Pope Benedict XVI prays in front of a statue of Our Lady of Fatima during a candlelight vigil at the Marian shrine of Fatima in central Portugal on May 12.

In Portugal, pope calls for new style of evangelization

PORTO, Portugal (CNS)—On a four-day visit to Portugal, Pope Benedict XVI turned the Church’s attention to Fatima, and offered a new perspective on the continuing relevance of Mary’s appearances and messages there. But the larger purpose of his May 11-14 trip, a point enunciated at each of his three stops, was to prod Catholics to adopt a more forceful and direct way of evangelizing in a largely secularized society.

In talk after talk, the pope spoke about how to be a missionary in the modern world, challenging Portugal’s Catholic majority—and its bishops—to stop acquiescing in a kind of silent surrender as the faith is marginalized and even ridiculed.

His words seemed to prepare the way for an announcement, which is expected in coming weeks, of the creation of a “Pontifical Council for New Evangelization” aimed precisely at promoting broader missionary outreach in traditionally Christian countries.

The 83-year-old pope made it clear from the moment he stepped off his airplane that his idea of “new evangelization” did not mean trying to reinstall Catholicism as the state religion. Arriving in Lisbon on May 11, he told civil authorities that the Church was happy to live in a pluralistic society, but more militant Church, supposedly to presumed to accept the idea of a smaller

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The pastor of two parishes—St. Catherine Lafayette. I look forward to having him in class, a good person. I think he’ll make a good spirit,” Father Farrell said. “He had North American College in Rome in the Doherty when both men were in the Lafayette Diocese.”

Archdiocese of Indianapolis welcome Archbishop Daniel M. Buechlein of and installed.

Bishop-designate Doherty, 59, is ordained Lafayette Diocese since 1984, will serve of leaks, lights, locks, loans and lawns. … Rockford Diocese’s health care ethicist. former parish priest who was the continued from page 1A

Women,” he said.

Those gathered also were pleased by a recent Canada’s largest ever March for Life on May 13 12,500 people gathered on Parliament Hill, … is a spiritual battle so we pray,” the cardinal said. “We would like some more courage to do something more in Canada on behalf of the unborn. “The battle for life, the right for life, this battle is a spiritual battle so we pray,” the cardinal said. “It is also a cultural battle and a legal battle so that’s why we come together and we ask for justice.”

The spiritual debate over abortion in Prime Minister Stephen Harper’s promised Canadian-led G-8 initiative made the mainstream media take notice of the usually ignored march. About 21 members of the Pro-Life Caucus in parliament greeted the marchers. Caucus chairman Rod Brunooise from Winnipeg urged support for legal protection for the unborn, known as Roxanne’s Law, that would make it illegal to coerce a woman to have an abortion.


Bishop-designate Doherty has been active in health care issues for years at the diocesan, state and national levels. Catholic hospitals nursing homes, he said, form a “huge part of the ministry of the Church.”

When asked about Catholic education, he noted that when he was ordained, priests also were expected to teach. “I learned to love it,” he said. “He spent part time and full time at two Catholic high schools for 14 years, he said, although he will be available to assist the new bishop in any way, Bishop Higgi said,” I think it is very important for me to sort of disappear for a while so he can get his feet on the ground, and send a clear message to everybody that he is the new shepherd.”

Bishop Higgi added, “He [Bishop-designate Doherty] will have his own style. He will be his own man. It is a great blessing for us to have a man with more energy, a man with a different vision and a different experience of Church. I couldn’t be happier with the [pope’s] choice.”

(Kevin Callan is editor of The Catholic Moment, newspaper of the Diocese of Lafayette in Indiana. Criterion reporter Sean Gallagher contributed to this story.)

Largest March for Life marks growing momentum in Canadian pro-life movement

OTTAWA (CNS)—With an estimated 12,500 people gathered on Parliament Hill, Canada’s largest ever March for Life on May 13 gave a boost to what observers consider to be a growing movement within the country’s pro-life movement.

The crowd celebrated the recent defeat in the Canadian Parliament of legislation that would have legalized euthanasia and assisted suicide. Those gathered also were pleased by a recent statement by Pope Benedict XVI in a Canadian-led maternal and child health initiative among the Group of Eight leading industrialized nations.

“These are two tangible, visible steps that we are moving toward a culture of life in Canada,” Carl Anderson, supreme knight of the Knights of Columbus, told the crowd. He cited studies that show 64 percent of women were presumed into having abortions and 83 percent regretted having one.

“There are no winners in abortion. There are only dead children, and wounded men and women,” he said. But the legal vacuum that provides no protection for the unborn child up until birth led to a call for justice and courage from Cardinal Marc Ouellet of Quebec: “We support this stance of the government not to approve the countries of the Third World.” Cardinal Ouellet said. “But we would like some more courage to do something more in Canada on behalf of the unborn. “The battle for life, the right for life, this battle is a spiritual battle so we pray,” the cardinal said. “It is also a cultural battle and a legal battle so that’s why we come together and we ask for justice.”

The Cardinal spoke of the need to defend life, not only from conception, but until natural death. The spiritual debate over abortion in Prime Minister Stephen Harper’s promised Canadian-led G-8 initiative made the mainstream media take notice of the usually ignored march. About 21 members of the Pro-Life Caucus in parliament greeted the marchers. Caucus chairman Rod Brunooise from Winnipeg urged support for legal protection for the unborn, known as Roxanne’s Law, that would make it illegal to coerce a woman to have an abortion.†

Ottawa (CNS)—“I’m a little concerned about the trend of women dying by suicide,” said Cardinal Thomas Collins, archbishop of Toronto. “I am not sure why this is happening. I think there is a genuine concern.”

Collins also said that he was concerned about the lack of discussion in the public square about the issue of suicide. “I think we need to have a serious discussion about this issue,” he said.

Collins’ comments come in the wake of a recent report by the Canadian Mental Health Association that found that suicide is the leading cause of death among young people in Canada. The report also found that suicide rates have increased in recent years.

“I am concerned that we are not discussing this issue in a way that is helpful to people who are struggling with these issues,” Collins said.

Collins said that he would like to see more discussion about the issue of suicide in the public square. “I think we need to have a serious discussion about this issue,” he said.

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Collins said that he would like to see more discussion about the issue of suicide in the public square. “I think we need to have a serious discussion about this issue,” he said.
June 3 at 7 p.m. at St. Malachy Church in Brownsburg. The graduation ceremony will be on June 4 at 7 p.m. at the school. The valedictorian is Laura Zetzel, the daughter of Lawrence and Lisa Zetzel of St. Gabriel the Archangel Parish in Indianapolis. The salutatorian is Elizabeth Witek, the daughter of David and Kelly Witek of St. Gabriel the Archangel Parish in Indianapolis. She will be accompanied by the Baccalaureate Mass on June 22 at 10 a.m. at the school. The graduation ceremony will be on June 23 at 1 p.m. at Clowes Memorial Hall at Butler University in Indianapolis. Three students are valedictorians: Elizabeth MacGill, the daughter of Robert and Sue MacGill of St. Luke the Evangelist Parish in Indianapolis; John Mace, the son of John and Amy MacKee of St. Simon the Apostle Parish in Indianapolis; and Melissa Schopper, the daughter of Mark and Mary Schopper of St. Malachy Parish in Brownsburg. Five students are class salutators: Jennifer Collins, the daughter of Robert and Kathleen Collins of St. Simon the Apostle Parish in Indianapolis; Grace Hurt, the daughter of Michael Hurt and Caroline Kiley of St. Peter Parish in Indianapolis; Madelyn Jarrett, the daughter of John and Lissa Jarrett of St. Simon the Apostle Parish in Indianapolis; Sarah Renie, the daughter of Joseph and Colleen Renie of St. Matthew the Apostle Parish in Indianapolis; and Kasey Ruppe, the daughter of John and Kathryn Ruppe of St. Lawrence Parish in Indianapolis. The archdiocese will be represented at the graduation by Rob Rash, assistant superintendent of Catholic schools, administrative school personnel and licentiates. Father Michael Shawe Memorial Jr./Sr. High School in Madison has a graduating class of 22 seniors. The Baccalaureate Mass will be on June 4 at 7 p.m. at the school. The graduation ceremony will be on June 6 at 2 p.m. at the school. Four students, listed in alphabetical order, are in contention for valedictorian and salutatorian honors as the school year draws to a close: Katherine Bear, the daughter of Michael and Joan Bear; Raela Muesel, the daughter of John and Sally Muesel; Brandon Scroggins, the son of B.J. and Theresa Scroggins; and Abhey Stillwell. All four families are members of Prince of Peace Parish in Madison. The archdiocese will be represented at the graduation by Msgr. Schaedel. Father Thomas Secenia Memorial High School in Indianapolis has a graduating class of 70 students. The Baccalaureate Mass will be on May 26 at 7 p.m. at St. Michael Church in Greenfield. The graduation ceremony will be on May 27 at 7 p.m. at the school. The valedictorian is Ryan Tooly, the son of Thomas and Cheryl Tooley of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis. The salutatorian is Samuel Bennett, the son of Robin Bennett of Our Lady of Lourdes Parish in Indianapolis. The archdiocese will be represented at the graduation by Msgr. Schaedel and Lentz.

Oldenburg Academy of the Immaculate Conception in Oldenburg has a graduating class of 37 seniors. The graduation ceremony will be on May 30 at 1 p.m. at the chapel of the Sisters of St. Francis in Oldenburg. Three students, listed in alphabetical order, are in contention for valedictorian and salutatorian honors as the school year draws to a close: Olivia Eckstein, the daughter of Frank and Margie Eckstein of St. Nicholas Parish in Ripley County; Olivia Quirio, the daughter of Pablo and Diane Quirio of St. Pius Parish in Ripley County; and Jason Strasemeier, the son of John and Staci Strasemeier of St. Mary of the Immaculate Conception Parish in Aurora. Our Lady of Providence Jr./Sr. High School has a graduating class of 14 seniors. The Baccalaureate Mass will be on May 23 at 2 p.m. at Our Lady of Perpetual Help Church in New Albany. The graduation will be on June 3 at 7 p.m. at the school. The valedictorian is Maria Cochran, the daughter of Rick and Mary Beth Cochran of Holy Family Parish in New Albany. There are two salutatorians: Natalie Duffy, the daughter of Walt Dries and Beth Duffy of Our Lady of Perpetual Help Parish in New Albany; and Julia Hunter, the daughter of Charles and Simone Hunter of Our Lady of Perpetual Help Parish in New Albany. The archdiocese will be represented at the graduation by Kathy Mears, assistant superintendent of Catholic schools, curriculum and learning resources. Providence Cristo Rey High School in Indianapolis has a graduating class of six seniors. The Baccalaureate Mass will be on June 9 at 7 p.m. followed by the graduation ceremony.

The valedictorian is Shatera Madding, the daughter of Newtwa Jackson. The salutatorian is Jade Okpalannaka, the daughter of Jude and Bernadine Okpalannaka. The archdiocese will be represented at the graduation ceremony by Msgr. Schaedel and Lentz.

Seton Catholic Jr./Sr. High School in Richmond has a graduating class of 16 seniors. The Baccalaureate Mass will be on May 27 at 6 p.m. at St. Andrew Church in Richmond. The graduation ceremony will be on May 30 at 2 p.m. at the school. The class valedictorain is Kate Beaud, the daughter of Michael and Mary Beaud of St. Mary Parish in Richmond. The salutatorian is Kaylaan Forestier, the daughter of Michael and Laura Collier of Holy Family Parish in Richmond. The archdiocese will be represented at the graduation by Costello.
Sins within the Church

On the plane on his way to Portugal, Pope Benedict XVI told reporters that the present clerical sex abuse scandal is not the fault of the media but of people within the Church. He said, “The greatest persecution of the Church doesn’t come from enemies on the outside, but is born from the sins within the Church.”

It certainly is true that the scandal was caused by the priests who abused children, and those bishops who didn’t do enough to stop them. It is also true that the pope was talking to members of the news media, and he didn’t want to accuse them of something.

Nevertheless, it is difficult to ignore the fact that some people or organizations in the secular news media, have jumped on this situation in order to further their own agendas. The New York Times seems to have its own campaign against the leaders of the Church. Its position is that the Catholic Church is way behind the times, and must be dragged into the modern world.

Newsweek devoted a cover story to the scandal, arguing that the ordination into the modern world.

Pope Benedict XVI speaks to reporters on a plane en route to Portugal on May 11. The pope made some of his strongest remarks to date on the sex abuse cases during an in-flight press conference en route to his four-day visit.

The Catholic Church is at its truest and best self in charity.

Our saints not only lived as poor people, as did Francis of Assisi, but also helped poor people, as did Vincent de Paul.

Jesus said a great deal about concern for the poor. He told us that if we want to be perfect, we should sell all we have and give to the poor. He told us that in the final examination, our last judgment will be based on how we treated the homeles, the hungry, the thirsty and the stranger.

Responding to the poor in any parish is not some extra function or adjunct work. It is just as essential to the work of the Church as are the sacraments.

Between Sundays, it is the thing that takes up most of my time. That is as it should be. If we don’t forget the poor, God will not forget us.

It is hard to know. I am sure that frequently we are cheated. Often, a person’s needs of the moment are the long-term fruit of addictions. At other times, they are brought on by mental illness that defies a solution.

But abuse of our charity comes with the territory.

I would rather that people occasionally play us as suckers than brand us as “hard nuts.” As a proverb says, “Who knocks is Christ.”

My parish is relatively prosperous. The Washington area has relatively low unemployment thanks to the presence of the federal government. Even so, in this last couple of years we have seen a parade of people needing help.

We have a fund for rent, mortgage and utility payments. Some generous parishioners make major gifts to that fund every year. At funerals, when people give us gifts, we put the money in that fund. Several times this money has kept a local family from losing their home. It often keeps the lights on or the fuel-oil tank filled.

In addition to the housing fund, we have the poor box. That money goes to nonhousing needs, like car insurance, gas or medicine. Just down Main Street from our church is the local Catholic Charities office. They have a food bank.

This charity does not depend on me. We use an army of volunteers. They check on the stories and visit the homes. They are bringing Christ to others just as surely as those who are taking Communion to the sick.

No matter how prosperous a society or generous the government, there will always be a need for direct personal charity in the name of Christ.

In the seminary, no one ever talked to us about how pastores was to be expected to care for the poor. No one ever told us that priests should be the companions to the needy and ministers of the poor. There were a few faculty members who modeled this service to us, however.

A Church that does not have charity for the poor at its center does not have Christ in its heart.

(Father Peter Daly writes for Catholic News Service)
En Pentecostés cierra la gran temporada de la Pascua. En el Evangelio según San Juan leemos: “Al atardecer de aquel primer día de la semana, estaban reunidos los discípulos a puerta cerrada por temor a los judíos” (Jn 20:19).

Según la tradición, el salón donde los discípulos esperaban con las puertas cerradas por miedo a los judíos era el cenáculo, el salón en la parte superior donde Jesús y los Doce, la noche antes de su muerte, celebraron la Pascua del nuevo mundo.

En Tierra Santa hay iglesias y santuarios construidos en los lugares de la Anunciación, la Visitaación, el Nacimiento, Getsemaní, el Santo Sepulcro y la Resurrección, entre otros. Pero el legendario local del cenáculo, el salón localizado en la parte superior donde se instituyó la Eucaristía y el sacerdocio, el salón en el cual comenzó la era de la Iglesia con el descenso del Espíritu Santo sobre los apóstoles reunidos con María, la Madre del Señor, el legendario lugar de Pentecostés, no está señalado con ningún santuario ni lugar santo hoy. En día todo el mundo celebrado, él ha escrito que “el Cenáculo es un salón oculto y con las puertas cerradas por temor. Esperaban el don del Espíritu Santo que Jesús les había prometido. Esperaban que el Espíritu les ayudara a comprender el significado de sus palabras, a entender el significado de su vida, muerte y resurrección.

Juan relata que los apóstoles estaban esperando en un salón oculto y con las puertas cerradas por temor. Esperaban el don del Espíritu Santo que Jesús les había prometido. Esperaban que el Espíritu les ayudara a comprender el significado de sus palabras, a entender el significado de su vida, muerte y resurrección.

Jesús meditaba en el monte con Dios. Lo habían visto como víctima de la trascendencia, sufrir y morir. Sabían que había resucitado. Sabían que había regresado a la plaza, los enlazando con el Espíritu Santo para ayudarles a reflexionar y a comprender todo lo sucedido.

La fiesta de Pentecostés completa la historia de la Pasión. En un salón con las puertas cerradas, los discípulos esperan el don del Espíritu Santo como comunidad en la oración, para que les guíe mientras comprendan la clave del significado de nuestras vidas con Dios.

La celebración de Pentecostés evoca la espera de la Iglesia de ver el regreso del Espíritu Santo para que nos guíe mientras recordamos el don del Espíritu Santo como comunidad en la oración, para que nos guíe mientras comprendamos la clave del significado de nuestras vidas con Dios.

En el Cenáculo de la iglesia de la Catedral de la Redención en Jerusalén, los discípulos celebran el descenso del Espíritu Santo sobre ellos. El santuario es una de las tres festividades judías en las que celebran el descenso del Espíritu Santo. Se sabe que esta fiesta se originó con una antigua celebración de acción de gracias, como muestra de gratitud a Dios por la cosecha anual que estaban a punto de recoger.

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Events Calendar

May 21

June 8
Holy Name of Jesus Parish, 89 N. 17th Ave.
Benedictine Sisters, Coralville, will celebrate Mass and a social hour at the parish. 10:30 a.m. Information: 317-786-1684 or ext. 3032, or sistersofstbenedict.org.

June 16

Retreats and Programs

May 28-30
Oldenburg Franciscan Center, Oldenburg.
“Women in Recovery Retreat.” 8 a.m.-9 p.m. Information: 812-932-6437 or center@oldenburgosf.com.

June 6
St. Meinrad Archabbey, 100 Hill Drive, St. Meinrad.
“Come Away and Rest.” Benedictine Fathers, presenters. 7:30 a.m.-7:30 p.m., free, will-do donation. Information: 812-933-6437 or center@oldenburgosf.com.

June 11
Our Lady of Fatima Retreat House, 5355 E. 56th St., Indianapolis. “Prem-Cana Conference” for engaged couples. Information: 317-545-7681 or spasotti@archindy.org.

June 17
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. Monastic Day Retreat, “Becoming a Sister of St. Benedict: The Story.” Benedictine Sister Pamela Kay Doyle, presenter. 6:30 a.m.-3:30 p.m., $25 per person includes lunch. Information: 317-545-7681 or bendictinn@benedictinn.org.

July 6-11

July 11
Our Lady of Fatima Retreat House, 5355 E. 56th St., Indianapolis. “Prem-Cana Conference” for engaged couples. Information: 317-545-7681 or spasotti@archindy.org.

July 17
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July 20-22
Pilgrimage to National Shrine of Our Lady of Guadalupe, LaCrosse, Wis., with Msgr. Joseph F. Schedel, vicar general. $289 per person for double room, reservations due June 22. Information: 317-786-1684 or ush@catholic.org.

July 22
Our Lady of Fatima Retreat House, 5355 E. 56th St., Indianapolis. “Come Away Rest Awhile,” silent, non-guided reflection day, 8 a.m.-4 p.m., $25 per person includes breakfast and lunch. Information: 317-545-7681 or spasotti@archindy.org.

July 23-24
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. “A Leadership Blast,” leadership conference for students entering sophomore year of high school, $50 per student includes room, meals and materials. Information: 317-545-7681 or bendictinn@benedictinn.org.

July 26
Our Lady of Fatima Retreat House, 5355 E. 56th St., Indianapolis. “Come Away Rest Awhile,” silent, non-guided reflection day, 8 a.m.-4 p.m., $25 per person includes breakfast and lunch. Information: 317-545-7681 or spasotti@archindy.org.

July 28-30
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. “A Spiritual Retreat for Recovering Alcoholics and Aloneness,” Benedictine Father John Doctor, presenter. 8 a.m.-4 p.m., $25 per person includes breakfast and lunch. Information: 317-545-7681 or bendictinn@benedictinn.org.

July 30-Aug 1

VIPS

Wayne and Rita (Olinger) Jones
Wayne and Rita (Olinger) Jones are members of St. Matthew the Apostle Parish in Indianapolis, and will celebrate their 50th wedding anniversary on May 22 with a Mass of Thanksgiving at 5 p.m. at St. Matthew the Apostle Church. The couple was married on May 21, 1960, at St. Ferdinand Church in Ferdinand, Ind. They are the parents of five children: Lori Petruciani, Ben and Wendy Johnson, and four great-grandchildren.

Ronald and Besse (Sebastian) Plöger
Ronald and Besse (Sebastian) Plöger are members of St. Maurice Parish in Decatur County, and will celebrate their 50th wedding anniversary on May 22 with a Mass of Thanksgiving at 5 p.m. at St. Maurice Church in the Town of Dearborn. The couple was married on May 21, 1960, at St. Maurice Church in Decatur County. They are the parents of 13 children: Cathy Fogle, Lisa Hughes, Lori Nicholson, Susan, Anthony, Brian, Christopher, James, John, Kevin, Matthew, Michael and Richard Plöger. They also have 18 grandchildren and four great-grandchildren.

Four parishes change Mass times due to holiday and race

Four parishes in the Indianapolis West Deanery will change their Mass schedule for the Memorial Day weekend on May 29-30 due to the annual Indianapolis 500 race on May 30. St. Christopher Parish, 300 W. 16th St., Indianapolis—Mass will be celebrated at 4 p.m. and 5:30 p.m. on May 29. No Masses will be celebrated on May 30. *St. Gabriel the Archangel Parish, 6000 W. 34th St., Indianapolis—Mass will be celebrated in English at 4 p.m. and 5:30 p.m. on May 29, in Spanish at 7:30 p.m. on May 29, and in English at 7:30 a.m. on May 30. *St. Michael the Archangel Parish, 3354 W. 30th St., Indianapolis—Mass will be celebrated at 4 p.m. and 5:30 p.m. on May 29 and at 7:30 a.m. on May 30. *Holy Trinity Parish, 2618 W. State St., Indianapolis—Mass will be celebrated at 4:30 p.m. on May 29 and at 7:30 a.m. on May 30. No Masses will be celebrated on May 24. For information about Mass changes at other parishes in the area, call the parish offices.

May crowning

Lori Gutzwiler, right, a resident of St. Paul Hermitage in Beech Grove, crowned a statue of the Blessed Virgin Mary, held by her daughter, Emily Vance, during a May 8 ceremony at the Beech Grove restaurant, 935 S. East St., Indianapolis. Information: holyvinde.catholic.org.


Benedictine Father John Doctor, presenter. Information: 317-545-7681 or bendictinn@benedictinn.org.

Benedictine monk finds fulfillment in parish ministry

By Sean Gallagher

The Criterion

(EDITOR'S NOTE: In conjunction with the Year for Priests, The Criterion is publishing a monthly feature titled “Faithful Fathers.” The series will conclude in June.)

By Sean Gallagher

TELL CITY—Benedictine Father Barnabas Gillespie is the pastor of St. Michael Parish in Cannelton and St. Pius V Parish in Troy in the Tell City Deanery. He also provides sacramental assistance at St. Paul Parish in Tell City and St. Mark Parish in Perry County.

Father Barnabas, 63, professed vows as a monk of Saint Meinrad Archabbey in St. Meinrad in 1973 and was ordained in 1980.

He was born and grew up in Cincinnati in the Archdiocese, and was a member of St. Boniface Parish there.

PLANTING THE SEEDS OF A VOCATION—Father Barnabas said his parents and his Catholic education planted the seeds of his religious and priestly vocation.

"[My parents] were very faithful," he said. "My father was especially active. He was active in the St. Vincent de Paul Society. He was one of the first lay leaders [in the parish]. He was very active in the Knights of Columbus.

"I thought that I got a fine education from the Sisters of Charity of Cincinnati. I remained close to a couple of them until they passed on. [The priesthood] was brought up from time to time, either by a priest or the sisters. Somehow, the seed got planted. And I did the little play-acting priest thing that many of the boys did at that time."

HIGH SCHOOL SEMINARY—When he was in the eighth grade, he had a friend who chose to enter a high school seminary operated by Franciscan friars based in Cincinnati.

"I had been thinking about the priesthood," he said. "Not the diocesan priesthood or the Brothers or any particular one at that point, but when he mentioned that, I started thinking. I had observed the Franciscans throughout a good part of my grade school years. I thought, ‘Well, let’s give it a try."

"My parents were not terribly happy about it. Not that they were against it or felt it was a priest. They thought that I was just too young. Nevertheless, they didn’t stand in my way.”

CHALLENGING TIMES—During the past 12 years of leading his two parishes, Father Barnabas has endured periods of turmoil in the Church in the United States related to clerical sexual abuse.

"It’s not just a job, it’s a being of life.”

"We’re so involved with the Church, the community, the world, and the people, we forget that that’s our spiritual home. It’s just been amazing. Anything I’ve asked of these people, they’ve done. There’s not one thing that I’ve asked for in these years that they haven’t gotten."

"Part of that generosity has been elicited through Father Barnabas' leadership style. If I work with consensus,” he said. "I just don’t come down from a chair and say, ‘This is going to be.’ And the people know that. If we’re going to do something, we get together and we talk about it. Some people have some ideas and others have other ideas. But we come to a consensus."

ADVICE TO THOSE CONSIDERING THE PRIESTHOOD—"I just tell them how happy I’ve been in parish life and how good the people have been in so many ways,” Father Barnabas said. "I’ve never felt abandoned.”

"The priest is not a profession, it’s a life. We belong to Jesus. We gave our identity to nobody else except to Jesus and his Church, the archbishop said, adding, "The priesthood is not a profession, it’s a life. It’s not just a job, it’s a being of life.”

That unity with the Church becomes apparent when God’s being in prayer, understanding priestly identity more as one who is than as one who acts, and on the effectiveness of the priest with the people “just being with them,” he said.

ECHOING AUTHOR AND TRUSTRPRIEST Father Thomas Merton, the archbishop suggested that “wasting time with God just by being with him is very productive.”

"Jesus calls to the disciples in Scripture to ‘remain in me' and ‘abide in me’ focus priests on their very identity in him more than on what they do in ministry, he explained, which has an implication for priestly celibacy.

"We belong to Jesus. We gave our identity to nobody else except to Jesus and his Church,” the archbishop said, adding, "The priesthood is not a profession, it’s a life. It’s not just a job, it’s a being of life.”

"That unity with the Church becomes apparent when the priest is simply present with the people. They may not remember a homily at Mass or a parish meeting, but they will remember the visit with a sick relative, a wedding Mass or the priest’s presence in a school.

"Is the priesthood ever more powerful than when we are simply with our people?” Archbishop Dolan asked.†
Sacred Heart Major Seminary in Detroit.

The birth control pill made American family life...

**CONSIDERING THE PILL’S IMPACT ON SOCIETY, Catholics are less likely than Protestants to say it has improved family life.**

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By Helen Alvare, a law professor at George Washington University’s Committee on Pro-Life Activities and adviser to the U.S. bishops’ Committee on Pro-Life Activities

That whole package of love, the intimate sharing of life, was broken apart by the pill.

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**Catholic seafood sales held firm strength in faith despite BP oil spill**

**ORLANDO, Fla. (CNS)—** Sal Versaggi is no stranger to battling disaster. As one of the owners of Versaggi Shrimp Co. in Tampa, his shrimp boats have been trawled down the west coast of Florida through hurricane after hurricane.

“God has a special affinity for fishermen,” the 64-year-old says. “They are the mercy of nature, and what the winds and climate and current do. But even Versaggi doesn’t know what is going to come next.

As with many disasters, both natural and man-made, BP’s Deepwater Horizon oil spill in the Gulf of Mexico has Catholics in Florida’s fishing industry praying and scrambling to survive.

Looking at Louisiana—whose oyster beds have been closed west of the Mississippi River’s mouth, whose shrimp have been canned in the canning factory town of Lucedale, and whose fishing industry has been severely crippled—and the hundreds of dead fish washed ashore at Dauphin Island, Ala., the spill worries men and women who work on boats, in canneries, in restaurants and in retail in a way that no hurricane has for years.

“The people are looking at a business that has taken them 60 years to build—losing it in one fell swoop,” Bob Jones, the executive director of the Southeastern Fisheries Association, told The Florida Catholic, newspaper of the Orlando Diocese and other Florida dioceses.

Everybody is preparing, getting ready in case it does come, finding out ways they can get help,” said Dominican Sister Jeanne Drey of St. Patrick Parish in Apalachicola. Her is one of the many fishing communities on the panhandle that faces ruin if the oil washes ashore in Florida.

Versaggi, a member of Sacred Heart Parish in Tampa, knows fisherman who are so upset that they don’t eat their own catch. They are so upset that they don’t eat their own catch. They are so upset that they don’t eat their own catch.

Most people of faith talk to God in moments of distress, asking for protection and help—no matter if you’re Catholic, Protestant or Jew,” he said.

Across Florida, seafood workers are hoping the spill can be contained before it enters the Gulf Stream currents, which would take the oil down the west coast of Florida, through the Florida Keys and up the East Coast, according to Versaggi.

Much of the company’s shrinking income this year is from the Keys, where boats from the company are currently working.

“If it gets in the current, it’s pretty terrible—it moves around 6 knots,” said Versaggi. “If something gets in there, it’ll get swept right down to the south, and the Keys have potential for damage.”

According to Jones, the fishing impact from the Gulf to the Keys is small and independent, and Florida is already feeling negative effects from the spill.

A good portion of the oysters, shrimp and crabs consumed in Florida came from Gulf waters around Louisiana, he said, and the oil spill—which made landfall at New Harbor, La., on May 6 and continues to roll ashore on the Louisiana coast—might cripple the oyster industry there for years.

“When they shut down and can’t send over here, it has a domino effect,” Jones said.

The oil spill will have more than an economic effect on Florida’s fishermen and seafood workers, Jones said. “The mental anguish is beyond the pale.

“All the people who are fishermen, as well as the people in the charter boat business, everybody else, they know that if... the oil well [leak] isn’t stopped, then, and if the amount of oil potentially comes to our bays and estuaries, our corals, our fisheries, then Florida as we know it will be totally changed,” Jones said.

Concerning itself already concerned about the safety of seafood despite assurances by Florida officials that what is currently being harvested has not been affected by the spill.

Restaurants and retail seafood outlets have begun looking for suppliers elsewhere in the country, even as far away as Washington state.

Angels among us: Catholics who work in the seafood industry were advising their customers and clients to pray, and also to pick, if they can, with clean-up efforts.

The fishermen “wanna fish, they wanna be on the water, and they’re the ones who are going to be hurt first and hurt the most,” Jones said.
By Kamilla Benko
Special to The Criterion

BRITISH COLUMBIA—"I've never heard anyone just say 'Vancouver,'" a friend once said to me. "They always say, 'Vancouver!' with an exclamation point." And it's true.
During the 2010 Winter Olympics, TV viewers from throughout the world may have glimpsed the excitement behind the city, but Vancouver, British Columbia, in Canada is an exciting place even without the international Olympics. It's a place for hikers, mountain bikers and boaters.
It's a place for shoppers, fine diners and garden lovers.
It's a place to lounge on beaches and poke through gelato stands.
It's a place to love.
It's also a place you can only reach after a long flight.

If there are no budgetary concerns, I highly recommend flying directly into the Vancouver International Airport. But, since we visit Vancouver often to see my grandmother, my family of five has perfected the best way to get there.

Well, "perfected" might be an overstatement.
My parents, Zoltan and Manique Wenke of St. Luke the Evangelist Parish in Indianapolis, discovered that if you fly into Seattle, Wash., rent a car then drive three hours to and across the border and into Vancouver, you can cut travel expenses in half. But your sanity might be sacrificed.

After arriving very late at Seattle-Tacoma International Airport last June, my 12-year-old sister, Gabriella, 8-year-old brother, Matthias, and I played Rock-Paper-Scissors to see who would be exiled to the back of the rental car for the drive at 1 a.m. I was sentenced to sit among the suitcases while my younger siblings snoozed in the bucket seats, but it was worth it.

The great outdoors
The first morning in Vancouver is always my favorite.
The sun creeps into the sky at 4 a.m., and the long, sunlit days do not fade until 11 p.m.
While darkness and rain blanket the city during the winter, the summer months are full of sunshine and blue skies.
The average temperature during the months of June, July and August is 74 degrees with no humidity.
This may seem cool to Hoosiers who are used to 90-degree summer afternoons in Indiana, but don't worry. It's still warm enough to wear shorts.
In fact, Vancouverites often complain about the heat—but not on the beaches.

Starved for sun during the cold winter months, when warm weather finally arrives in the summer the locals play, sleep, eat and practically live on any number of popular public beaches, such as Kitsilano Beach and Jericho Beach.
During the first two weeks of August, Vancouver is host to "The Celebration of Light," the biggest fireworks competition in the world. The best viewing places are on the beach, and many people bring picnic dinners to enjoy there as they watch the fireworks for free.

These are the sand beaches, but my brother's favorite beaches are the natural, North Pacific beaches teeming with life—especially during low tide when marine life is trapped in tidal pools.
My little brother let out many blood-curdling screams whenever my cousin, Tim Aitken, turned over a tidal rock. Tons of maroon-colored crabs scuttled away from

Families enjoy playing in the sand and water on the scenic beaches along the coastline at Vancouver, British Columbia, during the summer tourist season.

British Columbia is premier vacation destination in Canada

St. Luke the Evangelist parishioners Gabriella Benko, 12, and Matthias Benko, 8, of Indianapolis navigate one of Lynn Canyon Park's famous suspension bridges. The swaying bridge hangs 20 stories above Lynn Creek. Children love it.

A False Creek Ferry passes in front of TELUS World of Science, a science museum in Vancouver. Getting around Vancouver is inexpensive with transportation options that include the Sky Train, Sea Bus, False Creek Ferries and cable buses. A car isn't needed and can add to unnecessary travel expenses.
Page 28  

Parish Festivals  

May 23  
St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis. Parish Day, Sun. 8 a.m.-6 p.m., games, food, information: 317-632-9349.

May 27-28  

May 29  
St. John the Baptist Parish, Starlight, mailing address, 8310 St. John Road, Floyds Knobs, “Strawberry Festival,” 10 a.m.-1 p.m. make your own strawberry shortcake, buffet-style chicken dinner, rides, crafts, soap box derby, queen contest, games, street dance, 8 p.m.-1 a.m. Information: 812-923-5785.

June 3-5  
St. Simon the Apostle Parish, 8155 Oaklandon Road, Indianapolis. Parish Festival, 5 p.m.-midnight, rides, games, entertainment, food. Information: 317-626-6000.

June 4  
St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis. “Summer Fish Fry” noon-7 p.m. Information: 317-632-9349.

June 4-6  
St. Therese of the Infant Jesus (Little Flower) Parish, 1401 N. Bosart Ave., Indianapolis. Rummage sale, Fri. 8 a.m. Information: 317-357-8352.

June 10-12  
St. Anthony Parish, 337 N. Warner Ave., Indianapolis. “Summer Festival,” food, trash-to-treasures sale, games, Thurs. 6 p.m.-10 p.m., Fri., Sat. 6 a.m.-11 p.m. Information: 317-636-4828.

June 10  
Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. Parish Festival, Thurs. and Fri., 5-11 p.m., Sat. 2 p.m.-midnight, Sun. noon-9 p.m., rides, games, food. Information: 317-888-2861.

June 11-12  
Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. “Italian Street Festival,” Fri., Sat. 5 p.m.-11 p.m., Italian foods, music, rides. Information: 317-636-4478.

June 11  
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 a.m.-1:30 p.m., 1 bag sale. Information: 812-934-3204.

June 12  
Sacred Heart of Jesus Parish, 23222 N. 137th St., Greentown. “Summer Festival,” 5 p.m.-11 p.m., indoor outdoor admission $5 per person, indoor concert $20 per person. Information: 317-926-3324.

June 11-13  
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 a.m.-1:30 p.m., 1 bag sale. Information: 812-934-3204.

June 12  
Sacred Heart of Jesus Parish, 23222 N. 137th St., Greentown. “Summer Festival,” 5 p.m.-11 p.m., indoor outdoor admission $5 per person, indoor concert $20 per person. Information: 317-926-3324.

June 13  
St. Paul Parish, 814 Jefferson St., Tell City. Parish picnic, Civic Hall Park, 700 Main St., across from church, 11 a.m.-4 p.m., games, food. Information: 812-547-7994.

June 17-19  
St. Gabriel the Archangel Parish, 6000 W. 34th St., Indianapolis. “International Festival,” Thurs. 5-10 p.m., Fri., Sat. 5 p.m.-midnight, food, games, rides. Information: 317-291-7014.


July 25  
St. Augustine Parish, 1802 Lafayette St., Leopold. Parish picnic, 10 a.m.-5 p.m., chicken dinner, quilts, rides, games. Information: 812-843-5143.

July 25-31  
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.

August 1  
St. Bernard Parish, 7600 Highway 337, Newstown. Parish picnic, 10 a.m.-4 p.m., country-style chicken dinner, quilts. Information: 812-347-2326.

St. Boniface Parish, 15519 N. State Road 545, Fulda. Parish picnic, 10 a.m.-6 p.m., famous soup, food, quilts. Information: 317-857-5533.

August 6-7  
St. Joseph Parish, 2605 St. Joe Road W., Sellersburg. Parish yard sale, 8 a.m.-3 p.m. Information: 812-246-2512.

August 7  
St. Thomas the Apostle Parish, 523 S. Merrill St., Fortville. “Summer Festival,” 11 a.m.-10 p.m., games, food, entertainment, silent auction, chicken and noodles dinner. Information: 317-485-5102.

August 8  

August 8  
St. Mary Parish, 2580 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 15  
St. Pius Parish, County Road 500 E., Summer. Parish picnic, chicken dinner, mock turtle soup, games, 11 a.m.-3 p.m. Information: 812-623-8007.

August 20  
Native of Our Lord Jesus Christ Parish, 7225 Southeastern Ave., Indianapolis. 5K Run and Walk. 9 a.m. Information: 317-357-1200.

August 20-21  
St. Thomas Aquinas Parish, 46th and Illinois streets, Indianapolis. “Sausage Fest,” food, music, Fri., Sat. 6 a.m.-11 p.m. Information: 317-253-1461.

Native of Our Lord Jesus Christ Parish, 7225 Southeastern Ave., Indianapolis. “Augustavangtza,” rides, food, music, entertainment, 4 p.m.-midnight. Information: 317-357-1200.

August 26-28  
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 27-28  

August 28  
Immaculate Heart of Mary Parish, 5692 Central Ave., Indianapolis. “Fall Kick-Off Fest,” food, music, games, movies, 31 adults, children free, 3-11 p.m. Information: 317-257-2266.

September 3-6  
Sacred Heart Parish, 558 Neberker St., Clinton. “Little Italy Festival,” Water Street in downtown Clinton, Fri., Sat. 5 p.m.-11 p.m., Sun. 11 a.m.-11 p.m., Mon. 11 a.m.-closing, Italian food, entertainment. Information: 765-832-8468.

September 5  
St. John the Evangelist Parish, 3895 E. Base Road, Enochsburg. Parish festival, fried chicken and roast beef dinners, 11 a.m.-5 p.m. Information: 812-934-2880.

September 6  


See FESTIVALS, page 118.
the light to dive under the protection of undisturbed rocks. My brother’s terrified shrieks turned to giggles as he tagged on our cousin’s windbreaker and begged him to turn over more rocks.

These natural beaches are for exploring, not relaxing.

While the beach might be the summertime heart of Vancouver, the mountains cradling this city are its soul.

There are many parks hidden in the mountains that are popular with the hikers and mountain bikers and—in the winter months—the skiers.

A beautiful place to hike is in the temperate rain forest of Lynn Canyon Park, where you can cross over giant ravines on suspension bridges.

The ‘Emerald’ City

For my dad, who is a native of British Columbia, Vancouver is both an inspiration and an eternal source of pain.

In the mild Pacific Ocean climate, plants bloom in an abundance impossible in our Indianapolis backyard—no matter how hard my dad tries to nurture our flowers.

The city is brimming with small parks and gardens. Many of the skyscrapers are topped with green roofs. The very environmentally conscious inhabitants of Vancouver plant trees and gardens on the rooftops, where they can tend to vegetable patches.

The urban neighborhoods are a riot of color, making it seem like every Vancouverite is a professional gardener.

Tourists should take advantage of the many parks and gardens offered to the public. Perhaps the most well-known and well-loved is Stanley Park.

My family has spent many hours there. The park juts into the ocean, separating Burrard Inlet from English Bay. There is a little train ride perfect for young tourists, and a wonderful aquarium for both the young and old. When we last visited, a baby beluga whale was the latest addition to the aquarium.

But the best part of Stanley Park is not inside the park; it’s around it.

The Stanley Park Sea Wall winds about five miles along the coast line. It’s a popular place to walk, but the best way to enjoy it is by bicycle. There are many rental shops, where tourists can choose from a variety of bicycles that include tandems and bikes with baby seats.

From rebel to upscale

And if you don’t like the Great Outdoors? Well, you can shop.

During the 1960s, Kitsilano was a hotbed of hippie culture. Today, it is an upscale neighborhood filled with sushi restaurants, gelato stands and clothing boutiques—lots of unique boutiques. People from the surrounding suburbs often make day trips to shop on Fourth Avenue, the heart of Kitsilano.

For more eclectic fashion outlets and local stores, I recommend visiting Commercial Drive, which is 10 minutes by Sky Train from downtown Vancouver. The street is often the host of live music and art exhibits throughout the summer.

Or for souvenirs and gift shopping, visit Granville Island or Gastown.

Granville Island is a fun place for kids to shop and explore the many stands with unusual wares, such as maple syrup products—how typically Canadian—unique beaded and an entire store devoted to umbrellas.

But the beauty and fun of British Columbia is not just limited to Vancouver. The ferry ride to Victoria Island, swims in the mountain lakes or hot springs, and walks around Whistler are all good day trip activities.

In only one day, you can see primal forests, oceans, mountains and a sophisticated city.

And one day is all you need to fall in love with Vancouver.

(Kamilla Benko is a member of St. Luke the Evangelist Parish in Indianapolis and a junior at Indiana University in Bloomington.)

Granville Island is a peninsula and shopping district in Vancouver, British Columbia, with many public markets. Licensed street performers ranging from magicians, jugglers and street performers entertain people while they shop at a variety of unique stores.

Above, located about an hour’s drive from Vancouver, Westminster Abbey Church in Mission, British Columbia, is the worship space for a community of 30 Benedictine monks. The abbey was founded in 1939 on 70 acres of land, which include forests and farmland with a majestic view of the Fraser River.

Left, visitors who wish to attend Mass with the Benedictine monks at Westminster Abbey Church in Mission, British Columbia, are not allowed to wear shorts.

Every summer, thousands of people attend Bard on the Beach. Large tents are set up in Vanier Park, and a company of veteran actors perform plays by British playwright William Shakespeare in front of a spectacular backdrop of mountains, ocean and setting sun. This is one of the most popular attractions in Vancouver, and performance tickets must be reserved in advance.

Perched atop Vancouver’s highest point, Queen Elizabeth Il Park is a 130-acre paradise of horticultural wonders. From the plaza, visitors can follow winding paths down to quarry gardens, ponds, lawns and an arboretum with 1,500 trees. Admission is free to the outside park, but there is a fee to go inside the greenhouse and $2 an hour parking fee.
A pastor’s pilgrimage
Shrines honor lives and ministries of North American Martyrs

By Fr. Louis Manna
Special to The Criterion

NEW YORK AND CANADA—Two years ago, I decided to look a little more into the origins of the saints of my parish in Scottsburg—the Church of the American Martyrs. Most often, they are referred to as the North American Martyrs. For my vacation in 2008, I decided to visit the American Martyrs Shrine near Albany in eastern New York. I have relatives who live not too far away so it made the trip to New York all the more attractive. I was traveling “off-season” so I avoided the crowds and hot weather.

In the process of preparing for my trip, I learned that there is another shrine to the North American Martyrs in Canada. It is located just outside of Midland, Ontario, which is about 90 minutes north of Toronto. While planning my trip, I discovered that I could visit other Canadian cities and shrines. So I added a visit to Montreal and Quebec City then worked my way south to visit my relatives and tour the shrine near Albany.

This brought a certain sense of adventure to the trip. I was going to travel to a foreign land, although our neighbor to the north isn’t that foreign. Still, they use a different currency and the metric system in Canada, and the people speak a different language—French—in the province of Quebec.

There is much to see in Montreal and Quebec City. It is good to see these cities to help connect the activity of the shrine with the history and development of the area. These shrines didn’t just drop down from heaven. There is local involvement.

**Historical focus**

Most shrines have some sort of historical focus or event. As I visited The Martyrs Shrine near Midland, Ontario, in late September of 2008, I realized that the event was the beginning of Canada’s history as a country.

The early Jesuit missionaries were involved with the settling of Canada. In 1615, Pope John Paul II visited this shrine and noted that, “Pope Urban VIII designated [it] in 1644 as a place of pilgrimage, the first of its kind in North America. Here the first Christians of Huronia found a ‘house of prayer and a house of peace.’ ” This is a national shrine with many levels and escalators, with elevators to take passengers as well as elevators to take buses to arrive and disembark the passengers. Some places may make you wish there was a fast-food restaurant nearby, but they all have something as a way of meeting the needs of the traveler.

Our Lady of the Cape, between Montreal and Quebec City, was one of the popular pilgrimage sites. There are stands for buses to arrive and disembark the passengers as well as elevators to take people to the floor of the gift shop, restaurant or the level of the shrine. The shrine also has a park with the original church, a Way of the Cross and other features.

There were very few steps, and everything was pretty much located on level ground or with only small inclines. This is another consideration I saw in most shrines—for older or handicapped pilgrims. I also noticed the handicap-accessible facilities at St. Anne de Beaupre about 30 minutes to the east of Quebec City.

At St. Joseph’s Oratory in Montreal, there are escalators and elevators for easy access from one floor to the next.

**Place of prayer**

There is always a place for you to pause, reflect and pray.

At the Shrine of Our Lady of the Martyrs near Albany, I completed my journey. I started my trip because of the name of the parish in Scottsburg, and found out that there were shrines dedicated to the U.S. and with shrines dedicated to the North American Martyrs.

This last shrine I visited was the site of the death of the first of the martyrs, René Goupil, a Jesuit lay brother.

Blessed Kateri Tekakwitha was born there in 1656. Known as “the Lily of the Mohawks,” she was the first indigenous North American to be beatified. Pope John Paul II resided at her beatification ceremony in 1980 in Rome. The church is built in a circular style and is referred to as “The Coliseum of Our Lady of the Martyrs.”

Inside the church, most—if not all—of the supporting pillars are marked with a red cross and the name “Jesus” underneath as a reminder of the teaching technique of Jesus. Father Isaac Jogues.

There is a chapel dedicated to Blessed Kateri Tekakwitha, which has more use during the summer pilgrimage time. There is also a Martyrs Memorial Center with an interactive museum and library.

When I was there, it was closed so there are disadvantages to traveling “off season!” Nonetheless, there is still enough to see there, which provides food for thought that lends itself to reflection and prayer.

In many areas, there are other things for families to see and do. Montreal and Quebec City are large cities, and have many interesting places to visit and enjoyable things to do.

As I drove into each province, there was a tourist information building with useful maps and booklets on what to see and where to go there. Combining the religious experience with the local culture broadens the vacation experience.

(Father Louis Manna is the pastor of American Martyrs Parish in Scottsburg and St. Patrick Parish in Salem.)
Saint Meinrad pilgrimage explores biblical and Egyptian history

By Thomas Rillo
Special to The Criterion

EGYPT—During March, 28 pilgrims—including three priests, a deacon and a Benedictine monk—traveled to Egypt on a pilgrimage that included a cruise on the Nile River and visits to places that reflected the Old Testament. The March 9-20 pilgrimage, hosted by Benedictine Brother Maurus Zoeller of Saint Meinrad Archabbey in St. Meinrad, included visits to Cairo, Mount Sinai, Luxor, Edfu, Kom Ombo and Aswan.

Egypt has been considered by many world historians to be the source of civilization of the world. The Old Testament was the background for the pilgrims’ travels in Egypt, which was accessible either by sea or land to many of the ancient Biblical characters.

In Abraham’s time, Canaan—modern Israel—was under Egyptian control.

We know from the Book of Genesis that Joseph’s brothers were jealous of him because he was the favored son of his father Jacob. Scripture says that the brothers sold Joseph to slave traders, who in turn took him to Egypt to be sold.

The magnificent pyramids were a thousand years old when Joseph arrived in Egypt. He must have been awestruck by them as well as the hieroglyphics that were on the Egyptian temples and tombs.

The Bible relates how an officer’s wife was attracted to Joseph. When he did not reciprocate, she falsely accused him of a crime and he was thrown into prison, where he used his talent for interpreting dreams and achieved fame.

The king, or pharaoh, after hearing about his skill, asked Joseph to interpret two dreams he had about his brothers.

In the Book of Genesis, we learn that Joseph agreed to do so, saying, “The two dreams mean the same thing … There will be seven years of great plenty … After that, seven years of famine” (Gen 41:27-30).

The king then put Joseph in charge of storing grain during seven years of prosperity. When the seven years of famine began, Joseph’s brothers came to Egypt for grain.

After determining that his brothers had changed, Joseph told them who he was. He told them to bring their father, Jacob, and all their relatives to Egypt. They settled in Goshen, where they prospered.

The Book of Exodus begins with the death of Joseph.

In the Book of Exodus, a new Egyptian king opposes the Israelites by forcing them into slave labor. The new king orders the death of all male born to Jewish women. At this time of oppression, Moses was born.

The infant Moses was saved from death because his mother put him in a watertight basket at the edge of the Nile River. Moses was found by the pharaoh’s daughter, who promised her father to let her keep the baby to raise as her own child.

On the fourth day, the vastness of the Sinai desert erected by Salah-ed-Din, also known as Saladin, who fortified the area to protect it against attacks by Crusaders. Originally, it served as both a fortress and royal city.

The group also toured the Alabaster Mosque, one of the most famous in Egypt. Situated inside the Citadel, it was built between 1830 and 1848 by Mohammed Ali Pasha.

The birth of Ismahel to Hagat, the slave girl of Sarai, the wife of Abraham, became much more meaningful in understanding the rise of Islam.

The Book of Genesis was clear on this unusual behavior by Sarai (Gen 16, 15).

On the second day, the pilgrims traveled to Memphis, the capital of the ancient Egyptian kingdom, on the same road that Abraham and Sarai went to Memphis. It is the same road used by Isaac, Jacob and Joseph as well as the Holy Family. After passing through Cairo, the road crosses a gap in the mountains.

We were able to view the Alabaster Sphinx and the exceptionally carved statue of Ramesses II.

Our journey continued to Sakkara, where we viewed the Step-Pyramid of Zoser—Egypt’s first pyramid designed by the architect Imhotep. The pyramid is located 12 miles south of the Giza pyramids.

The sands of Sakkara have yielded many treasures from Egypt’s archaic period. The Imhotep Museum, built as part of strategic site management, is located at the foot of the Sakkara necropolis complex near Memphis.

In the afternoon, we visited a Coptic Orthodox church named for the Virgin Mary. Over the domes of this Coptic Orthodox church named for the Virgin Mary, the viridescent colors of the mosaic mosaics were apparent to them.

The oldest is St. Anthony Monastery in Egypt.

On the fourth day, the vastness of the Sinai desert astonished the pilgrims. The stark realization of the hardships that confronted Moses and the Israelites was apparent to them.

“They are death on the move to Egypt,” celebrity historian and television personality Henry Ford, who said that he too understood the trials and hardships that the Exodus from Egypt must have presented for the Israelites.

The group also visited the shore of the Red Sea, which the Bible calls “suum saph.” The Red Sea can be translated to “Red” Sea, suggesting that the area was marsh-like, typical of lake regions. It would have been a good place for the Israelites to cross the Red Sea.

That evening, the pilgrims boarded an overnight train bound for Luxor, formerly known as Thebes.

On the fifth day, they crossed the Nile River to the West Bank and Thebes, the burial place of the great pharaohs.

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The rising sun shines on the bushes, making them look like they are on fire. This was truly a special place. The ancient steps leading to the top of Mount Sinai were built by the monks of St. Catherine Monastery.

Six pilgrims climbed to the top of Mount Sinai to view the rising sun and the bushes. The treacherous climb is done at night because the air is much cooler.

For Brother Maurus, the climb was spiritually fulfilling and a lifetime achievement. At the monastery, the pilgrims were able to view what is thought to be the original burning bush from Moses’ time.

It is the second oldest Christian monastery in the world. The oldest is St. Anthony Monastery in Egypt.

The trek is, of course, the starting point for the treks to the other monasteries located on Mount Sinai in Egypt.

On the fourth day, the vastness of the Sinai desert astonishing the pilgrims. The stark realization of the hardships that confronted Moses and the Israelites was apparent to them.

“A dry and weary land” held special meaning for St. Charles Borromeo parishesioner Helen Coghlan of Bloomington, who said she realized firsthand the trials and hardships that the Exodus from Egypt must have presented for the Israelites.

Witnessing a sandstorm in the distance, the pilgrims recognized another challenge for Moses and his followers.

The group also visited the shore of the Red Sea, which the Bible calls “suum saph.” The Red Sea can be translated to “Red” Sea, suggesting that the area was marsh-like, typical of lake regions. It would have been a good place for the Israelites to cross the Red Sea.

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Lace up your hiking books, clip on a pedometer, fill a backpack with picnic supplies and enjoy a fun day at the newest, most unusual art park in the United States.

There are amazing surprises—unique, contemporary sculptures—nestled in the woods, fields and complementing the lake at 100 Acres. The Virginia B. Fairbanks Art and Nature Park on the scenic grounds of the Indianapolis Museum of Art in Indianapolis.

Eden II—a sculpture of a ship emerging from the lake that represents “refugees from the effects of worldwide climate change”—by Finnish artist Tea Mäkipää. “Eden II” was created by Finnish artist Tea Mäkipää, and sits on the Indianapolis Museum of Art. This artwork, explore nature and exercise at the same time.

The museum has owned the land with a 35-acre lake since 1972. She said, about 15 years ago, staff members started discussing plans to develop the nature preserve as a sculpture park.

Freiman, who joined the museum staff eight years ago, said she envisioned the art and nature park as “a platform for artistic experimentation for artists from around the world” so installations will be added annually or removed at appropriate times.

“Free Basket,” a Surrealist-inspired sculpture, “draws on the form of a basketball court,” and was created by Los Carpinteros, a Cuban artist collective. This huge work of art is a permanent installation, and also functions as an interactive space for creative play at the loop entrance to the park just off West 38th Street.

Other installations range from “Funky Bones”—20 bone-shaped benches which form a huge skeleton—by Dutch artist Joep van Lieshout and his studio, Atelier Van Lieshout, to “Team Building (Align)” features two 30-foot-wide metal rings suspended from telephone poles and trees in the new 100 Acres: The Virginia B. Fairbanks Art and Nature Park on the scenic grounds of the Indianapolis Museum of Art. It was created by Type A, a two-person American artist collaborative.

The angled rings are precisely oriented so their shadows will become one during the annual summer solstice, which is the longest day of the year.

Danish artist Jeppe Hein created “Bench around the Lake,” a series of design elements that emerge from the ground, twist, submerge then re-emerge in various places around Hidden Lake in the Indianapolis Museum of Art’s new 100 Acres: The Virginia B. Fairbanks Art and Nature Park.

This Grecian sculpture of three women is among the ornate statues on the elegant and historic grounds of the Indianapolis Museum of Art in Indianapolis. Sculptor Robert Indiana’s installation is appropriately titled “Numbers 0-9,” and sits on the Indianapolis Museum of Art grounds near his world-famous “LOVE” sculpture.

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EGYPT
continued from page 38

pharaohs of the New Kingdom, and visited the famed Colossi of Memnon.
The highlights of the day were visits to the Valley of the Kings, Valley of the Queens and Valley of the Workers.
The tomb of Ramses IV was most impressive with its varied relief carvings and wall paintings. The temple of Queen Hatshepsut was interesting because she was the first female pharaoh to rule Egypt.
The Valley of the Queens, with 75 to 80 tombs, is also located on the West Bank at Luxor. The Valley of the Workers—Deir el-Medina—is the residential site of skilled craftsmen and laborers that worked on the tombs of the kings and queens. Small houses are packed close together along winding streets. The workers built and decorated their tombs, which are very well painted and preserved.

St. Charles Borromeo parishioner Charles Coghlan of Bloomington observed that the early Egyptians believed in an afterlife that did not separate the body from the soul. It was the rationale for the mummification of the body and viscera.

This belief is unlike Christians, who believe the soul is what is most relevant to the afterlife, at least until the Last Judgment. The concept revealed in the tombs was the importance of the ruling male, and lesser role of the female queen and royal family.

Later in the day, the pilgrims boarded a Nile cruise ship for a journey up the famous river, one of only a few tributaries in the world that flows north. While on board, the group discussed how the Nile River was the basis of human and animal life in the arid region. After lunch on the sixth day, the pilgrims embarked on visitations to the temples of Luxor and Karnak.

The temple of Luxor is a large Egyptian temple complex on the East Bank of the Nile River in a city known as Luxor, which was founded in 1400 B.C. The earliest parts of the temple are still standing.

Karnak Temple is the biggest temple complex in the world, covering an area of nearly 250 acres. It is so big that St. Peter’s Basilica, and the cathedrals in Milan and Paris could be lost within its walls. It is the largest religious building ever made as well as a place of pilgrimage for more than 4,000 years.

Of interest was the avenue of sphinxes leading to the temple. The fine wall relief carvings depicted the daily life of the pharaohs.

The next stop was Edfu, an Egyptian city located on the West Bank of the Nile River between Edfu and Aswan. The ancient Temple of Edfu was known in Greco-Roman times as Apollonopolis Magna. This mummification structure illustrates how most temples must have looked.

The pilgrims also visited the Temple of Kom Ombo about 28 miles north of Aswan. This temple was built on a high dune overlooking the Nile River, dates back to the time of the Ptolemaic rulers of Egypt and is accessible only by Nile cruise ships. It was a dual temple dedicated to the crocodile-headed Sobek, the god of fertility, and the ancient falcon-headed Horus, the solar war god.

At Luxor, a retired secondary school principal from Santa Claus in southern Indiana, remarked that the early biblical personages must have felt some isolation after seeing all the opulence and emphasis on bigness by the ancient Egyptians.

The pilgrims also visited the Aswan Dam, the largest earth-filled dam in the world, which created Lake Nasser, an immense inland lake. The dam was built for flood control and to provide electrical power to poor areas of Egypt, including Nubia to the south of Aswan.

On the seventh day, a visit to Abu Simbel was a highlight of the pilgrimage. The Abu Simbel temples are two massive rock temples in Nubia, southern Egypt, on the west bank of Lake Nasser. It is a UNESCO Heritage Site.

In 1257 B.C., the pharaoh Ramses II issued an order to have the two temples carved out of solid rock. The temples are among the most magnificent monuments in the world, and their removal and reconstruction in 1968 was an historical event. The temples were dismantled and relocated to a desert plateau 200 feet above and 800 feet west of the river. Their interiors feature some of the best-preserved relief carvings and hieroglyphics in Egypt.

While in Nubia, the pilgrims had the opportunity to visit a Nubian village and observe Nubian culture firsthand. Some of the pilgrims rode camels and enjoyed stepping back to a time when the camel was the major mode of desert travel.

The Nubian children were beautiful, and one pilgrim remarked that it is no wonder the pharaohs married Nubian women, who became queens.

The pilgrimage came to an end with a night flight to Cairo for a couple hours of sleep before the return trip to the United States.

The pilgrimage group was fortunate to have one of the best guides in Egypt. Khaled Osman’s vast knowledge of Egyptian history and culture, Old Testament and biblical figures lent great credence to the pilgrimage.

Three priests celebrated daily Mass for the pilgrims.

Father James Peiffer, a retired priest from the Diocese of Toledo, Ohio, said he wanted to see the pyramids.

Father Ralph Schipp, a retired priest from the Evansville Diocese, said he wanted to experience firsthand the Old Testament and flight of the Holy Family to Egypt.

Father Daniel Meyer, the pastor of Holy Angels Parish in Dayton, Ohio, in the Cincinnati Archdiocese said he wanted to visit Mount Sinai and live firsthand the Old Testament stories.

At left, this image of the Virgin Mary is at a Coptic Orthodox church named for the Mother of God. Over the domes of this church in Cairo, Marian apparitions reportedly appeared to millions of people for more than a year beginning on the eve of April 2, 1968. The church is on the path that the Holy Family took when they fled to Egypt.

At right, the Step Pyramid, located in the desert near Zoser, Egypt, was designed by the architect Imhotep. The pyramid is located 12 miles south of the Giza pyramids.

(St. Charles Borromeo parishioners Thomas and Joan Rillos of Bloomington and Benedictine Brother Maurus Zoeller of Saint Meinrad Archabbey in St. Meinrad pose for a photograph in front of the famed Abu Simbel in Nubia, Egypt. In 1257 B.C., the pharaoh Ramses II issued an order to have the two temples carved out of solid rock. The temples are among the most magnificent monuments in the world. Their removal and reconstruction on higher ground above the Nile River in 1968 was an historical event. Their interiors feature some of the best-preserved relief carvings and hieroglyphics in Egypt.)
Continental cruise
Panama Canal is truly a wonder of the modern world

By Cynthia Dewes
Special to The Criterion

PANAMA—We tend to hear about the manmade marvels of the world—things like the Taj Mahal in India or the Roman aqueducts—and think they would interest us because our sailor son, Will, runs across Panama and deposits the cargoes onto other container ships to accommodate much larger ships, such as military aircraft carriers and some cargo ships waiting to go east in the canal since the Navy later abandoned the idea of using them.

In the large central Gatun Lake, there were ships waiting to go east in the canal since the morning is reserved for westbound traffic. Smaller local boats appeared here and there, and the lush, hot tropical scenery was beautiful to behold from the deck of our cruise ship.

Only two bridges cross the Panama Canal. The Peace Bridge was given to the Republic of Panama by the United States under President Jimmy Carter at the initiation of the transfer of canal authority from the U.S. to Panama during the 1970s. The other is the celebratory Millennium Bridge erected by Panama at the turn of the 21st century. Both are beautiful tributes to the history of the canal.

The cruise ship stopped at Jamaica and the Central American countries so we could enjoy sightseeing tours, eat local foods, shop for local crafts and generally get the feel of those cultures. The people everywhere were kind, hardworking and polite. My favorite stop was Guatemala. Their handmade clothing, tote bags and jewelry were well made and distinctively decorated with Mayan motifs.

In Guatemala, we were treated to a free fashion show. Siting under a tent, we watched young women and men model colorful regional costumes. These featured elaborate head-dresses and scarves, sarong-type fitted skirts and layers of mostly woolen clothing. Apparently, in that mountainous region the people shed layers as the sun grows hotter during the day.

The idea for a canal across the Isthmus of Darien, the narrowest span between the Atlantic Ocean and the Pacific, was in the minds of engineers and experts from the United States and other countries who had actually been to Panama. The French raised a considerable amount of money and began to dig during the early 1880s. But yellow fever, malaria, heat, rain, bankruptcy and the impossibility of the terrain eventually caused the mammoth project to fail.

De Lesseps and others were put on trial, and the idea of creating the canal was put on hold. Encouraged by President Theodore Roosevelt in the 1900s, American engineers—who had recently built the Soo Locks at Sault Ste. Marie in Michigan—came up with a solution.

They would build locks on the Atlantic Ocean side, which would raise ships up to the level of a large inland lake to be formed by damming the major Gatun River. Then they would build a relatively short canal through the mountains of Central America containing the Continental Divide, and finally other locks opening into the Pacific Ocean.

“Voilà!” as the French would say if they had thought of it first. And lucky for us someone thought of it because we were privileged to see a truly awesome place. It makes an ordinary Caribbean cruise memorable.

Submitted photos by Edward Dewes

It takes about nine hours for a large cruise ship to transit the canal. Tiny train engines, called ‘mules,’ run along the shore to help guide large ships through the canal.

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

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A century ago, Indianapolis was the home of a group of budding automobile companies—including Duesenberg, Marmon, National and Stutz—that made the capital of Indiana a competitor with Detroit for the title of “Motor City.”

So it was in the midst of this automotive hotbed that the Indianapolis Motor Speedway was built in 1909 on the west side of the city, now bordered by West 16th Street and Georgetown Road.

The first Indianapolis 500 was run in 1911 with 30,000 spectators on hand. Ray Harroun won that initial race in his Marmon Wasp in 6 hours and 42 minutes, averaging 34 miles per hour.

In the nearly 100 years since the first running of the “Greatest Spectacle in Racing,” the annual race has attracted hundreds of thousands of auto racing enthusiasts from around the world to Indianapolis during the month of May. Now cars race around the famous oval more than 150 miles per hour faster than Harroun did long ago.

But in all eras of the Speedway, it has been a place where continuing innovations in automobile design and safety have been developed and tested.

Memorabilia of the history of auto racing in general, of the Speedway and of the technical achievements that happened there are on display year-round at the Indianapolis Motor Speedway Hall of Fame Museum, which has 30,000 square feet of display space in the infield of the track.

“I don’t think that I’ve ever had a guest who has come to Indianapolis for the first time that that wasn’t the first place that I’ve taken them to see,” said Father Glen O’Connor, who has worked on racecar pit crews at the 500 since 1975.

“The museum continues to be an economical attraction for families today, said Eric Powell, director of public relations for the Indianapolis Motor Speedway.

“A lot of museums, a lot of attractions, are pricey just in order to keep the doors open,” Powell said. “This particular museum is $3 for children and for adults it’s $5.

“It’s a great family destination for the cost,” he said. “You can bring your kids out here and they can see the car that Dana Patrick competed in during her rookie year here at the 500. You can see the car in which Arie Luyendyk set the race record for the fastest 500 in history, and see the first winner of the 500—Ray Harroun’s Marmon Wasp—which was built right here in Indianapolis.”

In addition to racecars, the museum also houses racing trophies—including the famous Borg-Warner Trophy awarded annually to the 500 winner—as well as artwork connected to auto racing, and scoring and timing equipment used at the Speedway over the course of its history.

For an additional $5 for adults and $3 for children ages 6-15, visitors to the museum can take a lap around the track in a tour bus while a guide discusses the Speedway’s history.

Recently, Speedway officials began offering visitors a 90-minute tour of the grounds for $25.

By Sean Gallagher

“...it was 50 cents to get in a three-week holiday that I had saved up for. And I came back the next year to live.”

His encyclopedic knowledge of the Indianapolis 500 has often been put to the test in “The Talk of Gasoline Alley,” a radio show he hosts during May in which callers can ask him questions about the history of the world-famous race.

Davidson loves the history of the 500, and also appreciates auto racing history in general and the way in which the Indianapolis Motor Speedway Museum chronicles it.

"It’s a diversified collection," he said. "It’s not just 500 cars. I think that many people are surprised that it’s larger than they were expecting. There are some very unusual and valuable European sports cars and Grand Prix cars there.

"And they’re not mock-ups," Davidson said. "They have been documented and cared for throughout their lives. They’ve been there all along.

(For more information on the Indianapolis Motor Speedway Hall of Fame Museum, call 317-492-6784 or log on to www.indianapolismotorspeedway.com/history/35204-Museum).
Fastest felines

Indianapolis Zoo welcomes cheetahs to African Plains Biome

By Mary Ann Wyand

Think you can outrun a cheetah? Good luck with that. These fascinating felines are fast! But you can enjoy watching five energetic cheetahs interact in a spacious new habitat at the Indianapolis Zoo, which is part of White River State Park on West Washington Street in Indianapolis.

Cheetahs are the fastest animals on land, and can run at speeds of up to 70 mph in only three seconds.

As part of the new zoo exhibit, titled “Cheetah—The Race for Survival,” visitors can pay 50 cents to try and beat an electronic “cheetah” down a short racecourse. Proceeds benefit the Cheetah Conservation Fund.

Judy Gagan, the longtime director of communications at the Indianapolis Zoo, said the new cheetah exhibit opens on Memorial Day weekend.

“It’s a fantastic exhibit,” she said. “We’ve never had cheetahs here before. They’re wonderful animals—extraordinarily beautiful, elegant, graceful and interesting. We think we’ve put together an outstanding habitat for the visitors to be able to see the cheetahs, and for the cheetahs to be able to have some room to roam.”

Gagan said staff members are excited about welcoming littermates Cindy, Jenny and Ruby from the Cincinnati Zoo, and littermates Kuro and Kago from the Columbus Zoo to their new home in the African Plains Biome.

Unlike lions and tigers, cheetahs do not roar. Gagan said. Instead, they purr—very loudly—when they are resting.

So how do they run so fast? Their speed is made possible by their unique anatomy, she said. A cheetah has large nostrils, oversized heart and lungs, semi-retractable claws and a long tail that acts as a rudder to enable sharp turns at high speeds.

Like the other big cats, cheetahs stalk their prey with stealth and grace, Gagan said. Their golden, black-spotted coat covers their long, lean, deep-chested body and works as effective camouflage in tall grass.

Cheetahs live 10 to 12 years in the wild, and weigh up to 145 pounds. They breathe 150 times per minute and can go without water for up to four days.

The Indianapolis Zoo’s new cheetah exhibit is made possible by a gift from Polly Hix and Tony Fair, Gagan said, in partnership through a conservation education gift from The Tony Stewart Foundation.

Stewart, a Columbus native and popular NASCAR driver, supports animal conservation efforts, she said, and appreciates the cheetah’s high-speed racing skills.

Zoo visitors also will admire the cheetahs’ exceptional speed, especially after they try to outrun the electronic cheetah game.

(For information about Indianapolis Zoo hours, admission fee and directions, call 317-630-2001 or log on to www.indianapoliszoo.com)

Cats of all sizes are famous for taking long naps. After running at speeds of up to 70 mph, this cheetah takes a well-deserved rest while keeping an eye on the photographer.

This cheetah appears to be asking, “Are you looking at me?” Black tear-lines on a cheetah’s face help shield the big cat’s penetrating yellow eyes from the sun. Visitors to the Indianapolis Zoo during and after Memorial Day weekend will enjoy viewing five cheetahs in a new, permanent habitat as part of the African Plains Biome. The exhibit is titled “Cheetah—The Race for Survival.”

Left, two cheetahs race after prey or perhaps race each other to their destination. These big cats can achieve speeds of up to 70 mph in only three seconds.

Left, ready to run, this cheetah stare at something that appears to be very interesting. Trained guard dogs provided by Cheetah Conservation Fund grants help farmers protect their livestock in African and Asian countries where the high-speed cats run wild, and the dogs eliminated the need for people to shoot this endangered feline species.

YMT Vacations     1-800-736-7300
FESTIVALS

continued from page 2B

September 9-11
St. Joseph Parish, 1375 S. Mickley Ave., September 9-11
Indianapolis. “Hall of Fame,” 11 a.m.-6 p.m. Information:
812-346-3604.

September 10
St. Anne Parish, 5267 N. Hamburg Road, Oldenburg,
Turkey supper, 4-11 p.m. Information: 812-934-5854.

September 11
Marian Inc., 1011 E. Clay St., Indianapolis. Holy Cross
Parish, “Fest of the Holy Cross,” dinner, dance and silent
auction, 6 p.m.-11 p.m., $50 per person. Information:
317-637-2620.

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 11-12
St. Michael Parish, 145 St. Michael Blvd., Brookville.
“Fall Fest,” Sat. grilled, smoked pork chop supper,
Sun. pan-fried chicken dinner, Sat. 4-10 p.m.,
Sun. 11 a.m.-7 p.m. Information: 765-647-5662.

September 13-15
St. Mary Parish, 212 Washington St., North Vernon.
“Community Festival,” “all-you-can-eat buffet,”
country store, children’s games, 11 a.m.-6 p.m.,
$5 per person. Information: 317-823-6163.

St. Paul Parish, 66 W. Troy St., Troy.
“Fall Festival,” 11 a.m.-5 p.m., games, dinners. Information:
812-547-7994.

September 17-18
St. Malachi Parish, 326 N. Green St., Brownsburg.
“Country Fair and Hog Roast,” 4-11 p.m., food, booths,
games, information: 317-852-3395.

St. Teresa Benedicta of the Cross, 23670 Salt Fork Road,
Bright. “Fall Festival,” 5-11 p.m., Fri. fish dinner,
Sat. chicken dinner, food, rides. Information:
812-656-8700.

September 17-19
St. Lawrence Parish, 6944 E. 46th St., Indianapolis.
“Fall Festival,” food, rides, games, music,
Fri. 5-11 p.m., Sat. 3-11 p.m., Sun. 1-6 p.m. Information:
317-546-4085.

September 18
St. Anne Parish, 102 N. 19th St., New Castle.
“Fall Bazaar,” 8 a.m.-5 p.m., crafts, bookstore,
sale. Information: 765-529-0933.

September 19
St. Louis Parish, 13 E. St. Louis Place, Batesville.
“Fall Festival,” 11 a.m.-7 p.m. Information:
812-934-3204.

St. Michael Parish, 101 St. Michael Drive, Charlestown.
“Septemberfest,” fried chicken dinner,
quilts, games, 11 a.m.-4 p.m. Information:
812-256-3200.

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

September 22
St. Mary-of-the-Knobs Parish, 3856 Martin Road,
Floyds Knobs. “Dessert and Card Party,” 7-10 p.m.,
$5 per person. Information: 812-923-3011.

St. Mary Parish, 77 S. 11th St., Mitchell.
“Pensionum Festival,” downtown, Italian dinner,
$6 adults, $2.50 children, 11 a.m.-7 p.m. Information:
812-849-3760.

September 24-25
Our Lady of Lourdes Parish, 5333 E. Washington St.,
Indianapolis. “Fall Festival,” Fri. 5-11 p.m.,

SS. Francis and Clare Parish, 5901 Olive Branch Road,
Greenwood. “Fall Festival,” Fri. 5 p.m.-midnight,
Sat. noon-midnight, rides, games, music, food. Information:
317-859-4673.

September 25
St. Rita Parish, 1733 Dr. Andrew J. Brown Ave.,
Indianapolis. Eighth annual “Days of Oct. 5-10 p.m.,
food, silent auction, $30 per person. Information:
317-632-9349.

St. Vincent de Paul Parish, 173 J St., Bedford.
“Oktoberfest,” Folksa Mass and Fall Festival, Mass, 5 p.m.,
German dinner, 6-7:30 p.m., games, 6 p.m. Information:
317-275-6599.

September 26
Fayette County Fairgrounds, 2690 N. Park Road,
Connersville. St. Gabriel Parish, “Fall Festival,” fried chicken
dinner, country store, 11 a.m.-4 p.m. Information:
765-832-8578.

St. Michael Parish, 11400 Farmers Lane, N.E., Bradford.
Parish festival, 10:30 a.m.-5 p.m., dinner, booths, games,

October 3
Holy Family Parish, 3027 Pearl St., Oldenburg.
“Fall Festival,” 9 a.m.-8 p.m., chicken and roast beef dinners,

October 9
St. Andrew the Apostle Parish, 4052 E. 38th St.,
Indianapolis. Sixth annual “St. Andrew Fest,”
homecoming, Mass, 4:30 p.m., fried chicken, entertainment,
games, 5:30-8:30 p.m. Information: 317-546-1571.

October 10
St. Mary-of-the-Rock Parish, 17440 St. Mary’s Road,
Batesville. Parish festival, turkey dinner, 11 a.m.-4 p.m.
Information: 812-934-4165.

October 17
St. Isidore the Farmer Parish, 6501 St. Isidore Road, Bristow.
“Fall Festival and Shooting Match,” 11 a.m.-6 p.m., food,

HOLY ROSARY CHURCH PRESENTS THE ETHNIC EVENT OF THE SUMMER

ITALIAN STREET FESTIVAL

JUNE 11th & 12th • Friday & Saturday
5:00 PM TO 11:00 PM

• Free Admission •
• Live Music & Dancing •
• Amusement Rides •
• Italian Meat, Pasta, Salads & Deserts •

Italian Street Festival
520 Stevens Street
(600 Block of S. East St.; six blocks south of downtown)

Saturday June 12th, Mass at 4:30 p.m. and
Colorful Italian Religious Procession at 6:45 p.m.,
Followed by 2nd Mass in the church at 7:00 p.m.

The Master’s Choir of Indianapolis will be singing at both Masses.
By John Shaughnessy

OLDBURG—There’s little doubt that Wagner’s Village Inn is consumed with thoughts of chicken and its claim of having “the best pan-fried chicken in southeastern Indiana.”

A sign in the window of this restaurant along the main street of this step-back-in-time German village proclaims, “This establishment is an official stop on the Chicken Trail U.S.A.”

Then there are the wood carvings of chickens at the entrance of Wagner’s Village Inn, including one of a chicken standing up and holding a “Welcome” sign.

A smarter, more health-conscious restaurant recommendation from the architect of this quirky anti-Wagner’s restaurant recommendation from the archdiocese this spring, it seemed like a fun idea to have them stop in local restaurants and offer a review of the experience as part of the annual Vacation/Travel Supplement.

Yet please be assured that this review is offered by John Shaughnessy, The Criterion’s assistant editor, who has absolutely no experience or expertise in reviewing restaurants, usually ends up asking something about himself during a meal, and whose most recent food-related road trip was taken with three friends whose idea of great, late-night dining was stopping at a Dairy Queen for milkshakes and Blizzard followed immediately by a visit to a pizzeria for an extra large, extra grease, double-pepperoni pizza.

You’ve been warned.
Valedictorian urges graduates to challenge conventional thinking

WASHINGTON (CNS)—When Katie Odette Washington of Gary, Ind., took the stage on May 16 as what is believed to be the University of Notre Dame’s first black valedictorian, she told her fellow graduates to step outside of their comfort zone and challenge conventional thinking to make their imprint on the world.

In an address that focused on future challenges “beyond the applause,” the biological sciences major who earned a 4.0 grade-point average from one of the country’s most prominent Catholic universities, urged the new graduates to learn from the silences that often follow moments of exultation.


She then took a moment to talk about the grief she endured when she learned about the devastating Jan. 12 earthquake in Haiti and took the lives of so many people in the country she had hoped her research would help.

“Video of the commencement was posted on the Notre Dame Web site. Washington, who could not be reached for comment about being chosen valedictorian, has received accolades throughout her young life, and has also attempted to help others struggle through the moments of silence in their lives.

During her undergraduate years at Notre Dame, she directed the school’s Voices of Faith gospel choir, served as the student coordinator of the Center for Social Concerns’ “Lives in the Balance: Youth Violence and Society Seminar,” and was a mentor/tutor for the Sister-to-Sister program at Washington High School in South Bend, according to a statement issued by the university’s press office.

Washington is believed to be the first black Notre Dame graduate to be named valedictorian, but the university chose not to highlight this point because the school hasn’t kept records of the race, ethnicity or gender of previous valedictorians throughout the years, said Dennis Brown, a university spokesman.

Notre Dame’s president, Holy Cross Father John Jenkins, called Washington a graduate who should be admired for her determination and accomplishments during her time at the university.

“Katie, you have not only challenged your classmates, but you’ve challenged every one of us in this football stadium as well,” Father Jenkins said after her valedictory address.

Though Washington’s valedictorian status may have been a historic event at Notre Dame, some of her professors and fellow classmates were not surprised when the university made its selection earlier this year.

Tamara Jones, a black student who entered Notre Dame as a freshman last fall, credited Washington for getting her through her tumultuous first year.

“The beginning of the year was really, really rough, and she was always willing to take time out, regardless of her schedule, to come meet with me and figure out how she can help me get through these classes,” Jones said in the video. “She was kind of like the big sister figure. She was always like, ‘Ok, you can do this.’”

Dennis Brown, a university spokesman. “Notre Dame’s president, Holy Cross Father John Jenkins, called Washington a graduate who should be admired for her determination and accomplishments during her time at the university.

The United Nations chose “The Impact of Migration on Families around the World” as the theme for the May 15 observance.

Families play an essential role in promoting “peace and social cohesion, educational development and general well-being, economic growth and social integration,” the Vatican officials said. Families transmit values, help people preserve their cultural identity, and are important influences in preventing crime and delinquency, they said.

In the past, when a married person immigrated alone, it usually was a man who hoped to find work and eventually bring his family to his new country. Now, “the number of women leaving their country of origin in search of a more dignified life is growing exponentially,” Cardinal Antonelli and Archbishop Veglio said.

Women face real solitude, and the potential for exploitation and abuse, they said.

“We hope that the competent institutions will elaborate responsible family policies that facilitate family reunification,” and make it possible for immigrants without documents to gain legal status so that they and their families can contribute fully to the social and economic life in their new homelands, the statement said.

The Church officials also encouraged education programs to help sensitize people to the needs, hopes and cultures of their new neighbors, particularly encouraging families to reach out to immigrant families.

Dave Severson, professor of biological sciences and director of the university’s Eck Institute for Global Health, called Washington a trailblazer who is destined for greatness.

“There couldn’t be a better person to be the valedictorian,” Severson said. “You know, in my mind she is the Catholic mission in terms of the kind of things that we think about in terms of the University of Notre Dame. We know she’ll go off and do just incredible things.”

Washington plans to pursue a joint medical degree/doctorate program at Johns Hopkins University in Baltimore. †
In Fatima, the pope’s attention focused on Mary and the devotion that has developed around the sanctuary there. He connected Mary’s apparitions with the pilgrims, he said the faith in many places “snuffed out forever.” The Church’s “terrifying” attack on the Church was not a place to find it. The pope made it clear that he sees the Church’s social programs to resist the scandal when he wrote to participants in a large ecumenical gathering in Germany. The ecclesiastical Kurkchenacht, which ended on May 16, had focused on the theme of hope. The pope said that at a time when the world’s people are in need of hope, some people are asking if the Church really is a place to find it.

In the past few months, we repeatedly have had to face news that could attempt to remove the joy from the Church, news that obscures it as a place of hope,” he said. Using the words of a New Testament parable, the pope said that people may be tempted to ask God whether he sowed the seeds of his Gospel in good earth. “Weeds exist even in the heart of the Church,” he said. The Church continues to be a place of hope, a “helping hand” to secularism because it is a place where people hear the word of God, “which purifies us and shows us the path of faith.”

Huge crowd gatherings to show support for Pope Benedict

VATICAN CITY (CNS)—An estimated 120,000 people converged on St. Peter’s Square to express support for Pope Benedict XVI while calling for the clerical sexual abuse scandal.

Thanking the crowd for their presence and asking on May 16, Pope Benedict said, “The true enemy to fear is sin, the spiritual evil that unfortunately sometimes infects even members of the Church.”

“We Christians are not afraid of the world, even if we have to be careful of its seductions. Rather, we must fear sin, for that reason, be strongly rooted in God and solid in goodness, love and service,” he said.

At the same time, Olivero said, all Church workers’ group, told the radio that members of his group appreciated the pope’s reminder that sometimes priests have hurt children and betrayed the trust placed in them.

The abuse scandal, he said, “should be experienced as a cross by all of us. We cannot allow our pastors to be the only ones to suffer with this suffering, which is a suffering that affects the entire Church.”

At the same time, Olivero said, all Catholics must make a renewed commitment to living their faith, and to helping the poor, the weak and the hurtful.

“Praying with the Saints”

An Annual Day of Reflection on Prayer

with retreat house director

Fr. Jim Farrell

June 16, 2010

8:30 am - 2:30 pm

Each year Fr. Jim Farrell presents a day of recollection with prayer being the theme. This year he will draw from the lives of several of the saints including St. Francis of Assisi, Saint Catherine of Sienna, and Saint Benedict to add to our understanding of prayer and how we grow in the love of God.

Join us for continental breakfast, the program, Mass and lunch! $35 per person

Our Lady of Fatima Retreat House

May 13, 2010

Our Lady of Fatima Retreat House 5335 E. 56th Street Indianapolis, IN 46226 (317) 545-7681 www.archindy.org/fatima
Relics are a tangible link to the communion of saints

By Dolores Leckey

The desire to connect to our origins is built into human nature. Men and women who carry wisdom within them, who live courageously and compassionately, are beacons on the journey of life. When they pass from mortal life, we long to retain something of their uniqueness so that we may not give up hope as we continue on our way.

Our pre-Christian ancestors sought to keep a sense of connection with their ancestors by preserving their bodies—the ancient Egyptians, for example—and some of their possessions.

With the advent of the Christian era—in particular the period of martyrdom—followers of the Christian way collected physical remains of those who died rather than betray the convictions of their faith. Bits and pieces of clothing and of bone were reverently kept for veneration.

In so doing, the life of the person was venerated, not the cloth or bone as such.

Over time, Christians placed something visible in a receptacle, thus snippets of clothing, a lock of hair, a splinter of bone all served as a reminder of the person revered. They also were a means of reinforcing and embodying the Christian doctrine of the communion of saints.

These relics often held a central place in religious pilgrimages, and every church housed relics of a saint in its most sacred place, the altar.

The veneration of relics continues to be part of popular religious devotion expressed within the context of unique cultures. There is a certain mystery connected to relics, perhaps because life itself is bathed in mystery. The Holy Spirit is ever-surprising!

Many years ago, an ecumenical group to which I belonged held its annual meeting in Emmitsburg, Md., the city to which I belonged held its annual meeting in Emmitsburg, Md., the city where St. Elizabeth Ann Seton began her experience of dedicating our church. I felt filled with the Holy Spirit and closer to God.”

I thought and prayed about what to do then telephoned her to ask if my husband and I might come over to pray with her, and anoint her with some Lourdes water.

She was delighted.

We read a passage from the Book of Judith—her name was Judy—said some prayers and blessed her with the healing water of Lourdes. Then I showed her the relic of St. Elizabeth Seton and left it in her care. I thought she and the saint had much in common—both teachers, mothers and creative women.

Judy brought the relic to the hospital. Later, she told me that, every time she felt discouraged, she would look at the relic and marvel that a piece of bone could bring her such solace.

Two weeks after a difficult surgery, she was demonstrating in front of the Soviet Embassy in Washington for religious freedom for Jews in the U.S.S.R. She asked to keep the relic for a while. Then she shared it with colleagues and friends who were dealing with problems. All experienced an inner healing.

A few years later, Judy lay dying. Her parents were nearby, reciting the psalms of her Saint. Judy asked for the relic. Eventually, she died in peace, the relic in her hand.

To be near the mortal remains of a truly dedicated, loving person has a good effect regardless of one’s religious affiliation. The French philosopher-journalist Alain wrote a series of columns for a local French newspaper on “happiness.” I have written about it in my book Grieving With Grace. About death and loss, Alain says that, “We bring flowers to a cemetery in order to bring our thoughts toward the dead in order to start a conversation with them. Since the course of our thoughts depends largely on what we see, hear and touch, it makes sense to arrange ceremonies to stimulate the conversation.” That is precisely what relics do—they bring us in touch with the dead, who may continue to share life with us in various ways.

The everyday saints we celebrate each year on All Saints’ Day include those with whom we have shared life on Earth. It is not unusual to save a lock of hair, an article of clothing, a book or piece of jewelry that was evident in the mortal life of the beloved dead. These common relics can connect us to the dead in very real ways.

(Dolores Leckey is a senior fellow at the Woodstock Theological Center at Jesuit-run Georgetown University in Washington, D.C.)

Venerating relics can be a moving, spiritual experience

This Week’s Question

Have you ever venerated a relic? What was the experience like?

“I venerated the relics of St. Thérèse [of Lisieux] the Little Flower when they were on view in an incredibly beautiful reliquary at the national basilica several years ago. I had read her writings and so much about her, and had always felt very drawn to her spirituality. When I viewed the relics, ... the experience was very moving. It seemed as if she were actually present there.” (Susan Willis, Burke, Va.)

“Many times. When I was a student in Rome, studying the Church teachings on ecumenism, I went on the Scavi tour, where you go with a guide below the main altar of St. Peter’s [Basilica] to see the archeological excavation there. The tour ends at St. Peter’s tomb. His bones are in a case, but you practically have to lie down to see them. I was almost overwhelmed by [the sight of] the remains of ... our first pope, a man who actually knew Jesus. ... I thanked God for the opportunity.” (Theresa Notare, Washington, D.C.)

“Yes, several. In Massillon, Ohio, there is a first-class relic [at] the shrine of St. Dymphna [the patron saint of mental and nervous disorders]. I thanked God for the opportunity to venerate the relic, and then made my requests to the saint for the people I pray for. Also, when I went with friends to Maryknoll, N.Y., there was a whole case of relics in the Maryknoll chapel. One of them was of St. Francis of Assisi. Again, ... I had such a feeling of surprise and gladness, ... and appreciation to God that we could have the experience and the unforeseen graces and blessings that come with it.” (John Madia, Akron, Ohio)

“Yes. I have taken a pilgrimage to Italy, but we also have relics at the altar in my hometown parish. I remember that first veneration as part of the larger experience of dedicating our church. I felt filled with the Holy Spirit and closer to God.” (Christina Thomashefski, Ann Arbor, Mich.)

Lend Us Your Voice

An upcoming edition asks: What will you do in your own household to combat childhood obesity? Where do you look for guidance?

To respond for possible publication, send an e-mail to cppeene@catholicnews.com or write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †
The Psalms known as ‘songs of ascents’

Fifteen of the psalms in the Psalter. Psalm 120 through Psalm 134, have the unique name of “songs of ascents,” which the Mishna says that the Levites, the Jewish priestly tribe, sang on their way up to Jerusalem since the Hebrew word for “ascending” to Jerusalem, they most certainly did if they came from Jericho. Another explanation, less probable, is that they were psalms sung while pilgrims traveled to Jerusalem. Still another explanation is that they were a collection of psalms sung while pilgrims traveled to the Temple while on the way to Jerusalem. Another explanation is that they were psalms sung while pilgrims traveled to Jerusalem during the Jewish festival of Sukkot. These fifteen psalms were the first fifteen chapters of the book of Psalms, and they were written by David and other people. David was the author, who is the youngest of the sons of Jesse, the father of King Saul and the judge of Israel. David was a shepherd of sheep and goats when he was chosen by God to be the next king of Israel. David was a great musician, and he composed many of the Psalms, including Psalm 120 through Psalm 124. These Psalms were sung during the pilgrimage to Jerusalem, and they were used as prayers and hymns. They are known as the Songs of Ascents because they were sung as a form of pilgrimage or ascension to the temple in Jerusalem. These Psalms may have been sung by the people of Israel as they traveled to Jerusalem to worship at the temple. Psalms 120 through 124 are also known as the “Psalms of Ascents” because they were sung as people ascended the hill or mountain of the temple in Jerusalem. These Psalms are often used as a prayer of ascent at the end of the day or at the beginning of the day. They are a way of reminding the people of Israel of the journey they have made and the journey they are about to make. These Psalms are also a reminder of the promises of God to the people of Israel. They are a way of thanking God for his protection and guidance during the journey.

Fifteen steps that correspond to these 15 psalms. Levites, the Jewish priestly tribe, sang on their way up to Jerusalem since the Hebrew word for “ascending” to Jerusalem, they most certainly did if they came from Jericho. Another explanation, less probable, is that they were psalms sung while pilgrims traveled to Jerusalem. Still another explanation is that they were a collection of psalms sung while pilgrims traveled to the Temple while on the way to Jerusalem. Another explanation is that they were psalms sung while pilgrims traveled to Jerusalem during the Jewish festival of Sukkot. These fifteen psalms were the first fifteen chapters of the book of Psalms, and they were written by David and other people. David was the author, who is the youngest of the sons of Jesse, the father of King Saul and the judge of Israel. David was a shepherd of sheep and goats when he was chosen by God to be the next king of Israel. David was a great musician, and he composed many of the Psalms, including Psalm 120 through Psalm 124. These Psalms were sung during the pilgrimage to Jerusalem, and they were used as prayers and hymns. They are known as the Songs of Ascents because they were sung as a form of pilgrimage or ascension to the temple in Jerusalem. These Psalms may have been sung by the people of Israel as they traveled to Jerusalem to worship at the temple. Psalms 120 through 124 are also known as the “Psalms of Ascents” because they were sung as people ascended the hill or mountain of the temple in Jerusalem. These Psalms are often used as a prayer of ascent at the end of the day or at the beginning of the day. They are a way of reminding the people of Israel of the journey they have made and the journey they are about to make. These Psalms are also a reminder of the promises of God to the people of Israel. They are a way of thanking God for his protection and guidance during the journey.

Whatever the explanation, it is obvious that these 15 psalms were inserted into the Psalter en masse. However, about the only thing they have in common is that they are short, except for Psalm 132, which has 17 verses. Psalm 131, Psalm 132 and Psalm 134 have only three verses. Psalm 125 has four, and none of the rest have more than nine. Perhaps that made it easy for pilgrims to memorize them.

Their content, though, is almost a summary of the categories of psalms that I have written about in this series. There are several laments, hymns of thanksgiving, a penitential psalm (Psalm 130), wisdom poems, psalms expressing confidence or trust, historical psalms, and a few more.

The historical psalm (Psalm 132) recalls King David’s resolve to build a home for the Ark of the Covenant, how the ark was brought to Jerusalem, and the oath that God swore to David that he would establish his dynasty forever.

Part of the Lord’s oath to David was, “I will make a horn sprout for David’s line” (Ps 122:1-7). The early Christians believed that this referred to Jesus, a descendant of David. Luke’s Gospel has Zechariah, the father of John the Baptist, praying in his father’s way of life, he noted: “God is a peaceful haven, a place where I can find rest for my soul. … I am encouraged by the words of faith. Doesn’t the Lord bless us? In this world, he noted: “The Lord is the one who brings us.” For our salvation within the house of David’s servant” (Lk 1:69).

Psalm 132 says that those who fear the Lord will be happy and prosperous. “Like a fruitful vine your wife within your home, like olive plants your children around your table” (Ps 12:3).

Psalm 134, the last of the songs of ascent, exhorts those who stand in the house of the Lord through the long hours of night to “bless the Lord,” which it repeats again. Psalm 34 says, “I will bless the Lord at all times” (Ps 34.2). I have had people ask how we can bless the Lord. Does’t the Lord bless us? In this context, it is a way of saying, “Praise the Lord,” or as Psalm 31 and Psalm 124 pray, “Blessed be the Lord” (Ps 31:22 and Ps 124:6).

Psalm 134 ends, “May the Lord who made heaven and earth bless you from Zion” (Ps 134:3). The Catholic Church designates this psalm as the final psalm in the liturgical week, part of night prayer on Saturday night.

From the Editor Emeritus/John F. Fink

Catholic Evangelization/ Peg McEvoy

Is there room at the Table?

It is through these conversations that the reader will come to know Christ better, and it is when we come to welcome others more deeply that we become Christ.

Bible scholar Shirley Vogler Meister (Shirley Vogler Meister, a member of Breakthrough Intercessors and author of the book “A Time to Pray”) refers to the continuous presence of Jesus and his Spirit among people who have dedicated their lives to prayer. She notes that “the presence of Jesus and his Spirit has produced a response that was truly amazing.”

It is through these conversations that the reader will come to know Christ better, and it is when we come to welcome others more deeply that we become Christ.

Faithful Lines/Shirley Vogler Meister

Lessons gained from reading The Year of the Jubilee

Some believe that this is the year that we get to have the easter egg hunt at the temple. Others believe that this is the year that we get to have the easter egg hunt at the temple. The easter egg hunt is a tradition that has been going on for years. People from all over the world participate in this event. The easter egg hunt is a way for families to come together and have fun. The easter egg hunt is also a way for children to get some exercise. The easter egg hunt is a fun event that everyone enjoys.

To keep myself focused on the front of me, I would visualize a set of blinds for my eyes and an imaginary fort around desk.

To keep myself focused on the front of me, I would visualize a set of blinds for my eyes and an imaginary fort around desk. According to Maggie Jackson, a columnist for The Boston Globe and author of the book “The Power of Attention: A Catholic’s Guide to the Art of Mindfulness,” the history of attention is a way of central attention is to a culture, and what happens when you let go of the powers of attention. As for me, this column took an additional hour to write because I couldn’t resist checking my e-mail as well as following up my tweets and reading my Facebook and LinkedIn mail.

Jackson notes, “Moreover, this disintegration may come at great cost to ourselves and to society… The erosion of attention is the key to understanding why we are on the cusp of a time of widespread cultural and social loss.”

Jackson didn’t set out to write a book about distraction and concentration. She didn’t even think I’d ever use the word “pencil” in the title of a book about distraction. She didn’t think that people would lose their ability to pause, focus, connect, and engage deeply into a relationship or an idea. Some of my responses indicate that we need to protect our family from others who judge them unfairly. They know of other parents and families who had just given up on church together all the families. They were part of a group of parents who had decided that their children learn the faith and prepare for the sacraments, many of them found it virtually impossible to give up their children’s challenges. Some would speak out or act out in ways that many of us would consider inappropriate.

The U.S. bishops tell us that “The love of the Father for the weakest of his children and the continuous presence of Jesus and his Spirit give us a chance that every person, however limited, is capable of growth in holiness” (Catechism, No. 811, cited in the National Directory for Catechesis). The SPRED programs we have in the Archdiocese of Indianapolis have two main goals...
Feast of Pentecost/Msgr. Owen F. Campion

The Sunday Readings

Sunday, May 23, 2010

- Acts 2:1-11
- 1 Corinthians 12:3b-7, 12-13
- John 20:19-23

In the Church’s liturgical year, only Easter and Christmas eclipse Pentecost. The importance and grandeur of these feasts derive from the events being commemorated, but the Church also records the lessons taught by the feasts—and through the readings for these feasts—as highly important for the spiritual lives and understanding of the faith among Catholics. Pentecost also is an ancient Jewish feast. The first Christians almost invariably were of Jewish origin. The Apostles were Jews so they were observing Pentecost. In the Jewish context, this feast celebrated the identity, unity and vocation of the Hebrew people.

Some prayer novenas and devotions are not approved by the Church

Fr. John Dietzen

Questions may be sent to Father Dietzen answering questions that Catholics ask about the Church’s liturgy, rituals, and teachings, or other spiritual matters. Questions may be sent to Father John Dietzen, a Catholic priest, by mail at The Criterion, 200 E. Grand Ave., New Albany, IN 47150. (A free brochure in English or Spanish, “The Catholic Church and the Twelve Steps,” is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3315, Peoria, IL 61612.) Questions may be sent to Father Dietzen at the same address or by e-mail in care of johndtzn@aol.com.

My Journey to God

A Simple Prayer

What is it that I have been searching for?
To live in the Heart of Jesus.
What does this mean?
I want to live a life of virtue.
Beginning with those virtues that Jesus loves most—Charity, humility, justice and honesty—To be surrounded by virtuous people Who can build me up, Not tear me down.

I am so weak—I can’t make this journey alone.
I need the Church to help me to grow in virtue.
I need the sacraments.
Especially Eucharist and Reconciliation.

I need a regular time to pray.
I need to fast from those earthly things that I love most.
I need to examine myself with God’s love.
I need to give my love to others Freely without cost.
I need God’s help my moment by moment, Without his love and grace, I am nothing.

(Sandy Bierly is a member of Our Lady of Perpetual Help Parish in New Albany. A nun prays the rosary during the sixth annual National Prayer Breakfast on May 8, 2009, in Washington, D.C.)

Daily Readings

Monday, May 24
1 Peter 1:3-9
Psalm 111:1-2, 5-6, 9, 10c
Mark 10:17-27
Tuesday, May 25
Bede the Venerable, priest and doctor
Gregory VII, pope
Mary Magdalene de Pazzi, virgin
1 Peter 1:10-16
Psalm 98:1-4
Mark 10:28-31
Wednesday, May 26
Philip Neri, priest
1 Peter 1:18-25
Psalm 147:12-15, 19-20
Mark 10:32-45
Thursday, May 27
Augustine of Canterbury, bishop
1 Peter 2:2-5, 9-12
Psalm 100:2-5
Mark 10:46-52

Friday, May 28
1 Peter 4:7-13
Psalm 96:10-13
Mark 11:11-26
Saturday, May 29
Jude 17, 20b-25
Psalm 63:2-6
Mark 11:27-33
Sunday, May 30
The Most Holy Trinity

Proverbs 8:22-31
Psalm 8:4-9
Romans 6:23
John 16:12-15

A Simple Prayer

I need to be a viable part Of the Communion of Saints today. Help me, O Lord, this day, To be all that I am meant to be, To become accepted by the tradition in the Church. To love another as You love me. Help me to be Your light in the darkness.

Amen.

By Sandy Bierly

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Q: I am a former Protestant, now Catholic for 10 years. I have come to realize there are fundamentalists and zealots in every denomination.

How does one become a specified special position with God only by adopting their ideas, which typically involve a bunch of legalistic requirements?

Recently, in the Easter season, I saw a film and was honestly mortified. It described the graces one receives on Divine Mercy Sunday—the Sunday after Easter—as essentially an eighth sacrament, how people must say certain prayers exactly in a specific format to receive the graces of God’s mercy.

What do promoters of these devotions go too far and become just another extreme group? (New York)

A: Unfortunately, it is not uncommon for Catholics—or people of other faiths, for that matter—to become so enamored with a particular expression of faith that they want to freeze it and make it, as you say, practically an eighth sacrament, nearly necessary for salvation for everyone else.

There’s an understandable perhaps, given human nature, but spiritually unhealthy at the very least. Some structured forms of prayer have become accepted by the tradition in the Church. Even these, however, need to be understood correctly or they might become seen as a sort of magic.

Novenas are a good illustration. Nine consecutive days of prayer as a sign of faith and expression of persevering trust in God’s love can be an excellent way of laying our petitions, praise and thanksgiving before the Lord.

We do not, however, attribute anything miraculous or automatic in the number nine. When we become wrapped up in pious specifics, they become hard to distinguish from plain superstition.

According to one popular Catholic devotional, promoters told that “catholics who keep a holy hour of reconciliation on Thursdays and Fridays will receive a special grace through which [Mary] will free a member of their family from purgatory within eight days if one of them keeps one day of fasting on bread and water.”

Those who fast thus on Mondays will free a priest from purgatory. Those “who say one Hail Mary during November will free 10 souls from the place of suffering.”

Nothing common element in most of these usual devotions is their eccentric fascination with purgatory. At what point does this expression of “religion” cease to be spiritually authentic and healthy?

St. Thomas Aquinas wrote that it is when one carries religion too far, giving more importance to external details of religious observance than to what is going on in the heart (Summa Theologica II-II, 93, 2).

In other words, it happens when we no longer understand our relationship with God as an interpersonal one of trust, love and caring, and begin to treat God as some “thing,” a guaranteed source of magic if only he is invoked and manipulated with proper invocations and rituals.

What you experienced is one more indication that we Catholics need to examine carefully and intelligently how our lives affect our faith, no matter how spiritual and devout the source appears to be.

(A free brochure in English or Spanish, answering questions that Catholics ask about baptism practices and sponsors, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3315, Peoria, IL 61612.) Questions may be sent to Father Dietzen at the same address or by e-mail in care of johndtzn@aol.com.)
Franciscan Sister Jean Wolf was a teacher, principal and organist.

Franciscan Sister Jean Wolf, formerly Sister Jeanette Pierre, died on April 30 at St. Clare Hall, the care facility for the Sisters of the Third Order of St. Francis, in Oldenburg. She was 89.

The Mass of Christian Burial was celebrated on May 3 at the motherhouse chapel in Oldenburg. Burial followed at the sisters’ cemetery there. Imogene Marie Wolf was born on Nov. 2, 1920, in Evansville, Ind.

She entered the Oldenburg Franciscan community Sept. 8, 1944, and professed her final vows on Aug. 12, 1950. She also ministered at the motherhouse chapel in Oldenburg. Following her death at the sisters’ cemetery there. Imogene Marie Wolf was born on Nov. 2, 1920, in Evansville, Ind.

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Abuse crisis has shown clerics how deeply victims are hurt, bishop says

WASHINGTON (CNS) — Bishops in the United States have learned that the injury to victims of priestly sexual abuse “is deeper than nonvictims can imagine,” said the chairman of the U.S. Conference of Catholic Bishops’ Committee on the Protection of Children and Young People.

U.S. bishops also learned that Catholics have been hurt by the “moral failings of some priests,” and have been hurt and angered “even more by bishops who failed to put children first” when reports of abuse surfaced, said Bishop Blase J. Cupich of Rapid City, S.D.

Writing in the May 17 issue of America magazine, Bishop Cupich outlined 12 of the most important lessons he said bishops have learned from the abuse crisis.

He said one of the first lessons for the bishops has been that the impact of abuse has been on minors. He wrote that the abuse of children is “crushing, precisely because it comes at a stage in their lives when they are vulnerable, tender with enthusiasm, hopeful for the future, and eager for friendships based on trust and loyalty.”

He said bishops must continue to reach out to victims despite the “justified anger felt by victims toward the Church.”

The advice offered by laypeople, especially parents, has been indispensable, the bishop wrote. “Our capacity to respond to sexual abuse of young people has been bolstered by the insights shared with us by parents as to how to do so effectively.”

Bishops have learned that they need to be “mutually accountable” in efforts to protect children, and that their participation in “transparent, independent audits” demonstrates their commitment to child protection, he said.

At the same time, Bishop Cupich continued, bishops also have learned they must resist “the defensiveness that institutions often fall back on in crisis moments.”

“Resorting to a conspiratorial interpretation of attacks and adopting a ‘circle the wagons’ approach only prolongs a problem and does nothing to settle it or heal the victims,” he added.

In addition, the U.S. bishops have learned that they “must partner with public authorities by complying with civil laws with respect to reporting allegations of sexual abuse of minors and cooperating with their investigation,” Bishop Cupich wrote.

“All leaders of the community, whether religious or secular, need to work together to protect children and young people,” he said.

Other lessons Bishop Cupich outlined include:

- Priests have resiliency “that future generations will recall with admiration.” Priests have remained committed to their vocation despite “suffering from the actions of those who have besmirched the priesthood they love.”
- Mandatory safe environment programs must be maintained to ensure the safety of young people.
- Abusers suffer self-deception, and tend to diminish the seriousness of their behavior and the effects on abuse victims and the Church at large.
- The faith of people in the pews is strong and will carry them through the challenges posed by the abuse crisis, and the support they continue to give priests and bishops has been humbling.

In June 2002, in a response to a wave of revelations of sexual abuse by Church personnel over the previous half-century and backlash over how Church authorities handled those cases, the U.S. bishops adopted the “Charter for the Protection of Children and Young People.”

They also approved norms for dioceses to adhere to the charter’s mandates, which include setting up safe environment programs for clergy and laity.

The charter requires an annual audit on how dioceses and religious orders are complying with its provisions.

The charter was updated in 2005, and the norms in 2006. The charter and norms have Vatican approval. The charter also established the Office of Child and Youth Protection and the National Review Board to oversee compliance with the charter.

John Paul II said that “the abuse of children is a tragedy that should never happen.”

He called upon the faithful “to be vigilant and work with Church authorities to ensure that such tragedies are never repeated.”

The United States Conference of Catholic Bishops has called on all victims of sexual misconduct in Church settings to come forward and seek help and healing.

The conference has called upon all Catholics to seek justice, truth and healing for all victims of sexual misconduct by Church leaders.

The conference has also asked for the public’s help in ensuring that all victims of sexual misconduct in Church settings are properly helped and that all those involved in Church settings are properly held accountable.

“In our fallen world, personal sin is always possible,” the conference has said.

“We ask all those involved in Church settings to seek justice, truth and healing for all victims of sexual misconduct by Church leaders.”

“The conference has also asked for the public’s help in ensuring that all victims of sexual misconduct in Church settings are properly helped and that all those involved in Church settings are properly held accountable.”

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This person will be responsible for coordinating all aspects of Christian Stewardship and Communications at OLMC. The successful candidate must be a convicted and knowledgeable Catholic and have experience working with Stewardship and Development.

Interested parties should submit your résumé to: Glen Ritchey at ritcheyg@olmc.org before June 1, 2010.

The Criterion Friday, May 21, 2010

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