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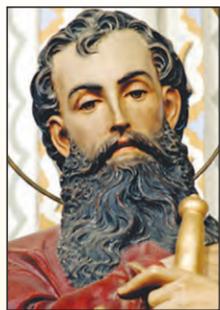
'In the Steps of St. Paul'

Greece, the Greek Isles and Turkey offer look at Church history

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.



St. Paul the Apostle

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

Submitted photos



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.

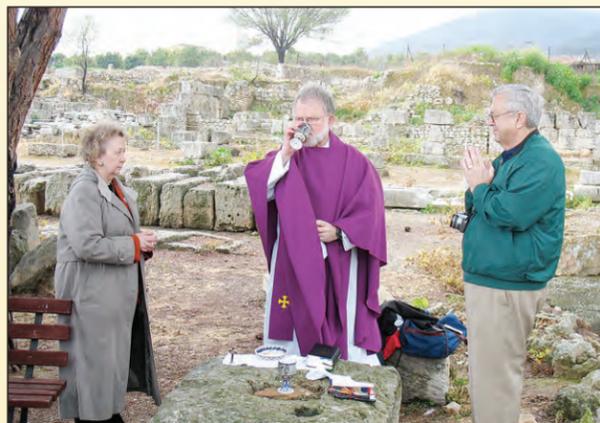
approximately 3.7 million people. Athens was the host of the modern-day Olympic Games in 1896 and 2004.

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.

The famous canal was built to traverse the narrow isthmus that connects northern

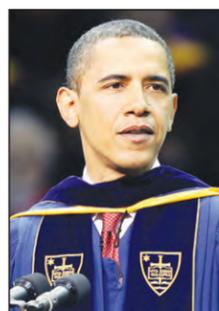
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Benedictine Father Jeremy King of Saint Meinrad Archabbey celebrates an outdoor Mass at Corinth, Greece, during the March 3-13 pilgrimage to holy sites associated with St. Paul the Apostle. Pilgrims John and Judy Lehner of South Bend, Ind., in the Fort Wayne-South Bend Diocese, assist him as extraordinary ministers of holy Communion.

Obama calls for mutual respect, dialogue on abortion

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.



President Barack Obama

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.

"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.

"Your 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."



University of Notre Dame graduates listen to the address by President Barack Obama at the university's commencement ceremony in Notre Dame, Ind., on May 17.

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.

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Vigil allows Notre Dame graduates to voice concern about Obama visit

WASHINGTON (CNS)—They wore mortar boards and gowns, but they weren't standing with the vast majority of their fellow graduates on another part of campus.

About 30 University of Notre Dame students opted to boycott the school's traditional graduation ceremony in the Joyce Center on May 17. Instead, they joined several hundred people in and near the Grotto of Our Lady of Lourdes to offer prayers for the unborn and supporters of legal abortion during a vigil organized by a student-led group as an alternative event.

The dissenting graduates said they disagreed with the school's decision to invite President Barack Obama, a supporter of legal abortion, to speak at the commencement and present him with an honorary degree.

During the afternoon vigil, convened at the same 2 o'clock hour that the traditional ceremony began across campus, the graduates placed white roses at a statue of Mary in an area known as the Grotto after praying the rosary, organizers said.

Hundreds of others watched the events at the Grotto on video screens set up a short distance away on the south quad, an open area on the south end of the campus where most of the day's events were held.

The roses symbolized unborn children who died during an abortion, said Tyson Marx, 28, a law student who helped organize the events as a member of Notre Dame Response, a coalition that was formed soon after the school announced

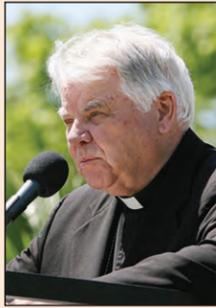
Obama would speak at the commencement.

"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 explained 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 noontime rally to a crowd which two organizers estimated at about 3,000.



Bishop John M. D'Arcy

In comments made after the Baccalaureate Mass for seniors on May 16, following a rosary he led

at the Grotto as part of the all-night pro-life prayer vigil, Bishop D'Arcy reiterated Church 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 home, the right to health care, are rights that must be defended," Bishop D'Arcy said. "But they're meaningless if you don't have life."

The May 17 gathering included students, Notre Dame alumni and pro-life activists from as far away as Louisiana and California,

organizers said.

Father Frank Pavone, national director of Priests for Life, led the graduates in a reflection on the glorious mysteries during the vigil. The third glorious mystery, the Pentecost, can serve as a reminder that the Holy Spirit provides the grace to lead people to advocate for the most vulnerable, particularly the unborn, Father Pavone said he told the gathering.

"The Holy Spirit makes us take risks. It's not only preaching but doing, laying down our safety and popularity," he told CNS on May 18.

He criticized Notre Dame officials for failing to take the risk to "lay down earthly prestige for the sacredness of life."

During the interview with CNS, Father Pavone also commended the students for their stance.

"They were pure in their intention," he said. "They were so completely willing to witness. They were not bitter. They were like, 'This is what commencement is about. We're starting our life in witness to the community of life.'"

Off campus, at least 39 people were arrested on trespassing charges during a May 17 morning protest, the last of several high-profile events organized by abortion opponents in recent weeks.

Norma McCorvey, the plaintiff identified as "Roe" in the 1973 *Roe v. Wade*



Graduating students John Garro and Amy Keczynski, right, listen to Holy Cross Father Kevin Rousseau, director of Old College undergraduate seminary at the University of Notre Dame, speak in the Grotto of Our Lady of Lourdes in Notre Dame, Ind., on May 17. The vigil was part of a demonstration against U.S. President Barack Obama as the school's commencement speaker and the recipient of an honorary degree.

Supreme Court decision that legalized abortion, was among those arrested. She now opposes abortion.

John Daly, a 2008 Notre Dame graduate who has spent the last year volunteering at a South Bend medical clinic, said Notre Dame Response had no connection with the off-campus protesters.

"We wanted to give witness and use it as a springboard that what we're doing here is going to have an effect in our society, our culture," Daly explained.

"We're 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." †

NOTRE DAME

continued from page 1A

Critics of Notre Dame's decision to invite Obama, including more than 70 bishops, said the president's support of legal abortion and embryonic stem-cell research made him an inappropriate choice to be a commencement speaker at a Catholic university and to receive an honorary degree from Notre Dame.

The local bishop, Bishop John M. D'Arcy of Fort Wayne-South Bend, announced weeks before that he would not attend the ceremony, and a coalition of pro-life student groups, Notre Dame Response, and other protesters held daily demonstrations.

On commencement day, the student group also received permission to hold an open-air Mass and rally on the south quad and prayer vigil for life at the Grotto on campus as an alternative graduation ceremony.

During the main commencement ceremony in the Joyce Center, a handful of hecklers were escorted out during Obama's talk—once with a student-led "We are ND" chant drowning out the protesters' shouts.

Obama said he had learned to choose careful language on the issue during his race for the Senate in Illinois, when a pro-life doctor complained that his Web site referred

to abortion opponents as "right-wing ideologues who want to take away a woman's right to choose." Obama had the words removed.

"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—that's when we discover at least the possibility of common ground," he said.

Acknowledging that positions on abortion are in some ways irreconcilable, he urged respect for conscience 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 the equality of women," he said.

"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 caricature," he said.

Noting he was not raised in a particularly religious household, he said he was "brought to Christ" by the witness of co-workers in service on the south side of Chicago and Cardinal Joseph Bernardin. Obama acknowledged Catholic parishes helping fund an organization called the Developing Communities Project.

He contrasted faith and certainty, describing a doubt that fosters humility.

"It should compel us to remain open and curious and eager to continue the moral and spiritual debate that began for so many of you within the walls of Notre Dame," he said.

"And within our vast democracy, this doubt should remind us to persuade through reason, through an appeal whenever we can to universal rather than parochial principles, and most of all through an abiding example of good works, charity, kindness and service that moves hearts and minds," fulfilling the golden rule shared by religions and nonreligious people.

Obama invoked Father Hesburgh's twin images of Notre Dame as a lighthouse of Catholic wisdom and a crossroads where different cultures can converge. The priest, now 91, attended the commencement.

Obama also recounted how Father Hesburgh, the sole surviving member of the first U.S. Civil Rights Commission, brokered the deal that became the basis of

the Civil Rights Act of 1964 by flying the members to Notre Dame's Land O' Lakes property: "They fished, and they talked, and they changed the course of history."

"I will not pretend that the challenges we face will be easy, or that the answers will come quickly, or that all our differences and divisions will fade happily away," he said. "Life is not that simple. It never has been."

"But as you leave here today, remember the lessons of Cardinal Bernardin, of Father Hesburgh, of movements for change both large and small," he continued. "Remember that each of us, endowed with the dignity possessed by all children of God, has the grace to recognize ourselves in one another; to understand that we all seek the same love of family and the same fulfillment of a life well-lived. Remember that in the end, we are all fishermen."

Holy Cross Father John I. Jenkins, president of Notre Dame, and Judge John T. Noonan, who won the university's prestigious Laetare Medal in 1984 and delivered a brief speech "in the spirit of the Laetare Medal," also addressed the protests that erupted after Obama accepted Father Jenkins' invitation to speak.

In the weeks that followed, pro-life activists, including Randall Terry and Alan Keyes, came to South Bend for demonstrations. †



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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 churches and a Catholic university in Jordan underscored his point that, even as a tiny minority, the Church can have a significant and positive impact on society.

On an interreligious level, the pope's pilgrimage seemed to have two distinct phases. In Jordan, a predominantly Muslim

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 derailed 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



Pope Benedict XVI kisses the Stone of Unction, the site where Jesus' body was prepared for burial, in the Church of the Holy Sepulcher in Jerusalem's Old City on May 15.

West Bank city of Bethlehem, on his one full day in Palestinian territory, speaker after speaker—including Church leaders—denounced the Israeli occupation, the travel and economic restrictions, the destruction of homes and the detention of political opponents.

The pope walked a finer line. On one hand, he sympathized with Palestinians and strongly defended their right to an independent state. On the other hand, he spoke of "turmoil" rather than "occupation," and appealed to Palestinian youths to overcome bitterness and reject terrorism—words that Israeli officials were no doubt happy to hear.

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 hostilities that have caused this wall to be built" rather than the "oppression" that his Palestinian hosts loudly condemned.

The pope's method 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 psalm of peace was sung—a small but significant achievement on his pilgrim's path. †



Pope Benedict XVI holds hands with religious leaders, including Rabbi David Rosen (left of the pope) and Sheik Muafek Tarif (right of the pope), the Druze spiritual leader in Israel, during an interfaith meeting at the Basilica of the Annunciation in Nazareth, Israel, on May 14. A song of peace was sung as the leaders held hands.



Pope Benedict XVI prays at the eternal flame in the Hall of Remembrance at Yad Vashem Holocaust memorial in Jerusalem on May 11. The flame commemorates the 6 million Jews killed by the Nazis in the Holocaust. Speaking at the memorial, the pope said the suffering of Jews under the Nazi extermination campaign must "never be denied, belittled or forgotten."

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Editorial



Pro-life supporters carry a banner in the annual March for Life in Washington on Jan. 22. A new Gallup Poll, conducted on May 7-10, finds more than half of Americans call themselves pro-life on the issue of abortion. This is the first time a majority of U.S. adults have identified themselves as pro-life since Gallup began asking this question in 1995.

Polls show culture of life is taking root across America

An unborn baby's heart begins to beat at 18 days.

At 43 days, the baby's brain coordinates movements.

All of his or her organs are functioning at eight weeks.

At nine weeks, he or she has permanent, individual fingerprints.

The baby's sense of touch, including comfort and pain, begins at 10 weeks.

At 12 weeks, the baby can smile, suck his or her thumb, and make a fist.

These medical facts are provided by ProLife Across America, which sponsors a national billboard campaign whose goal is to save babies' lives. These facts also cut right to the heart of the life issue for many people of faith.

And this ministry and other pro-life initiatives throughout America may be slowly changing hearts in the process.

Recent statistics seem to indicate that, where the abortion debate is concerned, the tide may be turning.

As Christians who value every human life from conception to natural death, we can be heartened by the results of recent surveys which indicate that may indeed be the case.

A Gallup Values and Beliefs survey conducted earlier this month found that a majority of Americans—51 percent—describe themselves as “pro-life” with respect to the abortion issue, while only 42 percent say they are “pro-choice.” A separate daily Gallup poll conducted a few days later in mid-May found a similar result: 50 percent of Americans described themselves as pro-life and 43 percent as pro-choice.

After years of being in the minority in these reported poll results, it appears that pro-life supporters are making headway and moving toward becoming the majority.

Last week's news marks the first time since Gallup began asking the abortion question in 1995 that more respondents said they were pro-life than pro-choice.

To take the poll a step further, the result is a shift of 7 to 8 percentage points from a year earlier, when 50 percent of the people polled said

they were pro-choice, and 44 percent said they were pro-life.

Though some people may question the Gallup results, a poll released by the Pew Research Center for the People & the Press in late April had similar results.

It found that the number of Americans who said that abortion should be legal in all or most cases had declined to 46 percent in April from 54 percent in August 2008.

In the same Pew poll, 44 percent of the respondents said abortion should be illegal in most or all cases, up from 41 percent last August.

The move toward a pro-life majority is reflected in the response of Catholics and people from other faith traditions.

According to the Gallup Values and Belief survey, 52 percent of Catholic respondents in the 2009 poll described themselves as pro-life, compared to 45 percent of Catholics in 2008. Fifty-nine percent of Protestants or members of other Christian traditions described themselves as pro-life in 2009, as compared to 51 percent in 2008.

To put the most recent Gallup poll numbers in context, when the organization began conducting its Values and Belief survey in 1995, 56 percent of Americans described themselves as pro-choice, and only 33 percent said they were pro-life.

Fourteen years later, the latest polls show the conscience of our nation could indeed be swinging in favor of life.

There will be people who will try to convince pro-life supporters that we can't change more hearts.

Our advice? Don't let the naysayers tell you any differently: Slowly but surely, we are building a culture of life.

Our work must continue.

We have seized the momentum and must continue building on it, building a culture of life across America.

Through our prayers, words and actions, with sincerity and conviction, may we do just that.

—Mike Krokos

Making Sense Out 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 one sentence 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 simple right and wrong, we need your 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 morality shifts freely with each person's perspective.

Ultimately, however, this position is neither reasonable nor logical.

If morality were 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 morality? Clearly not, and the United States had to undergo a terrible civil war to address this very question.

If I believe serial murder and rape are wrong, but you believe they're OK, can we both go off and live according to our own positions? Clearly not, since both positions cannot be true.

These 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 at our intersections.

What many people fail to realize is that the moral world works similarly. Many people's moral lives are crashing and burning because they fail to respect the non-arbitrary markers of the moral roadmap guiding our human journey. 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 desires 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 to be his personal maidservant.

At one point in the film, this girl has a private and very disturbing 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 quarters, draw his gun, and shoot a Jewish woman who was walking by with a bundle in her hand.

She described the woman: “Just a woman on her way somewhere. No fatter, or thinner, or slower, or faster than anyone else; and I couldn't guess what she had done [to provoke him]. The more you see of the commandant, the more you see there are no set rules that you can live by. You can't say to yourself, ‘If I follow these rules, I will be safe.’”

Father Raymond Suriani, commenting on this famous scene from the movie, noted how this girl was absolutely correct: “In a world of moral confusion, in a world of moral relativism, there can be no safety and, consequently, no peace.”

She understood that in the “world” of that 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 power or to have a gun in his hand when he wasn't pleased, she knew she 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.

We can draw strength from the prophetic and protective voice of the Church, which speaks tirelessly to us of these moral absolutes and points out the threat to our humanity posed by every agenda of relativism.

(Father Tadeusz Pacholczyk, Ph.D., earned his doctorate in neuroscience at Yale University and did post-doctoral work at Harvard University. He is a priest of the Diocese of Fall River, Mass., and serves as the director of education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org.) †

Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to “the responsible exchange of freely-held and expressed opinion among the People of God” (*Communio et Progressio*, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

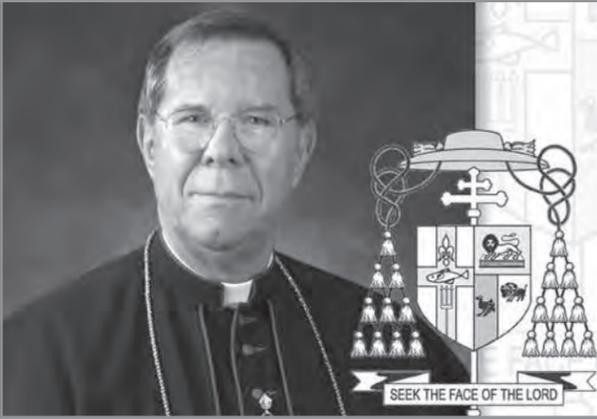
The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

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

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

Readers with access to e-mail may send letters to criterion@archindy.org.

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Feast of the Ascension reminds us of the meaning of life

This coming Sunday, we celebrate the feast of the Ascension of our risen Lord into heaven.

Traditionally, the feast has been celebrated on Thursday of the seventh 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' leave-taking from the disciples. It is a celebration of the way Jesus is now, Christ victoriously seated at the right hand of God the Father. It is a feast of hope.

After his being taken up into heaven, the Apostles, in prayer with Mary, the Mother of Jesus, wait for the presence of Jesus among them through the power of the Holy Spirit.

And as St. Luke's Gospel says, "There they were to be found in the Temple constantly, speaking the praises of God" (Lk 24:53). They were awaiting the gift of the Spirit that Jesus had promised.

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 struck 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 wait 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—and 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 respond to Jesus, who is now seated at the right hand of the Father as our priest and bridegroom. I like to focus on three points about the Ascension message.

First, what an important part of Christian

life is the chore 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 on 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 discomfort 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.

Let's make up our minds to renew our understanding and our appreciation of the presence of the Holy Spirit among us.

Let's remember to return to the quiet of the Temple in prayer, remembering that our discipleship begins there and ends there.

Let's probe our lives in search of what the Spirit is telling us.

Let's renew our belief that our lives are not accidents, that we are led by the Holy Spirit of God.

Let's make up our minds to wait and listen in a little more prayer than usual these next days—because we need to, because we want to. †

Do you have an intention for Archbishop Buechlein's prayer list? You may mail it to him at:

Archbishop Buechlein's
Prayer List
Archdiocese of Indianapolis
1400 N. Meridian St.
P.O. Box 1410
Indianapolis, IN 46202-1410

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.

La fiesta de la Ascensión nos recuerda el significado de la vida

El próximo domingo celebramos la fiesta de la Ascensión de nuestro Señor resucitado al cielo.

Tradicionalmente esta fiesta se celebraba el jueves de la séptima semana de Pascua, pero, en nuestro país así como en muchos otros, se le ha trasladado al domingo siguiente. La razón de esto se debe a la dificultad de las personas de asistir el jueves. Se decidió su traslado porque es una festividad muy importante a la cual la gente no debe faltar.

Y por tal motivo decidí reflexionar esta semana sobre el significado de este santo misterio. La Ascensión es un elemento integral del misterio y del significado de la Resurrección. Es una prolongación de la Pascua.

La conmemoración de la fiesta de la Ascensión no se centra en la despedida de Jesús de sus discípulos. Se trata de la celebración de Jesús en su forma actual: Cristo sentando victoriosamente a la derecha de Dios Padre. Es una festividad de esperanza.

Después de su ascensión al cielo, los Apóstoles orando junto con María, la Madre de Jesús, esperan la presencia de Jesús entre ellos mediante el poder del Espíritu Santo.

Y el Evangelio según San Lucas dice: "Y estaban continuamente en el templo adorando a Dios" (Lc 24:53). Esperaban el don del Espíritu Santo que Jesús había prometido.

Al comienzo de su travesía de fe, los discípulos se reunían en el templo para escuchar a Jesús contar la historia del Padre. Les sorprendía la autoridad con la cual les

enseñaba.

Al final, después de su ascenso al trono del Padre como Sumo Sacerdote, luego de haberles encargado la misión de la evangelización, fueron a esperar el don de su Espíritu para ayudarles a entender el significado de sus palabras, para comprender el sentido de su vida, muerte y resurrección.

Los discípulos, como comunidad, esperan en el templo el don del Espíritu en la oración. Necesitan orientación para intentar caminar por la senda que Jesús caminó y para llevar a cabo la misión que él les encomendó.

Habían estado en el monte con Jesús. Vieron cómo fue traicionado, le vieron sufrir y morir. Sabían que había resucitado. Sabían que se había ido a preparar un lugar para ellos y sabían que él enviaría el don del Espíritu Santo.

La fiesta de la Ascensión es un elemento de cohesión de la historia de la Pascua. Es una celebración de Jesús tal y como es hoy, el Cristo victorioso.

¿Qué significado tiene esta fiesta para nosotros? Es un llamado para responder a Jesús que se encuentra ahora sentado a la derecha del Padre, como nuestro sacerdote y prometido. Quiero destacar tres aspectos del mensaje de la Ascensión.

Primero, la importancia de la labor de la espera en la vida cristiana. Después de que Jesús se sentara a la derecha del Padre, los discípulos esperaron a que se les facultara para proseguir con su misión de bautizar, enseñar y proclamar el perdón de los pecados.

Segundo, el Espíritu Santo desempeña un papel de suma importancia para llegar a apreciar el significado de nuestras vidas y de nuestra misión cristiana.

En tercer lugar está la necesidad recurrente de volver al templo. Debemos dirigirnos a un lugar que nos invite a recordar las experiencias en el monte en nuestras vidas con Cristo, nuestra esperanza.

En contraposición a esto, me impacta nuestra impaciencia para esperar. Me sorprende nuestra tendencia de desear evitar, o incluso no caer en cuenta del significado de nuestras vidas, especialmente en nuestra relación con Dios.

Por el contrario, existe nuestra incomodidad ante el silencio en el templo, nuestra preferencia a no recordar, a no aguardar ni escuchar la voz del Señor. Solemos estar demasiado ocupados preocupándonos por muchas otras cosas. Quizás olvidamos aquello que verdaderamente cuenta en la vida.

Durante los próximos 10 días, junto con la Iglesia, revivimos la espera de los discípulos del advenimiento del Espíritu Santo en Pentecostés.

Decidámonos a renovar nuestro entendimiento y nuestra apreciación por la presencia del Espíritu Santo entre nosotros.

Recordemos regresar a la quietud del templo en oración, teniendo presente que nuestra condición de discípulos comienza y termina allí.

Sondeemos nuestras vidas en busca de aquello que nos dice el Espíritu.

Renovemos nuestra creencia en que nuestras vidas no son accidentes, sino que el Espíritu Santo de Dios nos guía.

Durante los próximos días, decidámonos a esperar y a escuchar un poco más de lo normal en la oración, porque lo necesitamos y así lo deseamos. †

¿Tiene una intención que desee incluir en la lista de oración del Arzobispo Buechlein? Puede enviar su correspondencia a:

Lista de oración del Arzobispo
Buechlein
Arquidiócesis de Indianápolis
1400 N. Meridian St.
P.O. Box 1410
Indianapolis, IN 46202-1410

Traducido por: Daniela Guanipa,
Language Training Center, Indianapolis.

La intención de vocaciones del Arzobispo Buechlein para mayo

Seminaristas: ¡Que ellos sean fieles a la oración y estudien, y continúen en su deseo de servir a Dios y la Iglesia como sacerdotes!

Events Calendar

May 22
Holy Trinity Parish, corner of Holmes and St. Clair St., Indianapolis. **"500 Block Party,"** music, food, 5-11 p.m. Information: 317-631-2939.

May 23
St. John the Baptist Parish in Starlight, mailing address, 8310 St. John Road, Floyd's Knobs. **"Strawberry Festival,"** 8 a.m.-1 a.m., make your own shortcake, street dance. Information: 812-923-5785.

May 24
St. Paul Parish, 9798 N. Dearborn Road, Guilford. **"Theology of the Body,"** for children

seventh grade and older, parents and adults, Father Jonathan Meyer, presenter, 6:30-8:30 p.m. Information: 812-623-0121 or mschmid@nalu.net.

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **Monte Cassino pilgrimage, "Mary-Believer of God's Promise,"** Benedictine Father Sean Hoppe, presenter, 2 p.m. Information: 800-682-0988 or e-mail news@saintmeinrad.edu.

MKVS, Divine Mercy and Glorious Cross Center, Rexville, located on 925 South, .8 mile east of 421 South and 12 miles south of Versailles, Mass,

noon, on **third Sunday holy hour and pitch-in,** groups of 10 pray the new Marian Way, 1 p.m., Father Elmer Burwinkel, celebrant. Information: 812-689-3551.

May 25
Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Memorial Day Mass,** noon. Information: 317-784-4439 or jdawson@buchanangroup.org.

Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. Haverstick Road, Indianapolis. **Memorial Day Mass,** noon. Information: 317-574-8898 or mwilliams@buchanangroup.org.

May 27-30
St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis. 11th 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, 9 a.m., \$5 per person. Information: 317-632-9349.

St. Rose Parish, 8144 W. U.S. Highway 40, Knightstown. **"U.S. 40 Rummage Sale,"** variety of items, food booth, 8 a.m.-6 p.m. Information: 765-345-5595.

May 28
Fairview Presbyterian Church,

4609 N. Capitol Ave., Indianapolis. **Catholic Charities caregiver support group meeting, "Medicare Update,"** 5:30 p.m. Information: 317-236-1536.

May 29-31
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 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 Knights of Columbus,

Christian rock concert, Celi Rain, 7-10 p.m., \$7 per person. Information: 317-733-1950.

May 31
SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Catholic Charismatic Renewal, Mass for Pentecost Sunday,** 2:30 p.m. Information: ccrci@holyspirit.org.

June 1
Cathedral High School, 5225 E. 56th St., Indianapolis. **"Drama Camp,"** June 15-26, \$150 per student, registration deadline June 1. Information: 317-968-7344 or tffox@cathedral-irish.org. †

Retreats and Programs

May 22-24
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **Retreat, "Six Roads to Inner Peace,"** Benedictine Archabbot Bonaventure Knaebel, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

May 28
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Silent non-guided retreat, "Come Away and Rest Awhile,"** 8 a.m.-4 p.m., \$25 per person includes

continental breakfast and lunch. Information: 317-545-7681 or spasotti@archindy.org.

June 8-10
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Seventh annual garden retreat, "How Does Your Garden Grow?,"** 9 a.m.-4 p.m., \$45 per person per session, includes lunch, space limited, reservations due May 18. Information: 317-788-7581 or benedictinn@benedictinn.org.

June 13-20
Monastery Immaculate Conception,

Kordes Center, 841 E. 14th St., Ferdinand, Ind. (Evansville Diocese). **"Centering Prayer Retreat: Intensive and Post-Intensive,"** Information: 812-367-1411 or spirituality@thedome.org.

June 16
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Introduction to the Enneagram,"** St. Joseph Sister Wanda Wetli, 9 a.m.-4 p.m., \$50 per person includes lunch. Information: 317-788-7581 or benedictinn@benedictinn.org.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. "Woman Talk: Life Lessons for Women by Women" series, **"Woman Talk: To Your Health,"** 6:30-9 p.m., \$25 includes dinner. Information: 317-788-7581 or benedictinn@benedictinn.org.

June 19-21
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **Retreat, "The Lost Saint: St. Anthony of Padua,"** Benedictine Father Noël Mueller, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

June 20
Oldenburg Franciscan Center, Michaela Farm, Oldenburg. **"100th Anniversary Barn Celebration,"** Information: 812-933-6437.

June 23-25
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **Midweek retreat, "Beauty as a Pathway to God: Religious Art and Symbols in the Spiritual Life,"** Benedictine Brothers Silas Henderson and Martin Erspamer, presenters. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

July 7
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Silent non-guided retreat, "Come Away and Rest Awhile,"** 8 a.m.-4 p.m., \$25 per person includes continental breakfast and lunch. Information: 317-545-7681 or spasotti@archindy.org.

July 10-17
Monastery Immaculate Conception, Kordes Center, 841 E. 14th St., Ferdinand, Ind. (Evansville Diocese). **"Directed Retreat,"** Information: 812-367-1411 or spirituality@thedome.org. †

Sister Diane Drufenbrock celebrates her 60th jubilee

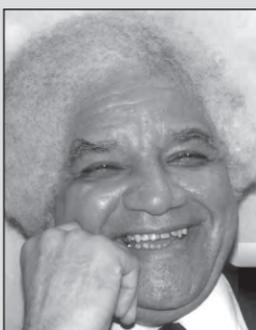
Sister Diane Drufenbrock, formerly Sister Madeleine Sophie, a member of the School Sisters of St. Francis, is celebrating 60 years as a member of the international women's religious order this year. A native of Evansville, Ind., Sister Diane will celebrate her anniversary on June 20 with 66 other sisters in her congregation.



Sr. Diane Drufenbrock, S.S.S.F.

She earned a bachelor's degree at Alverno College in Milwaukee, Wis., in 1953, a master's degree at Marquette University in Milwaukee in 1959, a master's degree at Saint Mary-of-the-Woods College in St. Mary-of-the-Woods in 1994, and a doctorate at the University of Illinois in Urbana, Ill., in 1962. Sister Diane has ministered in education, administration and neighborhood development. In the Archdiocese of Indianapolis, Sister Diane taught mathematics at Saint Mary-of-the-Woods College from 1981-99. From 2001 to the present, she has ministered in support services at Sophia House in Milwaukee. †

Parish to host celebration for Father Boniface Hardin



Fr. Boniface Hardin, O.S.B.

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., in Indianapolis.

The celebration will continue with dinner at Waldon Hall at the parish.

A monk of Saint Meinrad Archabbey 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. †



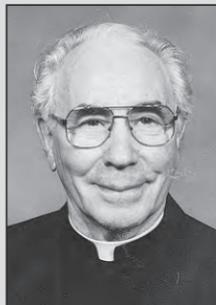
Student donation

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 Stevens, second from left, and Chauncey Brown, right, present the check as Centered Around Christ volunteer Janie Ker-Kirk 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.

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 priestly 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.



Fr. James Rogers

Father Rogers was born on Aug. 25, 1914, in Beech Grove, and grew up as a member of Holy Name of Jesus Parish there.

He received his priestly formation at the former Saint Meinrad Seminary. In addition to ministering at parishes in the Evansville Diocese, Father Rogers served as a missionary in South America from 1969-71. He is fluent in five languages.

After retiring from active ministry, he returned to Indianapolis, where he frequently ministered at St. John the Evangelist Parish and other parishes around the city.

Father Rogers began residing at St. Paul Hermitage in 2006. †

Honored CYO coaches show powerful connection with players

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.

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?' That says a lot about them and me. It makes you feel good that they still approach you. I know I remember all my coaches."

It's a lesson for all coaches in how the relationships with players can last—long after the win-loss records have been forgotten.



St. John Bosco Award winners from Indianapolis pose for a photograph with Msgr. Joseph F. Schaedel, vicar general, during the Catholic Youth Organization awards ceremony on May 6 at SS. Peter and Paul Cathedral in Indianapolis. They are, from left, Dr. Mark Bohnert of Nativity of Our Lord Jesus Christ Parish, Dr. James Rea of St. Pius X Parish, Jeff Taylor of St. Jude Parish, Kathy Caito of St. Lawrence Parish, Dave Goddard of St. Michael the Archangel Parish, Jerry Deery of Our Lady of Lourdes Parish and Bill Roberts of St. Luke the Evangelist Parish.

Lessons are sometimes learned and shared in unusual situations, too.

As a longtime coach at Nativity of Our Lord Jesus Christ Parish in Indianapolis, Dr. Mark Bohnert sometimes takes his players to sporting events at Butler University in Indianapolis. During one of those trips, a player found \$500 in the stands. Bohnert explained to the player and the rest of the team that they had to turn in the money, because it was "the right thing to do."

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."

See CYO, page 10A



Top 10 Reasons to Send a Child to CYO Summer Camp!

10. Each camper receives a free t-shirt and online camp photo.
9. Silliness abounds at camp with songs and skits every day.
8. Human powered activities (no video games or TV & lots of exercise)!
7. Beautiful outdoor setting with lots of sunshine.
6. Cool camp counselors.
5. Campers make friends within an inclusive community.
4. Faith filled environment.
3. Multiple "laugh out loud" moments.
2. You will be his or her hero!

And the number 1 reason to send a child to CYO Camp..

The value of the camp experience will last a lifetime!



"Camp is no longer a "nice to have" experience. It is an essential experience. The camp experience provides stability and dependability, role models and a sense of community and personal safety. Camp is full of nice memories but the camp experience also develops a child's future, life skills and success. Allow the value of camp to influence your choice to send a child to camp."---Peg Smith, CEO, American Camp Association

Register your favorite child today!

Visit www.campranchoframasa.org or contact Shelle, at 1.888.988.2839, ext. 22

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. "We like to gather," said Father Barnabas of the 155-household parish. "The smallness [of the parish] lends itself to it feeling more family-like."

Jane Huber, a member of the parish who helped organize the April 19 event, spoke about how much the parish has meant to her since joining it 42 years ago after marrying her husband, Tom, a lifelong member.

"It's etched a place in my heart because it's small and you feel very needed," she said. "You know that you're important there because everyone is needed there. You just get to feel like a real parish family because we're small, and we're together on everything."

Not only has St. Michael Parish been like a family to its members through the years, it is a good place to raise families, according to longtime parishioner Margaret Schank, 67, whose two children are now grown.

"It's one of the most important things in our life," she



Fr. Barnabas Gillespie, O.S.B.



Archbishop Daniel M. Buechlein receives the offertory gifts from Violet Moskos, right, Kendra Anastasiades and Isaac Corley during the 150th anniversary Mass celebrated at St. Michael Church in Cannelton on April 19. Leah Ball, a parish volunteer, stands at right.

said. "I always told my children that it's a privilege to get to go to church."

When the back draft happened, Schank and her husband, Larry, helped oversee the initial cleanup and then served on a committee to plan the church's restoration.

She also spoke of how many members of the parish work hard to make it a good spiritual home for everyone.

"We have done so many things together," Schank said. "When we have to get together and get something done, we get it done."

Bringing the family and the parish together has been the norm for Huber and Schank and their families over the past generation. But it was also true in the 1930s when 83-year-old Michael Rutherford was growing up as a member of the parish.

Rutherford, his father and his grandfather, who moved to Cannelton in 1875, often did maintenance work around the parish, much like parishioners did with the restoration that began in 2007.

"I just 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.) †



Students at the former St. Michael School in Cannelton in the 1935-36 academic year pose in front of the parish school with Benedictine sisters from Monastery Immaculate Conception in Ferdinand, Ind., who taught there.

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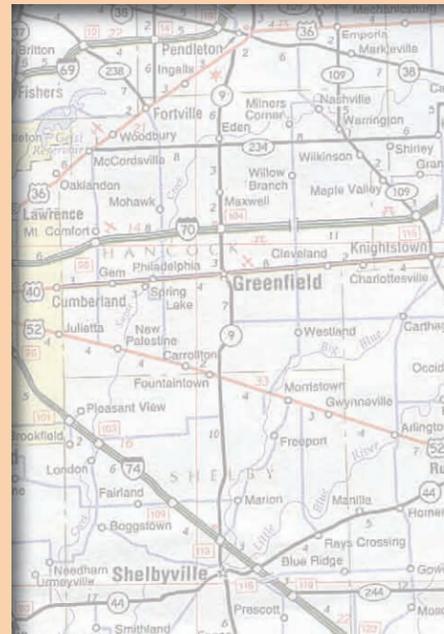
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Orange County

Resorts are close to home and far from ordinary



Dogwoods frame the main entrance to the historic French Lick Springs Hotel in Orange County.



By Patricia Happel Cornwell

Special to *The Criterion*

“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.

Orange 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 1902 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.

Like French Lick, it attracted visitors to its mineral waters. At one time, seven rail lines brought people to “take the cure.” Presidential candidate Alfred Smith, “Diamond Jim” Brady and gangster Al 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,

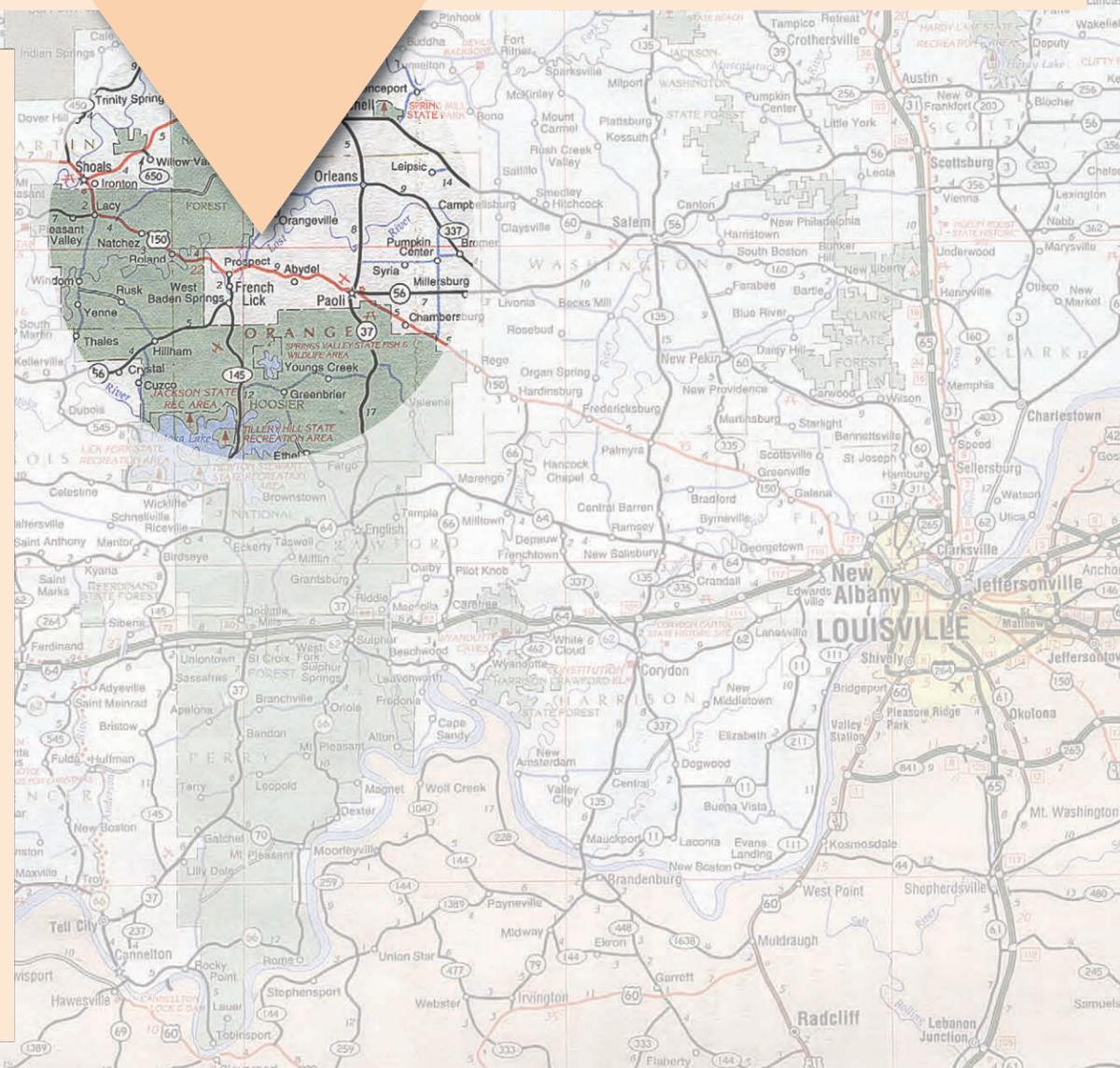
See **ORANGE**, page 2B



Above, as visitors have for more than 160 years, modern-day guests spend a lazy afternoon in the rocking chairs lining the long porch at French Lick Springs Hotel.



Left, murals decorate the ceiling in the lobby of the elegantly refurbished French Lick Springs Hotel.



ORANGE

continued from page 1B

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 8538 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, French Lick 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, take a 10-mile round-trip train ride to Cuzco.

On special weekends, "train robberies" are perpetrated by McKnight's Rangers, re-enactors on horseback. The next "robberies" will be on May 23-25.

The museum is in the 1907 Monon Depot on State Road 56. For more information, call 800-74-TRAIN or log on to www.indianarailwaymuseum.org.

Wine lovers will enjoy French Lick Winery's spacious tasting room, gift shop and Vintage Café. The wine cake is worth tasting, too. This moist pink cake tastes like a Grape Nehi soft drink for those old enough to remember that soda.

Located in the former Kimball piano factory, the winery sits back from State Road 56. For more information, call 888-494-6380 or log on to www.frenchlickwinery.com.

If you like outdoor fun, you will love Patoka Lake, 8,800 acres of "water wonderland" amid a 26,000-acre property that accommodates boating, fishing, water-skiing, camping, hiking, biking, archery, swimming and picnicking.

Houseboats, party barges and pontoon boats can be rented at the marina, located at



Seven miles from West Baden, the "Rise at Orangeville" is a National Natural Landmark where the Lost River vanishes into southern Indiana's underground "karst" system.



The grand dome of the West Baden Springs Hotel is flanked by turrets and nestled in a wooded landscape in southern Indiana.

2291 N. Dillard Road in Birdseye. For more information, call 888-819-6916 or log on to www.patokalakemarina.com.

Springs Valley Lake, also called Tucker Lake, is six miles south of French Lick on County Road 550 West. It offers hiking, primitive camping, bicycling and fishing, but only using electric-motor boats. For more information, call 812-275-5987.

For those who prefer climate-controlled recreational activities, Big Splash Adventure is a new 40,000 square-foot indoor water park and 154-room hotel a stone's throw from French Lick Springs on W. State Road 56. For more information, call 877-936-3866 or log on to www.bigsplashadventure.com.

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 mid-May through late October, the Orange County Home Grown Farmers Market is open in 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.orangecountyhomegrown.org.

Bluegrass fans will want to be on the Orleans town square on June 13-15 for the Lotus Dickey Hometown Music and Arts Reunion. For more information about this outdoor concert, call 812-723-4318 or log on to www.lotusdickey.org.

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 812-732-7107 or

log on to www.ces.purdue.edu/orange.

The Orange County Pumpkin Festival rolls around the end of September and runs through the first weekend of October. There is a parade in French Lick on the first Sunday in October, and downtown you will find a flea market, carnival rides, food stands and nightly entertainment. For more information, call 812-936-2405.

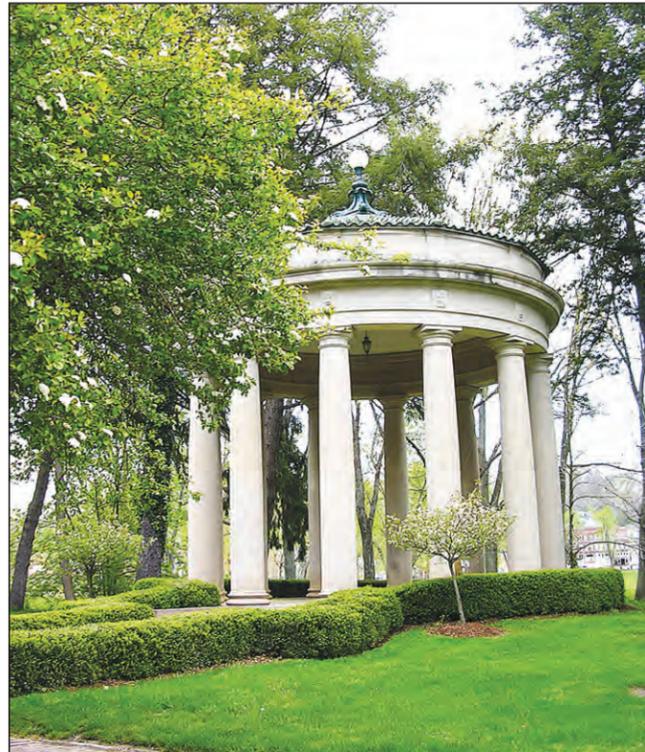
Orange County directions

Orange County lies west of Salem and south of Bloomington. State Road 37, State Road 56 and State Road 150 converge at the 1850 Greek Revival courthouse in Paoli, the county seat.

Besides the resorts at French Lick and West Baden, lodging can be found at numerous motels and inns. Cabins can be rented at Lake Patoka and some private campgrounds. For more information, log on to the Orange County Convention and Visitors Bureau Web site at <http://orangecountyin.com>.

From Indianapolis, Orange County can be reached via State Road 37 South, 108 miles to Paoli. French Lick is 11 miles west of Paoli on State Road 56. From New Albany, Paoli is 44 miles via I-265 West and I-64 West to the Greenville/Paoli exit then State Road 150 to State Road 56.

From southwestern Indiana, be alert to a perplexing 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, but becomes State Road 37 again farther north toward Paoli. The new stretch of State Road 37, built to funnel travelers to the resorts, is not included in any of the 2009 editions of the Indiana state maps or atlases that I found nor on MapQuest online or in the Garmin GPS system.



A path flanked by manicured boxwoods leads to a romantic Greek temple gazebo on the grounds of the West Baden Springs Hotel.



The vastness of the atrium beneath the beautiful dome of West Baden Springs Hotel is rivaled by the sumptuousness of its appointments.

Orange County Mass times

Eastern Daylight Mass times for area Catholic parishes are as follows:

- Our Lady of the Springs Church, 8796 W. State Road 56, French Lick—Masses are scheduled on Saturday at 5 p.m., and on Sunday at 7:30 a.m. and 11 a.m. 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.

- St. Vincent de Paul Church, 1723 I St., Bedford—Masses are scheduled on Saturday at 5 p.m. and on Sunday at 10:30 a.m. For more information, call 812-275-6539.

- 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 9:15 a.m. For more information, call 812-347-2326.

(Patricia Happel Cornwell of Corydon is a correspondent for The Criterion.) †

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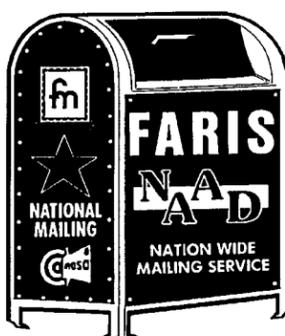


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Parish Festivals

May 23

St. John the Baptist Parish in Starlight, mailing address, 8310 St. John Road, **Floyds Knobs**. "Strawberry Festival," 8 a.m.-1 a.m., make your own shortcake, street dance. Information: 812-923-5785.

May 27-30

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. 11th annual "Sister to Sister Celebration," Wed., gospel music, 6:30 p.m., Thurs., Bible study, 6:30 p.m. Fri., youth night, 6:30 p.m., Sat., prayer breakfast, 9 a.m., \$5 per person. Information: 317-632-9349.

St. Rose Parish, 8144 W. U.S. Highway 40, **Knightstown**. "U.S. 40 Rummage Sale," variety of items, food booth, 8 a.m.-6 p.m. Information: 765-345-5595.

May 29-31

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 p.m., rides, games, food, entertainment. Information: 317-357-8352.

June 4-6

St. Simon the Apostle Parish, 8155 Oaklandon Road, **Indianapolis**. Parish festival, 5 p.m.-midnight, rides, games, entertainment, food. Information: 317-826-6000, ext. 3.

June 4-7

Our Lady of the Greenwood Parish, 335 S. Meridian St., **Greenwood**. "Summer Festival," Thurs. 5 p.m.-11 p.m., Italian dinner, 5 p.m.-7:30 p.m., Fri. 5 p.m.-midnight, fish fry, 5 p.m.-7:30 p.m., Sat. 2 p.m.-midnight, pork chop dinner, 4 p.m.-7:30 p.m., Sun. noon-9 p.m., fried chicken dinner, noon-3 p.m., rides, games, food. Information: 317-888-2861, ext. 236.

June 5-7

St. Louis School, 17 St. Louis Place, **Batesville**. Rummage sale, Fri. 8 a.m.-7 p.m., Sat. 8 a.m.-4 p.m., half-price sale noon-4 p.m., Sun. 8:30 a.m.-1:30 p.m., \$1 bag sale. Information: 812-934-3204.

June 12-13

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.

June 12-14

St. Gabriel the Archangel Parish, 6000 W. 34th St., **Indianapolis**. "International Festival," Fri.-Sat. 5 p.m.-midnight, Sun. 5 p.m.-10 p.m., food, games, rides. Information: 317-291-7014, ext. 27.

St. Anthony Parish, 337 N. Warman Ave., **Indianapolis**. "Summer Festival," food, trash-to-treasures sale, games, Thurs. 6 p.m.-10 p.m., Fri. and Sat. 6 p.m.-11 p.m. Information: 317-636-4828.

June 13

St. Ambrose Parish and Our Lady of Providence Parish, 325 S. Chestnut St., **Seymour**. "St. Ambrose Kermesse," food festival, 9 a.m.-8 p.m. Information: 812-522-5304.

Sacred Heart of Jesus Parish, 2322 N. 13½ St., **Terre Haute**. Parish auction, 9 a.m.-4 p.m. Information: 812-466-1231.

June 14

St. Paul Parish, 814 Jefferson St., **Tell City**. Parish picnic, City Hall Park, 700 Main St., across from church, 11 a.m.-4 p.m., games, food. Information: 812-547-7994.

June 18-20

St. Bernadette Parish, 4838 E. Fletcher Ave., **Indianapolis**. "Summer Festival," Thurs. 5-10 p.m., Fri. and Sat. 5 p.m.-midnight, games, rides, food. Information: 317-356-5867.

June 19-20

St. Therese Benedicta of the Cross Parish, 23670 Salt Fork Road, **Lawrenceburg**. "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.-1 a.m., games, food, music, dance Sat. night. Information: 812-944-9775.

June 20

Knights of Columbus #3660, 511 E. Thompson Road, **Indianapolis**. Sacred Heart of Jesus Parish, "Feast of the Sacred Heart," dinner and reception, 6:30 p.m.-11 p.m., free-will offering. Information: 317-638-5551.

June 25-27

St. Jude Parish, 5353 McFarland Road, **Indianapolis**. "Summer Festival," 5 p.m.-midnight, food, games, rides. Information: 317-786-4371.

June 26-27

Christ the King Parish, 1827 E. Kessler Blvd., **Indianapolis**. "Summer Social," Fri.-Sat. 5 p.m.-midnight, food, music, games, talent show, entertainment, rummage sale. Information: 317-255-3666.

June 28

St. Maurice Parish, 1963 N. St. John St., **Greensburg**. Parish picnic, 10 a.m.-3 p.m., roast beef and chicken dinners, games, quilts, country store. Information: 812-663-4754.

St. Nicholas Parish, 6461 E. St. Nicholas Drive, **Sunman**. Parish picnic, "All you can eat" chicken and roast beef dinners, turtle soup, games, 10 a.m.-7 p.m. Information: 812-623-2964.

July 9-11

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

July 10-11

St. Benedict Parish, 111 S. Ninth St., **Terre Haute**. "Community Festival," 5 p.m.-midnight, flea market, children's games, food, music, \$2 admission. Information: 812-232-8421.

July 10-12

St. Lawrence Parish, 542 Walnut St., **Lawrenceburg**. Parish festival, food, music, rides, Fri. 5:30 p.m.-midnight, pork chop dinner, Sat. 2 p.m.-midnight, German dinner, Sun. 11 a.m.-6 p.m., chicken dinner. Information: 812-537-3992.

July 12

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

July 16-18

St. Christopher Parish, 5301 W. 16th 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.

July 17-18

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.

July 19

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, Navilleton, 7500 Navilleton Road, **Floyds Knobs**. Parish picnic, 10 a.m.-4 p.m., chicken dinner, games. Information: 812-923-5419.

July 23-25

St. Mark the Evangelist Parish, 535 E. Edgewood Ave., **Indianapolis**. "Fun Fest," 5 p.m.-midnight, rides, food, music, games. Information: 317-787-8246.

July 24-25

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.

July 25-26

St. Martin Parish, 8044 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. 11:30 a.m.-6 p.m., fried chicken dinner, 11:30 a.m.-5 p.m., food, games, music. Information: 812-623-3408.

July 26

St. Augustine Parish, 18020 Lafayette St., **Leopold**. Parish festival and picnic, 10 a.m.-6 p.m., chicken dinner, quilts, games. Information: 812-843-5143.

July 26-August 1

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

July 31-August 1

St. Joseph Parish, 2605 St. Joe Road W., **Sellersburg**. Parish yard sale, 8 a.m.-3 p.m. Information: 812-246-2512.

August 1

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

August 2

St. Bernard Parish, 7600 Highway 337, **Frenchtown**. Parish picnic, 10:30 a.m.-3 p.m., old-fashioned country church picnic, country style dinner. Information: 812-347-2326.

St. Boniface Parish, 15519 N. State Road 545, **Fulda**. Parish picnic, 11 a.m.-7 p.m., food, quilts. Information: 812-357-5533.

August 8-9

St. Paul Parish, 9798 N. Dearborn Road, **Guilford/New Alsace**. Parish festival, Sat. 6 p.m.-midnight, Sun. 11 a.m.-4 p.m., chicken dinner, quilts, food, games, music. Information: 812-487-2096.

See FESTIVALS, page 4B

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FESTIVALS

continued from page 3B

August 9

St. Mary Parish, 2500 St. Mary's Drive, **Lanesville**. Parish picnic, fried chicken and country ham dinners, booths, quilts, games, 10 a.m.-3 p.m. Information: 812-952-2853.

August 14

St. Rose of Lima Parish, 114 Lancelot Drive, **Franklin**. Parish festival, dinners, music, rides, games, Thurs. and Fri. 5-11 p.m., Sat. 1-11 p.m. Information: 317-738-3929.

August 16

St. Pius Parish, County Road 500 E., **Sunman**. Parish picnic, chicken dinner, games, 11 a.m.-3 p.m. Information: 812-623-8007.

August 21

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

August 21-22

St. Thomas Aquinas Parish, 46th and Illinois streets, **Indianapolis**. "Sausage Fest," food, music, Fri. and Sat. 4 p.m.-11 p.m. Information: 317-253-1461.

Nativity of Our Lord Jesus Christ Parish, 7225 Southeastern Ave., **Indianapolis**. "Augustravaganza," rides, food, music, entertainment, 4 p.m.-midnight. Information: 317-357-1200.

August 27-29

St. Ann Parish, 6350 Mooresville Road, **Indianapolis**. Parish festival, rides, games, food, Thurs. 5-10 p.m., Fri. and Sat. 5-11 p.m. Information: 317-244-3750.

August 28-29

Prince of Peace Parish, 413 E. Second St., **Madison**. "Community Festival," Father Michael Shawe Memorial Jr./Sr. High School, 201 W. State St., Fri. 5 p.m.-midnight., Sat. 5 p.m.-midnight, food, rides, games. Information: 812-265-4166.

August 29

Immaculate Heart of Mary Parish, 5692 Central Ave., **Indianapolis**. "Fall Festival," food, music, games, 3-11 p.m. Information: 317-257-2266.

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, 9995 E. Base Road, **Enochsburg**. Parish festival, fried chicken and roast beef dinners, 11 a.m.-5 p.m. Information: 812-934-2880.

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: 812-934-6218.

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: 812-934-5854.

September 12

Marian Inc., 1011 E. St. Clair St., **Indianapolis**. Holy Cross Parish, "Feast of the Holy Cross," dinner, dance and silent auction, 6 p.m.-11 p.m., \$50 per person. Information: 317-637-2620.

St. Anne 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.

St. Joan of Arc Parish, 4217 N. Central Ave., **Indianapolis**.

"French Market," noon-10 p.m., French food, booths, children's activity area, entertainment. Information: 317-283-5508.

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.

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.

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 13

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

St. Pius V Parish, Highway 66, **Troy**. "Fall Festival," 11 a.m.-5 p.m., dinners, games. Information: 812-547-7994.

September 18-19

St. Malachy Parish, 326 N. Green St., **Brownsburg**. "Country Fair and Hog Roast," 4 p.m.-11 p.m., food, booths, rides. Information: 317-852-3195.

St. Thomas More Parish, 1200 N. Indiana St., **Mooresville**. "Apple Fest," hog roast dinner, crafts, rides, Fri. 5 p.m.-10 p.m., Sat. 10 a.m.-10 p.m. Information: 317-831-4142.

September 19

St. Lawrence Parish, 6944 E. 46th St., **Indianapolis**. "Fall Festival," food, games, music, 11 a.m.-4:30 p.m. Information: 317-546-4065.

Holy Cross Parish, 12239 State Road 62, **St. Croix**. Rummage sale, 7 a.m.-5 p.m. Information: 812-843-5701.

September 19-20

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 20

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.

St. Meinrad Parish, Community Center, 13150 E. County Road 1950 N., **St. Meinrad**.

See FESTIVALS, page 14B

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Largest lizard

Two Komodo dragons live at Indianapolis Zoo this summer

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, snakelike 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.

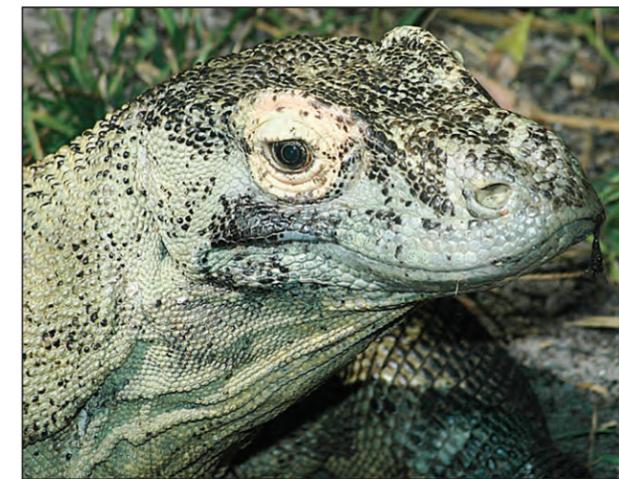
“Right now, they’re doing pretty well,” Reams said. “They will stay on exhibit all day long this summer, and the public can view them through the glass.”

About 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 virulent bacteria in its saliva that helps kill its prey. The dragon is an endangered species.

Left, the huge lizard has a long, forked, snakelike 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.

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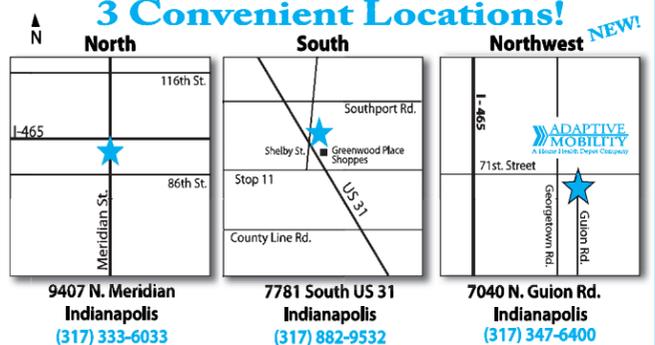
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BLOCK ISLAND

Island in North Atlantic preserves its historic charm

Story and photos by Mary Ann Wyand

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.

Dozens of sailboats were moored along docks on the shore of the Great Salt Pond, a beautiful sight on a hot summer day.

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 Mohegan 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.) †



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 Adrian Block.



McGovern's "Yellow Kittens Tavern" was established in Old Harbor in 1876 before the Women's Christian Temperance Union barred alcohol from the island in the late 1800s. The bar is a popular tourist destination.

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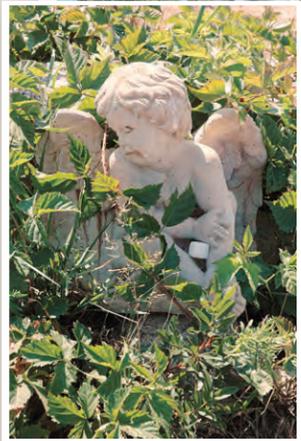
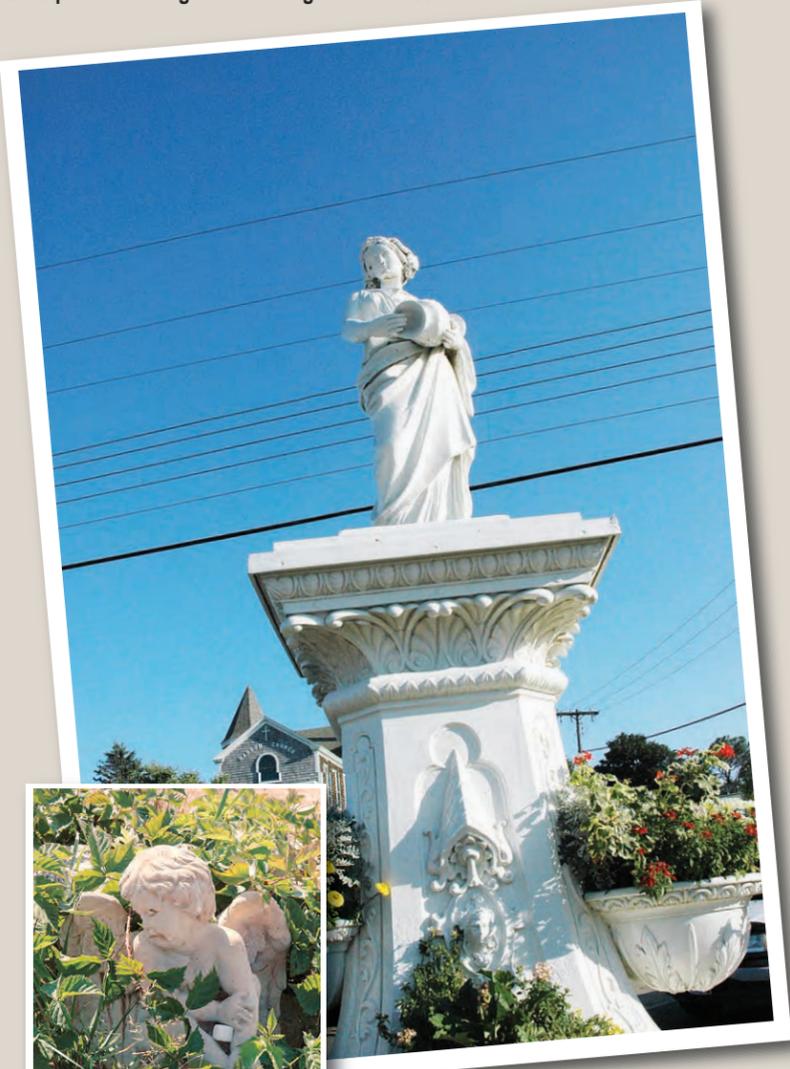
A variety of fresh seafood, including these lobsters, is served at the island restaurants.



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.



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



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.

Right, starfish live among the rocks in the shallow water of the Atlantic Ocean at Clayhead Beach on Block Island.



Left, two girls play in the sand along the shoreline at Clayhead Beach on the east coast of Block Island on Aug. 1, 2008.

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.



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North to Alaska

Largest state is beautiful vacation destination

By Cynthia Dewes
Special to The Criterion

Alaska was admitted as the 49th state in 1959, and is the largest state in the Union.

My husband, Ed, and I flew to Alaska in June, arriving in Fairbanks in early evening—but night by Indiana time.

The sun was out and it was a pleasant day, what we would call sweater weather.

The terrain resembled that in the northern part of the continental United States, with pine forests, streams and stark but grand open space.

At 3 a.m., the sun was still shining!

Welcome to a point about as far north as you can go in North America, except for the Northwest Territory.

After what seemed like an extremely short night, we took a bus to the University of Alaska campus, which is set high overlooking the town and its surrounding wilderness.

It was still sweater weather to us, about 65 degrees, but the natives must have thought it was a heat wave. They wore shorts and halter tops, and not just the kids.

The university has a wonderful museum of Alaskan culture, history and art. We learned about the Native Americans, the settling of the state and its major industries, including mining, commercial fishing and tourism. We even saw a grizzly bear up close and entirely too personal—but it was stuffed, thank goodness!

As dutiful tourists, we went to a salmon bake and attended the Golden Heart Revue in the saloon. It turned out to be charmingly unsophisticated and fun.

We also took a ride on the riverboat *Discovery* down the Chena River as far as



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.

its junction with the larger Tanana River.

Along the way, we visited an Athabasca 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. Mount 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



A scenic visit to Glacier Bay on board a tour boat gives tourists a close-up view of huge glaciers, which run down to the sea. Glacier Bay is about 10 miles wide at the glacier end and 50 miles long.

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 clans 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, Alaska began receiving 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 reindeer chili, and drank Moosehead beer.



A native woman demonstrates the art of sewing beadwork on clothing in an Athabasca Indian village. Her beaded chief's coat is now on display at the Smithsonian Museum of Natural History in Washington, D.C.



A ride on the riverboat *Discovery* down the Chena River as far as its junction with the larger Tanana River offers spectacular views of the beautiful state of Alaska.

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.) †



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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. Majestic 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 Fiords National Park. A fiord is a long, narrow and often deep inlet from the sea with steep cliffs on both sides. These particular fiords 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 "bush" plane to the Misty Fiords. 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 over 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, Carrol 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 Nooya Lake, which is about 800 feet deep and surrounded by the sheer cliffs. We stood on the plane's wings, and marveled at the sights and the silence.

On the flight back, the pilot flew for a while at about 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 ship's 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 80 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 midway point, where it's about 300 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



Beautiful views of majestic mountain ranges, like Mount Denali, form a backdrop for vacation destinations in Alaska. Denali National Park is located in the northernmost range of the Rocky Mountains. Mount Denali was formerly named Mount McKinley, and is the highest peak in North America. Its peak is often obscured by mists and clouds.

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 1890s parlor car. The track more or less follows the Skagway River, which flows from the summit down to the ocean—all whitewater, 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 1901, then the tallest cantilever 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 barber shop, a saloon, an old newspaper office, an old-fashioned looking hotel and other sites from yesteryear.

On our cruise back, we stopped at Wrangell, a small town of 2,300 people near the center of the Alaska Panhandle. It's named for Baron Ferdinand Petrovich Wrangell, 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*.) †



The Red Onion Saloon is located in Skagway, 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. Today, it has only about 700 permanent residents. Skagway is 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, and there are wooden plank sidewalks, an old-time barber shop, a saloon, an old newspaper office, an old-fashioned looking hotel and other sites from yesteryear.

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ST. PAUL

continued from page 1A

Greece to the southern Peloponnesian peninsula. The Corinth 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 Peloponnese, an additional 185 nautical miles and several more days of sea travel.

Paul likely also saw the "Diolkos," 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., 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.

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 ancient Greece. It was built at the foot of the Acropolis and is the first stone theater. The pilgrims saw the remains of a restored and redesigned Roman version of this theater, the birthplace of the Greek tragedy.

The group also visited the Aeropagus, a bald marble hill across from and northwest of the Acropolis entrance. 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" (Acts 17), defending his teaching of a known God.

The group proceeded to the Acropolis and the Parthenon, the most well-known surviving building of ancient Greece and one of the most famous buildings in the world. The Parthenon has stood atop the Acropolis for nearly 2,500 years. It was built to give thanks to Athena,



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 city's patron goddess, for the salvation of Athens and Greece in the Persian Wars. To the left of the Parthenon are the Temple of Athena Nike and the Porch of the Maidens.

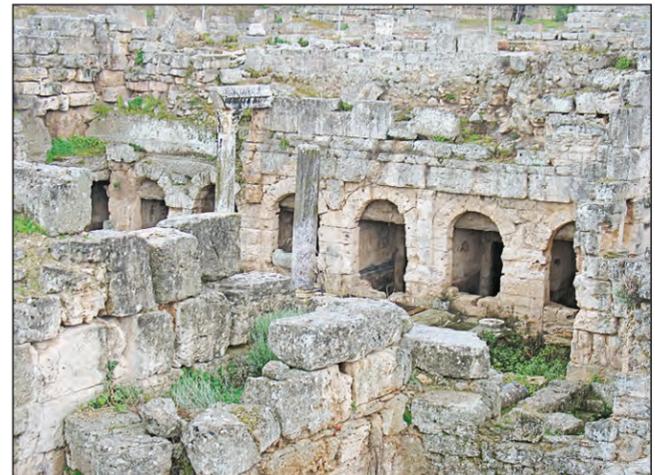
The next day, the pilgrims began a three-day cruise of the Aegean Sea and Greek Isles. After stopping at the scenic Greek isle of Mykonos in the Cyclades, the ship set sail for Rhodes in stormy weather with rough seas.

The pilgrims felt closer 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 Grotto. John described the vision to his disciple Prochorous as it was unfolded to him. The Romans used the Isle of Patmos as a place for exiles, 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



These stone ruins of the agora, the marketplace at Corinth, Greece, have survived for 2,000 years.

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 Selchuk 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.

Continued on next page

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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 to 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 Phillippi, where Paul first preached in Europe and baptized a woman named Lydia (Acts 16:14-15), 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 baptistry there has beautiful mosaics and stained-glass windows.

Phillippi, 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 Phillippi (Acts 17:12).

The pilgrims returned to Athens via the Valley of Temp 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.) †



St. Paul the Apostle was imprisoned here in Philippi. His prison has been preserved for nearly 2,000 years.



Above, pilgrims wait to tour 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.



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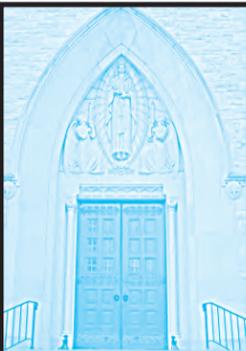
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Fun and affordable

For a truly varied vacation, visit Wisconsin

By Cynthia Dewes
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 Woodville. Here you may find all manner of Scandinavian and other European items, ranging from Christmas candles, fine china and lace table runners to *krumkake* irons and *lefse* mixes. It's where I annually stock up on nostalgia.

Nearby is the Cady 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.



Ed and Cynthia Dewes, members of St. Paul the Apostle Parish in Greencastle, admire a log cabin built around a tree at a vacation resort near Hayward, Wis. They live in a contemporary log cabin near Bainbridge.

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, it 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 Myrtle 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 FLW 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.



Sailing in Green Bay in Lake Michigan is a fun recreational activity during a vacation in 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.



The Seth Peterson Cottage, dedicated in 1992 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.

Another 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 Mirror 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.

According 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 placid cows. This summer might just be the time to give it a try.

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

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Festival scout

Catholic shares his 'Unofficial Guide to Enjoying Parish Festivals'

By John Shaughnessy

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

And he smiles 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 manages 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 along 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 was a longtime member of St. Jude Parish in Indianapolis.

"They carry this big statue 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."

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 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. Therese of the Infant Jesus (Little Flower) Parish Festival, May 29-31**—"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."



Submitted photo
Enjoying parish festivals is part of the summer fun for Mary Ann Alexander and Nick Wehlage, a married couple who are members of St. Thomas Aquinas Parish in Indianapolis. They even plan part of their summer schedule by marking certain festival dates on their calendar.

File photo by Mary Ann Wyand



In this file photo taken on June 14, 2004, seminarian Sean Danda of St. Malachy Parish in Brownsburg leads the Marian procession along Stevens Street to Our Lady of the Most Holy Rosary Church in Indianapolis during the "Italian Street Festival." Deacon Danda will be ordained to the priesthood by Archbishop Daniel M. Buechlein on June 27 at SS. Peter and Paul Cathedral in Indianapolis.

• **St. Simon the Apostle Parish Festival, June 4-6, 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 hold 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.

"They 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 Gusburger. It's named after a guy who ran the booth for a long time [the late Gus Jones, 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 older 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's interesting is that the parish got 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. It's held the first weekend the kids are 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 they still have everything."

Obviously, Wehlage doesn't visit every parish festival in Indianapolis or the archdiocese. So check the listing of parish festivals that begins on page 3B, choose a few to attend and prepare for a good time. †



Polka Boy band members perform during the St. Christopher Parish "Midsummer Festival" on July 23, 2004.

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May 2005:

- The Indiana State Fair in Indianapolis
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- The art and history of Santa Fe, N.M.

May 2006:

- A Capital vacation—Monuments, memorials and museums are free in D.C.
- A place to call home—Rescued exotic cats are Joe Taft's pride and joy near Center Point

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



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

monuments

May 2008:

- Kentucky's 'Holy Land'—Bardstown played key role in growth of U.S. Church
- Get back to nature—Outdoor activities abound in Bloomington area

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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.

FESTIVALS

continued from page 4B

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 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: 317-859-4673.

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: 812-836-2481.

St. Michael Parish, 11400 Farmers Lane, N.E., **Bradford**. Parish festival, 10:30 a.m.-5 p.m., chicken dinner served, 10:30 a.m.-3 p.m., dinner, booths, games. Information: 812-364-6646.

October 3

St. Vincent de Paul Parish, 1723 I St., **Bedford**. "Oktoberfest," polka Mass and fall festival, Mass, 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, 4:30 p.m., fried chicken, music, games, 5:30-8:30 p.m. 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. †

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'The Mighty A'

USS Alabama is moored at Mobile as naval museum

By Mary Ann Wyand

MOBILE, Ala.—Return to your roots for a memorable vacation this summer. Research your family's history then plan a trip to a city or special location that has personal connections for your parents or grandparents.

My father, Paul L. Travis of Plymouth, Ind., was killed in a work-related accident in northern Indiana when I was only 3 years old, but I have pictures of him in his Navy uniform and several mementos from his three years of military service during World War II.

He served on the *USS Alabama* in both the Atlantic and Pacific Fleets with the rank of Seaman 1st Class.

The *USS Alabama* is permanently moored at Battleship Park in Mobile Bay, where it is open to the public with other ships, planes and a submarine at the naval museum.

With several relatives, I toured the massive ship on March 25, 2008, and found the experience to be quite emotional—especially when I saw my father's name on the list of sailors and Marines who served on "The Mighty A."

Notes written inside his tattered copy of *The Bluejackets Manual 1940* listed his active duty assignments.

Historical accounts of the battleship's destinations recorded in several books sold in the museum gift shop gave me an even clearer picture of his rigorous life at sea.

I learned that the battleship was launched on Feb. 16, 1942, and commissioned exactly six months later.

The ship served in the North Atlantic until August 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."

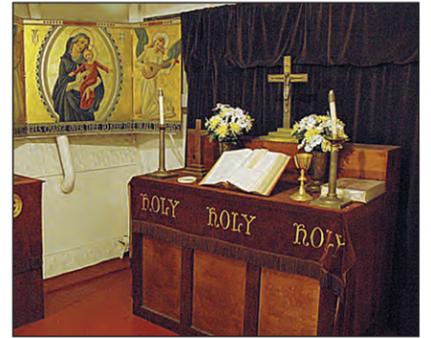
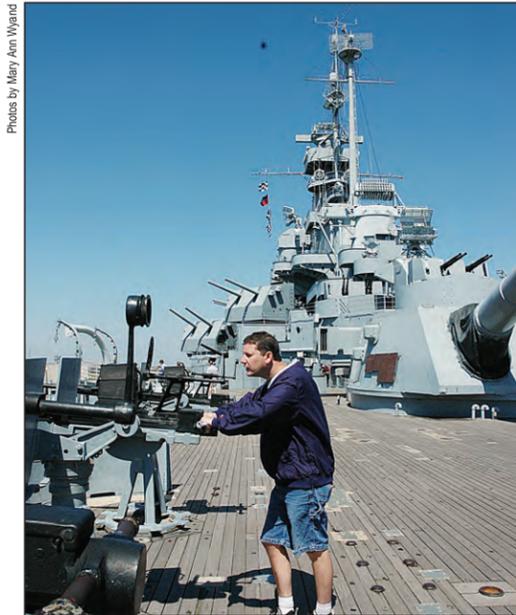
The ship cruised at 28 knots, or 32 miles an hour, and carried 2,500 men in wartime and 1,785 men in times of peace.

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 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.) †



Above, military chaplains presided at Masses and Protestant services in this small chapel below the main deck of the *USS Alabama* during World War II.

Left top, St. Michael the Archangel parishioner Dan Roth of Plymouth, Ind., in the Fort Wayne-South Bend Diocese, examines a large gun on the deck of the *USS Alabama*, which is moored along the shore at Mobile, Ala., and serves as a naval museum. His grandfather, Seaman First Class Paul L. Travis, served in the U.S. Navy on board the battleship for three years during World War II.

Bottom left, historic photographs of the *USS Alabama* are part of the museum exhibits on board the battleship, which saw action with the Atlantic and Pacific Fleets during World War II.

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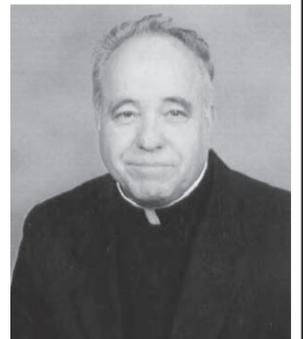
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IND

'Vatican Ride'

Bicyclists can view historic churches in Franklin County

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 11 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 get some good exercise pedaling up and coasting 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 member of the Congregation of the Sisters of the Third Order of St. Francis based in Oldenburg, who would ride bicycles with some friends to nearby parishes.

"They jokingly called it the Vatican Ride," Prickel said. "So I took the idea and ran with it. They just [rode] to one or two of the churches. And I thought, 'Why not ride to all of them?'"

Both loops begin and end in Oldenburg. Riders are free to park at Holy Family Parish on Main Street in the historic town.

At 17.2 miles, loop No. 1 is geared for families. On it, riders will pass by

Holy Family Church and the motherhouse of the Sisters of St. Francis, both in Oldenburg, as well as St. John the Evangelist Church in Enochsburg and St. Anne Church in Hamburg.

Loop No. 2 is for expert cyclists and covers 44 miles. Along its byways, riders will see Holy Family Church and the motherhouse of the Sisters of St. Francis, both in Oldenburg, as well as St. Peter Church in Franklin County, Holy Guardian Angels Church in Cedar Grove, St. Michael Church in Brookville, SS. Philomena and Cecilia 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 visitors 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 establishment of the Diocese of Vincennes. St. Peter Parish followed it by one year. St. John the Evangelist Parish and SS. Philomena and Cecilia Parish were established in 1844. St. Michael Parish was

founded the next year.

The Franciscan sisters arrived in Oldenburg in 1851. St. Anne Parish was founded in 1869. Holy Guardian Angels Parish is the "newest" Franklin County parish, having been established in 1874.

"What better way [is there] to appreciate nature and understand our Catholic background than by visiting these old churches?" Prickel asked. "It's a great activity as far as it being on safe country 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 loops on weekends when the parishes host picnics or festivals.

St. John the Evangelist Parish in Enochsburg and St. Peter Parish in Franklin County have parish picnics during the Labor Day weekend.

Although brochures publicizing the "Vatican Ride" only began to be distributed in April, Prickel said she has already received inquiries about the loops from people living as far away as Chicago.

But, for her, the idea of putting together these bicycle rides came out of her experience growing up in Franklin County.

File photo by Mary Ann Wyand



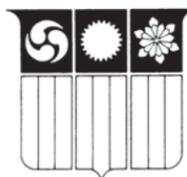
The spires of Holy Family Church and the motherhouse of the Congregation of the Sisters of the Third Order of St. Francis rise up over the trees of historic Oldenburg. The southeastern Indiana town serves as the starting and ending point of the two loops of the "Vatican Ride" in which bicyclists can view several parish churches in Franklin County.

"This is what I do," Prickel said. "I was born and raised on a 140-acre farm on the outskirts of Oldenburg. For fun, we would all go out as a family and cut wood. My mother would bring a pot of soup out and heat it up on a campfire. It just came out of my Catholic upbringing more than anything else."

Prickel's love for the Catholic faith and the county that she has called home for so many years are tightly interwoven.

"If God's not there [in Franklin County]," 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 866-647-6555.) †



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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 Deanery 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 times people just take the race for granted," said Fitzgerald, a Nativity of Our Lord Jesus Christ School alumna and 2005 graduate of Roncalli 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 Festival 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.

As princesses, 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



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.

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.

Afterward, the students sat behind the wheel of a 2010 Chevrolet Camaro pace car in the St. Matthew's parking lot. The kids scrambled into the front seat, and almost all of them honked the horn.

Father Paul Shikany, pastor of St. Matthew Parish and an avid race fan, could not resist the sleek car. He slipped into the front seat, and went for a spin while the fourth-graders waved goodbye.

Wheatley and Fitzgerald autographed Indianapolis 500 schedules for the fourth-graders, and laughed at the students' excitement over the car. The princesses said they were having fun, too.

Steve Wheatley said he was happy to see his daughter's interest in the race re-energized.

"She has really enjoyed getting to be involved and learning what is going on," he said.

Even Fitzgerald, who grew up in a family of race fans, said she has gained a new appreciation and knowledge of the Indianapolis 500.

Learning and teaching, both women said, is the best part of being an Indianapolis 500 princess.

"Getting people excited about something that I love so much and informing people about things they never even knew about is the best part," Fitzgerald said.

On race day, the princesses view the race in prime seats—right next to the start/finish line. The princesses are also allowed to visit the garage and pit areas, and have the opportunity to meet the drivers.

"I think I would like to meet [driver] Tony Kanaan. That's whom I'm going to try to meet in the month of May," Fitzgerald said with a laugh.

"I cannot wait to share in the excitement of race day with the 32 other princesses and all of the fans that come from all over," Wheatley said. "It is such an Indiana tradition, and it is an honor to be a part of this program." †

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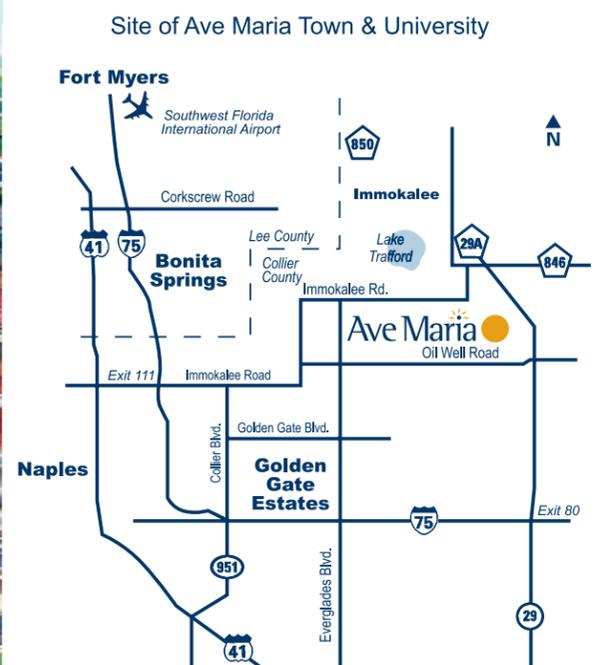
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- **Nativity of Our Lord Jesus Christ Parish**—Nick Jarnagin
- **Our Lady of Lourdes Parish**—Jane Asher and Mary Alice Bachus
- **St. Barnabas Parish**—Susan Ruhana
- **St. Joan of Arc Parish**—Paula Hartzler
- **St. Jude Parish**—Marni Fey
- **St. Lawrence Parish**—Chris Roberts
- **St. Louis de Montfort Parish, Fishers, Ind., Lafayette Diocese**—Ed Witte
- **St. Luke the Evangelist Parish**—Rod Hall
- **St. Malachy Parish, Brownsburg**—Tom Zupancic
- **St. Mark the Evangelist Parish**—Kris Feldhake
- **St. Matthew the Apostle Parish**—Kent Carson and Bob Stimpson

- **St. Michael Parish, Greenfield**—Tim McCarthy
- **St. Pius X Parish**—Jeff Diefenbach and John Dury
- **St. Roch Parish**—Kevin Kieffer
- **St. Rose of Lima Parish, Franklin**—Andy Smith
- **St. Susanna Parish, Plainfield**—Shannon Gaughan-Kelly
- **St. Therese of the Infant Jesus (Little Flower) Parish**—Tom O’Gara
- **St. Thomas Aquinas Parish**—Michael Brown

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 Carper, Katelyn Dawson, Desiree Penno and Emily Taylor

- **St. Gabriel the Archangel Parish**—Brian Hanley and Adam Ward
- **St. Jude Parish**—Tori Spencer
- **St. Luke the Evangelist Parish**—Alexis Fink and John Sontag
- **St. Malachy Parish, Brownsburg**—Byron Woods
- **St. Mark the Evangelist Parish**—Jacki Lewinski
- **St. Matthew the Apostle Parish**—Shalei Benjamin, Samantha Stempky and Colleen Stimpson
- **St. Monica Parish**—Emily Gillman and Katie Stergar
- **St. Pius X Parish**—Daniel Ford and Luke Johnstone
- **St. Roch Parish**—Christopher Bova, Brittany Eisenback, Sarah Ferry and Jeffrey Feltman
- **St. Therese of the Infant Jesus (Little Flower) Parish**—David Leszcynski †

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“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

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 Caito, another 2009 Bosco Award winner.

“I believe in their philosophy,” says Caito, 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 in those situations “so everyone can have the experience of playing in overtime.”

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 math and told his mom that he made the winning bucket.”

A proud winner—just like the seven volunteers who received the 2009 St. John Bosco Award. †

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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 renounced 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 because, 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.

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 became the first pope since 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 Jubilee 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 iconic 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 [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 2004 release of the film "The Passion of the Christ," which some judged violated Catholic teaching.
- The renewed use of the Tridentine-rite Good Friday 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 contentious issues

CNS photo/Greg Tarczynski



A Jewish man attends a memorial Mass for Pope John Paul II at the Cathedral of St. Mary of the Assumption in San Francisco after the pope's death in 2005. The 26-year pontificate of Pope John Paul II offered many important texts and dramatic moments of Jewish-Catholic reconciliation.

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 Christian-Jewish relations, a collaboration between SJU and the Council of Centers on Jewish-Christian Relations, at www.dialogika.us.) †

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 pews." (Steve Boeckman, 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." (Joan 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 cgreene@catholicnews.com or write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



CNS photo/L'Osservatore Romano via Reuters

From the Editor Emeritus/John F. Fink

Basic Catholicism: The inspired word of God

(Fifteenth in a series of columns)

Catholics believe that the Bible is the inspired word of God, but the Catholic faith is not based on the Bible. That's because the Catholic Church existed before the Bible.



In fact, it was the Catholic Church that determined what books would be in the New Testament—and even, what books would be in the Christian version of the Old Testament.

We Catholics believe that, through the Bible, God himself speaks to us. Although the Bible has human authors, we believe that ultimately it has only one author—God. He made use of the authors of Sacred Scripture to communicate revelation by means of inspiration from the Holy Spirit.

The earliest book of the New Testament was St. Paul's First Letter to the Thessalonians, written about the year 51, roughly

20 years after Jesus' death and resurrection. The four Gospels were written roughly between 70 (Mark's) and 100 (John's).

Over the course of several centuries after Jesus ascended to heaven, many other writings about him were composed. In fact, we have fragments of, or at least know about, nearly 80 such writings.

With all these accounts available, it was up to the Church to determine which of them were authentic. It finally selected the 27 books that now appear in the New Testament at the Council of Carthage in 397. Today, all Christians agree on those 27 books.

Meanwhile, near the end of the first century, some Jewish scholars were selecting the writings for their Scriptures, what Christians call the Old Testament. They eliminated any books that were not preserved in Hebrew—even the Books of Maccabees, which gave them their feast of Hanukkah.

The Catholic Church, though, accepted those books as well as Tobit, Wisdom,

Judith, Ecclesiasticus, Baruch and some additional passages in the books of Daniel and Esther. These were included in the Christian Bible until the Protestant Reformation in the 16th century when the reformers went back to the list chosen by the Jewish scholars.

The difference between Catholic and Protestant Bibles, therefore, is not in the New Testament but the Old Testament. There are seven more books in the Catholic Old Testament than there are in the Protestants' Old Testament.

The Catholic Church also believes that, among the 73 books in its Bible, there are many literary genres. We should not read the Bible as history as we understand that field of study today, and certainly not as a scientific book. There are even four novels in the Old Testament—specifically Jonah, Tobit, Esther and Judith.

Catholics see no incompatibility between recognizing the truth of the biblical witness and the fact that it is expressed in many forms of literary expression. Poetry, hymns, stories, myths and other literary forms can communicate both historical and theological truth. †

For the Journey/Effie Caldarola

Fair-trade coffee: A justice issue

I'm looking forward to another wedding anniversary, and proud that my mixed marriage has survived many years.



Mixed? Oh, I'm not talking about religion. Jim and I are both cradle Catholics.

I'm talking about 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. Lately, it's even been a brown one since he purchased (gasp) the warehouse store brand. As long as it's pre-ground and canned, he drinks it.

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

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

The morning coffee ritual is about as close as Americans get to a secular sacrament. Americans drink one-fifth of the coffee brewed in the world.

Jim and I have negotiated our mixed-coffee marriage by trying the two-pot solution, the take-turns solution, the half-can/half-bean solution.

There's one thing that's causing our mixed-coffee marriage to unite, however. That is our growing realization that fair-trade coffee is a solution we should all embrace.

What most of us don't realize as we savor our java is that it's provided by laborers and growers who constitute the sweatshop workers of the fields.

According to Global Exchange, many small coffee farmers receive less for their coffee than the costs of production, leading to ever greater cycles of debt. Farm workers who toil in coffee fields often receive poverty-level wages.

Fair trade is a solution to this injustice.

You cannot use the authorized "fair-trade certified" label without going through strict international criteria. An importer must pay a minimum price per pound, provide much-needed credit to farmers and give technical assistance in developing techniques like organic farming.

I am launching fair-trade coffee at our parish, and our first foray into selling it after Masses was very successful.

If Seattle is the coffee capital of the world because of Starbucks, you have to understand that my city of Anchorage, Alaska, is Seattle's little sister and, in many ways, picked up the coffee habit to a greater extent than Big Sis.

There's a coffee stand on every block, and even on our way to the rivers and fishing holes of the Kenai Peninsula, you can find a latte to accompany your fly fishing. Want cappuccino with that fresh salmon? No problem.

So the coffee we offered at our parish, some ground, mostly whole bean, and vibrantly fresh from a local roaster who is certified organic and fair trade, was snapped up. People loved the idea of drinking justly.

By demanding fair-trade coffee, Americans were able to convince Proctor and Gamble to offer it in their specialty line, Millstone. At many big name coffee shops, if you specifically ask for fair trade, they will brew it for you.

The key is we all need to start asking for fair trade. Many coffee shops offer bagged coffee with a few bags of fairly traded. We need to let them know that's what we want.

Catholic Relief Services is very involved with fair-trade products, including coffee. At www.crsfairtrade.org, you can read about their efforts. They even provide a coffee map to tell you where you can buy fair trade in your area.

So make your coffee preference fair trade. It's a justice issue.

(Effie Caldarola writes for Catholic News Service.) †

Cornucopia/Cynthia Dewes

Time to hit the road, Jack (and Jill)

Getting a little restless, are we? Feeling the urge to get away from the daily grind, relax on the open road and experience all those other clichés that mean vacation?



Well, here are a few ideas about how to do that with a minimum of gasoline and other costs. I mean, taking a world cruise on a new Cunard liner is not

exactly in the cards for most of us.

If beaches and sunshine and sand are your idea of fun, try visiting the Indiana Dunes National Lakeshore in northwestern Indiana. There you may enjoy swimming, boating, hiking, camping, fishing and many other outdoor activities. And if you'd rather stay indoors, there are plenty of motels, restaurants and other services available in the area.

Besides the glories of Lake Michigan, there's another kind of aesthetic appeal in the Art Deco architectural style of the Indiana Dunes State Park entrance, built by the young men of the CCC in the 1930s. Nearby you may see the "futuristic" World's Fair houses moved to the lakeshore after the 1933 Chicago World's Fair, and the picturesque lighthouse in Michigan City.

Besides Purdue University, north-central

Emmaus Walk/Debra Tomaselli

Be not afraid ... amid the challenging economy

I didn't expect to like this house so much.

It was a move, after all, prompted by financial needs, not desire.



Every other move my husband and I ever made was exciting, triggered by promotions and growth. We outgrew the townhouse we owned as newlyweds, graduated to a

four-bedroom house with a fenced yard when we had kids, and finally built a spacious home on a lake with an in-ground swimming pool, embracing 14 years of happy memories.

Here, we celebrated first Communions and confirmations, proms and graduations. Here, we held Brownie meetings and Bible studies, soccer parties and Kentucky Derby celebrations. The home was like a dear friend, but now we had to part with it.

The realtor sat down at our kitchen table, opened his briefcase and addressed the sluggish real estate sales.

"This market isn't for the faint of heart," he said.

As he pulled out charts, facts and figures, I turned my attention away, focusing on tunes of "Our God is an Awesome God." Earlier, I had plugged in the CD, knowing we would need a little divine strength for this transaction.

And divine strength we received.

In the weeks that followed, my husband and I stood in the front yard and prayed that God would send just the right family to buy our house. And that prayer was answered.

We raised three daughters who attended Catholic schools. The family that bought our home has two daughters, both enrolled in Catholic school.

In the hectic days that followed, we searched nonstop for a new house. It was surprising how many homes looked OK until we really considered living there. One was too big, another too small. One needed too many repairs, another was priced too high.

Then, finally, at the insistence of a friend, my husband and I visited this house one Sunday after Mass. It didn't stand out from the street, but we fell in love with it as soon as we stepped inside. French doors and expansive windows offered a breathtaking

antebellum mansion and a riverboat." It is open to the public.

Other charming river towns include Rising Sun and Vevay, the heart of Switzerland transported to Switzerland County, Ind. Most of the town of Madison is listed on the National Register of Historic Places for its river architecture and cultural preservation. Nearby, Clifty Falls State Park offers more opportunity to experience natural beauty.

More central places to visit include Oldenburg, the German Village of Spires and home of the Franciscan sisters. Metamora is the site of the old Whitewater Canal linking Hagerstown and Lawrenceburg, where canal boat rides are available. There's also a passenger train for rides back and forth to Connersville. Near Brookville is the Mounds State Recreation Area, which features a museum of Indian lore.

Indeed, Indiana contains a wealth of historic sites as well as many places in which to enjoy nature and sports. Many are free for the looking or minimally priced for families on a budget to enjoy—and what family isn't?

Happy summer! Happy vacation in Hoosierland!

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

view of the backyard, which included a massive oak tree, a prayer bench and a tranquil canal.

We felt blessed. Not only did the house suit our financial needs and meet our space requirements, but the sacred setting was out-of-this-world.

One night after moving in, while eating our dinner on paper plates amid stacks of unpacked boxes and rolls of shelving paper, I looked at my husband.

"If we could move back to our old house tomorrow, I'd say, 'Forget it, I like this house more,'" I said. "Do you feel the same way?"

Smiling, he nodded.

Neither one of us expected that. It was a move prompted strictly by the economy, one we didn't want to have to make.

But I am convinced that the good Lord goes before us always, anticipating our every need. There is no reason to fear the changes in life, even if we think we do not want to make them.

Our God really is an awesome God.

(Debra Tomaselli lives in Altamonte Springs, Fla. Her column appears in several diocesan newspapers. Her e-mail address is dtomaselli@cfl.rr.com.) †

Feast of the Ascension of the Lord/Msgr. Owen F. Campion

The Sunday Readings

Sunday, May 24, 2009

- Acts of the Apostles 1:1-11
- Ephesians 1:17-23
- Mark 16:15-20

The date for the Feast of the Ascension of the Lord varies from place to place.



In some places, this feast will have been celebrated on Thursday, May 21. In these places, the liturgy for this weekend will be that of the Seventh Sunday of Easter.

These reflections will address the readings for the Feast of the

Ascension, not for the Seventh Sunday of Easter.

In the opening reading, from the first verses of the Acts of the Apostles, the author speaks first to Theophilus, a proper name, or a title of endearment. Regardless, this book of the Bible may have originally been a private communication sent to one person.

The use of this name or title is more than trivial. Among other considerations, the use of this name or title reveals the link between the Gospel of Luke and the Acts of the Apostles. Both are addressed to Theophilus.

The reading describes the Ascension. Then, importantly, it mentions the apostolic community. It specifically notes that Jesus chose the Twelve "through the Holy Spirit."

In other words, the Apostles did not just happen to cross the Lord's path at a given moment. Rather, Jesus chose them personally. They were Apostles specifically called and then commissioned to spread the Gospel.

As Jesus ascends into heaven, the Apostles stand alongside. They witness this miraculous event. Not everyone is privileged to see the Ascension.

The sight was not to be seen and forgotten. Angels challenged these privileged Apostles, who were so blessed in their knowledge of the Redeemer, not to look to the skies nor to look at each other, but to go abroad with the Good News of God's mercy.

For the second reading, this liturgy presents the Epistle to the Ephesians.

In this epistle, Paul prays that God will give wisdom and insight to all who follow the Lord. Such wisdom does not come automatically. It is not native to humans. It is too great to be native. God must provide it.

In the reading's conclusion, Paul extols Jesus as the Lord and Savior, at whose holy feet creation itself and all creatures, including all humans, repose.

St. Mark's Gospel is the last reading. In this reading, Jesus commissions the Apostles to go into the entire world "to proclaim the Good News of salvation." He empowers them with divine power. They will be able to flaunt death. They will be able to cure the sick.

In short, they will exercise the power that the Lord exercised. In every sense, they will represent Jesus. By encountering them, people far removed by distance or time from Jesus, and from the first century A.D. in Palestine, will indeed meet Jesus.

The Gospel concludes that the Apostles went far and wide, and the Lord "worked through them."

Reflection

Today, the Church celebrates the Ascension of the Lord. This great event of the Ascension, so well described in the Scriptures, is another compelling sign of the Lord's divine identity.

The Ascension of Jesus was unique. No one else ever ascended to heaven unless being so permitted by God. Mary was assumed into heaven. God's power lifted her up.

The difference between the terms "ascension" and "assumption" is critically important. Jesus ascended in the divine power reposing in the Son of God.

The Church proclaims on this feast once more its devoted and unswerving belief. Jesus is Lord! He is God.

However, as Jesus ascended, the faithful were not left as if they were orphans. The work of redemption did not cease.

Jesus still lives, but also acts, through the Apostles. They continue to preach the Good News and restore life to the dying. In them, and their successors, the Lord lives!

The Lord, and the Apostles, still live in the Church. †

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to "My Journey to God," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206 or e-mail to criterion@archindy.org. †

My Journey to God

My Friend Grace

I seem to have spent a greater part of my life trying to discover my future. Tomorrow is a vision overflowing 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 known.

Spiritual growth will create an opportunity to live abundantly. The chances I take, my desires and the relationships that touch my spirit will never be certain and are sure to change me. Yesterday, today and tomorrow will expose a friendship that has been presented as a godsend.

(Kimberly S. Schiller is a member of St. Christopher Parish in Indianapolis.)

When I wasn't alert and was 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. A purposeful journey has now been exposed to my soul.

With an open heart, an open mind and with open arms, the walls came down to love you, my friend.

You are my present, a longing from my past and a desire of certainty in relationship to my future. I now recognize you; the image is incredibly clear. I see Integrity. What an attractive gift—grace.

By Kimberly S. Schiller

Daily Readings

Monday, May 25
Bede the Venerable, priest and doctor
Gregory VII, pope
Mary Magdalene de'Pazzi, virgin
Acts 19:1-8
Psalm 68:2-5acd, 6-7ab
John 16:29-33

Tuesday, May 26
Philip Neri, priest
Acts 20:17-27
Psalm 68:10-11, 20-21
John 17:1-11a

Wednesday, May 27
Augustine of Canterbury, bishop
Acts 20:28-38
Psalm 68:29-30, 33-36c
John 17:11b-19

Thursday, May 28
Acts 22:30; 23:6-11
Psalm 16:1-2a, 5, 7-11
John 17:20-26

Friday, May 29
Acts 25:13b-21
Psalm 103:1-2, 11-12, 19-20ab
John 21:15-19

Saturday, May 30
Acts 28:16-20, 30-31
Psalm 11:4-5, 7
John 21:20-25
Vigil Mass of Pentecost
Genesis 11:1-9
or Exodus 19:3-8a, 16-20b
or Ezekiel 37:1-14
or Joel 3:1-5
Psalm 104:1-2a, 24, 27-28, 29bc-30, 35c
Romans 8:22-27
John 7:37-39

Sunday, May 31
Pentecost Sunday
Acts 2:1-11
Psalm 104:1ab, 24ac, 29bc-30, 31, 34
1 Corinthians 12:3b-7, 12-13
or Galatians 5:16-25
John 20:19-23
or John 15:26-27; 16:12-15

Question Corner/Fr. John Dietzen

Church requires Catholics to fast for one hour before Communion

QI believe that we are still required to fast for one hour before receiving holy Communion.



Many friends, however, tell me there is no longer such a rule, that the pope did away with that regulation years ago.

Is there any official directive about fasting before Communion? (Wisconsin)

AYou are correct. We are asked to fast for an hour before Communion though, like you, I still encounter many Catholics who seem unaware of this requirement.

By now, only older Catholics will remember that for centuries total fast from all food and liquids was required from midnight until receiving the Eucharist. This worked, even with some difficulty, when no Masses took place after noon.

With the advent of afternoon and evening Masses after the Second Vatican Council, however, fasting from the previous midnight became close to impossible for many people.

For this and other reasons, at the end of the third council session in 1964, 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. Water does not break the fast and may be taken anytime. The same goes for medications.

Note that this is one hour before actual Communion, not before the beginning of Mass, which means in practice that it normally will involve only a short time of fast before leaving home for Mass, which is a minimal hardship at most.

The reason this modified regulation is still on the books is that it can aid in preparing oneself spiritually and mentally for participating in the offering of the Eucharist at Mass and for receiving Communion. Basically, the rule applies to the whole Church, although some variations apply in different parts of the world.

Because of their special needs, the discipline is greatly relaxed for the elderly

and the sick, and the people who take care of them. For all of these, the period of eucharistic fast is reduced to "about a quarter of an hour."

Church law (Canon #919) says simply that older and sick persons, and their caregivers, may receive the Eucharist even if they have consumed something during the previous hour. Obviously, the intention is that the sick should be given every possible opportunity to receive holy Communion.

QMay a Catholic receive Communion more than once a day, for example, at a wedding and then at an evening Mass? (Pennsylvania)

AFor many years, Communion was to be received only once a day, but those rules have been considerably relaxed.

Today's policy is that Communion may be received twice in the same day, but only when participating in a Mass. (See Canon #917 and the 1984 decree of the Vatican commission for interpretation of canon law.)

Communion should not be received more than twice a day.

The Church knows from experience that some Catholics are tempted to treat sacred things, even the Mass, in a superstitious manner. I once knew a lady who piously claimed that she attended 11 Masses, at least the "essential" parts, every Sunday.

To prevent people from collecting Communion in a similar fashion was one reason for the Church's stricter once-a-day rule in the past as well as for the broader policy today. It trusts that people's deeper and fuller awareness of the meaning of the Eucharist will discourage any abuse, and at the same time prompt them to receive Communion whenever it is appropriate, even more than once a day.

(Catholic Q & A: Answers to the Most Common Questions about Catholicism is a 530-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 jjdietzen@aol.com.) †

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Applicants should send a letter of introduction, resumé, and references to:

Fr. George Kunkel
St. Vincent Ferrer Parish
7754 Montgomery Road
Cincinnati, OH 45236

Applications may also be submitted by email to: marcg@isoc.net.

Application deadline is Tuesday, May 26, 2009

COORDINATOR

Religious Education and Parish Ministry

St. Mary Church - Navilleton (Floyds Knobs, IN, www.stmarysnavilleton.com) is seeking a fulltime coordinator of religious education and parish ministry to implement and oversee parish faith formation programs at all levels beginning July 1, 2009.

Applicant should have a love for the Catholic faith, knowledge of and commitment to the Archdiocesan Faith Formation Guidelines and Faith-Formation Curriculum and the ability to work together with catechists, youth ministers, RCIA team, parish committees, pastoral staff and pastor. Experience in parish formation programs and parish ministry preferred.

Direct inquires/resumés to:

Ken Ogorek
Director of Catechesis
Office of Catholic Education
Archdiocese of Indianapolis
1400 North Meridian Street
Indianapolis, IN 462206
hdudley@archindy.org



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Pastoral Associate

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A Master's degree in Catholic theology, sacramental theology, and Pastoral Care, or another related discipline is also required. The successful candidate must have a minimum of five to seven years of ministerial experience and demonstrate the ability to participate with the Pastoral staff to provide a comprehensive spiritual mission for the Parish.

Saint Christopher is an established parish with approximately 2,000 families located in the Speedway community on the Westside of Indianapolis.

Interested candidates should submit their resúmes and letters of reference to:

The Search Committee
St. Christopher Parish
5301 W. 16th Street
Indianapolis, IN 46224

or via email to info@saintchristopherparish.org.





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