Obama calls for mutual respect, dialogue on abortion

Pilgrims participating in Saint Meinrad Archabbey’s “Following In the Steps of St. Paul” pilgrimage from March 3-13 tour the ruins of the Parthenon at the Acropolis in Athens, Greece.

By Thomas Rillo
Special to The Criterion

Pope Benedict XVI declared June 28, 2008, to June 29, 2009, a jubilee year in honor of St. Paul the Apostle on the 2,000th anniversary of his birth in the hope of inspiring present-day Christians to imitate his missionary zeal, energy and spirit of sacrifice.

Pilgrims around the world have responded to the pope’s call by visiting holy places connected to the great Apostle to the Gentiles. A March 3-13 pilgrimage sponsored by Saint Meinrad Archabbey, “Following in the Steps of St. Paul,” was led by Benedictine Brother Maurus Zoeller and Benedictine Father Jeremy King. The monks accompanied 46 pilgrims, and visited historical sites in Greece, the Greek Isles and Turkey.

Their destinations ranged from the Acropolis and the ancient Olympic Stadium, to Hadrian’s Arch and the Temple of Zeus, to the Isle of Patmos—where St. John received the visions recorded in the Book of Revelation—and to cities famous as the sites where St. Paul wrote his letters preserved in the New Testament.

Athens, the pilgrims’ first stop, is the capital and largest city of Greece. It dominates the region of Attica as one of the world’s oldest cities, with a recorded history spanning 3,400 years. The heritage of the classical era is still evident in the city, represented by ancient monuments and works of art. The most famous site is the Parthenon on the Acropolis.

The Attica periphery encompasses the most populated region of Greece with approximately 3.7 million people. Athens was the host of the modern-day Olympic Games in 1896 and 2004. As the pilgrims traveled from Athens to Corinth, they passed the Island of Salamis, next to which Greek ships defeated a Persian armada in the fifth century B.C. A rainy morning loomed over the pilgrims as they looked down at the Corinth Canal connecting the Aegean Sea and Ionian Sea.

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President Barack Obama

NOTRE DAME, Ind. (CNS)—President Barack Obama took on the controversy swirling around his commencement address on May 17 at the University of Notre Dame, urging those bitterly divided over abortion and other issues to adopt an approach of mutual respect and dialogue.

Welcomed to the ceremony and frequently interrupted with boisterous applause, Obama invoked then-Notre Dame president Holy Cross Father Theodore Hesburgh’s winning an agreement in the 1960s from deeply divided U.S. Civil Rights Commission members during a fishing trip in Wisconsin as a model of persevering dialogue.

“Our class has come of age at a moment of great consequence for our nation and the world—a rare inflection point in history where the size and scope of the challenges before us require that we remake our world to renew its promise; that we align our deepest values and commitments to the demands of a new age,” he said.

“We must find a way to live together as one human family. Moreover, no one person, or religion or nation can meet these challenges alone. Our very survival has never required greater cooperation and understanding among all people from all places than at this moment in history.”

“Open hearts. Open minds. Fair-minded words. It’s a way of life that has always been the Notre Dame tradition,” Obama said, positioning dialogue as the hope for solutions to enormous modern problems.

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Obama listed war, gay rights and embryonic stem-cell research among difficult issues that demand dialogue, but he spent the bulk of his talk on the abortion issue.
Critics of Notre Dame’s decision to invite Obama, including more than 70 bishops, dozens of pro-life and embryonic stem cell researchers, made an inappropriate choice to be a commencement speaker at a Catholic university and to receive an honorary degree from Notre Dame.

Barack Obama, a supporter of legal abortion, to speak at the University of Notre Dame’s graduation ceremony in June, the last of several events sponsored by a student-led group Notre Dame Response, a coalition that was formed soon after the school announced Obama would speak at the commencement.

"There was this real sense that we were doing something good," he said in a telephone interview with Catholic News Service on May 18. \"We were trying to be positive rather than negative.\"

He added that the coalition was organized to stress the importance of authentic Catholic teaching on a Catholic campus.

The events, which began late on May 16, involved traditional Catholic prayer, including overnight eucharistic adoration, Benediction, Mass and the rosary. A rally was sandwiched between the morning Mass and the afternoon vigil.

Bishop John M. D’Arcy of Fort Wayne-South Bend, Ind., one of more than 70 bishops who voiced their disapproval of Obama’s appearance on campus, spoke during the non-stop rally to a crowd of organizers he estimated at about 3,000.

In comments made after the Baccalaureate Mass for seniors on May 16, following a rosary led at the Grotto as part of the all-night pro-life prayer vigil, Bishop D’Arcy rejected theàng apathy teaching, referencing Pope John Paul II’s 1995 encyclical, \"Evangelium Vitae\" (\"The Gospel of Life\").

\"All the other rights, which are so threatened ... the right to work, the right to a good life, the right to health, the rights that must be defended.\" Bishop D’Arcy said. \"But they’re meaningless if you don’t have life.\"

\"We are going to tell people that we’re not a group that’s radical. We’re mainstream, a group of students who feel they need to do what’s right.\"

\"This is what commencement is about. We’re going to tell people that we’re mainstream, a group that’s radical. We’re mainstream, a group of students who feel they need to do what’s right.\"

\"And I said a prayer that night that I might extend the same presumption of good faith to others that the doctor had extended to me.\" Obama told the graduates and their families.

\"Because when we do that—when we open our hearts and our minds to those who may not think like we do or believe what we do—but that’s what we’ve come here to do just the opposite,\" said D’Arcy.

\"A knowing when positions on abortion are in some ways irreconcilable, he urged reconciliation and recognition of the \"heart-wrenching decision for any woman to make, with both spiritual and moral dimensions.\"

\"So let’s work together to reduce the number of women seeking abortions by reducing unintended pregnancies, and making adoption more available, and providing care and support for women who do carry their child to term,\" he said.

\"Let’s honor the conscience of those who disagree with abortion, and draft a sensible conscience clause, and make sure that all of our health care policies are grounded in clear ethics and sound science, as well as respect for conscience and recognition of the \"right to life.\"

\"Each side will continue to make its case to the public with passion and conviction. But surely we can do so without reducing those with differing views to caricatures,\" he said.

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In Holy Land, pope delivers religious, political challenges

JERUSALEM (CNS)—Pope Benedict XVI’s eight-day visit to the Holy Land was a biblical pilgrimage, an interfaith mission and a political balancing act all rolled into one. It was also a gamble. In a region hardened by decades of conflict and simmering social and religious tensions, there was no guarantee of success.

The long-range verdict is yet to come on this “pilgrimage of peace,” but the pope certainly delivered a clear and challenging message to his diverse audiences in Jordan, Israel and the Palestinian territories on May 8-15. That alone was an achievement.

The common theme that tied his events together was that God acts in human events, and that believers have a duty to make religion an effective force for good in a region suffering from war, mistrust and misunderstanding.

To Christians, the pope focused on the hope brought by the death and resurrection of Jesus Christ. On his final day in Jerusalem, he summed up his message, saying that the empty tomb “assures us that God can make all things new,” that peace is really possible and that long-standing hostilities can be overcome.

That was the point of the pope’s pilgrimage to places like the Jordan River, the Grotto of the Annunciation and Golgotha. He was not just engaging in religious tourism, but trying to strengthen the confidence of the struggling Christian community in the Holy Land and the faith of other Christians who watched and listened from afar.

His blessing of new construction sites for Catholic education “would probably not have won the most friends in Jordan simply by wearing on his shoulders a Jordanian kaffiyeh or ‘shmagh,’ a red-and-white-checked head scarf that for many people has political overtones,” he told the Interfaith Dialogue participants in Jerusalem.

When he spoke at the Yad Vashem Holocaust memorial in November 2008, the pope’s words were interpreted as a provocation. When he spoke at the same site on May 11, the interreligious dimension of his trip became complicated. He began by honoring the memory of the 6 million Jews killed in the Holocaust and denouncing anti-Semitism. The same day, he paid a visit to the Yad Vashem Holocaust memorial, where he met with six Holocaust survivors and spoke movingly of the tragedy of the victims.

The pope’s method was the moral and theological argument. He denounced the 26-foot-high Israeli security wall that cuts through the West Bank, calling it one of the “saddest sights” of his visit and a tragic symbol of Israeli-Palestinian relations. But even here, he was careful to avoid blame, referring to “the obstacles that have caused this wall to be built” rather than the “oppression” that his Palestinian hosts loudly condemned.

The pope’s memo was the moral prodding of a pilgrim. When he met with Israeli President Shimon Peres, for example, he explored the Hebrew scriptural meaning of “security” as not just the lack of threat but the building of trust.

The pope did more than preach in the Holy Land. He also did a lot of listening, his aides said. For every papal speech, there were three or four speeches from his hosts.

“I think that gave him a much deeper knowledge of the situation and problems of the Holy Land and the Middle East,” said the Vatican spokesman, Jesuit Father Federico Lombardi.

Of the visit’s many remarkable moments, one stood out: At an interfaith encounter in Nazareth, the pope and other Christian, Muslim, Jewish and Druze leaders held hands in prayer as a peace of war was sung—a small but significant achievement on his pilgrim’s path.

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5353 E. 56th Street
Indianapolis, IN 46226
(317) 545-7681
www.archindy.org/fatima

In Holy Land, pope delivers religious, political challenges

country that has protected the rights of Christians, the pope lauded efforts to build an “alliance of civilizations” and curb extremism.

At the same time, the pope was not in Jordan simply to bless official efforts at dialogue. His aim was to reach a wider audience and provoke some thinking. His speech to Muslim leaders in Amman thus returned to the theme of faith and reason, which caused such controversy at Regensburg, Germany, in 2006. This time, he chose his words carefully, but continued to insist that religion detached from reason is susceptible to “ideological manipulation” that can provoke tensions and violence in society.

His approach was to build bridges by affirming moderate voices in Islam. When he spoke of the “fundamental contradiction of resorting to violence or exclusion in the name of God,” he cited Muslim messages from recent years.

For some people, of course, papal visits work on a less intellectual level. The pope may have won the most friends in Jordan simply by wearing on his shoulders a Jordanian kaffiyeh or ‘shmagh,’ a red-and-white-checked head scarf that for many people has political overtones.

When the pope landed in Israel on May 11, the interreligious dimension of his trip became complicated. He began by honoring the memory of the 6 million Jews killed in the Holocaust and denouncing anti-Semitism. The same day, he paid a visit to the Yad Vashem Holocaust memorial, where he met with six Holocaust survivors and spoke movingly of the tragedy of the victims.

All this was designed to re-establish Pope Benedict as a friend of Judaism and the Jews. But the reviews were mixed, mainly because the pope, a native of Germany who lived under the Nazi regime, did not speak at the memorial about the perpetrators of the Holocaust.

Vatican officials, however, pointed out that the pope has spoken on several previous occasions about the Nazi crimes against humanity.

The pope’s interreligious dialogue encounter the same evening was unfortunately marred by a Muslim cleric’s denunciation of Israeli policies, which prompted Jewish representatives to walk out. And with that, the pope was knee-deep in the politics of the region.

The Israeli-Palestinian conflict touches every aspect of life in the Holy Land, so it should have been no surprise that the pope got an earful wherever he went. Especially in the West Bank city of Bethlehem, on his one full day in Palestinian territory.

On May 14, a song of peace was sung as the leaders held hands. The building of trust.

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Making Sense of Bioethics

Fr. Tad Pacholczyk

Thinking about moral absolutes

When Pope Benedict XVI visited the United States in April 2008, I had the chance to attend the opening ceremony at the White House South Lawn.

As I listened to President George W. Bush’s welcoming remarks to the pope, I was caught off guard by a remark that, in particular, a powerful statement that seemed almost too philosophical to be spoken by a United States president: “In a world where some no longer believe that we can distinguish between right and wrong, we need our message to reject this dictatorship of relativism and embrace a culture of justice and truth.”

The president was expressing how we live in a time of history marked by moral relativism. This is the belief that there really is no right and wrong, just your opinion and mine about right and wrong, and we should simply agree to disagree and learn to get along.

That is to say: You may believe that abortion, same-sex marriage and embryonic stem-cell research are fine, and I may not, but there’s really no point in arguing since everything is relative anyway—morality is up to me and you to decide individually.

In such a view, there are no moral absolutes or universals, and moral shifts freely with each person’s perspective. Ultimately, however, this position is neither reasonable nor logical. Indeed, we may well wonder merely about your and my moral opinions, the results would be disastrous. If I believe racism against blacks and the institution of slavery built upon it are wrong, but you believe they’re OK, can we both go our merry ways and live according to our own moralities? Clearly not, the United States had to undergo a terrible civil war addressing precisely such a question. If I believe serial murder and rape are wrong, but you believe they’re OK, can we both go our own ways and live according to our own positions? Clearly not, since both positions cannot be true.

The obvious examples illustrate what each of us already knows, namely, that in the real world “relative” truth doesn’t work. Suppose you and I each drive toward an intersection with a traffic light. If it were up to you and me to make up our own minds about what color the light is, without any reference to its real color, there would certainly be a lot of accidents in our intersections.

What many people fail to realize is that the moral world works similarly. Many people assume that my opinions are trash-bagging and burning because they fail to respect the non-arbitrary markers of the moral roadmap guiding us to the socially desirable. They’ve slipped into thinking that they can make up their own rules as they go along, and that it’s all relative to their own circumstances or circumstances.

In the movie Schindler’s List, much of the action takes place in a Nazi labor camp. The camp commandant decides to take a young Jewish girl as his personal manservant.

At one point in the film, this girl has a private and very intimate conversation with another man, Oskar Schindler, the protagonist of the film. With deep fear in her voice, she says to him, “I know that someday my master will shoot me.”

Schindler at first can’t believe what he is hearing, and he does his best to reassure her that the commandant is really quite fond of her.

But she insists, “No, someday he will shoot me.”

She then speaks of what she had witnessed the previous day. She had seen him walk out of his quartermaster’s office, and, as he was walking away, a woman who was walking by with a bundle in her hand. She described the woman: “just a woman and someone else, father, or thinner, or slimmer, or stronger than anyone else; and I couldn’t guess what she had brought with her.”

She went on to say, “I think this is the commandant, the more you see there are no set rules that you can live by. You can be wrong, and, consequently, no peace.”

She understood that in the “world” of the Nazi labor camp, right and wrong had been blurred to such an extent that she couldn’t determine what was “right” even in the mind of the commandant. What pleased him at one moment might not please him in the next. And if he happened to have a power or to have a gun in his hand when he wasn’t pleased, she knew he could easily end up being his next victim.

There are certain important truths and universal moral absolutes which speak powerfully to us as humans about how we must relate to ourselves, to others and to society.

There are certain important truths and universal moral absolutes which speak powerfully to us as humans about how we must relate to ourselves, to others and to society. We can draw strength from the prophetic and protective voice of the Church, which speaks tirelessly to us of the need for a restoration of the natural order and for the threat to our humanity posed by every agenda of relativism.

(Israel Tadeusz Pacholczyk, Ph.D., earned his doctorate in neuroscience at Yale University. He is the director of education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org)
Feast of the Ascension reminds us of the meaning of life

Earlier this past week of Easter time but, in our country and many others, it has been moved to the following Sunday. It has been moved because of the difficulty that people had of attending on a Thursday. It was decided to move it because the feast is too important for people to miss.

And that’s why I decided to reflect about the meaning of this holy mystery this week. The Ascension is an integral part of the mystery and meaning of the Resurrection. It is a continuation of Easter.

The feast of the Ascension is not so much a memorial of Jesus’ leaving-taking from the disciples. It is a celebration of the way Jesus is now, Christ victoriously seated to the right hand of God. It is a celebration of the way Jesus is now, Christ victoriously seated to the right hand of God. It is a feast of hope.

In the beginning of their faith journey, the disciples gathered in the Temple to listen to Jesus tell the story of the Father. They were troubled by the authority with which he taught them.

At the end, after he had ascended to the throne of the Father as High Priest, after he charged them with the mission of evangelization, they went to wait for the gift of his Spirit to help them understand the meaning of his words, to understand the meaning of his life and death and resurrection.

The disciples prayerfully waited for the gift of the Spirit as a community in the Temple. They need guidance as they try to walk the way that Jesus walked. They need to carry on the mission with which he had empowered them.

They had been to the mountain with Jesus. They had seen him betrayed and suffer, and they had seen him die. They knew him to be risen. They knew he had gone to prepare a place for them, and they knew he would send the gift of the Holy Spirit.

The feast of the Ascension is a connecting part of the Easter story. It is a celebration of Jesus as he is now, the victorious Christ.

What is the meaning of this feast for us? It is a call to us to trust Jesus, who is now seated at the right hand of the Father as our priest and bridegroom. I like to focus three points about the Ascension message.

First, what an important part of Christian life is the shore of waiting. After Jesus went to the right hand of the Father, the disciples waited to be empowered to carry out their mission to baptize and to teach and proclaim the forgiveness of sins.

Secondly, the role of the Holy Spirit is central if we are to appreciate the meaning of our lives and our Christian mission. Thirdly, there is the recurring need to return to the Temple. We need to go to a place that calls us to remember the mountain experiences of our life with Christ, who is our hope.

In contrast, I am also struck by our impatience in waiting. I am struck by our tendency to want to avoid or even to miss the point of the meaning of our lives, especially our relationship to God.

In contrast, there is our comfort in the quiet of the temple, our preference not to remember, not to wait and to listen for the voice of the Lord. We tend to be too busy with the worry of so many other things. Perhaps we forget what truly counts in life.

During the next 10 days, with the Church, we relive the waiting of the disciples for the coming of the Holy Spirit at Pentecost.

Archbishop Buechlein’s intention for vocations for May

Seminarians: that they will be faithful to prayer and study, and persevere in their desire to serve God and the Church as priests.
May 22-24
Saint M. Eudaimon Chabney, 100 Hill Drive, St. Meinrad. Retreat, “Six Roads to Inner Peace.” Benedictine Archabbot Stan Seibert, presenter. Information: 800-384-6895 or mzoeller@saintmeinrad.edu

May 23
St. John the Baptist Parish in Starlight, mailing address, 3310 St. John Road, Floyd's Knobs. “St. Patrick’s Day,” 8:30 a.m., make your own shortcake. Street dance. Information: 812-923-5785.

May 24

Student donation
Glenda Hoffman, left, coordinator of Centered Around Christ Inc., Ministries, accepts a $1,000 check on May 11 from Student Council officers at Providence Cristo Rey High School in Indianapolis. Students Michelle Stevenson, second from left, and Chaunecy Brown, right, present the check as “Centered Around Christ volunteer Jean Ker-Kivu looks on. A small Indiana foundation that requested anonymity made the grant to Providence Cristo Rey High School with the stipulation that student leaders choose a worthy charity in which to invest. Michelle recommended Centered Around Christ Inc. Ministries because she volunteers with the Wagon Ministry that distributes lunches to homeless people every day in downtown Indianapolis.

Events Calendar

May 27-30
St. Rita Parish, 1733 Dr. A. Andrew J. Brown Ave., Indianapolis. 12th annual “Sister to Sister Celebration,” Wed., gospel music concert, 6:30 p.m., Thurs., Bible study, 6:30 p.m., Fri., youth night, 6:30 p.m., Sat., prayer breakfast, 6:30 a.m., Sun., the celebration concludes with a Mass, noon. Information: 317-622-9349.

May 27-31
St. Therese of the Infant Jesus (Little Flower) Parish, 1401 N. Bosart Ave., Indianapolis. “Summerfest,” Fri., 5 p.m.-11 p.m., Sat., 3 p.m.-11 p.m., Sun., 11:30 a.m.-5:30 p.m., rides, games, food, entertainment. Information: 317-357-8352.

May 30
Pike Performing Arts Center, 6701 N. Zionsville Road, Indianapolis. St. Monica Parish and K Streets of Columbia. Christian rock concert, Celci Rain, 7-10 p.m. $7 per person. Information: 317-733-1950.

May 31
55. Peter and Paul Cathedral, 1314 N. Meridian St., Indianapolis. Catholic Charismatic Renewal, Mass for Pentecost Sunday, 2:30 p.m. Information: ccrind@holyspirit.org

June 1
Cathedral High School, 5225 E. 56th St., Indianapolis. “Drama Camp,” June 15-26, $450 per student, $425 per group. Information: 317-968-7334 or ccrind@holyspirit.org.

Sister Diane Drufenbrock celebrates her 60th jubilee
Sister Diane Drufenbrock, formerly Sister Madeleine Sophie, a member of the School Sisters of St. Francis, is celebrating 60 years as a member of the international women’s religious order this year. A native of Evansville, Ind., Sister Diane will celebrate her anniversary on June 20 with a continental breakfast and lunch. Information: 317-545-7681 or speep@archindy.org.

Sister Diane Drufenbrock, 5.55.55
66 other sisters in her congregation.

Parish to host celebration for Father Boniface Hardin
Benedictine Father Boniface Hardin will celebrate the 50th anniversary of his ordination to the priesthood on June 7 with a 3 p.m. Mass at Holy Angels Church, 740 W. 28th St., Indianapolis. The celebration will continue with dinner at Waldon Hall at the parish. A monk of Saint M. Eudaimon Chabney in St. Meinrad and the retired founding president of Martin University in Indianapolis, Father Boniface served as the associate pastor of Holy Angels Parish from 1965-69. While at Holy Angels, he emerged as a community leader and strong advocate of the African-American community.

Father James Rogers celebrates 70th anniversary of ordination
Father James Rogers, a resident of St. Paul Hermitage in Beech Grove, is celebrating the 70th anniversary of his priesthood ordination this year. He was ordained on May 30, 1939, for the then-Diocese of Indianapolis. He was ministering in southwestern Indiana five years later when the Diocese of Evansville was created and so became a priest of that diocese.

Father James Rogers was born on Aug. 15, 1914, in Beech Grove, and grew up as a member of Holy Name of Jesus Parish in Indianapolis. He received his priestly formation at the former Saint Meinrad Seminary. In addition to ministering at parishes in the Evansville Diocese, Father Rogers served in missionar in South America from 1969-71. He is fluent in five languages.

A retired from active ministry, he returned to Indianapolis, where he frequently assisted at St. John the Evangelist Parish and other parishes around the city.

Father Rogers began residing at St. Paul Hermitage in 2006.
In the world of youth sports, no experience has the potential to be more defining than the relationship between a coach and a child.

Far beyond wins and losses, coaches will leave their most lasting mark in the lessons they teach, in the respect and care they have for their players.

Then there are the moments when children and youths teach a coach, moments that reveal what they hope for in sports.

In that second category, here’s a story from Dr. James Rea, one of the seven people who recently received the highest honor that the Catholic Youth Organization gives to a volunteer coach—the St. John Bosco Award.

The moment came from a boys’ high school CYO basketball team that he coached at St. Pius X Parish in Indianapolis this past season, one of the 34 CYO teams he has coached in the past 19 years.

“We had just finished our second unvictorious season in a row,” Rea says with a smile. “Well, let me clarify that. We did have two teams that had to forfeit to us because they couldn’t get there through the snow, but our guys still considered them as victories. Anyway, in the end-of-the-season tournament, we ran into a really good team in our first game. We didn’t win, and I thought the guys would just blow out of the gym after the game.

“Instead, they wanted to keep shooting around. They just enjoyed playing and goofing around with each other. They were guys who had grown up together, and were now in high school at [Bishop] Chatard, Cathedral, Lawrence Central and North Central. They just liked getting together. They kept playing and having a good time until we finally had to turn off the lights. It was nice to see.”

Rea’s story offers an insight into the special relationships that can form under a coach’s guiding direction. A short story about another 2009 Bosco Award winner—Jeff Taylor of St. Jude Parish in Indianapolis—describes how coaches can also help players draw closer to God.

The story about Taylor, who has coached football for about 20 years, was shared by Ed Tinder, the executive director of the CYO.

“One time during the team prayer, he stopped the team and stated, ‘Slow down, we are not going to slop through prayer. Pray like you are talking to God,’ “ Tinder recalled. “He goes to great lengths to make sure every player and coach is holding hands during prayer.”

Jerry Deery knows that such moments can last forever in a child’s memory. The longtime CYO football and basketball coach at Our Lady of Lourdes Parish in Indianapolis talks about some of the most satisfying experiences in his coaching career of 24 years.

“There will be kids I’ve coached that I’ll see at a high school football game, or I’ll see them when they’re grown up at a Wal-Mart or a Target, and they’ll come up to me and say, ‘Mr. Deery, do you remember me from fifth-grade football?’ ”

Jerry Deery of Our Lady of Lourdes Parish and Bill Roberts of St. Luke the Evangelist Parish.

That moment fit the priority that Bohnert has for his players—thinking about others and respecting them.

“If we don’t have that respect for each other, we need to develop it,” says Bohnert, who has coached football, basketball, baseball and softball. “Respect starts with yourself, your teammates and your opponents. It’s trying to teach that respect at a young age so that it continues on in their lives.”

By John Shaughnessy

In the world of youth sports, no experience has the potential to be more defining than the relationship between a coach and a child.

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Dedicated parishioners show love for Cannelton parish

By Sean Gallagher

For 150 years, St. Michael Parish has been an anchor for the small town of Cannelton on the Ohio River in southwestern Indiana. It was originally made up of Catholic German immigrants, who were drawn to the area by a mining operation that advertised in Europe for workers. Like the town it is in, St. Michael Parish has never been a large faith community. And for years, the economy around the town has been depressed as large employers have moved elsewhere.

But according to Benedictine Father Barnabas Gillespie, the Tell City Deanery parish’s pastor for the last 10 years, its members have a big heart.

They showed it in 2007 when a back draft in the church’s furnace caused major soot damage to the interior, and parishioners pitched in to begin the restoration.

They are showing it this year in happier circumstances at monthly events to celebrate the parish’s sesquicentennial.

“There’s a core of extremely dedicated people who are behind all of this, not only the sesquicentennial, but the restoration of the church,” Father Barnabas said. “[They] are really, really proud of St. Michael’s and certainly want our ... church to last a long time beyond the first 150 years.”

The yearlong series of events culminated on April 19 when Archbishop Daniel M. Buechlein was the primary celebrant of a special Mass in honor of the 150th anniversary of the parish’s founding.

A banquet for the parishioners followed the liturgy.

“I grew up with it all of the time,” Rutherford said. “It was our family. We always set our schedule with what the church schedule called for.”

As a young man, Rutherford left Cannelton for Indianapolis, where he studied music at the Jordan Conservatory of Music, which is now part of Butler University. He taught music in various public and Catholic high schools in the state before returning to Cannelton in 1960. Since then, he has been involved in music ministry at the parish and still serves as a cantor.

“It’s that kind of dedication that has created a special place in the pastor’s heart for the people of St. Michael Parish in Cannelton. “Not only are they parishioners, some I’ve become very close to over the years as well,” Father Barnabas said. “It’s just a joy for me to be their pastor.”

(For more information on St. Michael Parish in Cannelton, including photos of the restoration of its 150-year-old church, log on to www.stmichaelcannelton.com.)

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“Vacation” means different things to different people. For one person, it’s a glitzy hotel. For another, it’s golfing, horseback riding or swimming. Some people love to walk in the footsteps of history. Others just want to traipse around in their own back yard.

Whichever definition of “vacation” is yours, it’s just down the road in Orange County in southern Indiana. Despite its name, Orange County is overwhelmingly green and blue. More than half of it is in the vast Hoosier National Forest, shown in gray on the map. Most of Patoka Lake lies within its boundaries as do Jackson, Tillery Hill and Springs Valley State Recreational Areas.

Orang County resorts

Historically, however, Orange County has been famous for its luxury hotels at French Lick and West Baden.

Now owned by the same company and completely renovated, they have won numerous awards and are listed on the National Register of Historic Places. In 1812, French Lick was the site of an Indiana Territory fort. The posh accommodations found there today are a far cry from that crude beginning. If you haven’t seen these hotels in the last few years, you won’t believe your eyes.

French Lick Springs Hotel was built in 1845, drawing crowds to bathe in the “miracle waters” of its sulfur springs, which it bottled as “Pluto Water.” President Franklin D. Roosevelt and other early 20th-century notables enjoyed its hospitality. One can picture the 32nd president sitting in one of the rockers on the long colonnaded porch.

Today, the hotel has 443 rooms, indoor-outdoor pools, golf courses, a spa, a salon and a fitness center. It houses restaurants, a bowling alley and a casino. “Retail therapy” is available at several shops, and guests can avail themselves of guided historic tours.

Pluto mineral baths are still popular. The two resorts share riding stables and three golf courses. French Lick Springs Hotel also occasionally hosts concerts. Upcoming headliners include country singers Clint Black on May 30 and Lee Ann Rimes on June 19.

French Lick Springs Hotel is located at 8670 W. State Road 56 in French Lick. For more information, call 888-694-4332 or log on to www.frenchlick.com.

West Baden Springs Hotel was built in 1910 to replace an 1855 hotel destroyed in a fire. It is surmounted by what was then the world’s largest dome, hailed as the Eighth Wonder of the World. I, like French Lick, it attracted visitors to its mineral waters. At one time, seven rail lines brought people to “take the cure.” Presidential candidate A. Fred Smith, “Diamond Jim” Brady and gangster A. C. Capone were among West Baden’s guests.

During the Great Depression, West Baden was sold to the Society of Jesus for a dollar and served as a Jesuit seminary from 1932 to 1964. In 1966, it was sold to Northwood Institute, which operated until 1983 and sold the property in 1985. I remember seeing it about that time with falling plaster, buckling floors and overgrown gardens.

The historic building languished until the mid-1990s when corporate, philanthropic and historic preservation interests coalesced to restore it. The restoration was not completed, however, and the building awaited new funding before work was resumed in 2006.

Reopened in 2007, West Baden Springs Hotel offers 243 rooms, a natatorium, a spa, a salon, a fitness center, and retail therapy.

Photos by Patricia Happel Cornwell

See ORANGE, page 2B
restaurants, shops, formal gardens, horseback riding and golf.

As impressive as the massive dome is, I observed that many people, on entering the huge atrium, look down rather than up because they are fascinated by the intricate mosaic floors.

Unlike its sister resort in bustling downtown French Lick, West Baden Springs Hotel immerses you in a hushed, idyllic setting. Wild violets bloom under tall trees and well-disciplined boxwoods form geometric patterns around the fountain in the formal garden.

West Baden Springs Hotel is located at 8336 West Baden Ave. in West Baden Springs. For more information, call 888-936-9360.

Orange County attractions
Orange County is also home to the Indiana Railway Museum, Winery, Patoka Lake, Paoli Peaks Big Splash Adventure Indoor Water Park. At the Railway Museum in French Lick, you can admire train memorabilia and, on weekends from April to November, to take a 10-mile round-trip train ride to Cucur. On special weekends, “train robberies” are perpetrated by M.C. Kins’ Rangers, re-enactors on horseback. The next 10-mile round-trip train ride to Cuzco.

If you’re up for exploring, seek out the Lost River at the “Rise at Orangeville.” This Registered Natural Landmark is seven miles west of West Baden via State Road 56 and State Road 150 to County Road 550 West. This road follows the river.

At the stop sign in Orangeville, the river vanishes beneath a rock wall, part of southern Indiana’s underground “karst” system. You can hear, but not see, falling water. There is no park, not even a picnic table—just a curiosity of nature.

Orange County festivities
From Indianapolis through late October, the Orange County Home Grown Farmers Market is open on Orleans on Saturdays from 8 a.m. until noon and in French Lick, next to the Railway Museum, on Tuesdays from 3 p.m. to 6 p.m. For more information about both farmers markets, call 812-732-5877 or log on to www.farispioneers.org.

Orange County lies west of Orleans town square on June 13-15 for the Bluegrass fans will want to be on the periphery of the road change. From I-64 East, exit 79 puts drivers on a brand new road called State Road 37, which becomes State Road 145 to French Lick. This is not to be confused with the old section of State Road 37 at exit 86 that has now been renamed State Road 237. For more information, call 812-936-4568. Our Lord Jesus Christ the King Church, Highway 150 E., 833 S. Triangle Road, Paoli—Mass is scheduled on Sunday at 9 a.m. For more information, call 812-936-4568.

Orange County M as times
Eastern Daylight M as times for area Catholic parishes are as follows:

The last week of July finds youngsters grooming their prize calves and rabbits, and homemakers baking pies for the Orange County 4-H Fair in Paoli. Events include truck and tractor pulls, and a lip sync contest. For more information, call the Orange County Purdue Extension Office at 812-732-1107 or log on to www.ces.purdue.edu/OrangeCounty.

Catholic parishes are as follows:

• St. Joseph Church, 341 S. State Road 66, Paoli—Mass is scheduled on Sunday at 9:30 a.m. and 11 a.m. For more information, call 812-936-4588.

• St. Vincent de Paul Church, 1723 S. St., Bedford—Masses are scheduled on Saturdays at 5 p.m. and on Sundays at 7:30 a.m. and 11 a.m. For more information, call 812-936-4588.

• St. Joseph Church, 341 S. State Road 66, Marengo, two miles south of the traffic light in Crawford County—Mass is scheduled on Sunday at 9:30 a.m. For more information, call 812-347-2326.

(Patricia Hapel Cornwell of Corydon is a correspondent for The Criterion.)
Parish Festivals

Sacred Heart of Jesus Parish, 2322 N. 13½ St., 325 S. Chestnut St.,
June 13
Information: 317-636-4828.

Thurs. 6 p.m.-10 p.m., Fri. and Sat. 5 p.m.-midnight, games, rides. Information: 317-356-5867.

“Summer Festival,” Fri., fish fry, Sat. chicken dinner, 5-11 p.m. Information: 812-656-8700.

St. Mary Parish, 415 E. Eighth St., New Albany. 25th annual “Street Dance Weekend,” Fri. 5 p.m.-midnight, Sat. 6 p.m.-a.m. games, food, music, dance Sat. night. Information: 812-944-9775.

K nights of Columbus #660, 511 E. Thompson Road, Indianapolis. Sacred Heart of Jesus Parish, “Reast of the Sacred Heart” dinner and reception, 6:30-11 p.m., free-will offering. Information: 317-638-5551.


St. Luke School, 17 St. Louis Place. Batesville. Rummage sale, Fri. 8-7 a.m., Sat. 8 a.m.-4 p.m., half-price sale noon-4 p.m., Sun. 8 a.m.-1 p.m., $1 bag sale. Information: 812-934-2304.

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. 26th annual “Italian Street Festival,” Fri.-Sat. 5 p.m.-11 p.m., Italian foods, music, rides. Information: 317-636-4478.

St. Anthony Parish, 337 N. Walnut Ave., Indianapolis. “Summer Festival,” food, games, entertainment, Sun. 10 a.m.-6 p.m., Sat. 6-11 p.m.-11 p.m. Information: 317-360-4988.

St. Joseph Parish, 2605 St. Joe Road W., July 31-August 1
booth 10 a.m.-10 p.m. Information: 812-522-5304.

St. Nicholas Parish, 6461 E. St. Nicholas Drive. Sunman. Parish picnic, 10 a.m.-3 p.m., roast beef and chicken dinners, quilts, country store. Information: 812-663-4754.

St. Charles Parish, 7243 E. 10th St., Indianapolis. Parish Festival, 5:30 p.m.-11 p.m., rides, food, music, entertainment. Information: 317-353-9404.


St. Lawrence Parish, 542 Walnut St., Lawrenceburg. Parish Festival, food, music, rides, entertainment. Sat. 2 p.m.-midnight, German dinner. Sun. 11 a.m.-6 p.m., chicken dinner. Information: 812-537-3992.

Harrison County Fairgrounds, 341 Capitol Ave., Corydon. St. Joseph Parish, parish picnic, 10:30 a.m.-6 p.m., food, games. Information: 812-738-2742.

St. Christopher Parish, 5301 W. 18th St., Indianapolis. 70th annual “Midsummer Festival.” Thurs. 4:30 p.m.-10:30 p.m., Fri. 4:30 p.m.-11 p.m., Sat. noon-11 p.m., food, games, rides. Information: 317-241-6314.

St. Susanna Parish, 1210 E. Main St., Plainfield. Parish festival, Fri. 6 p.m.-11 p.m., pulled pork dinner, Sat. 4:30 p.m.-midnight, chicken dinner, food, games, music. Information: 317-839-3333.

St. John the Baptist Parish, 25743 State Road 1, Dover. “Summer Festival,” 11 a.m.-6 p.m., fried chicken dinner, 11 a.m.-8 p.m., games. Information: 812-576-4302.

St. Mary Parish, Navillion, 7500 Navillion Road, Floyds Knobs. Knobs Parish picnic, 10 a.m.-4 p.m., chicken dinner, games. Information: 317-923-5419.


St. Anthony of Padua Parish, 316 N. Sherwood Ave., Clarksville. Parish picnic, Fri., 5 p.m.-11 p.m., Sat. 2 p.m.-midnight, chicken dinner, Sat., food, entertainment. Information: 812-282-2290.

St. Martin Parish, 8044 E Yorkridge Road, Yorkville. Parish Festival, Sat. 4:30 p.m.-12:30 a.m., prime rib dinner, 4:30 p.m.-8 p.m. Sun. 11 a.m.-6 p.m., fried chicken dinner, 11:30 a.m.-5 p.m., food, games, music. Information: 812-623-3408.

St. Augustine Parish, 18201 Lafayette St., Lepold. Parish Festival and picnic. 10 a.m.-6 p.m., chicken dinner, quilts, games. Information: 812-843-5143.

Jackson County Fairgrounds, Seymour. St. Ambrose Parish and Our Lady of Providence Parish, Jackson County Fair, food booth 10 a.m.-11 a.m. Information: 812-522-5304.

St. Thomas the Apostle Parish, 523 S. Merill St., Fortville. “Summer Festival,” 11 a.m.-10 p.m., games, food, entertainment, auction, chicken and noodles dinner. Information: 317-485-5102.

St. Bernard Parish, 25743 State Road 1, Dover. “Summer Festival,” 11 a.m.-6 p.m., fried chicken dinner, 11 a.m.-8 p.m., games. Information: 812-576-4302.

St. Boniface Parish, 15519 N. State Road 545, Fulda. Parish Festival and picnic. 10 a.m.-6 p.m., chicken dinner, quilts, games. Information: 812-843-5143.

St. Anthony of Padua Parish, 316 N. Sherwood Ave., Clarksville. Parish picnic, Fri., 5 p.m.-11 p.m., Sat. 2 p.m.-midnight, chicken dinner, Sat., food, entertainment. Information: 812-282-2290.
August 21
Parish festival, dinners, music, rides, games, Thurs. and Fri. 5-11 p.m., Sat. 1-11 p.m. Information: 317-736-3929.

August 21
St. Anne Parish, 102 N. 19th St., New Castle. Pork chop dinner, 4:7 p.m. Information: 765-529-0933.

August 22-22
St. Thomas Aquinas Parish, 114 Lancelot Drive, St. Louis. Parish festival, food, rides, games, 11 a.m.-3 p.m. Information: 821-623-8007.

August 22
St. Ann Parish, County Road 500 E., Sunman. Parish picnic, chicken dinner, games, 11 a.m.-3 p.m. Information: 812-934-3204.

August 22

August 23
Parish festival, food, rides, games. Information: 317-244-9902.

August 24-25
St. Ann Parish, 5267 N. Hamburg Road, Oldenburg. Turkey supper, 4:30-7:30 p.m. Information: 812-934-3584.

August 25-29
St. Joseph Parish, 1375 S. Mickley Ave., Indianapolis. Parish festival, food, rides, games, Thurs. and Fri. 5-11 p.m., Sat. noon-11 p.m. Information: 317-244-9902.

August 26-29

August 28

August 29
St. Anne Parish, 5353 McFarland Road, Indianapolis. “Fall Festival,” Sat. noon-11 p.m., hog roast, music, dance, Sun. 7 a.m.-4 p.m., chicken dinner. Information: 765-932-2588.

August 29
St. Philip Neri Parish, 550 N. Rural St., Indianapolis. “Fall Dinner Theater,” buffet dinner and “Queen of Bingo” play, Sat. 6 p.m., Sun. 2:30 p.m., $25 per person. Information: 317-631-8746.

September 1
St. Augustine Parish, 315 E. Chestnut St., Jeffersonville. Harvest chicken dinner, quilts, 11 a.m.-3 p.m. Information: 821-262-2677.

September 1

September 2-3
St. Lawrence Parish, 6944 E. 46th St., Indianapolis. “Fall Festival,” food, games, music, 11 a.m.-4:30 p.m. Information: 317-831-4142.

September 3-7
Parish festival, food, rides, games. Information: 317-244-9902.

September 4-7
Sacred Heart Parish, 558 Nebeker St., Clinton. “Little Italy Festival,” Water Street in downtown Clinton. Fri. 6 p.m.-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 6
St. John the Evangelist Parish, 999 E. Base Road, Enochsburg. Parish festival, fried chicken and roast beef dinners. 11 a.m.-5 p.m. Information: 812-934-2890.

September 7
St. Anthony of Padua Parish, 4791 E. Morris Church St., Morris. “Labor Day Festival,” games, food, mock turtle soup, quilts, 11 a.m.-8:30 p.m. Information: 812-934-8218.

September 10-12
St. Joseph Parish, 1375 S. Mickley Ave., Indianapolis. Parish festival, food, rides, games, Thurs. and Fri. 5-11 p.m., Sat. noon-11 p.m. Information: 317-244-9902.

September 11
St. Anne Parish, 5267 N. Hamburg Road, Oldenburg. Turkey supper, 4:30-7:30 p.m. Information: 812-934-3584.

September 12

September 12
St. Ann Parish, 102 N. 19th St., New Castle. “Fall Bazaar” 8 a.m.-2 p.m., crafts, bookstore, rummage sale, stained-glass and slate souvenirs from church. Information: 765-529-0933.

September 12-13
St. Michael Parish, 145 St. Michael Blvd., Brookville. “Fall Fest” Sat. grilled smoked pork chop supper, Sun. pan-fried chicken dinner. Sat. 4 p.m.-10 p.m., Sun. 10 a.m.-7 p.m. Information: 765-647-5462.

September 13
St. Mary (Immaculate Conception) Parish, 512 N. Perkins St., Rushville. “Fall Festival,” Sat. noon-11 p.m., hog roast, music, dance, Sun. 7 a.m.-4 p.m., chicken dinner. Information: 765-932-2588.

September 13-15
St. Philip Neri Parish, 550 N. Rural St., Indianapolis. “Fall Dinner Theater,” buffet dinner and “Queen of Bingo” play, Sat. 6 p.m., Sun. 2:30 p.m., $25 per person. Information: 317-631-8746.

September 18
St. Louis Parish, 13 E. St. Louis Place, Batesville. “Fall Festival,” 11 a.m.-6 p.m., chicken and roast beef dinners, games. Information: 812-934-3204.

September 20
St. M einrad Parish, Community Center, 13150 E. County Road 1950 N., St. Meinrad. See FESTIVALS, page 14B

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Festival Information
Thursday, June 25 • 5:00 pm-Closing
50’s Theme Night
Dinner: Roast Beef by Fr. Carlton
Friday, June 26 • 5:00 pm-Closing
Colts Theme Night
Dinner: Iria’s Italian Night
Saturday, June 27 • 4:00 pm-Closing
Hawaiian Theme Night
Dinner: Fried Chicken

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Page 48   Vacation/Travel Supplement   The Criterion   Friday, May 22, 2009
The Criterion  Friday, May 22, 2009  Vacation/Travel Supplement  Page 5B

By Mary Ann Wyand

In fairy tales, mythical dragons fly and “breathe” fire.

Komodo dragons, featured in the Indianapolis Zoo’s new summer exhibit, can’t fly and aren’t fire-breathing, but they are the world’s largest living lizards and their powerful bite is poisonous.

The endangered reptile that takes its name from Komodo Island in Indonesia can grow to be 10 feet long and weigh 200 pounds. Its tail is as long as its body.

The huge lizard has a long, forked, snake-like tongue as well as toxic saliva and 60 jagged teeth that are one-inch-long. It swings its head from side to side while walking, and can kill large prey ranging from pigs and deer to water buffalo, which it can detect up to six miles away.

The dragon has a slow metabolism and eats by tearing large chunks of carrion flesh from an animal carcass, often consuming up to 80 percent of its body weight in one meal. Not to worry though because zoo visitors can get a safe look at two Komodo dragons on loan from the Denver Zoo from Memorial Day through Labor Day. They will live in a special glass-walled exhibit in the Plains Biome of the zoo.

Richard Reams, a zoologist and the Deserts Biome manager, is excited about the opportunity to help care for Hudo and Dipsner, named for cities in Indonesia.

“As a person who loves reptiles and amphibians, it is fascinating to work with the largest lizard in the world,” Reams explained in a telephone interview. “It’s a wonderful opportunity to have this beautiful lizard in captivity here at the Indianapolis Zoo for the public to view as well. It’s a unique opportunity for people to see these animals.”

The dragons were born at the Denver Zoo, he said, and are accustomed to being cared for by zookeepers. “They are predators and can be dangerous,” Reams said. “However, these two specimens are captive animals and are actually both docile. We work pretty closely with them.”

The dragons arrived in Indianapolis on March 15, he said, and are already acclimated to their temporary home.

“Right now, they’re doing pretty well,” Reams said. “They will stay on exhibit all day long this summer, and the public can view them through the glass.”

A bout 95 percent of all types of lizards are under two feet long and only a few kinds of amphibians grow to five or six feet, he explained, so the Komodo dragon is a unique animal in its family group.

“Visitors can get a good idea of how big a Komodo dragon is then compare it to the lizard counterparts in the zoo’s Deserts Biome,” Reams said. “The Deserts building is full of various lizards and reptiles. Visitors can also get a good look at the Grand Cayman Blue Iguana, which is an endangered species of iguana that we breed here, and the bearded dragons, a smaller species of lizard.”

Children who like frogs, toads, snakes and chameleons will love watching the giant lizards, he said, because they are such unusual and amazing creatures. (“Dragons of Komodo” is free for Indianapolis Zoo members and is included with the zoo’s regular admission fee. For more information, call 317-630-2001 or log on to www.indianapoliszoo.com.)

Above, the Komodo Dragon, the largest lizard in the world, can grow up to 10 feet long. The giant reptile is a predator, and produces violent bacteria in its saliva that helps kill its prey. The dragon is an endangered species.

Left, the huge lizard has a long, forked, snake-like tongue as well as 60 jagged teeth that are one inch long. It swings its head from side to side while walking, moves quickly and can kill large prey ranging from pigs and deer to water buffalo, which it can detect up to six miles away.
BLOCK ISLAND — “No man is an island,” insisted British poet and clergyman John Donne, but it’s certainly fun to vacation on a small land mass surrounded by water.

When most people think of island getaways, their thoughts turn to fancy destination resorts in warm weather climates. The beautiful Hawaiian islands are popular with tourists as are the Florida Keys and other Caribbean locations.

So are scenic Chincoteague Island National Wildlife Refuge and Assateague Island National Park off the coast of Virginia, where wild horses roam freely, or trendy Martha’s Vineyard and Nantucket Island near the Massachusetts shoreline.

But few people probably think about vacationing on a small isle that is an hour’s ferry ride from tiny Rhode Island.

An island in the North Atlantic Ocean doesn’t sound all that warm and inviting, even during the summer months.

But when my daughter, Joan, told me about her fun weekend with friends on Block Island last summer, I suggested that we spend a day there last August when I visited her in Providence.

We boarded the Block Island Ferry at Point Judith, about an hour’s drive from Providence, and watched the crew load cars, bicycles and freight on the boat. A sunny sky and warm ocean breeze greeted us on deck as we leaned against the railing and enjoyed the feeling of waves rocking the boat on the 12-mile trip.

Soon we were docking at the historic 9.7-square-mile-long island, and its New England charm beckoned us to explore Old Harbor, a scenic town with gray clapboard buildings, then walk along the sometimes rocky shoreline.

My daughter brought her bicycle along, and I rented one on the island at a shop that also offered maps and motorbikes.

First, I took a picture of the famous statue of Rebecca, depicted holding an urn upside down because the Women’s Christian Temperance Union barred alcohol on the island in the late 1800s.

After buying fresh fruit, cheese and other picnic items at a grocery store, we set out for the labyrinth and lighthouse on the north end of the island at Sandy Point.

Joan knew her way around the island so we didn’t get lost, but I was glad to stop for a little break to buy lemonade from a boy and his sister at their roadside stand.

We walked the labyrinth then decided not to pedal on to the restored North Light, but we could see the lighthouse along the shore. The Block Island National Wildlife Refuge encompasses Sandy Point.

Instead, we rode to the secluded Clayhead Beach on the east coast for our picnic and a chance to wade in the cold ocean waves. We were surprised to find starfish among the rocks in shallow water and delighted to discover wild raspberries ripe in bushes along the sandy trails.

By late afternoon, we also decided not to ride past the historic cemetery or the 125-year-old Southeast Lighthouse atop the bluffs. But we could see the majestic Mohican Bluffs, which rise 250 feet above the rocky coast, in the distance.

Back at Old Harbor, we enjoyed iced tea, salsa and chips at an 1876 bar named “Yellow Kittens Tavern,” then returned my bicycle. We had time to shop, and bought books, a sun hat and a box of saltwater taffy at several charming stores.

All the restaurants serve fresh seafood, of course, and we enjoyed tasty clam chowder and fried scallops for dinner before boarding the Block Island Ferry for the boat ride back to Point Judith and the drive back to Providence.

I often recall my fun day on Block Island, and want to vacation there again soon.

(For more information, call the Block Island Tourism Council at 800-383-2474 or log on to www.blockislandinfo.com.)

Island in North Atlantic preserves its historic charm

As the Block Island Ferry nears the dock at Old Harbor, tourists can see the historic National Hotel and other clapboard buildings that line the coast. The island became part of the colony of Rhode Island in 1672, and was originally named “New Shoreham.” A Dutch map that dates back to 1685 identifies the island as “Adriaen Blocks Eylant” for Dutch explorer Adriaen Block.

A variety of fresh seafood, including these lobsters, is served at the island restaurants.

Unusual rock formations line the beaches on scenic Block Island, a unique vacation destination. The ocean around Block Island has been the site of many shipwrecks.

Continued on next page.
A statue of Rebecca erected in Old Harbor by the Women’s Christian Temperance Union serves as a reminder that alcohol was barred from the 9.7 square-mile-long island during the late 1800s.

Right, Dutch Colonial architecture is featured among the historic buildings in Old Harbor on Block Island. Dutch and English settlers arrived on the island as early as 1661.

Left, a stone marker erected by the Rhode Island Historical Society designates this location as the site of Harbor Bay and Harbor Pond, which were settled in 1707. Nathaniel Dodge, the first harbor master, held his post in 1715.

Left, two girls play in the sand along the shoreline at Clayhead Beach on the east coast of Block Island on Aug. 1, 2006.

Right, Dutch Colonial architecture is featured among the historic buildings in Old Harbor on Block Island. Dutch and English settlers arrived on the island as early as 1661.

Left, an angel statue greets visitors to the labyrinth on the north end of Block Island at Sandy Point.

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A ride on the riverboat Discovery down the Chena River as far as its junction with the larger Tanana River. Along the way, we visited an Atbachaba Indian village, where a native woman demonstrated the art of sewing beadwork on clothing. This lady made a beaded chief’s coat, which is now displayed at the Smithsonian Museum of Natural History in Washington, D.C.

We also took a daylong tour of Denali National Park in the northernmost range of the Rocky Mountains. My son Denali—formerly Mount McKinley—is the highest peak in North America, and is often obscured by mists and clouds. We were lucky enough to be there on a beautifully clear day, and we could see this mountain all the time that we were in the park.

Only tours by park service school buses are allowed, and we had a great driver and guide. Like many of the folks we met, she is not a native Alaskan, but said when she visited the state she liked it so much that she stayed. Now she lives on Kodiak Island and trains sled dogs for the famous Iditarod race. Our guide was full of funny stories as we went along admiring the sights.

She told us that the wooden sign marking Sable Pass is replaced constantly because bears chew on it. When we went around a hairpin turn called Polychrome Pass for its multicolored rocks, she said it’s also called Poison Point because one drop will kill you!

She also told us that she and her neighbors are on a government “road kill” list to be given fresh moose meat taken from car accidents or confiscated illegally killed moose.

We visited the Husky Homestead of Jeff King, a four-time Iditarod winner and trainer of sled dogs. These dogs are Alaskan huskies, not the standard husky dog, and are smaller, lighter and friskier. They are friendly and love human companionship almost as much as they love to run. King described the grueling, 1,150-mile Iditarod race. The driver starts with a maximum of 16 dogs and stops every six hours so the dogs can rest and eat. He said nine or 10 dogs are enough to race, but some of the huskies must drop out along the way because of injury or exhaustion. The driver gets little or no rest, and learns to sleep sitting up while driving the sled.

After completing the land portion of our trip, we took the train to Whittier and boarded our cruise ship for a high point of our trip, a tour of Glacier Bay, where huge glaciers run right down to the sea. Our ship was too big to get up close, but the captain steered it slowly in a circle so that we could see the entire bay, which is about 10 miles wide at the glacier end and 50 miles long. It was truly an awesome sight, with a little humor added in seeing flocks of puffins and gulls basking on ice floes and looking like sunbathers at the beach.

In Skagway, we visited the Red Onion Saloon and its former brothel upstairs. Like our friends, St. Luke the Evangelist parishioners John and Marie Fink of Indianapolis, we enjoyed the train ride over the White Pass into Canada and back. (See John Fink’s story on page 9B.) We also went to Mendenhall Glacier and Ketchikan, where we learned about the significance of totem poles and portable lodges of the nomadic class of Native Americans who lived along the waterways. Before that, we toured Juneau, where the state government buildings look much humbler than those in other states. After oil was discovered in the Bering Sea, a lady we met was being considered for a financial windfall. As a result, the state has no income tax or sales tax. In addition, every man, woman or child who is born in, or who has lived in Alaska for two years or more, receives a couple thousand dollars annually.

Some of us went whale watching, others soared down the mountainside on a zip line, some watched logging demonstrations, and some observed moose, caribou, mountain sheep and other wild critters. We ate salmon galore, rockfish chowder, caribou sausage and render chilli, and drank Moosehead beer.

The people were friendly, the atmosphere was casual, and my overall impression was that Alaska is one of the last really wild, free and beautiful places on Earth. It was a memorable trip, and we recommend the 49th state as a vacation destination.

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

Tourists can visit the Husky Homestead of Jeff King, a four-time Iditarod winner and trainer of sled dogs. Alaskan huskies love to run, and are smaller, lighter and friskier than standard huskies.
Alaskan cruise
Incredible views of land and sea captivate tourists

By John F. Fink
Special to The Criterion

When our friends, Ed and Cynthia Dewes of Bainbridge, vacationed in Alaska, their trip was more extensive than the Alaskan cruise that my wife, Marie, and I enjoyed because they went farther north and inland.

Our cruise was along the part of Alaska that hangs down the west coast of Canada. The northernmost point on our trip was the southern part of the great land mass that people think of when they visualize the state of Alaska.

Nevertheless, our cruise on the Inside Passage from Vancouver to Skagway and back was one of the nicest cruises that we have taken throughout the world.

The weather at the end of August and during the first few days in September couldn’t have been finer, and we were able to take full advantage of the cities where we stopped along the way.

Vancouver, British Columbia, is a wonderful city. Our itinerary included a sight-seeing tour of the city before we boarded our cruise ship, and time to explore the city on our own after we returned. But that’s another story.

Our first stop on the cruise was Ketchikan, a picturesque city of 13,500 people, a bit spread out along the coast but only about two blocks wide. McKee's mountains are visible in the background, with snow on the peaks, but the temperatures in Ketchikan were in the 70s all day.

Since it was a Sunday, our first activity was to find the Catholic church in Ketchikan in time for the 8:30 a.m. Mass. Our cab had to negotiate some very steep hills to get us to Holy Name Church, a modern church with a panoramic view of the mountains through windows in the sanctuary. The gorgeous view was somewhat distracting, though, during the Mass.

Ketchikan is known for its nearby Misty Fjords National Park. A fjord is a long, narrow and deep inlet from the sea with steep cliffs on both sides. These particular fjords are called “misty” because rain, mist and fog usually shroud them.

Ketchikan gets a lot of rain. We were told that there had been only seven days that summer when it didn’t rain.

There was no rain when we were there, though. We flew in a 10-passenger pontoon “boat” plane to the Misty Fjords. We took off from the harbor near our ship, and reached an elevation of about 2,000 to 4,000 feet among the peaks of the mountains and cliffs that rise 3,000 feet from sea level. We could see how they drop to the water below. It was spectacular.

We flew over three inlets named George, Carroll and Thorne Arm. The Forest Service has built recreation cabins on more than 100 lakes, including Ella Lake and Big Goat Lake.

At Big Goat Lake, which is 1.775 feet above sea level, a waterfall plunges nearly 1,000 feet into Rudyard Bay. The lakes were created by melting glaciers.

Our plane landed on Noo Nai Lake, which is about 800 feet deep and surrounded by the sheer cliffs. We stood on the plane's wings, marveling at the sights and the silence.

On the flight back, the pilot flew for a while at 50 feet above the water in the various inlets to give us an idea of the way that pilots have to fly there about 80 percent of the time. Because of the usual rain and fog, our pilot said, they have to fly close to the water because they can’t see the cliffs.

Our next stop was in Juneau, Alaska’s capital. It’s the only state capital that you can’t drive to. Since it’s on an island and there’s no bridge, like Ketchikan, it’s spread out along the shore with a huge mountain rising straight up behind the city. The temperature was about 60 when we got up in the morning, but warmed up to about 90 later in the day. We were told that was unusual because high temperatures in the summer are usually 60 to 65.

We took a helicopter flight to Mendenhall Glacier. This massive river of ice moves down the mountain at about two feet a day. We landed on the glacier at about its midpoint, where it’s about 180 feet deep, although it has been melting. Unless there is a change in the climate, the glacier will eventually disappear. We walked around in “moon boots” that gave us traction on the ice.

The helicopter flew us to the peak of the glacier, where we could see several tributaries pouring into the main glacier—if you can call moving two feet a day “pouring.”

Skagway is a little village at the north end of the Inside Passage. During the Klondike Gold Rush from 1889 to 1918, it had about 10,000 residents, but today it has only about 700 permanent residents.

During the Gold Rush, the quickest way to get to the Klondike, 600 miles north of Skagway, was by steamer from Seattle to Skagway then over either the Chilkoot or White Pass trails to get over the mountains and then on to Lake Bennett, where the prospectors built boats for a 500-mile journey down the Yukon River to the gold fields. It was grueling, to say the least.

In 1898, work began on a railroad over White Pass, although surveys showed that it couldn’t be done. The completed railroad climbed from sea level in Skagway to 2,865 feet at the summit, with grades as steep as 3.9 percent. Workers had to hang suspended by ropes from vertical granite cliffs, chipping away with picks and planting dynamite to blast through the mountains. With the deaths of “only” 35 men, the track reached the summit on Feb. 18, 1899, and by July 6 of that year construction reached the headwaters of the Yukon River at Lake Bennett.

We rode that railroad in a vintage 1980s parlor car. The track more or less follows the Skagway River, which flows from the summit down to the ocean—all white water, of course. As the train climbed along the gray rock cliffs that rise almost straight up, though, the river was well below us.

We went through a tunnel that had been hand drilled and blasted. We went past a steel bridge constructed in 1903, then the tallest car in the world. To say that it was a fascinating ride is an understatement.

After the ride back down, we explored Skagway, it’s seven blocks long and two blocks wide, and it looks like a town right out of the movies. The wood buildings were built during the Gold Rush days. There are wooden plank sidewalks, and horses and carriages are in the streets.

There’s an old-time barbershop, a saloon, an old newspaper office, an old-fashioned looking hotel and other sites from yesteryear.

On our cruise back, we stopped at Wrangel, a small town of 2,300 people near the center of the Alaska Panhandle. It’s named for Baron Ferdinand Petrovich Wrangel, a scientist, explorer and manager of the Russian American Company in the 18th century. Residents boast that it is the only Alaskan town to be under three flags—Russian, British and American. Today, the timber industry is the town’s major employer.

Cruising on the Inside Passage is much more like cruising in a lake than in the ocean. It always appears that you’re surrounded by mountains and trees. The water is smooth like glass because there’s no surf pounding on the shore.

Of course, there were daily lectures about Alaska, its history and its people, including the Eskimos and Tlingit Indians.

I thought the cruise was fantastic even if we didn’t get farther north.

(John F. Fink is a member of St. Luke the Evangelist Parish in Indianapolis and is the editor emeritus of The Criterion.)
Greece to the southern Peloponnesian peninsula. The Corinthus Canal, completed in the late 19th century, was an idea and dream dating back more than 2,000 years. In Paul's time, before the canal was built, ships had to travel around the Peloponnes, an additional 185 nautical miles and several more days of sea travel.

Paul likely also saw the "Doliolois," a movable platform constructed on a stone path that crossed the isthmus. Ships were lifted onto these wheeled vehicles and transported across the isthmus. The pilgrims saw parts of the paved stone path.

Ancient attempts to construct a canal never succeeded. It was eventually completed in 1893. Corinth was an important city in ancient Greece and played a major role in Paul's missionary work. The Apostle visited Corinth in the 50s A.D. and later wrote two letters to the Church at Corinth, preserved as First and Second Corinthians. At the time that Paul first visited the city in 51 or 52 A.D., Gallo, the brother of the Roman historian Seneca, was governor of Corinth. Paul lived in Corinth for 18 months (Acts 18:1-18), working as a tentmaker and converting many Jews and pagans. He met Aquila and Priscilla, tentmakers who later became missionaries.

In all likelihood, it was during a second visit to Corinth in the spring of 58 A.D. that Paul wrote his Epistle to the Romans. St. Paul's First Epistle to the Corinthians, written in Ephesus, described the difficulties of a Christian community trying to remain faithful in a cosmopolitan city. The pilgrims felt empathy for Paul and his challenges as a missionary.

In the ruins of ancient Corinth is the fountain of Peirene, the major source of water for Corinth. A Temple of Apollo was built on a hill overlooking the remains of the "agora," the Roman marketplace. Seven of the temple's original 38 Doric columns still stand, and it is one of the oldest stone temples in Greece. Also among the ruins is the Bema, the public platform where Paul pled his case before Gallio in 52 A.D.

The following day, the pilgrims toured Athens, and viewed the Royal Palace, Stadium and Temple of Zeus. The Theatre of Dionysius was a major open-air theater in classical times, the Aeropagus functioned as the chief homicide court of Athens. Paul delivered his famous speech there about the identity of the "unknown God" before the chief priest of the Areopagus, Gallio, the brother of the Roman historian Seneca, was governor of Corinth. Paul lived in Corinth for 18 months (Acts 18:1-18), working as a tentmaker and converting many Jews and pagans. He met Aquila and Priscilla, tentmakers who later became missionaries.

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The group proceeded to the Acropolis and the Temple of Athena Nike and the Porch of the Maidens. To the left of the Parthenon are the Temple of Athena Nike and the Porch of the Maidens. The next day, the pilgrims began a three-day cruise of the Aegean Sea and Greek Islands. A few days before stopping at the scenic Greek island of Mykonos in the Cyclades, the ship set sail for Rhodes in stormy weather with rough seas.

St. Charles Borromeo parishioners Joan and Thomas Rillo of Bloomington pose for a photograph in front of the Library of Celsus at Ephesus in present-day Turkey during the Saint Meinrad pilgrimage to Greece, the Greek Isles and Turkey in March.

The pilgrims walked the marble streets to see the fabled Temple of Artemis, a wonder of the ancient world, and the Temple of Athena Nike and the Porch of the Maidens. The next day, the pilgrims began a three-day cruise of the Aegean Sea and Greek Islands. A few days before stopping at the scenic Greek island of Mykonos in the Cyclades, the ship set sail for Rhodes in stormy weather with rough seas.

The pilgrims felt close to Paul because they experienced a storm at sea, and he was shipwrecked on his journeys. On the Isle of Patmos, the pilgrims visited the Monastery of St. John, which contains the site where John received inspiration to write the Book of Revelation. John had his vision and wrote the apocalypse in a cave called the Grottos. John described his vision to his disciple Prochorus as it was unfolded to him. The Romans used the site of Patmos as a place for exile, and that is why John ended up there.

That afternoon, the ship set sail for Kusadasi, Turkey, and the pilgrims embarked on an excursion to Ephesus, a significant center for early Christianity. Paul likely preached there, an ancient city that has been inhabited for several millennia. The Romans made Ephesus a provincial capital, and it grew to be a great commercial trading center of political importance. A significant Christian community developed there. St. John the Evangelist likely preached there in the first century.

Paul lived in Ephesus for two years and wrote some of his letters there. The pilgrims walked the marble streets to see the fabled Temple of Artemis, a wonder of the ancient world, and the Library of Celsus. The ruins were magnificent and gave the group a feeling of the importance of this cosmopolitan center during Paul's time. The public baths as well as the Temple of Love were proof of the people's immorality that Paul faced there. Just a few kilometers away in Selcuk are many historical remains of early Christianity, including a house that a tradition says was the home of the Virgin Mary, and Ayasoluk Hill, where St. John wrote his Gospel.
The House of Mary is sacred to Muslim and Christian pilgrims, including popes Paul VI, John Paul II and Benedict XVI. The Saint Meinrad pilgrims were touched by this holy edifice. According to tradition, Mary was brought to Ephesus by the Apostle John after the resurrection of Christ. The building dates to the sixth or seventh century A.D. The foundations may date to the first century A.D., the time of Mary.

The pilgrims then returned to the ship for the cruise back to Athens. Upon their return, they traveled to Thebes, Livadia, the picturesque mountain village of Arachova, and Delphi.

For the ancient Greeks, Delphi was the center of the world. The pilgrims walked among the ruins of Delphi to see the Temple of Apollo, the Theatre, the Athenian treasury and the Castalian Spring.

In the Kalambaka area, the pilgrims traveled to Meteora to see the hanging monasteries perched on top of unusual rock formations. The monasteries were built atop the high cliffs so the monks and nuns could grow closer to God through solitude and prayer as well as be protected from invading Ottoman Turks.

Of the original 24 monasteries, only six remain occupied. All are perched on natural rock pillars at the edge of the Pindus Mountains in northern Greece. The pilgrims were permitted to enter the Monastery of St. Stephen, home to Greek Orthodox nuns. At Trikala, the pilgrims saw the construction and painting of icons, a vital part of the Greek Orthodox prayer life.

The pilgrims also traveled to Thessaloniki and Philippi, where Paul first preached in Europe and baptized a woman named Lydia (Acts 16:16-15), Europe’s first convert to Christianity.

Father Jeremy was the celebrant for Mass, and blessed the group with water from the stream that Paul used to baptize Lydia. A baptism there has beautiful mosaics and stained-glass windows.

Philippi, an ancient city in eastern Macedonia, was founded by Philip II in 356 B.C. The ancient ruins there of a Roman Forum, market and early basilicas were impressive. The prison where Paul was flogged, imprisoned and later released (Acts 16:16-40) was in good condition.

Paul visited the city around 50 A.D., during his second missionary journey. He wrote his Letter to the Philippians about five years later.

The Apostle traveled to the city of Berea after leaving Philippi (Acts 17:12). The pilgrims returned to Athens via the Valley of Tempi and Themopylae then departed for New York the next day.

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Philippi (Acts 17:12). The pilgrims returned to Athens via the Valley of Tempi and Themopylae then departed for New York the next day. Brother Maurus said the pilgrimage made reading the New Testament and especially St. Paul’s letters come alive.

Father Jeremy appreciated the opportunities to celebrate outdoor Masses at sites important to the history of the Church. He also celebrated Mass on a pitching and rolling ship during the height of a storm, and at one of the few Roman Catholic churches in Greece, the Cathedral of Virgin Mary’s Immaculate Conception of Thessaloniki.

The pilgrims learned that the footsteps of St. Paul were long and hard, and called us to imitate them in whatever manner we can to evangelize in Christ’s name.

(Thomas J. Rillo is a member of St. Charles Borromeo Parish in Bloomington, and a Benedictine oblate of Saint Meinrad Archabbey.)

The pilgrims also traveled to Thessaloniki and Philippi, where Paul first preached in Europe and baptized a woman named Lydia (Acts 16:16-15), Europe’s first convert to Christianity.

Above, pilgrims wait to enter the interior of St. John’s Grotto on the Isle of Patmos as part of Saint Meinrad Archabbey’s March 3-13 pilgrimage to holy sites associated with St. Paul the Apostle.

Left, this statue of the Blessed Virgin is outside the House of Mary in Ephesus, which is located in present-day Turkey. The pilgrims toured the site—believed to be Mary’s last residence—during their pilgrimage to Greece, the Greek Isles and Turkey in March.

The Miracle of Lourdes continues in Irvington

“Are you many parts, we are all one body” — 1 Cor. 12:12

Sincerely,

Lori (Hofmeister) Malander
Class of 1976
Our Lady of Lourdes Alumni Coordinator

Our Lady of Lourdes Parish has begun preparation for their 100th Anniversary. During the past 100 years thousands of children have walked the halls of Our Lady of Lourdes School and benefited from a Catholic Education. Were you one of them? If so, complete the attached form and mail, fax or e-mail the information to the contact listed below. The 100th Anniversary Committee is eager to have you share your story and become a part of this Centennial Celebration. There will be All School, All Class Reunion on June 27th, 2009. Please help us locate all students.

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St. Paul the Apostle was imprisoned here in Philippi. His prison has been preserved for nearly 2,000 years.
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By Cynthia Dues
Special to The Criterion

To most of us, Wisconsin may seem like an inviting travel destination, and for me it has the added attraction of being home to many members of my family. For all of us in Indiana, when gasoline prices are high it’s an economical and fun place to go on vacation. Scandinavians make up a large part of Wisconsin’s population, including my Norwegian Lutheran relatives, who attend one of the many typical and picturesque country churches in their west-central area. But Wisconsin has more to offer than Norwegian bachelor farmers and lutefisk, which is probably a plus in the minds of many tourists.

One of my favorite places to stop is Lena and Ole’s Gift Store in Woodsville. Here you may find all manner of Scandinavian and other European items, ranging from Christmas candles, fine china and lace table runners to krumkake and lefse mixes. It’s where I annually stock up on nostalgia. Nearby is the Edly Creek Cheese Factory and Shoppe, where you may purchase all-natural cheeses of every variety. No surprise, since Wisconsin is well-known for its dairy farming. The organic food movement has really caught on there in other types of farming as well.

“The Western Wisconsin Farm Fresh Atlas,” found at www.farmfreshatlas.org, provides a long list of locally grown fresh produce, meats, honey, maple syrup, herbs and flowers, most of them organic and all for sale.

So what to do with the savings? For a truly varied vacation, visit Wisconsin. Door County, a peninsula in the northeast corner of the state, is located between Green Bay and Lake Michigan. The scenic peninsula and Washington Island offshore, which is reached by a daily ferry boat, are popular tourist destinations.

Farther down the road near Spring Valley, the rolling farmland turns to wooded ravines and creeks. Here you find Crystal Cave, advertised as “Wisconsin’s Longest Cave Underground.” When I was taken there as a pre-school student, I sure seemed to be exactly that.

Wisconsin is also known for its hunting, fishing, boating and many other outdoor opportunities for fun in any season. Door County is a peninsula in the northeast corner of the state, lying between Green Bay and Lake Michigan. It’s a popular tourist destination as is Washington Island offshore, reached by a daily ferry boat. Towns such as Sister Bay, Fish Creek and Egg Harbor line the peninsula, offering cabins and other vacation accommodations, restaurants and sporting equipment rentals.

One popular event is the Fish Boil, in which potatoes, onions, codfish or other white fish are boiled in a gigantic kettle outdoors and ladled onto eager diners’ plates. Further south and west is Wisconsin Dells, another popular tourist spot and venue for weddings and honeymoons. In fact, my parents were married there long ago. It’s like Myrtyle Beach West, with every kind of resort, dining, entertainment attraction and shopping imaginable, most of it family-oriented.

When our kids were young, we used to stay nearby in Pioneer Park, a family campground which offered a large outdoor swimming pool. Wisconsin may be cold in the winter, but it can be terribly hot in the summer, and the pool was the family-on-a-budget’s answer to cooling off in the heat. Children will also love the gorgeous but expensive water park in town. Of course, Wisconsin Dells is most famous for its beautiful site on the Wisconsin River, including the dells—lined with impressive rock formations—and Lake Delton. The Original Wisconsin Ducks and other boats are available to take visitors on tours of the scenic wilderness.

Wisconsin offers a different kind of beauty in the work of Frank Lloyd Wright, a famous architect who is a native of the state. His home, Taliesin, and the SWA Architectural School occupy a 600-acre estate near the Wisconsin River valley town of Spring Green. (The home was renovated twice after fires, but still displays the cantilevered roof, large windows, great room with huge fireplace, and open floor plan that mark Wright’s distinctive style.)

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Frank Lloyd Wright, a famous architect who is a native of Wisconsin. It is located seven miles southwest of Wisconsin Dells, another popular vacation site. Today, the cottage is the only Frank Lloyd Wright property in the U.S. that is available for vacation rental.

The Seth Peterson Cottage, dedicated in 1902 in Mirror Lake State Park, was designed by noted architect Frank Lloyd Wright, who was a native of Wisconsin. It is located seven miles southwest of Wisconsin Dells, another popular vacation site. Today, the cottage is the only Frank Lloyd Wright property in the U.S. that is available for vacation rental.

A nother Wright project is the Seth Peterson Cottage, located seven miles southwest of Wisconsin Dells, which we happened to visit by chance on the day it was dedicated as part of M lbr Lake State Park in 1992.

The cottage was one of Wright’s last commissions, built in 1958 for a young man who was a great admirer of the then 90-year-old architect. Peterson’s untimely death left the cottage in the hands of others until it finally fell into disrepair in 1966. Today, the cottage is the only Wright property available for vacation rental.

Aaccording to a Wisconsin Heritage brochure, the cottage contains “more architecture per square foot than any building Wright ever built.” Other Wright creations include the S.C. Johnson (wax) headquarters in Racine, and buildings in Milwaukee, Richland Center and Madison.

Wisconsin indeed contains many more interesting things in addition to Lena and Ole jokes, and herds of plodding cows. This summer might just be the time to give it a try.

(Cynthia Dues is a member of St. Paul the Apostle Parish in Greenacres, and is a regular columnist for The Criterion.)

The Western Wisconsin Farm Fresh Atlas, provides a long list of locally grown fresh produce, meats, honey, maple syrup, herbs and flowers, most of them organic and all for sale.

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Ed and Cynthia Dues, members of St. Paul the Apostle Parish in Greenacres, admire a log cabin built around a tree at a vacation resort near Hayward, Wis. They live in a contemporary log cabin near Greencastle, and is a regular columnist for The Criterion.
By John Shaughnessy

As he shares his “Unofficial Guide to Enjoying Parish Festivals,” Nick Wehlage has already begun to tick his lips at the thought of savoring a Guusburger at Christ the King Parish in Indianapolis.

And he smiled just thinking about listening to the band Polka Boy fill a moonlit night with lively music at the St. Christopher Parish “Midsummer Festival” in Indianapolis. And when he gets to manage to get past salivating about the fried ravioli and fettuccine that are among the mouth-watering choices at the “Italian Street Festival” at Our Lady of the Most Holy Rosary Parish in Indianapolis, Wehlage turns reverent as he talks about the one moment that he believes every parish festival-loving Catholic should experience—the religious procession which takes place at the “Italian Street Festival” on Saturday evening across Stevens Street and into Holy Rosary Church before the 7 p.m. Mass.

“That’s worth going for alone,” says Wehlage, who is a member of St. Thomas Aquinas Parish in Indianapolis and previously he was a longtime member of St. Jude Parish in Indianapolis.

“They carry this big statute of Mary on a platform down the street,” he explains. “Little girls walk in their white First Communion dresses. They let go [of] green, red and white balloons. If you ask my wife, that’s the best thing about the festival. That touch makes you know it’s a Catholic festival.”

Wehlage enjoys parish festivals so much that he has been visiting about 10 of them each year for nearly 15 years. He even plans his summer schedule by marking certain festival dates on a calendar. So it seemed natural—and fun—to ask him to offer his insights for what can be called “One Catholic’s Unofficial Guide to Enjoying Parish Festivals in Indianapolis.”

“Festivals are a Catholic tradition,” Wehlage says. “They’re fun and a form of fairly cheap entertainment. A lot of parishes use them to raise money, but it goes beyond that. It’s outreach.”

A another attraction of parish festivals for Wehlage is the friends he meets at the different events. He also has a regular group of people he attends festivals with, including his wife, Mary Ann Alexander, and two longtime friends, Peter Goerner and Steve Georgescu.

Getting a group of friends together always makes it fun,” Wehlage says.

Here we are some of his thoughts about his favorite festivals—listed in the order they will occur during this season when great food, lively music and friendly people fill parish grounds across central and southern Indiana.

• St. Theresa of the Infant Jesus (L. Little Flower) Parish Festival, May 25-31—“There’s a family tie to this one for me because I have a cousin who works there,” Wehlage says. “The food is good, especially the corn. They have music, some rides and an auction. It’s good when festivals have things that make you stay and look around. This is a nice one.”

St. Simon the Apostle Parish Festival, June 4-5, and St. Jude Parish “Summer Festival,” June 25-27—Wehlage combines these festivals—St. Simon on the north side of Indianapolis and St. Jude on the south side—for this reason: Two of the largest parishes in the archdiocese host two of the biggest festivals, with a lot of similarities.

“They’re both monster large,” says Wehlage, who returns to his roots for the St. Jude Festival. “They have a lot of everything—rides, food, music. This year is also St. Jude’s 50th anniversary as a parish.”

• Our Lady of the Most Holy Rosary Parish “Italian Street Festival,” June 12-13—“This one sets the standard for all festivals,” Wehlage says. He has already raved about the festival’s religious procession on Saturday evening. He gives equally glowing reviews of the homemade Italian food.

“The food is all good. You have to plan how you eat. You have to make sure you don’t get filled up on one thing. The fried ravioli is good, so is the Italian sausage, the fettuccine, the . . .”

The list goes on and on for the celebration at the parish that marks its 100th anniversary this year.

“Holy Rosary is always a two-nighter for me,” Wehlage says.

• St. Gabriel the Archangel Parish “International Festival,” June 12-14—After two nights at the Holy Rosary festival, Wehlage still attends St. Gabriel’s “International Festival” on the same weekend.

“It’s fun,” Wehlage says. “There’s such diversity in that parish that it makes it good. A lot of the food is made by parishioners. They have Chinese food, Mexican food, a beer garden, rides and music. It’s one of those festivals that is manageable, too.”

• Christ the King Parish “Summer Social,” June 26-27—“I really like this one,” says Wehlage, who is an assistant coach for the varsity girls’ basketball team at Bishop Chatard High School in Indianapolis, which is across the street from Christ the King Church.

“We have a lot of kids’ games, a garage sale and music, too,” he says. “I like the set-up of this festival. All the booths and food are on the outside, and the tables are in the middle. You see a lot more people because of that. I also like this one because I get to see a lot of girls from the team and their parents. And you have to have a Guusburger. It’s named after a guy who ran the booth for a long time [the late Gus, a longtime parishioner and parish festival volunteer].”

• Holy Spirit Parish Festival, July 9-11—“This is another one I really like,” Wehlage explains. “It’s one of the oldest festivals. It has good food, a beer garden, a garage sale and rides. They have a great steak sandwich there as I remember.

“One thing that I’m interested in is that the parish gets an infusion of Hispanics because of the way the Eastside has developed. Peter and I were watching Hispanic dance lessons in the beer garden one year.”

• St. Christopher Parish 70th annual “Midsummer Festival,” July 16-18—“It’s been around forever,” Wehlage says. “They have great music. They [have] the band Polka Boy play there. That brings in a huge crowd. That’s the best festival band you can get. They’re clean, they’re good and they’re entertaining.”

• St. Thomas Aquinas Parish “Sausage Fest,” Aug. 21-22—“A really good festival,” Wehlage says. “This will be its fifth year. The festival’s name refers to the kids back to school. They reach out to the Butler University students, too. They have music and kids’ games, but they stand for sausage and beer, and they do both of them very well.”

• St. Joan of Arc Parish “French Market,” Sept. 12—“It’s the last festival on my schedule. And it’s just one day. I love the set-up and I love the food. They have the absolute best music. It starts at noon and goes to 10 p.m.”

The food is great, too, but get there for lunch. That’s when it really starts.

Obviously, Wehlage doesn’t visit every parish festival in Indianapolis or the archdiocese. So check the listing of parish festivals that begins on page 38, choose a few to attend and prepare for a good time.

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Walk in the Footsteps of Our Lord!

Departures from Indianapolis and Chicago

Spiritual leader Fr. Kenneth Anderson. Encouraged by Rosemary Speaker of Lion and the Lamb Journeys.

Highlights of Sacred Scripture sites: Visit the holy places of Bethlehem (birthplace of Our Lord), Jerusalem (where Jesus performed his first public miracle at a wedding), the Mount of Beatitudes, Capernaum (birthplace of Our Lord), Tabgha (miracle of the loaves and fish) and have a boat ride on the Sea of Galilee and so much more. Celebrate Mass at a special shrine each day.

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Still want some recreational ideas after reading this Vacation/Travel Supplement? No problem!

We have previous Vacation/Travel Supplements archived on our Web site going back to 2005. More than 30 recreation stories are listed online. Here are some headlines that you can find online:

May 2005:
- The Indiana State Fair in Indianapolis
- Boat racing and more in Madison
- The art and history of Santa Fe, N.M.

May 2006:
- A capital vacation—Monuments, memorials and museums are free in D.C.
- "Restart Your Engines"—Indiana State Parks and Reservoirs are fun places to relax.
- Prehistoric pathways—Glaciers carved giant rocks at Turkey Run State Park
- Incredible journey—Family vacation
- Prehistoric pathways—Glaciers

May 2007:
- 'Restart Your Engines'—Indiana State Parks and Reservoirs are fun places to relax.
- Prehistoric pathways—Glaciers carved giant rocks at Turkey Run State Park
- Incredible journey—Family vacation includes nine national parks or

Hikers admire the massive rock formations at Turkey Run State Park near Marshall in scenic Parke County. The temperature is considerably cooler while walking in the rocky ravines that date back to prehistoric times.

Members of the Circle City Sidewalk Stompers Clown Band perform on the streets during the Indiana State Fair in Indianapolis in August 2005.

The Master’s Chorale of Indianapolis will be singing at both Masses.

ST. MARK’S FUNFEST

JULY 23  5 p.m. till 10 p.m.

JULY 24  5 p.m. till midnight

JULY 25  4 p.m. till midnight

GRILLED FOOD • DINNERS
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Free Parking in the Eu Lilly Lots on East & New Jersey Streets

• Saturday June 13th, Mass at 4:30 p.m. and Colorful Italian Religious Procession at 6:45 p.m., Followed by 2nd Mass in the church at 7:00 p.m.
The Master’s Chorale of Indianapolis will be singing at both Masses.

FESTIVALS

continued from page 14A

September 20
- "Fall Festival," 10 a.m.-6 p.m., food, games, quilts. Information: 812-357-5533.

September 23
- St. Mary-of-the-Knobs Parish, 3856 Martin Road, Floyds K. knobs.
- "Dessert and Card Party," 7 p.m.-10 p.m., $5 per person. Information: 812-923-3011.

September 25-26
- SS. Francis and Clare Parish, 5901 Olive Branch Road, Greenwood.
- Parish festival, Fri. 5 p.m.-midnight, Sat. noon-midnight, rides, games, music, food. Information: 317-889-4675.

September 26
- St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis.
- "Taste of St. Rita," 6 p.m.-10 p.m., food, silent auction, $30 per person. Information: 317-632-9349.

September 27
- St. Mark Parish, 5377 Acom Road, Tell City.
- Parish festival, 10 a.m.-6 p.m., shooting match, quilts, games. Information: 812-363-2481.

St. Michael Parish, 11400 Farmers Lane, N.E., Bradford.
- Parish festival, 10:30 a.m.-3 p.m., dinner, booths, games. Information: 812-364-6646.

October 3
- St. Vincent de Paul Parish, 1723 St. B, Bedford.
- "Oktoberfest," polka Mass and fall festival, Mass at 5 p.m., German dinner, 6-7:30 p.m., games, 6-9 p.m. Information: 812-275-6539.

October 4
- Holy Family Parish, 3027 Pearl St., Oldenburg.
- Parish festival, 9 a.m.-8 p.m., chicken and roast beef dinners, booths, games. Information: 812-934-3013.

October 10
- St. Andrew the Apostle Parish, 4052 E. 38th St., Indianapolis.
- "St. Andrew Fest," homecoming, Mass, 10:30 a.m., 3:30 p.m., fried chicken, music, games. Information: 317-546-1571.

October 18
- St. Isidore the Farmer Parish, 6501 St. Isidore Road, Bristow.
- "Fall Festival and Shooting Match," 11 a.m., food, games. Information: 812-843-5713.
The Atlantic and Pacific Fleets with the rank

I was only 3 years old, but I have pictures

related accident in northern Indiana when

Plymouth, Ind., was killed in a work-

grandparents.

personal connections for your parents or

a trip to a city or special location that has

for a memorable vacation this summer.

By Mary Ann Wyand

could. It was an honor to

battleship as it sailed on the high seas

USS Alabama moored at Mobile as naval museum

‘The Mighty A’

the rigorous life at sea.

in the museum gift shop gave me an even

destinations recorded in several books sold

active duty assignments.

emotional—especially when I saw my

found the experience to be quite

massive ship on March 25, 2008, and

museum.

where it is open to the public with other

preserved for posterity by some of the men

by the men who made her mighty.”

It was nice to read heroic stories

One of the historical books about the

by the grace of God he had made it

home safely from the war in which so

many brave service men and women

gave up their lives for their country.

One of the historical books about the

ship featured “remembrances of things past

by the men who made her mighty.”

It was nice to read heroic stories

preserved for posterity by some of the men

who surely knew my father.

(For more information about the

USS Alabama, log on to

www.ussalabama.com.)

I learned that the battleship

was launched on Feb. 16, 1942, and commis-

sioned exactly six months later.

The ship served in the North Atlantic

until Aug. 1943, when it crossed through the

Panama Canal and joined the

Pacific Fleet.

Sailors on board the USS Alabama

shot down 22 enemy planes as part of both the

Atlantic and Pacific Fleets. They also

joined in six bombardments of Japanese

strongholds, and earned nine battle stars for

their ship and the nickname “Hero of the

Pacific.”

The ship cruised at 28 knots, or 32 miles

an hour, and carried 2,500 men in wartime

and 1,785 men in times of peace.

I thought about how my father

worked, ate and slept on board the

battleship as it sailed on the high seas

around the world. It was an honor to

tour the ship, and I felt humbled to think

that by the grace of God he had made it

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USS Alabama, log on to

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By Sean Gallagher

As you drive over the rolling hills on the back roads of southeastern Indiana, it seems like you can see another Catholic church in the distance with every peak you cross.

The Batesville Deanery, which lies in the heart of southeastern Indiana, has 26 parish churches, far more than any other of the archdiocese’s 13 deaneries.

Franklin County alone has nine parishes. Seven are in the Batesville Deanery. Two are in the bordering Connersville Deanery.

The Franklin County Convention, Recreation and Visitors Commission is now helping bicyclists visiting the area view these historic churches. Enjoy the natural beauty of southeastern Indiana and appreciate the beauty of these historic churches, as well as the natural landscape.

What better way is there to appreciate our Catholic background than by visiting these old churches? Prickel asked. “It’s a great activity as far as it being on safe county roads that are well marked. There’s no question about where you’re going.”

In the future, Prickel hopes to organize a ride in the spring or fall where lots of bicyclists ride the loops at the same time and have cards stamped at each church along the way.

She also said that visitors could ride along the weekends when the parishes host picnics or festivals. (For more information about the “Vatican Ride,” log on to info@franklincountyin.com or call 866-647-6355.)

As visitors to Franklin County ride these historic churches in Franklin County, Holy Guardian Angels Church in Oak Forest and St. Mary-of-the-Rock Church in Franklin County, “Some of the professional bike riders that I’ve talked to have said that it’s a tough ride,” Prickel said. “It’s intense.”

Road signs pointing riders in the right direction should be installed by late June. Currently, there are signs for bicyclists painted on the roads.

All roads on the loops are county roads so cyclists won’t have to take the busier state roads or U.S. highways.

As a visitor to Franklin County ride along the loops, they will, in a sense, be going back in time.

Many of the churches along both loops are testaments to the faith of the German immigrants that moved to the area in the mid-19th century. The historic churches continue to be lovingly maintained by their present-day descendants.

Holy Family Parish was founded in 1837, just three years after the county was established. “That’s how old Franklin County is,” she said, “I don’t know where God is.”

For more information about the “Vatican Ride” log on to www.franklincountyin.com, send an e-mail to info@franklincountyin.com or call 866-647-6355.

“Vatican Ride”

Bicyclists can view historic churches in Franklin County.

For more information, contact the Franklin County Convention, Recreation and Visitors Commission at 765-649-5458.

The Franklin County Convention, Recreation and Visitors Commission is now helping bicyclists visiting the area view these historic churches, enjoy the natural beauty of southeastern Indiana, and get some exercise pedaling up and down its many hills.

Jo Ann Prickel, tourism director for the commission and a member of Holy Family Parish in Oldenburg in Franklin County, has helped map out two loops on what has been called the county’s “Vatican Ride.”

Prickel said she got the idea from a Vatican Ride she participated in during the Labor Day weekend. “It’s a great activity as far as it being on safe county roads that are well marked. There’s no question about where you’re going.”

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She also said that visitors could ride along the weekends when the parishes host picnics or festivals. (For more information about the “Vatican Ride,” log on to info@franklincountyin.com or call 866-647-6355.)

“Vatican Ride”

Bicyclists can view historic churches in Franklin County.
Indianapolis 500 Princesses teach, learn and serve

By Kamilla Benko

The fourth-graders at St. Matthew School in Indianapolis strained their hands toward the ceiling and frantically wiggled about trying to get the attention of two princesses. It may be the closest they have ever come to meeting royalty—Indiana royalty, that is.

Catholic school alumnae Elizabeth Wheatley and Lindsey Fitzgerald, both princesses in this year’s 2009 500 Festival Princess Program, visited the North Deaury grade school on May 12 to promote the Indianapolis 500.

“The Indianapolis 500 is such a great Indiana tradition,” said Wheatley, a St. Matthew School graduate and 2005 graduate of Bishop Chatard High School in Indianapolis. “A friend of mine told me about the princess program, and I just thought it would be a lot of fun,” Wheatley said.

“I think a lot of people just take the race for granted,” said Fitzgerald, a 1994 alumna and 2005 graduate of Reelica High School in Indianapolis. “But everybody comes from all over the world to see the Indianapolis 500. I feel honored to be a part of it.”

As princesses, Wheatley and Fitzgerald attend many functions and parties, such as Carburetion Day and Breakfast at the Brickyard, that are held throughout the month of May. Sponsors provide the young women with jewelry, tiaras, jackets and formal gowns.

Indianapolis Princesses must be 19 to 23 years old, residents of Indiana and full-time students enrolled in an Indiana college or university. This year’s princesses come from 10 Indiana schools, and represent 25 cities and towns across the state.

Wheatley graduated from Purdue University this spring with a degree in public relations and advertising. Fitzgerald will graduate from Purdue University this winter.

The festival program received 245 applications, but only 33 women were chosen after the interview process. Princess selections are based on communication skills, poise, academic performance, and community and volunteer involvement.

Even though Wheatley and Fitzgerald receive “royal treatment,” they have not turned their back on service, something they consider to be a fundamental part of their Catholic faith.

Wheatley participates in Ambassadors for Children, a charitable organization that sends volunteers around the world to help children. She also took part in several outreach programs through Purdue’s musical organizations.

“At Bishop Chatard,” Wheatley said, “I really learned the importance of service and giving back to the community. The princess program has really given me an opportunity to reach out in the community, and learn more about ways I can give back.”

For 10 years, Fitzgerald has helped The Lord’s Pantry, a ministry founded by the late Lucious Newsom to provide food and other necessities to people in need in Indianapolis.

“The pantry means a lot to her,” Fitzgerald said, because of the close relationship her family shared with Newsom, who died in 2008.

“Working at the pantry is one of the things I really love to do,” she said.

A princess, Wheatley and Fitzgerald visit schools, hospitals and nursing homes to speak with the people there and teach them about the race.

During their presentation to the fourth-grade students, Wheatley and Fitzgerald read aloud a picture book with facts about the Indianapolis 500 then quizzed the children about the race. Students with the correct answers were rewarded with a Snickers bar.

“A favorite of mine told me about the (princess) program, and I just thought it would be a lot of fun,” Wheatley said. “It is such an Indiana tradition, and it is an honor to be a part of it.”

Elizabeth Wheatley, left, and Lindsey Fitzgerald, both 2009 500 Festival princesses, quiz fourth-grade students at St. Matthew School in Indianapolis about race day trivia.

The princesses, who both attended Catholic schools, visit schools, hospitals and nursing homes to promote the Indianapolis 500.

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CYO recognition highlights work of both adults and young people

2009 Mgr. Albert Busald Award
- Christ the King Parish—Cathy Ciresi
- Immaculate Heart of Mary Parish—Joe Cripe
- Nativity of Our Lord Jesus Christ Parish—Nick Janajin
- Our Lady of Lourdes Parish—Jane Asher and Mary Alice Bachus
- St. Barnabas Parish—Susan Kuhana
- St. Joan of Arc Parish—Paula Hartzer
- St. Lawrence Parish—Marni Fey
- St. Mark the Evangelist Parish—Jacki Lewis
- St. Michael the Apostle Parish—Bob Stimpson
- St. Monica Parish—Emily Gillman and Katie Stergar
- St. Roch Parish—Christopher Bova, Brittany Eisenback, Sarah Ferry and Jeffrey Felman
- St. Therese of the Infant Jesus (Little Flower) Parish—Tori Spencer

2009 Spirit of Youth Award
- Christ the King Parish—Claire Bidmead
- Holy Spirit Parish—David Allgood
- Nativity of Our Lord Jesus Christ Parish—Scott Ernstberger and Matt Jennings
- St. Barnabas Parish—Michael Brown
- St. Matthew the Apostle Parish—Kent Carson and Bob Stimpson

"It's your actions, your smile, your closeness. Just sitting and listening. That's what's important."
- SISTER MARY JOHN TINTEA
  Chaplain
  St.Vincent Indianapolis Hospital

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CYO continued from page 7A

For Bill Roberts, a coach for 35 years at St. Luke the Evangelist Parish in Indianapolis, teaching the fundamentals of life has always been just as important as teaching the fundamentals of basketball.

“We talk in practice about their grades, and how they get along with their parents. Just how important it is to do good work in school and keep up on it,” Roberts says.

“You watch them grow and you watch them improve, not just as players but as people. It’s a great thing to watch. It makes you feel good.”

Twenty years of coaching has also taught Dave Goddard that players watch their coaches just as much as coaches watch their players. That point surfaces when Goddard mentions one of his proudest parts of coaching basketball at St. Michael the Archangel Parish in Indianapolis.

“I’ve been coaching 20 years, and I’ve never had a technical foul,” Goddard says. “I’m proud of that. I tell my players to give 100 percent effort, to have a positive attitude, and I make sure they know how to win and lose the right way. Be humble when you win, and realize the losses are not the end of the world. Be gracious to the winners, and try harder the next time. That’s the way it is in life.”

That approach is the essence of the spirit of the CYO program, says Kathy Catoto, another 2009 Bosco Award winner.

“I believe in their philosophy,” says Catoto, a kickball and volleyball coach at St. Lawrence Parish in Indianapolis for 20 years and now a member of the CYO Board. “I’ve always felt strongly that there are a marginal number of kids in grade school who will play high school sports. CYO gives them an opportunity to compete on some level and have a good time doing it.”

Rea offers a perfect example of how that involvement can affect a child. The moment came in a basketball game years ago that went into overtime. First of all, it should be noted that in overtime situations Rea doesn’t just play his best players. He gives every player on his team equal time.

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Now, here’s his story.

“We had this one kid on the team who was really small,” Rea said. “We ended up winning the game by one, and he had hit a bucket in the second quarter. He did the small,” Rea said. “We ended up winning the game by one, and he had hit a bucket in the second quarter. He did the best players. He gives every player on his team equal time in those situations “so everyone can have the experience of playing in overtime.”

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Vatican II set the stage for better Catholic-Jewish relations

By Philip Cunningham

In 1965, the Second Vatican Council’s “Declaration on the Relationship of the Church to Non-Christian Religions” (“Nostra Aetate”) created unparalleled possibilities for friendship between Catholics and Jews. It repudiated the persistent Christian “teaching of contempt” for Jews. However, an unaware reader might not guess that the declaration had thus announced the assertions of centuries of Christian leaders, thereby initiating an epochal reform. Such a significant step was not easily achieved. During the council, a few bishops opposed any affirmative statement about Jews, in the words of one, “Is not a continual conspiracy against the Church sustained and promoted by the Jews?” Bishops from predominantly Islamic nations feared reprisals against Christian minorities. Others opposed the document because it would reverse prior teaching, noting that later drafts expressed no hope that Jews would accept Christian baptism. Proponents of the declaration prevailed during an important council session on Sept. 28-29, 1964. The majority of speakers urged that a strong declaration be passed. Several agreed that the question of a Jewish turn to Christianity was a mystery to be left in the hands of God at the end of human history.

On Oct. 28, 1965, must surely rank as the single-most important date in Catholic-Jewish rapprochement. On that day, the final vote on “Nostra Aetate” was taken. There were 2,221 yes votes and 88 opposed. So breathtaking was the turnaround represented by “Nostra Aetate” that many Jews wondered if it was only a temporary departure from the “teaching of contempt.” Nevertheless, “Nostra Aetate” began to be implemented and interreligious dialogues tentatively commenced in many places. The pontificate of Pope John Paul II offered many important texts and dramatic moments of Jewish-Catholic reconciliation. In 1979, the pope visited Auschwitz, declaring that “it is not permissible for anyone to pass by [the attempted extermination of the Jews] with indifference.” In 1986, he also visited the Synagogue of Rome, and in 1987, he met with Peter to enter a synagogue. He told the Roman Jewish community: “You are our dearly beloved brothers, and, in a certain way, it could be said that you are our elder brothers.”

One year later, however, the pope’s audience with Austrian Prime Minister Kurt Waldheim (whose past association with the Nazis had recently come to light), threatened relations. In 1993, formal diplomatic relations between the Holy See and Israel became possible with the conclusion of the Fundamental Agreement. As part of the Great Jubilees of 2000, the leaders of the Vatican Curia joined the pope in praying for God’s forgiveness for sins committed against Jews by Christians during the previous millennium. Perhaps the most ironic moment occurred on March 26, 2000, when Pope John Paul prayed in Jewish fashion at the Western Wall in Jerusalem: “God of our fathers, you chose Abraham and his descendants to bring your name to the nations. We are deeply saddened by the behavior of those who in the course of history have caused these children of yours to suffer, and asking your forgiveness, we wish to commit ourselves to genuine brotherhood with the people of the Covenant.”

Personally signed and bearing the papal seal, the prayer expressed a binding commitment by the Catholic Church to rapprochement with Jews. That commitment has been reiterated by Pope Benedict XVI, who, on several occasions, has stated his “heartfelt desire that the friendship [of Catholics and Jews] now enjoy will grow ever stronger, so that the Church’s irrevocable commitment to respectful and harmonious relations with the people of the Covenant will bear fruit in abundance.”

Some controversial issues arose in between the positive developments:

- The debate regarding the role of Pope Pius XII during World War II.
- The 1988 placement of crosses at Auschwitz, seemingly “Christianizing” a primarily Jewish genocide.
- The 1998 canonization of Edith Stein, which Jewish leaders felt minimized the significance of Catholic anti-Semitism, paying attention to Christian suffering “at the expense of the reality that the Holocaust was essentially a program for the extermination of the Jewish people.”
- The renewed use of the Tridium-nite Gospel Triad prayer for the conversion of Jews.
- The lifting of excommunications of four bishops who reject “Nostra Aetate,” and one of whom publicly denied the Holocaust.
- Many of these controversial issues understandably concern the Shoah while others may reflect the fact that we are still only at “the beginning of a new beginning” of a coherent post-Nostra Aetate Catholic theology of Judaism, as Cardinal Walter Kasper, current president of the Pontifical Commission for Religious Relations with the Jews, has said.

Nonetheless, we clearly live in an unprecedented era of Catholic-Jewish understanding. The process for building a new future between Jews and Catholics took further positive steps during Pope Benedict’s visit to Israel.

(Philip Cunningham, a member of the U.S. bishops’ advisory committee on Catholic-Jewish relations, is director of the institute for Jewish-Catholic Relations at Saint Joseph’s University in Philadelphia. He also manages a Web site on Jewish-Christian relations, a collaboration between SJU and the Catholic Council of Jewish-Christian Relations, at www.dialexis.org.)

Discussion Point

Catholics value Jewish roots of their faith

This Week’s Question

What do you know about the Church’s past relations with Jews?

“Things changed after Vatican II, and I think they should have. There are a lot of similarities in Jewish and Catholic traditions. Today, our relations and exchange of information and ideas is much better. During Lent, some bishops wanted to reinstate the prayer for conversion of the Jews. I think it would be better to just bring a better knowledge [of Judaism] to the Jews.” (Steve Beckman, Des Moines, Iowa)

“I think it’s better today than in the past. Our Church certainly teaches us not to be anti-Jewish...While they don’t believe [in our faith], the Church is ecumenical and encourages us to treat them with respect.” (Joon Jansen, Jackson, Mich.)

“I haven’t seen much conflict. I see a lot more commonality... Much of what we have in the Christian world is based on Jewish tradition and symbolism, for example, Passover and the Last Supper... It seems we’re trying to include them more in ecumenical outreach... The children [at our parish] had a Seder breakfast.” (John Harter, O’Fallon, Ill.)

Lend Us Your Voice

An upcoming edition asks: How is faith nurtured, challenged and prioritized?

To respond for possible publication, send an e-mail to cpereene@catholicnews.com or write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. [1]
Be not afraid amid the challenging economy
Debra Tomaseli
Cornucopia/From the Editor Emeritus/Basic Catholicism: The inspired word of God
(Fifteenth in a series of columns)

was St. Paul’s First Letter to the Thessalonians, which lists 10 books that he knew as newlyweds, the townhouse we owned as newlyweds, the spacious home on a lake with an in-ground pool, embracing 14 years of marriage by trying the two-pot solution, the half-caf/half-caffeine solution.

There’s one thing’s that causing our mixed-coffee habit: we love the idea of drinking justly. If you cannot use the authorized “fair-trade certified” label without going through strict international inspection, it’s not in the game. If you pay a minimum price per pound, much-needed credit to farmers and give technical assistance in developing techniques like organic farming.

I am launching fair-trade coffee at our parish as part of our effort to interest it after Masa was very successful.

I’m talking about religion. I’m talking about both Catholic and fair-trade coffee.

For decades, I’ve been living with a man who gets up in the morning and brews coffee from a blue or red can. Later, it’s even been a brown one since he purchases it at the warehouse store brand. As long as it’s pre-ground and canned, he drinks it.

And the drinks it weak. I hesitate to use the word “coffee” to describe this brown water.

I’m full-bodied coffee, on the other hand, comes in whole bean. French roasted, the fresher the better. I grind it each morning. The aroma fills the air even before the hot water hits. It’s as dark and rich and rich as the Ethiopian or Nicaraguan soil in which it’s grown.

Getting a little restless, are we? Feeling need. There is no reason to fear the changes that go before us always, anticipating our every need. There is no reason to fear the changes that go before us always, anticipating our every need.

And divine strength we received.

Our God really is an awesome God.

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My Journey to God

I seem to have spent a greater part of my life trying to discover my future. Tomorrow is a vision overflying with hope. While my today slips away, I am reminded of mistakes, blessings and the possibilities.

Today can be a challenge, yet perhaps are blessings in disguise. As I strive to seize my special moments, I also desire the calming peace of the walls came down to love you, my friend.

With an open heart, an open mind and with open arms, you are my present, a longing from the past, a vision of the future. The day is a tool for the soul that is realized as a life completed.

For this and other reasons, at the end of the third council session in 1965, Pope Paul VI considerably simplified the eucharistic fast. According to his 1964 decree, people should fast from food and liquids for one hour before receiving Communion.

A purposeful journey has now been exposed to my existence. Water does not break the fast and may be taken anytime. The same goes for medications.

With open arms, I offer this one hour before the beginning of Mass, which means in practice that it can aid in preparing oneself spiritually and mentally for participating in the offering of the Eucharist at Mass and for receiving Communion.

End of journey

- When I was a child, I was quiet and silent, it all came full circle.
- Not that I thought I required or deserved your strength, but your strength was needed to touch my existence.

Catholic Q & A: Answers to the Most Common Questions about Catholicism is a $3.99-page collection of columns by Father John Dietzen and published by Crossroad Publishing Company in New York. Questions may be sent to Father Dietzen at Box 3315, Peoria, IL 61612 or by e-mail at jdietzen@archindy.org.
Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in The Criterion. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it, those are separate obituaries on this page.


DAUBY, Ferdinand, 87, St. John the Baptist, Tipton, April 15. Father of James, David and Gary. Grandfather of 12.


LERNER, Richard, 92, St. Lawrence, Indianapolis, April 24. Father of David, Richard and Ronald. Grandfather of four.


MCGLOIN, James, 88, St. Mary, Rushville, May 1. Father of David Montgomery. Grandmother of one. Great-grandfather of one.


The Criterion  Friday, May 22, 2009  Page 1A

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