish, 315 E. Chestnut St., Jeffersonville. Harvest Chicken Dinner, quilts, 11 a.m.-3 p.m. Information: 812-262-2677.

September 11

September 16-17
St. Malachy Parish, 326 N. Green St., Brownstown. County Fair and hog roast, 4-11 p.m., food, booths. Information: 317-852-3195.

Sacred Heart of Jesus Parish, 1530 Union St., Indianapolis. Old Southside Fall Festival, Fri. 5-11 p.m., Sat. 5-11 p.m., rides, food, auction, entertainment. Information: 317-638-5551.

September 16-18
St. Thomas More Parish, 1200 N. Indiana St., Mooresville. Apple Fest, family fun, food, crafts, games, children’s games, all day until 10:30 p.m. Information: 317-831-4142.

September 17-18
 Owen County Apple Butter Festival, Town Square, Spencer. St. Jude Parish, booth #21, Sat. 9 a.m.-8 p.m., Sun. 9 a.m.-5 p.m., crafts, confectons, baked goods. Information: 812-829-3082.

September 17

September 18
St. Louis Parish, 13 St. Louis Place, Batesville. Fall festival, 10 a.m.-7 p.m., chicken dinners, games. Information: 812-934-3204.

St. Meinrad Parish, Community Center, 13150 E. County Road 1950 N., St. Meinrad. Fall Festival, 10 a.m.-6 p.m., food, games. Information: 812-357-5533.

September 21
Perrysville Festival, 7th St. and Main St., Mitchell. St. Mary Parish, food tent, Italian dinner, 11 a.m.-7 p.m. Information: 812-849-3570.

September 25
St. Michael Parish, 11400 Farmers Lane, Bradford. Picnic and festival, 10:30 a.m.-5 p.m., chicken dinner, silent auction. Information: 812-364-6646.

Fayette County 4-H Fairgrounds, Expo Hall, Connersville. St. Gabriel Parish, Fall Festival, 11 a.m.-4 p.m., fried chicken dinner, games. Information: 765-825-8578.

St. Mark Parish, 5377 Acom Road, Tell City. Parish festival, 10:30 a.m.-6 p.m., shooting match, country store, food, games, quilts, rides. Information: 812-836-2481.

October 2
Holy Family Parish, 3027 Pearl St., Oldenburg. Parish festival, 9 a.m.-8 p.m., food. Information: 812-934-3013.

October 9
St. Mary-of-the-Rock Parish, 17440 St. Mary’s Road, Batesville. Turkey Festival, booths, games, food, 10 a.m.-5 p.m. Information: 812-934-4165.

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The Catholic Choir of Indianapolis will be singing at both Masses.

‘Tom Otterness in Indianapolis’

Two women look at “See No Evil, Hear No Evil, Speak No Evil,” a bronze sculpture by New York artist Tom Otterness, on May 21 at Monument Circle in Indianapolis. It is part of “Tom Otterness in Indianapolis,” an exhibition of 25 sculptures on display in public spaces throughout downtown Indianapolis until July 31. The collection of stylized bronze sculptures represents the largest public art exhibition hosted in Indianapolis. For more information and a map of the locations, log on to www.indyarts.org.
Moviegoers who saw Madison will enjoy visiting there

By Brandon A. Evans

Anyone who saw the recent theatrical release of Madison, starring actor Jim Caviezel, knows that it is as much about the riverfront Indiana town as it is about a boat race on the Ohio River. Caviezel gained fame for his portrayal of Jesus in the Mel Gibson film The Passion of the Christ.

In this movie filmed on location in 1999, Caviezel plays real-life racing champion Jim McCormick, a repairman who piloted the Miss Madison hydroplane boat to a come-from-behind victory in the APBA Gold Cup Championship in 1971.

The movie shows McCormick’s motivation to help his town get a place on the map. Once a thriving waterfront center of transportation, industry and commerce, the city was struggling economically in the early 1970s.

Today, the city of Madison offers not only the same famous boat race that is featured in the movie, but also a treasure-trove of shopping, dining and history.

The Madison Regatta, featuring 200-mph hydroplane boat races as well as food, fireworks and other festivities, is taking place this year from July 1-3. Admission is charged for the event.

There are also plenty of festivals and other fun events that occur throughout the year and especially during the summer months. For more information about these events and anything else having to do with Madison, log on to www.visitmadison.org.

If you are interested in history, Madison offers plenty of opportunities to learn about the past of this important Ohio River community.

Tours can be arranged to visit the Lanier Mansion, a National Historic Landmark built in 1844 by architect Francis Costigan for financier and railroad magnate James F. D. Lanier.

Visitors also can check out the Jeremiah Sullivan House—the oldest mansion in Madison. The 1818 home features the only known restored federal serving kitchen on record in the country.

Sullivan helped to found Hanover College in Madison and the Indiana Historical Society, and is also credited with naming Indiana’s new capital “Indianapolis.”

Another of the several museums and houses available to visit is the Jefferson County Historical Society, a museum that features changing exhibits and artifacts of local history, including permanent exhibits about the Civil War, steamboats, the Stone House and a Victorian parlor.

One mile west of town is the popular Clifty Falls State Park, which is home to more than 1,300 lush acres with scenic overlooks, 70-foot rock gorges and seven waterfalls. The state park is open all year and has a hotel, nature center, picnic area, swimming pool and campground.

Tourists will also enjoy visiting the Lanther Winery, the Thomas Family Winery and Madison Vineyards.

Madison is also home to a variety of shops and restaurants as well as lodging. Catholics who visit Madison during the weekend can attend Mass at Prince of Peace Church, located at 413 E. Second St., at 6 p.m. on Saturday and 8 a.m. and 11 a.m. on Sunday from September through May at 6 p.m. on Saturday and 8 a.m. and 10 a.m. on Sunday during June, July and August.

Scott Bindley, who co-wrote the movie Madison along with his brother, William, who also directed, said that working with the people of Madison while filming the movie on location was a good experience.

They filmed on location for eight weeks, which comprised 90 percent of the movie.

“Madison was a pleasure to film in,” said Bindley. “Most of the downtown area is registered as a national historic landmark. The beauty of the town is readily apparent on screen, but to appreciate the beauty of the people, one must go and spend a weekend there. It is truly a special destination, not just for Indiana, but for the country itself.”

The Bindley brothers grew up in Indianapolis and attended St. Luke School and Brebeuf Jesuit Preparatory School.

When they learned about the story of the stunning victory of the Miss Madison in 1971, they probed deeper and found a film project they wanted to work on. ‘The people who lived the 1971 Gold Cup story were a very special group of dedicated individuals,” said Bindley.

“who sacrificed so much for the love of their sport and their town. “The people of Madison are equally unique and special,” said Bindley. “Unlike many larger towns, Madison bent over backwards for us in every way possible.”

Bindley acknowledged that, in a way, their movie may serve the same purpose that Jim McCormick’s victory did in 1971 by helping put Madison on the map for many people who have never heard of it.

“We are hoping that moviegoers will seek out Madison as a destination,” he said. “It is a wonderful tourist town with great shops and restaurants that we cannot recommend highly enough.”

(For more information about hotels, restaurants, shops, museums or events in Madison and Jefferson County, log on to www.visitmadison.org)

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By John Fink

SANTA FE, N.M.—Santa Fe is a fascinating city to visit, both because of its history and because it is the home of some of today’s best artists. More than 200 artists call Santa Fe their home.

The state capitol building, built in 1906, is filled with paintings and sculptures, and is one of the most beautiful capitol buildings in the United States. As for history, Santa Fe was the destination of thousands of 19th-century pioneers who traveled the Santa Fe Trail, which began in Independence, Mo. It took travelers four-and-a-half months to travel it. Tourists can see the end of the trail.

San Miguel Mission was the oldest church in continuous use in what is now the United States. Residents of St. Augustine, Fla., might object to that distinction, but people in Santa Fe claim that the cathedral in St. Augustine was not in continuous use. San Miguel was built in 1610 then rebuilt in 1693 after the Indians severely damaged it in their uprising of 1680.

The Loretto Chapel in Santa Fe is famous for its “miraculous staircase.” Archbishop Jean Baptiste Lamé, who came to Santa Fe in 1851, brought some Sisters of Loretto to Santa Fe to start a school for girls. While Archbishop Lamé was constructing his cathedral, he also started the building of this chapel. But somehow it was built with a choir loft with no staircase to it. Men used to climb a ladder to get there, but the sisters wanted a staircase. Unfortunately, there wasn’t room for a normal staircase.

One night, as the sisters finished a nine-day novena to St. Joseph, a carpenter showed up who volunteered to build a circular staircase. He spent six months on the staircase, which consists of 33 steps with two complete 360-degree turns.

The staircase has no nails or central support post and, it turns out, nobody knows where the wood came from. When finally arrived in Santa Fe, after praying to La Conquistadora for help, the Indians surprisingly welcomed the Spanish with open arms. By this time, there was a common cooperation. When Santa Fe was established in 1607, it was the northernmost point of the Spanish Empire in the New World.

The Spanish who lived in Santa Fe during the 17th century did not treat the Native Americans well, and they finally revolted in 1680, killing a number of the Spanish before survivors managed to get to the Palace of the Governors. The Indians then allowed them to leave and the Spanish went to El Paso.

The king of Spain ordered Don Diego de Vargas to regain the city, but it took him a long time to do it. When he finally arrived in Santa Fe, after praying to La Conquistadora for help, the Indians surprisingly welcomed the Spanish with open arms. By this time, there was a common interest in the nomadic Indians and the Pueblo Indians in Santa Fe saw the Spanish as friends. After 1693, though, the Spanish treated the Indians better and there was more cooperation.

Mexico gained its independence from Spain in 1821 and Santa Fe residents became Mexicans. As Mexicans, though, they were free to trade with Americans—something they had been forbidden to do by Spain—and the Santa Fe Trail was developed. In 1846, Santa Fe became an American territory.

New Mexico became the 47th state of the United States in 1912. The second museum in Santa Fe is the Georgia O’Keeffe Museum, which houses 100 of the famous artist’s paintings and one sculpture. She lived much of her life in New Mexico, and spent her last years in Santa Fe. She died in 1986 at age 98.

The third museum we visited was the Museum of Fine Arts, which turned out to be a disappointment for us although other people might enjoy it. Next was the Museum of Indian Arts and Culture. It told the history of the Indians from 500 B.C., and its six sections detailed various aspects of Indian life. There were numerous items of pottery, baskets, clothing, dolls, jewelry, blankets and other belongings. There are 21 Indian reservations in New Mexico.

Our fourth museum was the Museum of International Folk Art. This museum turned out to be better than I expected. Unfortunately, we arrived there at 4:30 p.m. and it closed at 5 p.m. so we only got to see two areas. The first was Tibetan art by New Mexican Tibetans in exile, and it was much more extensive than one would imagine. The second area was Hispanic, with a “faith and family” theme. It contained New Mexican art, mainly religious subjects, including one section on New Mexican madonnas. We were sorry that we couldn’t see more of the folk art museum.

That evening, we had dinner at a restaurant in a former convent that was part of the Guadalupe Mission Church complex. After dinner, we walked across the street to Our Lady of Guadalupe Church, a very attractive church where a Mass in Spanish was just beginning.

(John F. Fink is editor emeritus of The Criterion.)
South Dakota is home to Mount Rushmore and Crazy Horse

By Patricia Happel Cornwell

SOUTH DAKOTA—A popular comedian says you might live in South Dakota “if you have ever worn shorts and a parka at the same time.” You might also live there “if you design your kid’s Halloween costume to G1 over a snowsuit.”

South Dakota is one of those wide-open spaces that drivers call a “dial tone” unless they have a really good reason to stop there.

We have a really good reason. Our daughter lives there. With our son-in-law as a guide, we have discovered that the state is bursting at the seams with history, if not residents.

The majority of South Dakota’s landscape is treeless plains where wild antelope and bison graze—really! Gas stations and towns are few and far between; big farms abound. The state includes 60,000 Native Americans and three members of our family.

In South Dakota, you can go antiquing, bicycling, bird-watching, boating, camping, fishing, golfing, hiking, hunting, horseback-riding, snowmobiling or bicycling, bird-watching, boating, camping, canoeing, and towns are few and far between; big farms abound. The state is more than 22,000 square miles; drivers call a “dial tone.”

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LEELANAU PENINSULA, Mich.—With the price of gasoline rising higher by the day, we may be thinking of forsaking vacation trips by automobile this year. Still, there are wonderful places to visit within a day’s drive of central Indiana. One of them is Sleeping Bear Dunes National Lakeshore along the northwest shoreline of Michigan.

We came upon this lovely place many years ago when our sons’ Boy Scout troop went for a week of summer camping on South Manitou Island, offshore from Leland, Mich. The next year, we camped on the island as a family and were hooked on the area for life.

The main part of Sleeping Bear Dunes National Lakeshore, for which it is named, is located south of Leland near Glen Arbor. Here, people can access the great dunes by car or bicycle on the Pierce Stocking Scenic Drive or hike on marked paths where their presence will not threaten the delicate environment.

One stable dune is set aside for people to climb, which is much harder than it looks. The dunes are windswept and lovely, with fine grasses and wildflowers to admire. From the top on a clear day, you can see the Manitou Islands out in Lake Michigan.

North and South Manitou Islands are the “cubs” of the sleeping bear in Indian legend. Both islands became part of the national park in the 1970s, requiring recreation fees from visitors who reach them by taking the Manitou Island Transit ferry from Leland or by private boat. Since no cars are allowed on the islands, visitors hike around on foot or day-trippers may take a paid afternoon tour of South Manitou sights on a ferry company vehicle.

A corporation once owned North Manitou Island and maintained a hunting lodge there, stocking the island with non-native deer for the corporation’s guests to hunt. With no predators to keep their numbers down, the deer multiplied so quickly that now federal authorities hold a managed deer hunt every fall. This island provides only primitive camping, with campers bringing in and removing all their food, equipment and refuse.

South Manitou Island previously had one resident farm family and several summer cottagers. All their structures are now deteriorating. At one time, because of its protected interior, the island produced most of the country’s commercial plant seeds. Before that, it was an important stop for Great Lakes shipping vessels to take on wood, food and other supplies.

The southern island has always been a camper’s paradise, even now when National Park rules apply and campers are assigned to group camps or camping areas, and may build fires only in prepared fire pits. Hikers can visit the ancient cedar trees, one-room schoolhouse and interior lake. They can see the 1960 “Morazan” ship-wreck offshore from the cliff above, and on a clear day can see Wisconsin across Lake Michigan from atop the Westside dune. Park employees provide tours of the historic lighthouse, and staff a small visitor’s center and museum featuring the island’s history.

Leland and the nearby towns of Northport, Sutton’s Bay, Glen Arbor and the larger city of Traverse Bay provide tourists with innumerable vacation opportunities. There is hiking to keep up and shopping, including artwork, crafts and antiques.

Opportunities to enjoy all water sports, umpteen eating establishments and excellent living accommodations are available. The latter include a lodge located right on the dam in Leland, a riverside inn, a golf-course hotel and a motel/apartment resort, none of which are chain franchises.

Leland’s “Bluebird restaurant is famous for fresh whitefish, caught daily in Lake Michigan and sold by Carlson’s Fisheries in the dockside Fish Town. Next door is a huge marina, where many private ocean-going sailboats are docked, waiting to be chartered by enterprising landlubbers.

The Leelanau Peninsula area also contains several vineyards, which produce top-quality wines and offer fun tours and wine-tasting. Fruit, especially cherries, are a major crop here.

The history of the Great Lakes and its lifesaving stations is evident in many towns, including Glen Haven.

Inland is Lake Leelanau, a pleasant lake where the old-fashioned Fountain Point Resort is popular with family vacationers and people like us, who stayed in a dormitory building with six friends last summer. Breakfast is served daily in the main lodge building, and play equipment, boats and other recreational opportunities are provided for visitors. Our furnished house had five bedrooms, two bathrooms, a living room, front and back porches, and huge kitchen with eating area.

We attended Mass at St. Mary Church in the town of Lake Leelanau, home to a small but lively congregation. This charming country church is sided with stones from the area. There’s a school right next door and farther down the street is “Dick’s Pour House,” an interesting bar.

We also went to an evening concert at the nearby Interlochen Center for the Arts. This prestigious music camp offers talented students from all over the country expert instruction by world-class musicians in a casual woody setting.

When you visit a place often enough, you come to know its character—and its characters. In and around Leland, we met a bookseller who specialized in books by and about Hemingway and a droll ferry-boat captain who said he’d been assigned to the infamy in World War II.

Sleeping Bear Dunes National Lakeshore may not be the only neat vacation site within a day’s drive of central Indiana, but it sure is one of our favorites.

(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greencastle, is a regular columnist for ‘The Criterion.’)
There's plenty to do and see in the Gateway City

By Brandon A. Evans and Mary Ann Wyand

ST. LOUIS—Named for King Louis IX of France, St. Louis is best known for being the Gateway City—like the door front to the vast western part of the United States. The imposing Gateway Arch stands not only as a symbol of westward expansion, but also as a spectacular tourist attraction that has pleased visitors for 40 years—and it’s but one of many things to do in the city situated along the west bank of the mighty Mississippi River.

The very top of the 630-foot tall Arch has a small viewing area with windows that is accessed by small groups of visitors riding in a tram. The Arch was made or book a helicopter tour.

Yakimchick said she also likes to visit the riverfront and the Gateway Arch, operated by the National Park Service. “There’s a museum there,” she said, “and the top of the Arch is not very expensive. That’s a thrill to do that.”

A Cardinals fan, Yakimchick said she has attended baseball games at two stadiums and noted that, “They’re now building their third stadium in my lifetime.”

Another favorite destination is Grant’s Farm, which is called “The Fragile Forest” is a destination for many people. This summer, a new habitat for chimpanzees and orangutans called “The Fragile Forest” is expected to be a crowd-pleaser. The zoo has more than 6,000 exotic animals—many of them rare and endangered species.

By Brandon A. Evans and Mary Ann Wyand

Tourists approach the Gateway Arch at the Jefferson National Expansion Memorial Park on the western bank of the Mississippi River in St. Louis last summer. The stainless steel Arch is 630-feet high, has a 60-foot foundation and features a small viewing area with windows that is accessed by small groups of passengers riding a tram-style elevator. The weighted catenary curve that is home to a botanical garden.

“From as far back as I can remember,” she said, “one big family adventure was a trip to the St. Louis Zoo, which has always had free admission...and is still an adventure that I like to enjoy whenever I’m in that area.”

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Expanded museum offers artwork, nature, antiques and fine dining

By Mary Ann Wyand

Newly renovated and sparkling in the sunshine, the distinctive glass and steel circular entrance pavilion of the Indianapolis Museum of Art in Indianapolis beckons visitors to come inside and explore the beautiful historic and contemporary artwork displayed in its expertly remodeled galleries.

Even on a warm spring day when the 152-acre landscaped grounds at 4000 Michigan Road are a perfect place to hike, ride a bicycle or enjoy a picnic, the lure of the new museum still succeeds in inviting people inside to browse the exhibits.

The art museum’s $74 million renovation is a three-year project, which continues with updates to several galleries during 2005 and 2006. The new museum opened on May 6, and the architectural design is earning praise from appreciative museum patrons for its welcoming and handicap-accessible entrance.

The art museum campus also is the home of the historic Lilly House, Garden Terrace meeting center, Horticultural Studies Center, Better Than New Shop, greenhouse and numerous ornate gardens. St. Simon the Apostle parishioner Jessica Di Santo of Indianapolis, communications manager for the museum, said visitors who park in the new underground garage will enjoy walking past Gary artist Kay Rosen’s colorful palindrome installation called “Never Odd or Even,” which reads the same backward or forward.

Di Santo said the American and European galleries are open and the new contemporary art gallery opens on Nov. 20 followed by the African and South Pacific art galleries on Feb. 5, 2006. The Asian art and fashion arts galleries open on June 11, 2006, and the decorative art museum campus also is the home of the historic Lilly House, Garden Terrace meeting center, Horticultural Studies Center, Better Than New Shop, greenhouse and numerous ornate gardens.

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"What’s really amazing about this institution is that not many art museums can give you the many different kinds of experiences that you can have here because of the large landscape," she said. "So many art museums are landlocked in cities.

"Meeting the visitor in an outdoor area is unique for museums. The greenhouse is part of the historic Oldfields estate," she said. "It’s one of the old buildings. The glass houses date back to the 20s. The old estate is a National Historic Landmark." The greenhouse is open year-round, Nord-Peiffer said. "It’s exciting to have all the new vitality and new visitors coming to see us as well as the new museum. … I think the new contemporary gardens are so exciting. We’ve got beautiful historic gardens, and now we have the opportunity to expand and have contemporary [landscaped] space. The Sutphin Fountain is now situated in a garden rather than being in the roadway. This wonderful old feature of the museum has been enhanced greatly and can be enjoyed from indoors as well."

Nord-Peiffer said the 100-acre Virginia Fairbanks Art and Nature Park will be developed on the west side of the Central Canal Towpath on museum property, and "great things will be happening there in the next few years." (For information on the new Indianapolis Museum of Art hours, exhibits and events, log on to www.imma-art.org.)

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Amorphic Robot Works: The Feisty Children

These amorphic—or formless—robots are part of a traveling exhibit called “The Feisty Children” now on display at the new Indianapolis Museum of Art in Indianapolis. They were created by Amorphic Robot Works, a New York-based group of artists, engineers and technicians who create interactive, motion-sensitive robotic performances and installations. Chico MacMurtrie, the artistic director of Amorphic Robot Works, presented a program about this unique art form on May 12 at the art museum.
Excavation, and the HBO cable TV series “Deadwood” depicts the town’s gold rush days. East of Rapid City is Wall Drugs, a story— and destination—in itself. When Ted and Dorothy Hustead opened a drug store in Wall in 1931, the 326 residents weren’t enough to support it. Still, the couple was determined to raise their children in a small town with a Catholic church where they could go to Mass daily.

In July 1936, Dorothy suggested they post signs along the highway, advertising “Free Ice Water” to jalopies rumbling by en route to Mount Rushmore and Yellowstone Park. It worked. Today, the store is bigger than the town. Over the years, signs noting how far it is to Wall Drugs have been posted across the U.S. and as far away as Paris, Moscow and even the South Pole.

Museums in several cities offer windows onto South Dakota’s archaeological and cultural development. Several state-run sites let volunteers sift for fossils of extinct creatures or for artifacts at prehistoric Indian villages. “Sims,” the largest, most complete Tyrranosaurus Rex skeleton ever found, was discovered by an amateur fossil hunter near Faith in 1990. The massive dinosaur skeleton is now on display in Chicago’s Field Museum.

In eastern South Dakota, Fort Sisseton State Park is one of the nation’s best-preserved frontier forts. Each June, a festival features cavalry drills, a military costume ball and a living history encampment. South of Sisseton, a footbridge now spans Devil’s Gulch, the chasm in which Jesse James leapt on horseback to elude a posse. Spans Devil’s Gulch, the chasm that Jesse James leapt on horseback to elude a posse.

State Park is one of the nation’s best-prepared for 20 years, simply the better choice. The Criterion   Friday, May 27, 2005

South Dakota’s Agricultural roots are fielded on the site of its then-living Pope Pius XII at a microphone. Another Indiana “import” was the dio-

The South Dakota Department of Tourism has a superb website, travel.sd.gov, or you can call their toll-free number at 800-732-5682. A search for “group tour” then “Indiana” on their website yields eight Hoosier companies offering guided trips to South Dakota. Another good Internet site for campers to log on to is ParkInfo@state.sd.us.

Despite its cultural cornucopia, our favorite South Dakota activity is visiting our family. I still can’t believe our own grandchild lives in a state next door to Wyoming. And, yes, her Halloween costume often involves a snowsuit.

(Patricia Happel Cornwell is a freelance writer and a member of St. Joseph Parish in Corydon.)
Morals and values help guide decision-making process

By Father W. Thomas Faucher

It was one of those clarifying moments. Something that had been rattling around in my brain suddenly made sense.

In the early 1980s, refugees from Eastern Europe had come to the city to make a new home in America. They needed everything to set up housekeeping, and the parish agreed to help them.

After the refugees got settled in a little, there was an occasion when I joined the interpreter in taking them around the city to see American life.

With us that day was a young mother from Poland. We stopped at a supermarket, and she just stood there and looked, her eyes big and her mouth open. She said something that the interpreter translated as: “I’ve never seen so much food in my life!”

As we walked through the grocery store, she became increasingly agitated by something, and the interpreter was almost arguing with her, trying to make sense.

When the resettlement director asked what the problem was, the interpreter said, “She doesn’t understand why there are so many different kinds of the same thing. She thinks that is a waste. I told her that it is important in your culture to have a choice. She said she thinks it is dangerous to make choice such a high value in life.”

I thought about her words for years—“to make choice such a high value.” It is certainly a high value for me. I’ve thought about those words for years, and I’ve tried to understand why I need choices. I have realized that it has something to do with feeling in control of my life. I think that is true of many others as well.

We’re accustomed to a culture where people are free to choose. It is a superstructure of a way of living in an unknown in previous human history. A great many people—but not all—are making decisions about where to live, what to do, what and where to learn.

People choose to socialize with and who to marry.

How do we make those decisions? Why do we choose one option rather than another? Are the decisions we make good ones? Are we happy with what we choose from all the options available?

Is there a way of making those decisions that would bring us better results?

I think there are three keys to making good decisions.

The first is to be clear about what really is being decided. That may sound silly, but the most common difficulty in making a choice is not being honest.

We choose to move to another house or even another city to change jobs. We pick schools or a hobby. If we’re not honest about why we make one choice and not another, the choice rarely will be satisfying.

It is essential to ask: “What are the issues here? Why do I want to make this decision? What values are involved? What effects will this have on the people involved, including me?”

The second key is to realize that we often give ourselves too many choices. We can paralyze ourselves with too many options.

Do we really need 100 types of breakfast cereal or hundreds of TV channels? This was my Polish friend’s worry—that it seems more important to have options than that the options are truly good ones.

When the opportunity to choose—or as it now is put, “the right to choose”—becomes one of a nation’s highest values, we end up with bad choices such as abortion and assisted suicide.

The third key is to realize that we must choose to hear and heed the voice in our conscience. We must choose to be true to the spirituality that choice entails in daily life.

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The second truth is that evil tempts us constantly, but we can keep it under restraint or control. God tells Cain, “Sin is lurking at your door ... but you must master it” (Gen 4:7).

The means of mastering evil desires is the way of the Lord. “Choose life that you and your descendants may live, loving the Lord your God, obeying him and holding fast to him” (Dt 30:19-20). Jesus says to the ruler who had kept all God’s commands, “Then sell what you have, give it to the poor and come follow me” (Lk 18:22).

Finally, doing justice is the only way to imitate God’s love and follow his way. In Amos, the prophet rejects Israel’s prayers and demands only that “justice roll down like a river, and righteousness like an ever-flowing stream” (Am 5:24). Jesus can demand that we leave our gifts at the altar until we are reconciled with our neighbor (Mt 5:24).

This rich moral tradition calls upon us to make the right choices, which are summarized in Catholic teachings under the two great commandments: Love God and your neighbor, and you need no other law.

(Paulist Father Lawrence Boudt is the publisher of Paulist Press in Mahwah, N.J.)

Discussion Point

Prayer helps us make choices

This Week’s Question

You’re free to make many choices in life. Are your choices fulfilling for you? Why?

“Yes. Beginning with my wife, my choices have been very fulfilling. We’ve prayed for guidance, and I think we got it. We can’t outdo God. Every time we make a sacrifice, he pays us back twice.” (Robert Busch, Grants Pass, Ore.)

“At this point, many of our decisions are to make sure our four kids go to Catholic school. I’m a very big proponent of Catholic education. It can’t be beat. We’ve been blessed. I even teach in my children’s school.” (Mary Anne Tucker, Bluffton, S.C.)

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Sometimes we must wonder why Jesus did the things he did. Why, for example, did he go to a Gentile territory? Why did he enter into contact with the Gentiles where he met a man (Matthew’s Gospel says the man was possessed by demons)? At first, it appears that his mission was primarily to the Jews, who were the saved only to antagonize many people who believed so positively exactly where he went. Both Mark and Luke say that it was to the territory of the Gerasenes, but Matthew says it was the Gadarenes and some manuscripts say Gergesenes. Gerasa, Gadara and Gergesa were all located on the eastern side of the Sea of Galilee at the beginning of what we know today as the Golani Heights. However, it was far away, at least in what is now Syria. This was Gentile territory since the people there kept swine, something that Jews would not have done.

It’s a mountainous territory and the violent demoniac that Jesus met lived in the tombs made in caves. Therefore, he had contact with death and, of course, people, making Jesus ritually unclean for coming into contact with him. The demoniac is described as being “wretched” because of the demons that possessed him.

It was then that, prostrated himself before Jesus, indicating power over evil spirits. He called out, “What have you done to me, Jesus, son of the Most High God?” When Jesus asked his name, he replied, “Legion is my name.” Legion is the name of an army, which were 6,000 men in a Roman legion. When Jesus ordered the demons out of the man, they implored him to allow them to enter a herd of swine. Apparently, that was preferable to going back to hell. Jesus granted their request and the demons entered the pigs. But the pigs plugged all the way down a steep hill into the sea and drowned, so the demons’ reprieve was short.

Regardless of the outcome, this is an action that happened in Gentile territory or a Gentile territory. This was the first time we see Jesus dealing with the Gentiles directly. We see this throughout the New Testament.

Jesus in the Gospels: First Gentile missionary

Somehow we’ve never enough blame to go around for all the wrongs we’ve done. It always seems that others are responsible for all these things. So is it always the other guy?

What happened to being responsible for our actions?

We are the ones responsible—for our own behavior and for taking responsibility for our country’s, our Church’s and our family’s welfare. God bless America and her ideals that we try to uphold.

We need to remember that those who are the days when we expected to take the consequences for our actions, whether good or bad. If my son foolishly jumped off a bridge despite all my warnings, he’d be the bad. If my son foolishly jumped off a bridge despite all my warnings, he’d be the bad. If my son foolishly jumped off a bridge despite all my warnings, he’d be the bad. If my son foolishly jumped off a bridge despite all my warnings, he’d be the bad.

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Sunday, May 29, 2005

**Daily Readings**

*Deuteronomy 8:2-3, 14b-16a
1 Clement 10:16-17*  
*John 6:51-58*

**The Sunday Readings**

*Deuteronomy 8:2-3, 14b-16a
1 Clement 10:16-17*  
*John 6:51-58*

This weekend, the Church celebrates the Solemnity of the Body and Blood of Christ—as perhaps it is better known by its Latin translation—** Corpus Christi.** Feasts in the Church have a dual purpose. They call Catholics to celebrate with faith the person or event recalled by the feast. They also are opportunities for the Church to instruct its members in a point of belief considered particularly important as drawn from the experience of Jesus or the saint commemorated in a doctrine held by the Church.

In celebrating this weekend’s feast, the Church invites us to join literally in the Eucharist as we participate in the Mass and receive Communion. The Church also tells us about the Eucharist. As its first reading in this process of instruction, the Church presents a selection from the Book of Deuteronomy.

One of the five books of the Torah, and heavy with references to Jesus, the Exoduses, Deuteronomy recounts the passage of the Hebrews from Egyptian slavery to the Promised Land. Moses is the central figure, and he speaks in this reading. He reminds the people of their virtuous purpose as they faced the unfriendly Sinai desert. They owed their survival—life itself—to God. When they were lost in the barren desert, with no hope for finding food, God gave them manna to eat. It saved their lives.

In his second reading, the Church gives us a selection from Paul’s First Epistle to the Corinthians. The Synoptic Gospels—Matthew, Mark, and Luke—record the Last Supper in detail. This reading from First Corinthians also records the institution of the Eucharist.

Parallel accounts among these biblical sources tell us about what happened during the Eucharist. However, the church continues to celebrate it for the first Christians. St. John’s Gospel furnishes the last reading.

It is one of the most profound and loveliest passages in the entire Scripture. In this reading, Jesus declares, “I am the living bread come down from heaven. If anyone eats this bread, he shall live forever; the bread I shall give is my flesh, for the life of the world.”

The Lord spoke these words, almost certainly, in Aramaic. They were recorded in the Gospel in Greek. The English version is a further translation. Despite the years and despite the translations, it is clear that Jesus spoke of the Eucharist as we understand it today. He used no symbolic glosses; he did not suggest some sort of symbolic meaning. He said, “I am the living bread come down from heaven.”

It is clear. The Eucharist is the flesh and blood of the Risen Lord. Also, the last supper is the Last Supper and the Lord’s sacrifice of gift of self on Calvary is clear from the text. The Eucharist is the flesh of Jesus for “the life of the world.”

**Reflection**

For many centuries, the Church has called each Christian’s physical consumption of the eucharistic species as “Holy Communion.” Of course, it is holy. It is of Jesus, the Son of God, and the consecrated bread and wine are transformed into his body and blood. The English translation of the Greek is “Communion.” It is a more, deeper descriptive term. This term’s incorporation of “union” is clear. In receiving the Eucharist, we unite ourselves with Jesus. We receive the “body, soul and divinity” of Christ into our very body and soul. It is the most complete of unions.

The first syllable recalls the Latin preposition “cum” or “with.” In the Eucharist, we unite with Christ, and Catholic piety always has celebrated this fact. We do so with other believers, with the “community” of believers, or the Church. God has given us the Eucharist, as manna was God’s gift to the Hebrews. We rejoice that in Communion we unite with the Lord. It is important to remember that also we unite with the whole Church, accepting all that the Church teaches and believes.

The Church also tells us about the Eucharist.

**Goat Chasers**

While working at my desk, I glanced out the window and saw a goat walking down the sidewalk. It was panting. I knew the animal was lost. I got a container of water in the backyard, opened the gate and went after the goat. I saw a woman carrying a leash. It was not her goat, but she had been trying to catch it.

We lost sight of the animal. A man dri- 
\nging home on a bike asked if we were 
looking for a goat. We were a varied group. I suffered from allergies and should not be chasing a goat in 88-degree heat. I looked at the man, who had black and brown fur. The kids in the yard, opened the gate and went after the goat. I put a container of water in the backyard, opened the gate and went after the goat. I was searching for a goat. He was.

As we chased then tried to walk the goat. The owner scooped up the animal and \n\ntended it. Concerned that the goat was \n\nto take it home. (New Jersey)

**Question Corner/Fr. John Dietzen**

**Bible explains that God uses dreams to help people**

**Q** Our question is about dreams. Do they have any significance in our spiritual lives? Is it wrong to believe in them? Some dreams seem to hit close to home. (New Jersey)

**A** I’m not sure what you mean by believing in dreams. But to think about them, reflect on what happens in our dreams, even to learn something from them is not wrong. We have ample proof even in the Bible that God can use dreams to help people understand and tell us what’s going on in our lives. In this case, the owner took the goat home. (New Jersey)

**We rejoice that in Communion we unite with the whole Church, accepting all that the Church teaches and believes.**

**Q** What is a private prayer. Except for special circumstances, it is an act of worship of God that essentially involves other members of our commu-

**A** I’ve responded to this type of ques-
\ntions several times in past years. The answer is basically simple. The Mass is not a private prayer. Many Catholics still do not realize that the responsibility of Sunday Mass does not obligate us to hear or watch something on television, but to be present to do it ourselves with our fel-

**Q** Sometimes I have a hard time get-
\ning to church so I listen to Mass on televi-

**A** I think you are under a mis-
\nderstanding. In this case, the Eucharist is an action, a celebration, of the Catholic community. It cannot be replaced by seeing a viewing is never a substitute for being there, but the Sunday obligation is not binding when one has a valid reason for missing Mass.

(Questions may be sent to Father John Dietzen at Box 3315, Peoria, IL 61612 or by e-mail at jjdietzen@aol.com)
WASHINGTON (CNS)—An enthusiastic audience of 1,600 people heard President George W. Bush acknowledge the work of the Catholic Church in the United States at the second National Catholic Prayer Breakfast on May 20.

Participants from around the country gathered at the Washington Hilton also heard keynote speaker Archbishop Charles J. Chaput of Denver admonish them not to allow religion to be cut out of the public square. In his comments, Bush quoted the pope’s recent criticism of moral relativism.

“Freedom rests on the self-evident truths about human dignity,” Bush said. “Pope Benedict XVI recently warned that when we forget these truths we risk sliding into a dictatorship of relativism where we can no longer defend our values. Catholics and non-Catholics alike can take heart in the man who sits on the chair of St. Peter because he speaks with affection about the American model of liberty rooted in moral conviction.”

Bush’s comments were greeted with enthusiastic applause, especially when he referred to Pope John Paul II, whose funeral Bush attended in April, when he praised Catholic schools, and when he referred several times to a “culture of life” in Iraq. Bush said the pope used the phrase often. Bush left the breakfast as soon as he finished speaking.

Archbishop Chaput reminded the audience that “Catholics see politics as a part of the history of salvation” in which every person is important. “What we believe about God shapes how we think about men and women. It also shapes what we do about promoting human dignity.”

But the political atmosphere many people seem to want, in which religious faith is seen as unwelcome and dangerous, is unnatural and unhealthy, he said.

“Our duty, if we’re serious about being Catholics, is to not let that happen,” the archbishop said. “A bigger task for American Catholics, however, is to commit more deeply to the faith and to act like it means something, he said.

Archbishop Chaput said it is a mistake for Catholics to fear being “too Catholic or somebody will be offended. ... It’s a recipe for losing our faith and throwing away any hope for a national political discourse based on conviction.”

Individuals and elected officials need to bring their moral convictions into the public debate, he said. “To cut God out of the public square is to cut the head and heart from our public life.”

He said the key is for Americans to act with the conviction that “Jesus is Lord,” rather than treating any human or a government entity as lord.

“God need not be on our lips every minute of every day,” said Archbishop Chaput. “But he should be in our hearts from the moment we wake to the moment we sleep... And there’s no way—to way—that we should ever allow ourselves to be driven from the public square by those who want someone else, or something else, to be lord.”

Last year’s inaugural Catholic prayer breakfast drew about 1,000 people. This year’s event was held at a much larger venue, but still the number of people who tried to attend the Mass at 6:45 a.m. before the breakfast exceeded the room’s capacity. The Mass was celebrated by Archbishop Jose H. Gomez of San Antonio.

Also on the program for the breakfast were a presentation on the work of the Little Sisters of the Poor and a tribute to Pope John Paul and Pope Benedict.

Participants included Washington Cardinal Theodore E. McCarrick, Bishop Paul S. Loverde of Arlington, Va., and Auxiliary Bishop Martin D. Holley of Washington. Also attending were a dozen members of Congress, several representatives of different White House offices, Solicitor General Paul Clement and Maryland Lt. Gov. Michael Steele. The list of elected officials participating, released by the organization, included only one Democrat, Rep. Bart Stupak of Michigan.

In driving rain outside the Hilton, a handful of people who said they were members of Pax Christi, the Catholic peace group, held signs protesting Bush’s participation in the event because of the war in Iraq. Pope John Paul strongly opposed the invasion of Iraq and he expressed his displeasure to Bush several times, including once during the president’s June 2004 visit to the Vatican. A spokeswoman for Pax Christi USA, the national organization, said the protesters may have been members of Pax Christi but they were acting on their own, not as part of an activity of the group.

The group Catholics for Faithful Citizenship grew out of groups participating, released by the organization, included only one Democrat, Rep. Bart Stupak of Michigan.

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The group Catholics for Faithful Citizenship issued a press release questioning the invitation to Bush, saying his policies “fail to aid the least among us.” It said that despite Bush’s support of legislation to restrict abortion, his policies “fail to aid the least among us.” It said that despite Bush’s support of legislation to restrict abortion, since he’s been in office the number of abortions has increased in a majority of states that have released such data.

“We need to be more deeply committed to the ‘culture of life’—a deeply Catholic idea and ideal—his policies in fact work against the culture of life and in many cases contradict the core principles of Catholic social teaching,” the statement said. It cited as part of the administration’s “bleak record” the invasion of Iraq. Bush’s support for the death penalty, and funding decisions that include reduced global food aid and tax cuts that aid the wealthy.

Catholics for Faithful Citizenship grew out of groups including Catholics for Kerry that were active in the 2004 presidential election.

To treat the most severe of illnesses, it takes more than just our specialists in intensive care and the expertise we have in childhood cancer: It takes a routine practice of turning to the family as some of the best experts of all. After all, a mom can hurt, too, even if it’s her child who is sick.

Enthusiastic crowd welcomes Bush to Catholic prayer breakfast

Denver Archbishop Charles J. Chaput shares a laugh with President George W. Bush at the second annual National Catholic Prayer Breakfast in Washington on May 20. President Bush praised the late Pope John Paul II and his successor, Pope Benedict XVI, in a speech to an audience of 1,600 people.
GENEVA (CNS)—A Vatican official told health ministers around the world that the Catholic Church would continue to dedicate its resources to helping the sick in the world’s poorest countries.

Easily treatable infectious diseases are spreading in the Third World while science is focused on creating treatments and drugs for sale in the world’s richest nations, said Cardinal Joao Lorenzo Barragan, president of the Pontifical Council for Health Care Workers.

The cardinal represented the Vatican at the May 16-25 World Health Assembly in Geneva. The annual gathering of representatives from the World Health Organization’s 192 member states.

The assembly focused on a full range of health issues, including the treatment of tropical infectious diseases, he said.

"The world is failing billions of people," Gates said. "Rich governments are not fighting some of the world’s most deadly diseases because rich countries don’t have them. The private sector is not developing vaccines and medicines for these diseases because developing countries can’t buy them. And many developing countries are not doing nearly enough to improve the health of their own people.”

Father Robert J. Vitillo, special adviser on HIV/AIDS for Caritas Internationalis, the umbrella organization for Catholic Charities worldwide, also participated in the assembly and related events.

The priest, former head of the U.S. bishops’ Catholic Campaign for Human Development, was one of the speakers on May 19 at a session on “spirituality, religion and social health.”

Father Vitillo told the gathering that in the prevention and treatment of HIV/AIDS “the role of faith and of faith-based organizations often, at best, is ignored, and, at worst, is misrepresented or even ‘denounced’ as being responsible for much of the negative impact of this disease.”

He said that even a U.N. draft report on the crisis spoke of “religious barriers” to HIV prevention, “yet no recognition is given to the crucial role of faith-based organizations in promoting responsible sexual behavior as an effective and valid way to prevent the widespread transmission of HIV.”

At the same time, he said, “faith-based organizations within the Catholic tradition either support or directly sponsor HIV/AIDS services in some 102 countries of the world.”

Father Vitillo also asked his audience not to ignore the “unique and important” aspect of the spiritual care provided by religious organizations.

In addition, he said, the Catholic Church, its agencies and other faith-based groups have been very vocal in defending and promoting respect for the human rights of those affected by HIV/AIDS and in lobbying for access to drugs for poor victims of the disease.

“In the case of HIV and AIDS,” he said, “faith-based principles and values have motivated effective services, have assisted those affected to discover their rights, meaning and values of their lives despite the trauma and suffering wrought by the disease, and have insisted on respect for the human rights of such persons.”

WANTAGH, N.Y. (CNS)—When John Lombardo first inquired about joining the choir at Blessed Sacrament Church in Valley Stream, Sister Sheila Ferraz, the music director, said she “had some reservations.”

The cardinal told the assembly that between 1975 and 1997, more than 1,220 new drugs were introduced to the market; “only 13 of those medicines were dedicated to the treatment of tropical infectious diseases,” he said.

Becoming a cantor and choir member is no small feat.

"I was embarrassed because I didn’t know the music. "I was a little nervous at first,” said Lombardo, who has 52, who leads song as a cantor at Our Lady of Peace Church in Valley Stream, Sister Sheila Ferraz, the music director, said she “had some reservations.”

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Adult Day Services’ ‘Summer Breezes’ fundraiser is June 11

By Brandon A. Evans

Each day, the archdiocesan Catholic Social Services Adult Day Services staff works to bring hope and charity into the lives of seniors in the Indianapolis area, but it is a ministry that cannot exist without the generosity of others.

Each year, the agency sponsors its major fundraiser titled “Summer Breezes” to help with operating expenses.

The fourth annual dinner and auction will be held on June 11 at Marian Inc., 1011 E. St. Clair St., in Indianapolis. The social hour will begin at 6:30 p.m., with dinner at 7:30 p.m. and dancing at 9 p.m.

During the evening, a silent auction will take place. The cost is $50 per person.

All money raised supports the outreach of the two Catholic Social Services Adult Day Services sites—Holy Trinity Place and A Caring Place in Indianapolis.

Lula Baxter, program director of Adult Day Services, said the silent auction is an important source of donations for the event and encouraged anyone who wishes to donate an item for the auction to do so.

Last year, the event netted about $15,000.

Providence Sister Susan Dinnin, site manager of A Caring Place, said that her facility serves about 15-20 seniors per day at the cost of $85 per person, per day—little of which is paid for by each client.

Sister Susan and her staff provide the seniors with a hot meal as well as the chance to read the newspaper, have discussions, take a walk outside, read Scripture, play games, and exercise both mind and body.

A Celebration of the African Family Tree’ is June 5 at Holy Angels Parish

By Mary Ann Wyand

“A Celebration of the African Family Tree” will bring African-Americans and Africans now living in the archdiocese together to share faith and friendship for a day. It will begin on June 5 at Holy Angels Parish Center, located at 740 W. 28th St., in Indianapolis.

The occasion to bring African-Americans together with Africans that have come to live here,” said Sister Demetria Smith, a member of the Missionary Sisters of Our Lady of Africa and the mission educator for the archdiocese.

“That is one of the things that is a great concern and interest,” Sister Demetria said, “because just this year 114 Africans have come to Indianapolis to live, and a large number of the people coming from Africa are Catholic. We want to help them to appreciate their faith here in this country.”

Sister Demetria, who ministered in Africa for two decades more than 20 years ago, said that, “For me, it’s very exciting and heartwarming for me.”

Father Kenneth Taylor, director of the archdiocesan Office of Multicultural Ministry and pastor of St. Michael the Archangel Parish in Indianapolis, said the African Catholics who have been resettled in the archdiocese are still learning about the American culture and making new friends.

The prayer service and celebration is open to the public, Father Taylor said, and he hopes archdiocesan Catholics will participate.

Sister Demetria said cultural adjustments, including learning a new language, are very difficult for refugees resettled in the United States.

People think that because they are black that the Africans should be completely adjusted immediately to the culture of the African-American,” she said, “and there’s a whole world of difference. That’s something that we’re going to really have to work through. It’s a concern to me that we really don’t have much support and one another. Every year, we would like to have some sort of celebration. Food is a good way to bring people together. Let’s taste other food and eat together.”

These day care services are an attempt to help the seniors, and to also relieve families and caregivers whose only other option may have been a nursing home or some other institution.

“Trying to offer this kind of program to families is very challenging because it requires a high level of support and expensive programs,” said Sister Susan. “We definitely rely on the outside community for support.”

Finances are still tight, she said, but the work to keep operating the program has been worth it.

“The [past] year has been a very good one for us at A Caring Place,” she said. “Our people have formed wonderful friendships during the year and just come enjoying themselves.”

Sister Susan said that the upcoming “Summer Breezes” event is often attended by some of the senior citizens who are served by Adult Day Services, and there is a “wonderful spirit” to the evening.

“I think that the reminder that the work of Adult Day Services is an important part of the life of the archdiocese.”

“It’s a mission of the Church to reach out to those in need,” Sister Susan said, “and enable families who are in crisis to continue to care for their elderly family members.”

(Fore more information about “Summer Breezes” to or reserve a ticket, call Louise Camo at 317-236-1527 or 800-382-9836, ext. 1527. †

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**Newsmens**

**U.S.**

Cardinals dedicate Catholic memorial to promote prayer at ground zero

NEW YORK (CNS)—Cardinal Edward M. Egan of New York dedicated a Catholic memorial at ground zero on May 22 to serve as a complement to the national memorial planned for the site of the World Trade Center destroyed on Sept. 11, 2001. St. Joseph’s Chapel, located near ground zero on the ground floor of a seven-story apartment building in lower Manhattan’s Battery Park City, has been renovated. It is designated as the Catholic memorial. Visitors to ground zero will be able to walk a few steps toward the Hudson River and enter an environment key to the same theme, but designed to encourage prayer and meditation. In the homily at the dedication Mass, Cardinal Egan said the grace of God had “its own way of taking over,” and could have an impact even on casual visitors to the renoven chapel. St. Joseph’s is a chapel of St. Peter Parish, the first Catholic parish established in New York.

Priest-physician criticizes ‘overly aggressive’ end-of-life treatment

NEW YORK (CNS)—The treatment of Pope John Paul II during his last days demonstrated that medical personnel are not ethnically required to “do everything” when someone is dying, a priest-physician said on May 19. Jesuit Father Myles N. Sheehan, senior associate dean at Loyola University’s St. Mary’s School of Medicine in Maywood, Ill., noted that the pope did not die in the intensive care unit of a hospital, but remained in his apartment. The pope’s doctor said he did not go through “intensive possibility” to carry out every medical procedure, according to the priest. In his final days, when the pope was informed of the condition, he asked to be hospitalized. It was necessary, he said, even when doctors said it was possible to care for him in the Vatican, the pope decided to stay in his apartment, a spokesman told reporters at the time. “Overly aggressive intervention can be medically and morally wrong, and distrust from the patient’s perspective for the end of life,” Father Sheehan said.

Vatican asked to show compassion to clergy sex abuse victims

NEW YORK (CNS)—The Vatican needs to engage in “acts and words of compassion” to clergy sex abuse victims, said the former head of the U.S. bishops’ Office of Child and Youth Protection. “The victims and their families are deserving of overdue apologies from the highest levels of the Church,” wrote Kathleen McChesney in the May 25 issue of America. A native of Maywood, Ill., she noted the pope did not die in the intensive care unit of a hospital, but remained in his apartment. The pope’s doctor said he did not go through “intensive possibilities” to carry out every medical procedure, according to the priest. In his final days, when the pope was informed of the condition, he asked to be hospitalized. It was necessary, she said, even when doctors said it was possible to care for him in the Vatican, the pope decided to stay in his apartment, a spokesman told reporters at the time. “Overly aggressive intervention can be medically and morally wrong, and distrusting from the patient’s perspective for the end of life,” Father Sheehan said.

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