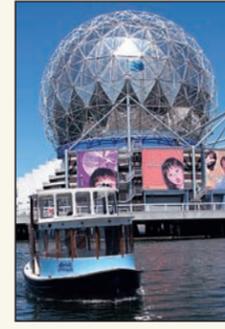




The

# Criterion

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May 21, 2010

Vol. L, No. 32 75¢

## A pilgrimage to Fatima



CNS photo/L. Osservatore Romano via Reuters

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.  
In the northern city of Porto on May 14, in the final big event of the trip, the pope told 200,000 people at a Mass that their duty as followers of Christ was to announce

his Gospel in every sector of society.  
"We need to overcome the temptation to limit ourselves to what we already have, or think we have, that is safely our own—that would be a slow death for the Church as a presence in the world," he said.  
Pope Benedict has sometimes been presumed to accept the idea of a smaller but more militant Church, supposedly to strengthen the Church's identity. But he made it clear in Portugal that "pruning back" is not his strategic goal.  
In Porto, the pope said that to reach out more effectively, the Church's traditional idea of evangelizing must change. In today's increasingly multicultural societies, he said, the Church needs to be able to mix dialogue with proclamation and witness of the faith.  
He said the Church's missionary map

is no longer geographical, however. Those awaiting the Gospel message are "not only non-Christian populations and distant lands," but entire social and cultural areas that cut across national or continental boundaries.  
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

See PORTUGAL, page 10A

### Pope names new bishop for Diocese of Lafayette

By Kevin Cullen  
The Catholic Moment

LAFAYETTE—Bishop-designate Timothy L. Doherty said "yes" to God and the Church in 1976 when he was ordained a priest for his home diocese, the Diocese of Rockford, Ill.

He has said "yes" again by accepting the call of Pope Benedict XVI to serve as the sixth bishop of the Diocese of Lafayette, Ind. The appointment was announced in Washington on May 12 by Archbishop Pietro Sambi, apostolic nuncio to the United States.

Bishop-designate Doherty's episcopal ordination and installation will be celebrated on July 15.

"I am humbled by the call of our Holy Father Benedict XVI. This part of my priesthood was not anticipated," he said at a news conference held on May 12 at the Cathedral of St. Mary of the Immaculate Conception in Lafayette.

The retirement of Bishop William L. Higi was announced at the same time. A prayer service and reception followed.

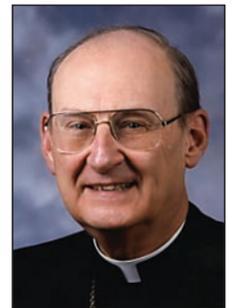
"I am privileged to be with you," Bishop-designate Doherty told the 100 people who gathered for the liturgy, "and besides acknowledging the common faith that draws us all here ... the discipleship of Christ, I am simply pledging myself to you and I'm asking for your prayers and your help.

"It's just such a transition—for which I'm appreciative, but it's all new," said the

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Bishop-designate Timothy L. Doherty



Bishop William L. Higi

### New director of Catholic education is selected

By John Shaughnessy

The father of eight children and "a Catholic gentleman," Harry Plummer is coming home to Indianapolis as the new executive director of the Office of Catholic Education and Faith Formation for the archdiocese.  
The 51-year-old Plummer will start his new position on July 1, after serving the past three years as the superintendent of



Harry Plummer

Catholic schools for the Diocese of Great Falls-Billings in Montana.

"I was born in Indianapolis and baptized at Holy Spirit Church," Plummer says. "I was playing euchre before I could walk. That's a sign of a true Hoosier, right? I'm

honored and excited to be coming back."

He will succeed Annette "Mickey" Lentz, who has served as the executive director of the Office of Catholic Education and Faith Formation for 12 years.

For the past year, Lentz has also had the added responsibility of being the chancellor of the archdiocese. Starting on July 1, she will devote her attention full time to the chancellor's position.

"Harry is committed to Catholic education," Lentz says. "He has a deep spirituality which gives witness to his faith. He understands the concept of total Catholic education. He has had experience both in schools and religious education. He sees his role as a shepherd of all of the ministries for which he will be responsible."

Plummer's selection is the result of a national search that began in December 2009.

"He's a highly accomplished

professional, but most importantly he's a Catholic man who lives the Catholic faith in his daily and personal life," says Bill Kuntz Jr., the chairperson of the search committee and a member of St. Jude Parish in Indianapolis. "He is very much a Catholic gentleman. He grew up on the east side of Indianapolis. It's neat that the beginning of his early life and this part of his career has come full circle. To have Harry join the archdiocese made everyone on the search committee ecstatic."

Plummer has dedicated most of his adult life to Catholic education, serving as a teacher, principal, superintendent and diocesan director of religious education as part of a career path that has taken him and his family to Florida, Iowa, Michigan, Mississippi, New Mexico, South Dakota and Montana.

He views his strengths as the ability to listen, offer guidance, and articulate and

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# LAFAYETTE

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former parish priest who was the Rockford Diocese's health care ethicist. "Yesterday, I like to say, I was in charge of leaks, lights, locks, loans and lawns. ... Today, it's a different life."

Bishop Higi, 76, who has led the Lafayette Diocese since 1984, will serve as its apostolic administrator until Bishop-designate Doherty, 59, is ordained and installed.

In a prepared statement, Archbishop Daniel M. Buechlein of Indianapolis welcomed Bishop-designate Doherty.

"All the clergy and faithful of the Archdiocese of Indianapolis welcome Bishop-designate Doherty to Indiana. He has our prayers and support. I am looking forward to his ordination as bishop and working with him for the good of the pastoral care of all people in Indiana," Archbishop Buechlein said. "We thank Bishop Higi for his many years of service to the people of God of the Lafayette Diocese."

Father James Farrell, director of Our Lady of Fatima Retreat House in Indianapolis, knew Bishop-designate Doherty when both men were in the seminary together at the Pontifical North American College in Rome in the mid-1970s.

"He was just a very pleasant person, a good spirit," Father Farrell said. "He had a great attitude. He was just a very upbeat person, solid, a stable influence in his class, a good person. I think he'll make a wonderful contribution to the Diocese of Lafayette. I look forward to having him in the area."

Prior to being appointed the next bishop of Lafayette, Msgr. Doherty was the pastor of two parishes—St. Catherine of Siena in Dundee, Ill., and St. Mary

Mission Church in Gilberts, Ill.

Bishop Higi, a native of Anderson, Ind. was ordained a priest for the Lafayette Diocese in 1959. He has served as an associate pastor, parish administrator, secretary to the bishop, vice chancellor, chancellor and vicar general. He was elected administrator of the diocese when Bishop George Fulcher died in 1984, and was installed as bishop later that year.

Responding to a reporter's question, Bishop-designate Doherty said he received the life-changing call just after completing the funeral for a 53-year-old fire department lieutenant.

The man had died unexpectedly, leaving four children. More than 100 firefighters paid tribute. At the request of the family, he and others wore green wristbands that read "Donate Life" to encourage organ donations.

Shortly after he returned to the office, sad and tired from the funeral, the phone rang.

With a smile, Bishop-designate Doherty said he didn't know when he put his wristband on that, in less than 30 minutes, he would make a "whole body donation to the Diocese of Lafayette."

Formed in 1944, the Diocese of Lafayette covers 24 counties, and has 63 parishes with 105,000 Catholics.

The Diocese of Rockford, Ill., with 11 counties, has 105 parishes and approximately 450,000 Catholics.

Both dioceses have a mix of rural, suburban and urban parishes.

After his ordination to the priesthood, Bishop-designate Doherty served at Rockford's cathedral parish, taught at Catholic high schools and served as an assistant principal. He was appointed

Photo courtesy: The Catholic Moment



Bishop-designate Timothy L. Doherty addresses the media and others gathered for a May 12 news conference at the Cathedral of St. Mary of the Immaculate Conception in Lafayette announcing his appointment as the new bishop of the Diocese of Lafayette, Ind. Seated is retiring Bishop William L. Higi of the Diocese of Lafayette.

diocesan ethicist for health care issues in 1995, and served on the board of the Illinois Catholic Health Association.

Bishop-designate Doherty has been active in health care issues for years at the diocesan, state and national levels. Catholic hospitals and 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 were also expected to teach.

"I learned to love it," he said.

He taught 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 Higi 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 Higi 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 Cullen 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 growing momentum 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 parliament vote to exclude abortion 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 pressured 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 finance abortion in 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 it is a juridical 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 spirited 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 Bruinooog from Winnipeg urged support for pending legislation, known as Roxanne's Law, that would make it illegal to coerce a woman to have an abortion. †

## PLUMMER

continued from page 1A

celebrate the great qualities of Catholic education and faith formation.

"When I read the job description [for the executive director's position], it was as if I had written it," says Plummer, who will celebrate 24 years of marriage with his wife, Annina, in June.

He does have one concern about his new job.

"I'm a little concerned about following in the footsteps of Mickey Lentz," he says. "She's well-known and well-respected on a national level in the Catholic education community. But she's offered her support and guidance, and that's very encouraging."

During Lentz' leadership, 25 of the 71 Catholic schools in the archdiocese have earned recognition as a Blue Ribbon School of Excellence by the U.S. Department of Education—a distinction that no other

diocese in the country can match.

The current graduation rate at Catholic high schools in the archdiocese is 98 percent, and 97 percent of those graduates enter college.

"We have been successful as a diocese in our many initiatives," Lentz says. "But I often say, 'Even the best must get better.' Now we have a new set of eyes to lead us further along the journey of success."

Similar to Plummer, this transition period is also a time of looking back and looking forward for Lentz.

"I have been enriched by so many lives and circumstances over these past years," says Lentz, 68, who is in her 49th year as a Catholic educator. "God has been so good to me. I hope to create a vision and focus in my role as chancellor which will provide me [with] those same experiences. It is—and will continue to be—a real privilege to serve the Church and this archdiocese in the role of chancellor." †

### The Criterion

**Phone Numbers:**

Main office: .....317-236-1570  
 Advertising .....317-236-1572  
 Toll free: .....1-800-382-9836, ext. 1570  
 Circulation: .....317-236-1425  
 Toll free: .....1-800-382-9836, ext. 1425

**Price:** \$22.00 per year, 75 cents per copy

**Postmaster:**

Send address changes to *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206

**Web site:** [www.CriterionOnline.com](http://www.CriterionOnline.com)

**E-mail:** [criterion@archindy.org](mailto:criterion@archindy.org)

Published weekly except the last week of December and the first week of January. Mailing address: 1400 N. Meridian St., P.O. Box 1717, Indianapolis, IN 46206-1717. Periodical postage paid at Indianapolis, IN. Copyright © 2010 Criterion Press Inc. ISSN 0574-4350.

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*The Criterion* (ISSN 0574-4350) is published weekly except the last week of December and the first week of January.

1400 N. Meridian St.  
 P.O. Box 1717  
 Indianapolis, IN 46206-1717  
 317-236-1570  
 800-382-9836 ext. 1570  
[criterion@archindy.org](mailto:criterion@archindy.org)

Periodical postage paid at Indianapolis, IN.  
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**POSTMASTER:**  
 Send address changes to:  
 Criterion Press Inc.  
 1400 N. Meridian St.  
 Box 1717  
 Indianapolis, IN 46206-1717

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5/21/10

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# Graduations set for 11 Catholic high schools in archdiocese

Criterion staff report

As the superintendent of Catholic schools for the archdiocese, Ron Costello wants to congratulate the 1,326 students who will graduate this spring from Catholic high schools in the archdiocese.

He also wants to share a message about how the value of a Catholic education has influenced—and will continue to shape—their opportunities for the future.

“By choosing a Catholic high school, it increased your chances of graduating from high school to 97.5 percent from the state average of 81.5 percent, based upon the 2009 averages,” Costello said.

He also noted that the percentage of Catholic high school students who pursue educational opportunities after high school is 98.2 percent—compared to the state average of 78 percent.

“[And] your chance of successfully completing your post-secondary education increased from the state average of 63.9 percent to the archdiocesan rate of 95.7 percent,” Costello added.

The combination of the influence of teachers and staff members in Catholic schools with the hard work of students and the faithful support of parents is life-shaping, Costello said.

“Our graduates will be able to do anything they have both the desire and motivation to accomplish,” he noted. “We also encourage them to not lose their Catholic core values of acting honestly, working together, and listening and responding to the needs of others.”

“On behalf of the Office of Catholic Education, Archbishop Daniel M. Buechlein and the archdiocese, we congratulate our 2010 high school graduates.”

Here is a listing of graduation-related information for the 11 Catholic high schools—seven archdiocesan and four private—in the archdiocese.

**Bishop Chatard High School** in Indianapolis has a graduating class of 164 seniors.

The Baccalaureate Mass will be on May 21 at 6:30 p.m. at the school.

The graduation ceremony will be on May 23 at 2:30 p.m. at the school.

The valedictorian is Robby Wagner, the son of Rick and Carol Wagner of St. Pius X Parish in Indianapolis.

The salutatorian is Anna Fish, the daughter of Patrick and Donna Fish of Christ the King Parish in Indianapolis.

The archdiocese will be represented at the graduation by Msgr. Joseph F. Schaedel, vicar general, and Annette “Mickey” Lentz, chancellor and executive director of Catholic education and faith formation.

**Brebeuf Jesuit Preparatory School** in Indianapolis has a graduating class of 202 seniors.

The Baccalaureate Mass will be on June 6 at 10:30 a.m. at the school.

The graduation ceremony will be on June 6 at 4:30 p.m. at Clowes Memorial Hall at Butler University in Indianapolis.

The archdiocese will be represented at the graduation by Msgr. Schaedel.

**Cardinal Ritter Jr./Sr. High School** has a graduating class of 120 seniors.

The Baccalaureate Mass will be on

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 Zetzl, the daughter of Lawrence and Lisa Zetzl of St. Gabriel the Archangel Parish in Indianapolis.

The salutatorian is Elizabeth Witek, the daughter of David and Kelly Witek of St. Christopher Parish in Indianapolis.

The archdiocese will be represented at the graduation by Msgr. Schaedel and Lentz.

**Cathedral High School** in Indianapolis has a graduating class of 293 seniors.

The Baccalaureate Mass will be on May 22 at 10 a.m. at the school.

The graduation ceremony will be on May 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 Macke, the son of John and Amy Macke 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 salutatorians: 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 Koley of St. Pius X Parish in Indianapolis; Madelyn Jarrett, the daughter of John and Lisa 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 licensure.

**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; Rachel Muessel, the daughter of John and Sally Muessel; Brandon Scroggins, the son of B.J. and Theresa Scroggins; and Abbey Stillwell, the daughter of Carla Stillwell. All four families are members of Prince of Peace Parish in Madison.

The archdiocese will be represented at the graduation by Lentz.

**Father Thomas Scecina Memorial High School** in Indianapolis has a graduating class of 79 students.

The Baccalaureate Mass will be on May 26 at 7 p.m. at St. Michael Church

Submitted photo



Members of the 2009 graduating class of Bishop Chatard High School in Indianapolis throw their graduation caps into the air during their commencement ceremony on May 31, 2009, at the Indianapolis North Deanery interparochial high school.

in Greenfield.

The graduation ceremony will be on May 27 at 7 p.m. at the school.

The valedictorian is Ryan Tooley, 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 Quiroz, the daughter of Pablo and Diane Quiroz of St. Pius Parish in Ripley County; and Jason Strasemeier, the son of Julie Strasemeier of St. Mary of the Immaculate Conception Parish in Aurora.

**Our Lady of Providence Jr./Sr. High School** has a graduating class of 114 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-Dries 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 Newtela Jackson.

The salutatorian is Jude Okpalannaka, the son of Jude and Bernadine Okpalannaka.

The archdiocese will be represented at the graduation ceremony by Msgr. Schaedel and Lentz.

**Roncagli High School** in Indianapolis has a graduating class of 273 seniors.

The Baccalaureate Mass will be on May 28 at 6 p.m. at Our Lady of the Greenwood Church in Greenwood.

The graduation ceremony will be on May 29 at 10 a.m. at the school.

The valedictorian is Anne Hemmelgarn, the daughter of Gerald and Cynthia Hemmelgarn of Nativity of Our Lord Jesus Christ Parish in Indianapolis.

The salutatorian is Eric Lemmel, the son of Gregory and Margaret Lemmel of Our Lady of the Greenwood Parish in Greenwood.

The archdiocese will be represented at the graduation 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 valedictorian is Kate Beard, the daughter of Michael and Mary Beard of St. Mary Parish in Richmond.

The salutatorian is Kailyn Forester, the daughter of Michael and Laura Collier of Holy Family Parish in Richmond.

The archdiocese will be represented at the graduation by Costello. †

## Pope John Paul II's doctor recounts lighter moments with his patient



Pope John Paul II walks in the Italian Alps on July 15, 1996.

CNS photo/Osservatore Romano, Arturo Miori

VATICAN CITY (CNS)—The suffering and death of Pope John Paul II in April 2005 left a deep and lasting mark on his longtime personal physician, but Dr. Renato Buzzonetti's memories of his service to the pope also include lighter moments.

Buzzonetti, 85, became Pope John Paul's personal physician less than three months after the pope's election, and cared for him for more than 26 years.

The Vatican newspaper, *L'Osservatore Romano*, carried an interview on May 17 with the retired physician, who was present at all of the pope's public ceremonies inside the Vatican, and accompanied the pope whenever he left

Vatican territory.

With Pope John Paul, that meant Buzzonetti not only traveled the globe on official papal trips, but that he also was present each time the pope “snuck out” of the Vatican to ski, hike in the mountains or walk along the seashore. The Vatican would confirm the papal outings only after the pope was safely back within the Vatican walls.

As the pope aged, the doctor said, he stopped skiing and even the long walks became a matter of finding an isolated place with a nice view where the pope, his secretaries, Vatican security officers, Italian police and Buzzonetti would eat a bag lunch.

“Near sundown, before heading back to Rome, the pope loved to listen to [Polish] mountain songs sung by his small entourage, who were joined by the Vatican gendarmes and members of his Italian police escort,” the doctor told *L'Osservatore Romano*.

“It was up to me to direct the improvised choir, under the amused gaze of John Paul II,” he said.

About the pope's final illness and death, Buzzonetti said, “they were days that left a profound mark on my life.”

“For a Christian physician, a man's agony is an image of the Lord's,” he said. †



Rev. Msgr. Raymond T. Bosler, Founding Editor, 1915 - 1994

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**Editorial**

# 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 by 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, including 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 of women would have prevented it. *Newsweek* also reported, "Certain prominent Catholic laypersons have begun calling for a Vatican III, an ecumenical conference to re-examine Catholic doctrine and practice. Sex abuse is just the starting point. Celibacy, clerical marriage and the role of women need to be revisited. So does the role of the laity."

So it was generous of Pope Benedict to ignore the fact that there is bias against the Church from those with their own agendas, including pro-abortion rights groups and those advocating for same-sex marriage.

However, he is absolutely right that the problem originated in the Church. Furthermore, he has taken strong measures to try to rectify the situation as *The Criterion* has been reporting nearly every week.

Pope Benedict is calling for reform and the spiritual renewal of the Church, and he has said that this renewal must include the bishops. He has accepted resignations from some bishops, especially in Ireland, and he issued an extremely strong pastoral letter to the people of Ireland. He has met with victims of the child sexual abuse, and was emotionally affected while listening to their stories.

Even before he was elected pope, while he was head of the Congregation for the Doctrine of the Faith, he pushed for harsher measures against abusers and made it easier for the Church to permanently remove them from active ministry. Those who claim that he has done little or nothing are simply wrong.

Yes, there are sins within the Church. But that really shouldn't be surprising. The Church is composed of sinners. It always has been and always will be. That is why we have the



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.

sacrament of reconciliation, and why every Mass begins with the Penitential Rite. The doctrine of Original Sin is one of the dogmas of the Western Church, although not accepted by some Eastern Christians.

We Catholics, if properly instructed, know about sin. As the *Catechism of the Catholic Church* says, "Sin is present in human history; any attempt to ignore it or to give this dark reality other names would be futile" (#386).

But the beauty of the Catholic Church is that it helps each of us sinners to overcome the concupiscence we experience in order to live in accordance with Christ's teachings in his Sermon on the Mount.

We Catholics are, therefore, profoundly disappointed when we learn that some priests, even if only about 4 percent of them, abused children. That figure, which represents U.S. priests ministering from 1950 to 2002, comes from a study done by the John Jay College of Criminal Justice in New York.

We are even more disillusioned to learn that some bishops were apparently more concerned with the reputation of the Church than with the victims of the abuse.

On the other hand, we can take some pride in the fact that even the Church's severest critics acknowledge, if only implicitly, that Catholics are expected to hold themselves up to higher standards.

The sins within the Church are human failings, but we love the Church because we know that the same Church is dedicated to the service of the poor through its charitable organizations, and to the defense of human life from the moment of conception until natural death.

We must join with Pope Benedict in praying for God's forgiveness and a firm purpose of amendment.

—John F. Fink

**Parish Diary/Fr. Peter Daly**

# The charity of the Church: Having Christ in our heart

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 homeless, 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.

But the question is always how to help. How do we properly remember the poor? And how do we know when we are being charitable and when we are being played as chumps?

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 of heart." As a proverb says, "He 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.

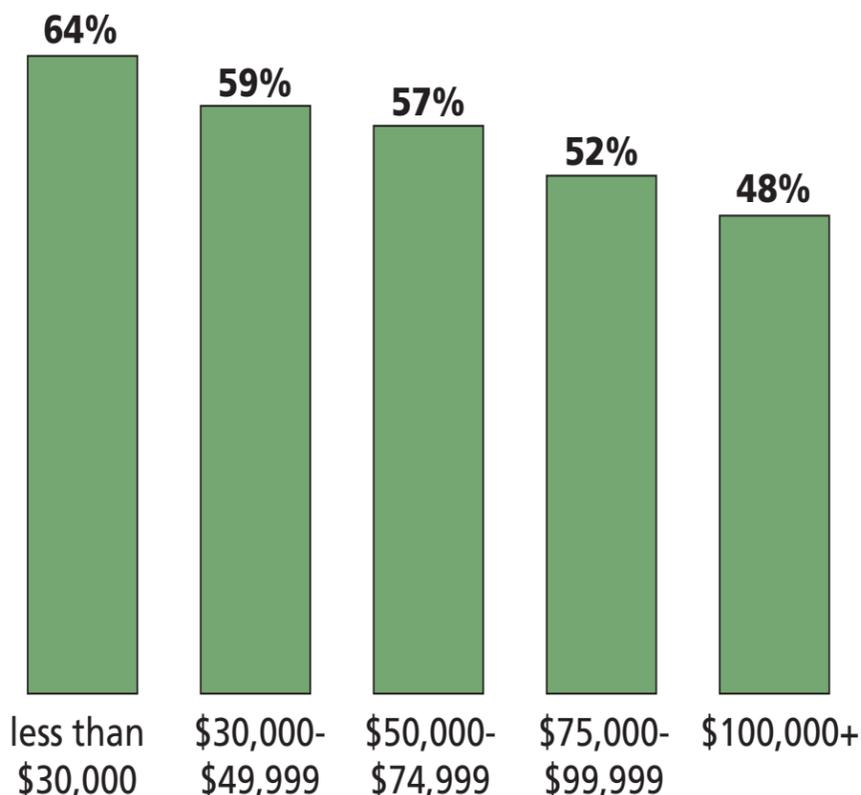
In the seminary, no one ever talked to us about how pastors would be expected to care for the poor. No one ever told us that priests should be the companions to the needy and ministers of the poor. There were a few faculty members who modeled this service to us, however.

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*.) †

# Income and Prayer

The more money people make, the less they pray. Percentage of people by income who say they pray at least once a day:



Survey results from more than 35,000 U.S. adults conducted May 8-Aug. 13, 2007. Source: Pew Forum U.S. Religious Landscape Survey ©2010 CNS

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



# SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### With the Holy Spirit, we can truly live our Christian mission

**P**entecost Sunday closes the great Easter season.

In the Gospel of John, we read: "In the evening of the first day of the week, the doors were closed in the room where the disciples were, for fear of the Jews" (Jn 20:19).

Tradition has it that the room with closed doors where the disciples waited in fear of the Jews was the Cenacle, the upper room where, the night before he died, Jesus and the Twelve had celebrated the Passover of the new dispensation.

In the Holy Land, there are churches and shrines built at the sites of the Annunciation, the Visitation, the Nativity, Gethsemane, the Holy Sepulcher and the Resurrection, among others.

But at the legendary site of the Cenacle—the upper room that would mark the institution of the Eucharist and the priesthood, the room where the era of the Church began with the descent of the Holy Spirit on the Apostles gathered with Mary, the Mother of the Lord—the legendary site of Pentecost is not marked with a church or shrine. The place of the Cenacle is now memorialized, but not by a church.

I can see a certain appropriateness that the place of the institution of the Eucharist at which the Church is sacramentally most visible, and the site where the Holy Spirit descended on Mary and the Twelve, and thus empowered the Church to carry on Christ's mandate to

evangelize the world, would not be identified with a particular shrine. The eucharistic mystery and the presence of the Spirit are universal gifts forever present wherever the Church gathers, including in our parish churches.

Pentecost was one of the three great Jewish feasts. We are told the feast originated from an ancient thanksgiving celebration in gratitude to God for the yearly harvest about to be reaped.

Later, another purpose was added. It was the remembrance of the promulgation of the Law given by God to Moses on Mount Sinai. This was celebrated 50 days after the Passover.

In fear, the Apostles were waiting, in a hidden room, doors closed, John writes. They were waiting for the gift of the Spirit, which Jesus had promised. They waited for the gift of his Spirit to help them understand the meaning of his words, to understand the meaning of his life and death and resurrection.

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

The feast of Pentecost completes their Passover story. In a room, doors closed, the disciples prayerfully wait for the gift of the Spirit as a community, to guide

them as they would walk the way that Jesus walked and to carry on the mission to the world.

What is the meaning of this feast for us? I like to focus on three points about the Pentecost message.

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

Secondly, fear is so much a part of life. "They waited behind closed doors" even after the Easter greeting of Jesus, "Be not afraid." The role of the Holy Spirit with the gifts of courage and fortitude is central if we are to appreciate the meaning of our lives and our Christian mission; and the servile fear of human life gives way to an honest and wholesome fear, in awe of the Lord our God.

Thirdly, there is the recurring need to return to the Cenacle, doors closed; we need to go to a place where the Spirit's gifts of wisdom and understanding help us remember to reflect on the mountain experiences of our lives with Christ.

In contrast, I am also struck by our impatience in waiting; I am struck by the temptation to want to avoid or to miss the point of the meaning of our lives with God.

There is our discomfort in the quiet of the room, doors closed; sometimes we prefer not to remember, not to wait and to listen for the movement of the Spirit and the voice of the Lord. Sometimes we tend to be too busy with the worry about so many other things.

At Pentecost, we relive the waiting of the Twelve with Mary for the coming of the Holy Spirit. We have the opportunity to refresh our appreciation for the presence of the Holy Spirit among us. †

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

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

#### Archbishop Buechlein's intention for vocations for May

**Seminarians:** that they will be faithful to prayer and study, and persevere in their desire to serve God and the Church as priests.

### Con el Espíritu Santo en verdad podemos vivir nuestra misión cristiana

**E**l Domingo de 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 orden.

En Tierra Santa hay iglesias y santuarios construidos en los lugares de la Anunciación, la Visitación, 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 instituiría 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 ninguna iglesia ni santuario. Hoy en día se rememora el local del cenáculo, pero no mediante una iglesia.

Puedo ver cierta pertinencia en el hecho de que el lugar de la institución de la Eucaristía, en el cual la Iglesia se hace más visible sacramentalmente, y el lugar donde el Espíritu Santo descendió sobre María y los Doce y, en consecuencia, concedió el poder a la Iglesia para sacar adelante el mandato de Cristo de evangelizar el mundo, no estuviera señalado con algún santuario en

particular. El misterio eucarístico y la presencia del Espíritu Santo son dones universales, presentes para siempre dondequiera que la Iglesia se reúna, incluyendo nuestras iglesias parroquiales.

Pentecostés era una de las tres festividades judías más importantes. Se sabe que esta fiesta se originó a partir de una antigua celebración de acción de gracias, como muestra de gratitud a Dios por la cosecha anual que estaban a punto de recoger.

Más adelante, se le añadió otra intención: se conmemoraba la promulgación de la Ley que Dios entregó a Moisés en el Monte Sinaí. Esta celebración tenía lugar 50 días después de la Pascua.

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 había prometido. Esperaban que el don de su Espíritu les ayudara a comprender el significado de sus palabras, a entender el significado de su vida, muerte y resurrección.

Habían estado en el monte con Jesús. Lo habían visto ser víctima de la traición, sufrir y morir. Sabían que había resucitado. Sabían que se había ido a preparar un lugar para ellos y sabían que él enviaría el don del Espíritu Santo para ayudarles a recordar y a comprender todo lo sucedido.

La fiesta de Pentecostés completa la historia de la Pascua. 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 caminen por la senda de Jesús y para

difundir la misión por todo el mundo.

¿Qué significado tiene esta fiesta para nosotros? Quiero destacar tres aspectos del mensaje de Pentecostés.

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

Segundo, el miedo forma parte de la vida. "Esperaban a puertas cerradas", incluso después del saludo pascual de Jesús: "No teman". El papel del Espíritu Santo con los dones del valor y la fortaleza son cruciales si queremos apreciar el significado de nuestras vidas y nuestra misión cristiana; y el temor servil de la vida humana da paso a un temor honesto e integral: el temor reverencial al Señor, nuestro Dios.

En tercer lugar tenemos la necesidad recurrente de regresar al cenáculo, a puertas cerradas; necesitamos ir a un lugar en el que los dones de la sabiduría y del entendimiento del Espíritu nos ayuden a reflexionar sobre las experiencias en la montaña de nuestras vidas con Cristo.

En contraste, también me aflige nuestra impaciencia para esperar; me aflige la tentación de querer evitar o de no llegar a

comprender la clave del significado de nuestras vidas con Dios.

Existe el desasosiego en el silencio del salón, a puertas cerradas; en ocasiones preferimos no recordar, no esperar ni prestar atención al movimiento del Espíritu ni a la voz del Señor. A veces tendemos a estar demasiado ocupados preocupándonos por muchas otras cosas.

En Pentecostés revivimos la espera de la venida del Espíritu Santo de los Doce junto con María. Se nos brinda la oportunidad de renovar nuestra valoración de la presencia del Espíritu Santo entre nosotros. †

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

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

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

#### La intención de vocaciones del Arzobispo Buechlein para mayo

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

# Events Calendar

## May 21

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, breakfast and program, "The Value of Faith in Tough Times," Victoria Schneider Temple, chairman of the board and chief executive officer of The Schneider Corporation, presenter, 6:30-8:30 a.m., online reservations only. Reservations and information: [www.catholicbusinessexchange.org](http://www.catholicbusinessexchange.org).

## May 22

Holy Name of Jesus Parish, 89 N. 17th Ave., Beech Grove. **Cornhole tournament**, 10 a.m., \$25 per two-man team, \$45 for two-man team plus two T-shirts, \$30 day of tournament. Information: 317-784-5454 or

[truck884@yahoo.com](mailto:truck884@yahoo.com).

## May 22-23

Kokomo High School, 2501 S. Berkley Road, Kokomo, Ind. (Diocese of Lafayette). **Holy Family Catholic Conference**, \$135 per family, \$115 per couple, \$70 single, teen not with family \$45, includes meals, children's programs. Information: 765-865-9964.

## May 23

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Pentecost Choir Concert**, 3-4 p.m. Information: 317-634-4519.

## St. Rita Parish

1733 Dr. Andrew J. Brown Ave., Indianapolis. "St. Rita Feast Day Celebration and Pentecost Picnic," Mass, 10 a.m., pitch-in picnic following Mass. Information:

317-632-9349.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Catholic Charismatic Renewal, Pentecost Mass**, 3 p.m. Information: 317-787-3287.

St. Paul Parish, 9798 N. Dearborn, New Alsace.

**Ladies Sodality, hot breakfast bar buffet**, 7:30 a.m.-noon, free-will donation. Information: 812-623-2349.

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad, to Monte Cassino Shrine, one mile east of the Archabbey on State Road 62, St. Meinrad. **Monte Cassino pilgrimage, "A Mother Knows,"** Benedictine Brother Thomas Gricoski, homilist, 2 p.m. Information: 812-357-6501.

MKVS, Divine Mercy and Glorious Cross Center, Rexville, located on 925 South, .8 mile east of 421 South and 12 miles south of Versailles. Mass, noon, on **third Sunday holy hour and pitch-in**, groups of 10 pray the new Marian Way, 1 p.m., Father Elmer Burwinkel, celebrant. Information: 812-689-3551.

## May 24

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **Catholic Medical Association, Mass and Evening of Recollection**, Father Gregory Bramlage, presenter, 6:30 p.m., talk following Mass, Bosphorus restaurant, 935 S. East St., Indianapolis. Information: 812-932-2096.

Presnell Building, 300 S. Madison Avenue, Suite 201,

Greenwood. **Marian University, Marian Adult Programs (MAP), information session**, 6-7 p.m. Information: 317-955-6271 or [lbattiato@marian.edu](mailto:lbattiato@marian.edu).

## May 27-28

Prince of Peace School, 305 W. State St., Madison. **"Community Festival,"** music, rides. Information: 812-275-5835, ext. 248.

## May 28

Holy Trinity Parish, Bockhold Hall, 902 Holmes Ave., Indianapolis. **"500 Block Party,"** 5-11 p.m., food, music, games. Information: [holyltrinityindy.catholicweb.com](http://holyltrinityindy.catholicweb.com).

## May 29

St. John the Baptist Parish, Starlight, mailing address, 8310 St. John Road, Floyds Knobs.

## "Strawberry Festival,"

10 a.m.-1 a.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.

## May 31

Calvary Cemetery Chapel, 435 W. Troy Ave., Indianapolis. **Memorial Day Mass**, noon. Information: 317-574-8898.

Our Lady of Peace Cemetery Chapel, 9001 Haverstick Road, Indianapolis. **Memorial Day Mass**, noon. Information: 317-574-8898.

Calvary Cemetery, 4227 Wabash Ave., Terre Haute. **Memorial Day Mass**, 11 a.m. Information: 317-574-8898. †

## Retreats and Programs

### May 28-30

Oldenburg Franciscan Center, Oldenburg. **"Women in Recovery,"** retreat. Information: 812-933-6437 or [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

### June 8

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Woman Talk-Women of Wisdom,"** session five of five, **"Nutrition 101,"** Jill Frame, M.S., R.D., nutritionist, presenter, 6-9 p.m., \$25 per person includes dinner. Information: 317-788-7581 or [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org).

### June 14, 15 or 16

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Eighth annual garden retreat, "How Does Your Garden Grow?"** 9 a.m.-4 p.m., \$45 per person per session, includes lunch, space limited. Information: 317-788-7581 or [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org).

### June 16

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Day of Reflection on Prayer,"** Father James Farrell, presenter, \$35 per person. Information: 317-545-7681 or [spasotti@archindy.org](mailto:spasotti@archindy.org).

### June 19

Mount St. Francis Center for Spirituality, 101 St. Anthony Drive, Mount St. Francis. **"Love of Nature."** Information: 812-923-8817.

### June 20-26

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. Monastic retreat, **"Becoming Good News through the Lens of the Gospel Stories,"** Franciscan Father John Doctor, presenter. Information: 317-788-7581 or [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org).

### June 22-24

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. Midweek retreat, **"Workshop for Building or Renovating Your Church,"** Benedictine Brother Martin Erspamer, presenter. Information: 800-581-6905 or [MZoeller@saintmeinrad.edu](mailto:MZoeller@saintmeinrad.edu).

### June 24

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Come Away and 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](mailto:spasotti@archindy.org).

### June 28

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Friends of Fatima Monthly Mass and Social,"** Mass, 9 a.m., breakfast following Mass, goodwill offerings accepted. Information: 317-545-7681 or [spasotti@archindy.org](mailto:spasotti@archindy.org).

### July 5-11

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"The Image as a Window to the Spiritual: An Artist's Hands-on Workshop and Retreat,"** Benedictine Brothers Martin Erspamer and Michael Moran, presenters. Information: 800-581-6905 or [MZoeller@saintmeinrad.edu](mailto:MZoeller@saintmeinrad.edu).

### July 6-11

Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove. **Sisters of St. Benedict, "Monastic Live-In Experience,"** vocation discernment, no charge, reservations due July 1. Information: 317-787-3287, ext. 3032, or [vocations@benedictine.com](mailto:vocations@benedictine.com).

### July 11

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Pre-Cana Conference for engaged couples."** Information: 317-545-7681 or [spasotti@archindy.org](mailto:spasotti@archindy.org).

### July 16-18

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Jesus Today,"** Benedictine Father Noël Mueller, presenter. Information: 800-581-6905 or [MZoeller@saintmeinrad.edu](mailto:MZoeller@saintmeinrad.edu).

### July 17

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Shop INN-spired "Summer Sizzling Sale,"** 9 a.m.-3 p.m. Information: 317-788-7581 or [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org).

### July 18

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Woman Prayer: Invitation, Awareness, Response-A Journey of Conversion,"** Benedictine Sister Pamela Kay Doyle, presenter, morning prayer, Mass, 8:45 a.m.-1 p.m., \$25 includes lunch. Information: 317-788-7581 or [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org).

### July 20-22

**Pilgrimage to National Shrine of Our Lady of Guadalupe**, LaCrosse, Wis., with Msgr. Joseph F. Schaedel, vicar general, \$289 per person for double room, reservations due June 22. Information: 317-786-1684 or [norbll@att.net](mailto:norbll@att.net).

### July 22

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Come Away and 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](mailto: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: 317-788-7581 or [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org).

### July 26

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Friends of Fatima Monthly Mass and Social,"** Mass, 9 a.m., breakfast following Mass, goodwill offerings accepted. Information: 317-545-7681 or [spasotti@archindy.org](mailto:spasotti@archindy.org).

### July 28-30

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"A Spiritual Retreat for Recovering Alcoholics and Alanons,"** Dave Maloney, presenter. Information: 800-581-6905 or [MZoeller@saintmeinrad.edu](mailto:MZoeller@saintmeinrad.edu).

### July 30-August 1

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Tobit Weekend,"** marriage preparation retreat. Information: 317-545-7681 or [spasotti@archindy.org](mailto:spasotti@archindy.org). †



## May crowning

Lois Gutzwiller, 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 retirement facility, which is a ministry of the Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove.

## VIPs

**Wayne and Rita (Olinger) Jones**, members of St. Matthew the Apostle Parish in Indianapolis, 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 Petrucciani, Benjamin, Bryant, Wayne Jr. and Weston Jones. They have 10 grandchildren. †

**Ronald and Bessie (Sebastian) Ploeger**, members of St. Maurice Parish in Decatur County, will celebrate their 50th wedding anniversary on May 21.

The couple was married on May 21, 1960, at St. Maurice Parish 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 Ploeger. 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, 5301 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. St. Clair St., Indianapolis**—Mass will be celebrated at 4:30 p.m. on May 23. No Masses will be celebrated on May 24.

For information about Mass changes at other parishes in the area, call the parish offices. †

# Benedictine monk finds fulfillment in parish ministry

(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 Cincinnati 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.

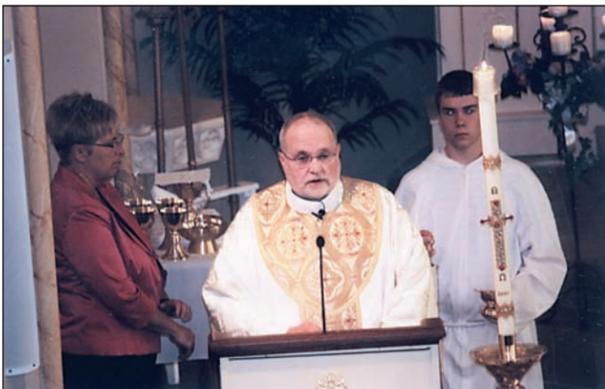
"[My parents] were very faithful," he said. "My father was especially active. He was active in the St. Vincent de Paul Society. He was one of the first lay lecturers [in the parish]. He was very active in the Knights of Columbus.

"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 Franciscans 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 my being a priest. They thought that I was just too young. Nevertheless, they didn't stand in my way."



Benedictine Father Barnabas Gillespie proclaims the Gospel during an April 11 Mass at St. Michael Church in Cannelton, where he serves as pastor. Members of St. Michael and St. Pius V Parish in Troy honored Father Barnabas during the festive Mass and a reception that followed at the parish hall in Troy for his 30 years of priestly ministry. Assisting at the Mass are lector Julie Bishop, left, and altar server Jared Poehlein, both members of St. Michael Parish.

**Challenging times**—He graduated from the high school seminary in 1965, then enrolled at a Franciscan college seminary, but discontinued his studies there after his first year.

He then studied education at the University of Cincinnati during the second half of the 1960s. It was a tumultuous time to be a college student, especially in 1968 when riots forced the university to be closed temporarily.

"It was just an absolute [mess]," Father Barnabas said. "It was a disaster of a time to be in college."

Nevertheless, the idea that he might be called to be a priest persisted.

"It never let go," Father Barnabas said. "It may have been buried pretty deeply. But it was somehow always there."

**Coming to Saint Meinrad**—Father Barnabas had learned about Saint Meinrad Archabbey while he was a student in the Franciscan-run seminaries.

He went on a couple of private retreats there in the late 1960s and early 1970s, and felt that God was calling him to monastic life.

"I went with a very good friend of mine from grade school, who was also kind of discerning a vocation to religious life," Father Barnabas said. "We both decided that we were going to ask to be admitted. He got cold feet and did not. But I went ahead."

He became a candidate at the monastery in 1971, a novice in 1972, professed first vows in 1973 and professed solemn vows in 1977, 17 years after he began to discern his vocation.

"It was a wonderful day, in many ways a relief to leave behind six years of training, as it were," Father Barnabas said. "I made solemn vows with eight others [including current Archabbot Justin DuVall]."

**Ordination**—Father Barnabas was the first priest ordained in the archdiocese by Archbishop Edward T. O'Meara. The liturgy occurred on April 27, 1980, the anniversary of Father Barnabas' baptism.

"It was just happenstance because the archbishop's schedule was set by the archbishop," he said. "But when I realized that, I thought that that was really neat to be ordained on the anniversary of my baptism."

**Parish ministry**—For different periods over the past 30 years, Father Barnabas has ministered in a variety of positions at the monastery. But he's been involved in parish ministry for more than half of that time.

Since 1998, he has ministered as the pastor of St. Michael Parish in Cannelton and St. Pius V Parish in Troy.

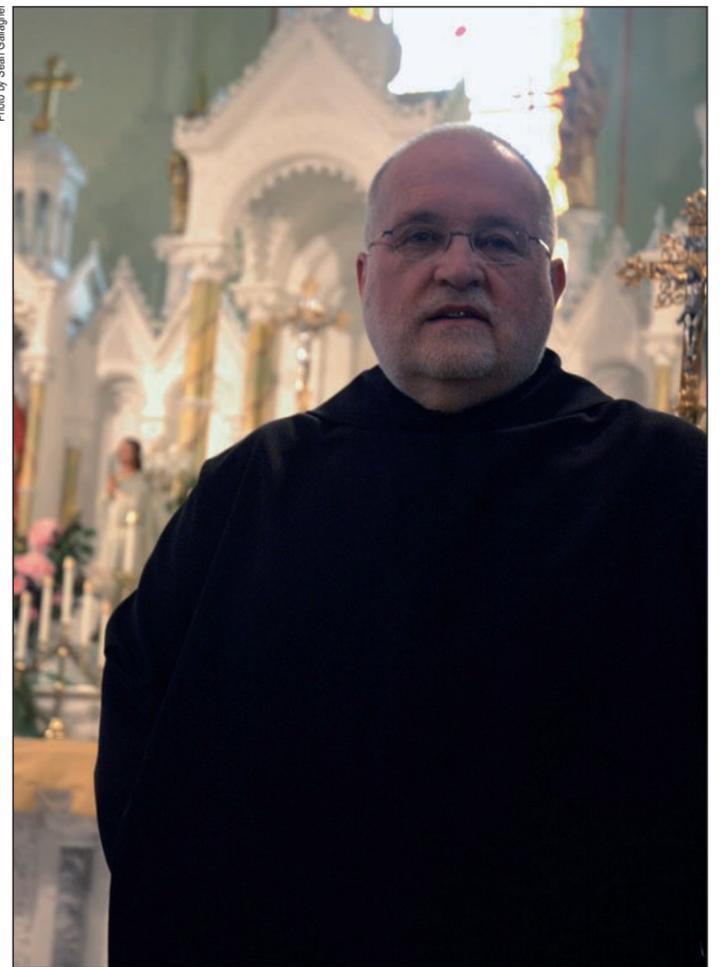
"This has been the happiest 12 years of my life," Father Barnabas said. "I couldn't have more wonderful people to serve. I just can't imagine it.

"I see them faithfully living out their call, be it to family life or whatever, and continuing to be active in the Church and realizing that that's their 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 I haven't gotten."

Part of that generosity has been elicited through Father Barnabas' leadership style.

"I work with consensus," he said. "I just don't come down and say, 'This is the way that it's 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."

Photo by Sean Gallagher



Benedictine Father Barnabas Gillespie stands in front of the altar at St. Pius V Church in Troy. He serves as the pastor of that parish and St. Michael Parish in Cannelton, and provides sacramental assistance at St. Paul Parish in Tell City and St. Mark Parish in Perry County.

**More 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.

Nevertheless, his own faith and vocation have remained firm—something he sees as a blessing from God.

"I've never felt abandoned," Father Barnabas said. "I believe that the Lord is with me, and always has been, in the good times and in the bad times. And I firmly believe that he'll be with me always. And the people I serve have kind of been the sub-support of that, if you will."

**When he feels most a priest**—"I feel most a priest when I am administering the sacraments [and] the Eucharist, above of all, but the rest of them, too," Father Barnabas said. "But also at times of death and being with the families, not just at the time of the funeral. All of the parishes around here offer a funeral meal. It's always important for me to be there at that meal just to show that I care.

"I've always thought that the major thing that I need to do as a priest is just to care and be kind. And I've tried to do that. I think that I've been somewhat successful. Otherwise, I still wouldn't be here after almost 12 years."

**Advice to those considering the priesthood**—"I'd 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. "It's just been a glorious experience for me, a satisfying experience for me."

(To read previous installments in the "Faithful Fathers" series, log on to [www.CriterionOnline.com](http://www.CriterionOnline.com).) †

## Priests must relish their ministry, advises Archbishop Dolan

HERSHEY, Pa. (CNS)—Priests must not only enjoy their ministry, but they must also relish being a priest, Archbishop Timothy M. Dolan of New York told Philadelphia archdiocesan priests gathered at a Hershey conference center.



Archbishop Timothy M. Dolan

"Configure yourself to Jesus Christ," he said. "That is your identity. Savor that. Everything you do will flow with that much more effectiveness."

He drew a parallel between the busyness of priesthood and the experience of married couples.

"We're so involved with doing, we forget to bask in being priests," he said, adding that the result can be a tired and frustrated priest.

Husbands and wives also can become tired or bored if they, too, fail to bask in their identity and

understand they are more than what they do, he said.

Archbishop Dolan delivered four keynote talks during the first two days of the Philadelphia Archdiocese's convocation of priests. The May 10-13 event, a first for the archdiocese, was organized by the Office for Clergy as part of the Catholic Church's Year for Priests observance, which ends in June.

It drew 422 of the 598 active and retired archdiocesan priests. While they came together for prayer, reflection and friendship, priests of various religious orders celebrated Mass in parishes.

Cardinal Justin F. Rigali of Philadelphia addressed the priests during morning Mass on May 12, and that day's keynote speech was delivered by retired Auxiliary Bishop Louis A. DeSimone of Philadelphia.

The theme of Archbishop Dolan's address on May 11 traced the roots of the priesthood in the very being of God, who revealed himself to Moses at the burning bush as "I am"—that is, pure being.

"God reveals the priority of being," the archbishop said, "and the power that comes from simply being."

Archbishop Dolan spoke on the necessity of savoring

God's being in prayer, on understanding priestly identity more as one who is than as one who acts, and on the effectiveness of the priest with the people "just by being with them," he said.

Echoing author and Trappist 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. †

# Fifty years of the pill leaves a trail of broken promises

WASHINGTON (CNS)—Fifty years ago this May, the Food and Drug Administration gave its approval for the use of a combination of the hormones progesterone and estrogen that the pharmaceutical company Searle said would prevent pregnancy 99.7 percent of the time.

Known now simply as “the pill,” it was a development that was heralded as the liberation of women from male domination, which would lead to fewer divorces and a steep decline in the number of unwanted pregnancies and in the number of abortions. But statistics show just the opposite.

“It’s very easy to find summaries from that time of everything that was promised,” said Helen Alvare, an associate professor of law at George Mason University School of Law in Arlington, Va.

“There would be greater equality for women [and] they would no longer be essentially slaves to their biology,” added Alvare, an adviser to the U.S. bishops’ Committee on Pro-Life Activities and consultant to the Pontifical Council for the Laity. “[The pill] was supposed to reduce unwanted births and the number of people looking for abortions, and to increase the well-being of children because only wanted children would be born.”

But it didn’t turn out that way. In a talk called “Contraception: Why Not?” that has been reprinted or downloaded more than a million times since it was first delivered in 1994, moral theologian Janet Smith said “it was not a stupid expectation” in the 1960s “that contraceptives would make for better marriages, fewer unwanted pregnancies, fewer abortions.

“But I think the cultural evidence today shows absolutely the contrary,” added Smith, now a professor of moral theology who holds the Father Michael J. McGivney chair in life ethics at Sacred Heart Major Seminary in Detroit. There are plenty of statistics that prove

her point:

- As the use of the pill became more widespread, the divorce rate doubled from 25 percent of all U.S. marriages in 1965 to 50 percent in 1975. Only when the United States had reached the point that all women who wanted access to the pill had gotten it did the divorce rate level off, Smith contends.

- Although the percentage of pregnancies that were “unintended” in 1960 is hard to pinpoint, 6 percent of white children and 22 percent of black children were born out of wedlock that year, Smith said. By the mid-2000s, one-third of white births, 70 percent of black births and half of Hispanic births were to unwed mothers. The National Campaign to Prevent Teen and Unplanned Pregnancy said more than 3 million of the 6.4 million pregnancies in the United States annually are unplanned, and about 1.2 million of those result in abortions each year.

- Although abortion did not become legal throughout the United States until 12 years after the advent of the pill, the availability of birth control has not reduced abortions, which totaled more than 45 million between 1973 and 2005. The number of abortions slightly decreased each year in the 2000s, but few credit the pill for the decline. The Guttmacher Institute says about 54 percent of women who have abortions used a method of contraception during the month they became pregnant.

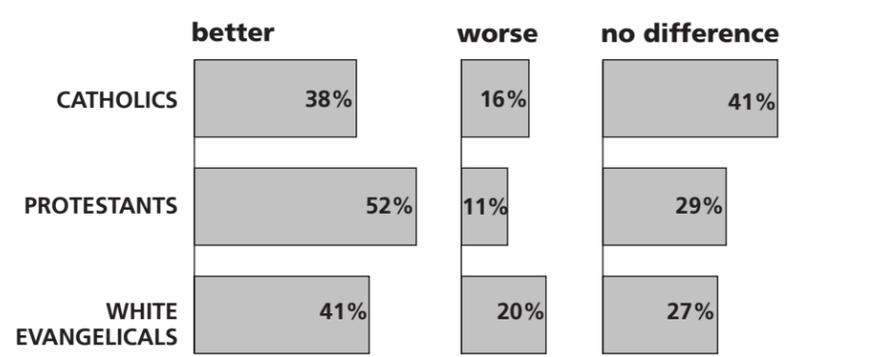
- The well-being of children has declined by a variety of measures, from depression to diet to the number living in poverty and the number experiencing child abuse or neglect, according to the Federal Interagency Forum on Child and Family Statistics.

The belief persists, however, that the pill has had a positive influence on the lives of children, families and especially women.

Fifty-six percent of respondents to a CBS News poll in early May said they

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

The birth control pill has made American family life...



Source: CBS News poll ©2010 CNS

thought the pill had improved women’s lives, although men (59 percent) thought so more than women (54 percent) did.

Half of the respondents also thought the birth control pill had improved American family life, but opinions differed widely depending on the

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

—Helen Alvare, a law professor at George Mason University in Virginia and adviser to the U.S bishops’ Committee on Pro-Life Activities

respondents’ religion. Only 38 percent of Catholics and 41 percent of white evangelicals thought the pill had improved family life, but 52 percent of mainline Protestants thought so.

The margin of error for the CBS News poll was plus or minus 4 percentage points.

Alvare, who served for many years as the U.S. bishops’ chief pro-life spokeswoman, believes that the achievements women

have made toward obtaining equal treatment with men have “nothing to do with the chemicals they’ve swallowed.”

Even though women today might have “access to places and positions that once belonged to men,” that “isn’t a full measure of women’s equality and dignity,” she added. “They are now in all the places

where men were, but they have never been seen more as sex objects than they are now.”

The major disconnect caused by the arrival of the pill has been a loss of “the idea that men and women make babies,” Alvare said. “In any literature today about sex, it seems that unprotected sex makes babies” or even that technology can make babies apart from any human connection.

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

And as technological advances in artificial reproduction are made, “the idea that God plays a role in procreation” is lost in favor of the idea that “technology does or the failure to use it does,” she added.

The Catholic Church’s teaching that artificial birth control is morally wrong was reaffirmed by Pope Paul VI in 1968 in the encyclical “*Humanae Vitae*” (“Of Human Life”).

Writing recently in a blog for the Ontario-based *National Post*, Canadian writer Barbara Kay said the pill “coincided with, and arguably caused, the greatest paradigm shift in relations between the sexes in all of human history.”

In the 50 years since its arrival, Kay said, “we have hardly even begun to take an honest cultural measure of what has been gained and what has been lost in the transition.” †

## Catholic seafood workers find 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 worked up and down the west coast of Florida through



CNS photo/Jacques Brandt, the Florida Catholic

David Ives unloads fish to be cleaned, cut and placed in the store for sale at Lombardi’s Seafood in Winter Park, Fla., on May 8. When a disaster like a hurricane or the recent oil spill occurs, seafood distributors and restaurants must find other purchasing means to fill the demand for fish.

hurricane after hurricane. “God has a special affinity for fishermen,” he said, who are “at the mercy of nature, and what the winds and climate and current does.”

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 thanks to the spill, and whose fishing industry has been severely crippled—and the hundreds of dead fish washing ashore at Dauphin Island, Ala., the spill worries men and women who work on boats, in warehouses, 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 25 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. Hers 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 fishermen must often trust that natural and man-made disasters are part and parcel of life and God’s plan, and said that his business always has a disaster plan of its own.

Sometimes that includes prayer. “Most people of faith talk to God in moments like this, 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 shrimping income this year is from the Keys, where boats from the company are currently working.

“If it gets in the current, it’s pretty powerful—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 industry from the Gulf to the Keys is small and interdependent, and Florida is already feeling negative effects from the spill.

A good portion of the oysters, shrimp and crabs consumed in Florida come 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, plugged up, and if the amount of oil potentially comes to our bays and estuaries, our corals, our grasses, then Florida as we know it will be totally changed,” Jones said.

Consumers are 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 to suppliers elsewhere in the country, even as far away as Washington state.

Across the board, Catholics who work in the seafood industry were advising their customers and clients to pray, and also to pitch in, if they can, with cleanup 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. †



# Visit Vancouver!

Olympic rings, made of more than 56,000 LED lights, glow off Burrard Inlet in Vancouver, British Columbia, on Feb. 2. The large set of rings were displayed on a barge anchored just off the waterfront of the Canadian city. Vancouver gained international fame as the host city of the 2010 Olympic Winter Games held on Feb. 12-28.

## British Columbia is premier vacation destination in Canada

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 Marquerite Benko 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 Kitsalano 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

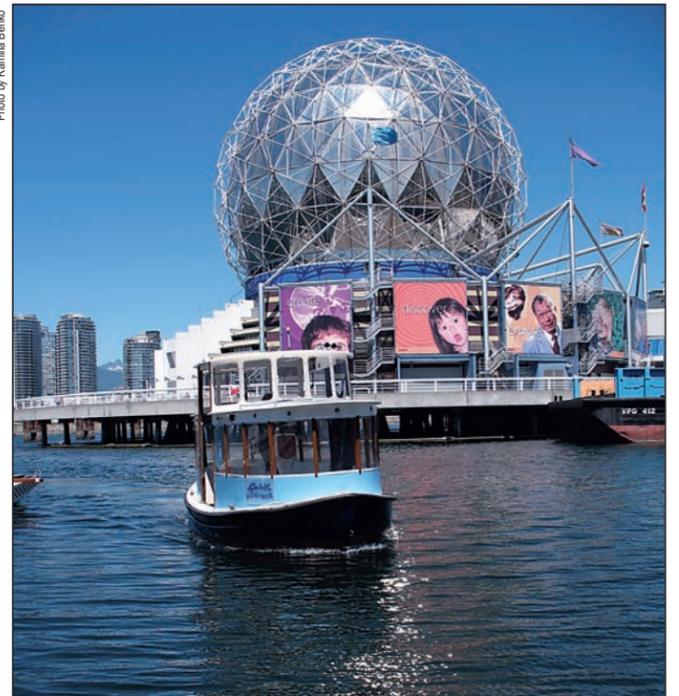
See **VANCOUVER**, page 3B



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



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.

# P a r i s h F e s t i v a l s



## May 23

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. "St. Rita Feast Day Celebration and Pentecost Picnic," Mass, 10 a.m., pitch-in picnic following Mass. Information: 317-632-9349.

## May 27-28

Prince of Peace School, 305 W. State St., **Madison**. "Community Festival," music, rides. Information: 812-275-5835, ext. 248.

## May 29

St. John the Baptist Parish, Starlight, mailing address, 8310 St. John Road, **Floyds Knobs**. "Strawberry Festival," 10 a.m.-1 a.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: 317-826-6000.

## June 4

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

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 4-6

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

## June 6

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. African Catholic Mass, 3 p.m. Information: 317-632-9349.

## June 10-12

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

## June 10-13

Our Lady of the Greenwood Parish, 335 S. Meridian St., **Greenwood**. Parish festival, Thurs. and Fri. 5 p.m.-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.

## Holy Angels Parish, 740 W. 28th St., Indianapolis.

"Blues Festival," music, games, health fair, Fri. 3 p.m.-midnight, Sat. noon-midnight, 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. 8:30 a.m.-1:30 p.m., \$1 bag sale. Information: 812-934-3204.

## June 12

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

## June 13

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

## June 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.

St. Bernadette Parish, 4838 E. Fletcher Ave., **Indianapolis**. Parish festival, Fri., yard sale, festival, 5 p.m.-midnight, games, rides, food. Information: 317-356-5867.

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

## June 18-19

St. Mary Parish, 415 E. Eighth St., **New Albany**. "Street Dance Weekend," Fri. 5:30 p.m.-midnight, Sat. 6 p.m.-1 a.m., games, food, music, dance Sat. night with \$10 cover charge. Information: 812-944-0417.

## June 24-26

St. Jude Parish, 5353 McFarland Road, **Indianapolis**. "Summer Festival," Thurs. and Fri. 5 p.m.-closing, Sat. 4 p.m.-closing, food, games, rides. Information: 317-786-4371.

## June 25-26

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

## June 27

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

## July 3

St. Bridget Parish, 404 E. Vine St., **Liberty**. Indoor yard sale, antiques, furniture, breakfast and lunch served, 8 a.m.-5 p.m. Information: 765-458-6818.

## July 4

St. Mary Parish, 317 N. New Jersey St., **Indianapolis**. "Fourth of July ¡Ole! Festival," music, food, games, downtown fireworks, 2-11 p.m. Information: 317-637-3983.

## July 8-10

Holy Spirit Parish, 7243 E. 10th St., **Indianapolis**. Parish festival, Thurs. 6-11 p.m., Fri. 6 p.m.-midnight, Sat. 1 p.m.-midnight, rides, food, music, entertainment. Information: 317-353-9404.

## July 9-10

St. Benedict Parish, 111 S. Ninth St., **Terre Haute**. "Community Festival," Fri. 11 a.m.-1 a.m., Sat. 5 p.m.-midnight, games, food, \$2 admission, children free. Information: 812-232-8421.

## July 9-11

St. Lawrence Parish, 542 Walnut St., **Lawrenceburg**. Parish festival, food, music, rides, Fri. 5:30 p.m.-midnight, pork chop dinner, Sat. 4 p.m.-midnight, German dinner, Sun. 11 a.m.-6 p.m., chicken dinner. Information: 812-537-3992.

## July 11

Harrison County Fairgrounds, 341 Capitol Ave., **Corydon**. St. Joseph Parish, parish picnic, 10 a.m.-3:30 p.m., food, games. Information: 812-738-2742.

## July 15-17

St. Christopher Parish, 5301 W. 16th St., **Indianapolis**. 70th annual "Midsummer Festival," Thurs. 4:30 p.m.-10:30 p.m., Fri. 4:30 p.m.-11 p.m., Sat. noon-11 p.m., food, games, rides. Information: 317-241-6314.

## July 16-17

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

## July 18

St. John the Baptist Parish, 25743 State Road 1, **Dover**. "Summer Festival," 11 a.m.-7 p.m., fried chicken dinner, 11 a.m.-8 p.m., games, crafts. Information: 812-576-4302.

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

## July 22-24

St. Mark the Evangelist Parish, 535 E. Edgewood Ave., **Indianapolis**. "Fun Fest," 4 p.m.-midnight, rides, food, music, games. Information: 317-787-8246.

## July 24-25

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

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

## July 25

St. Augustine Parish, 18020 Lafayette St., **Leopold**. Parish picnic, 10 a.m.-4 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, **Frenchtown**. 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: 812-357-5533.

## 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 7-8

St. Paul Parish, 9798 N. Dearborn Road, **Guilford/New Alsace**. Parish festival, Sat. 5 p.m.-midnight, Sun. 11 a.m.-midnight, chicken dinner. Information: 812-487-2096.

## August 8

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

## August 15

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

## August 20

Nativity 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 p.m.-11 p.m. Information: 317-253-1461.

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

## August 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

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

## August 28

Immaculate Heart of Mary Parish, 5692 Central Ave., **Indianapolis**. "Fall Kick-Off Fest," food, music, games, movies, \$1 adults, children free, 3-11 p.m. Information: 317-257-2266.

## September 3-6

Sacred Heart Parish, 558 Nebeker St., **Clinton**. "Little Italy Festival," Water Street in downtown Clinton, Fri. 6 p.m.-11 p.m., Sat. 11 a.m.-11 p.m., Sun. 11 a.m.-11 p.m., Mon. 11 a.m.-closing, Italian food, entertainment. Information: 765-832-8468.

## September 5

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

## September 6

St. Anthony of Padua Parish, 4791 E. Morris Church St., **Morris**. "Labor Day Picnic," games, food, 11 a.m.-5 p.m. Information: 812-934-6218.

St. Peter Parish, 1207 East Road, **Brookville**. 90th annual "Labor Day Festival," 10 a.m.-8 p.m., country style "all-you-can-eat" chicken dinner. Reservations: 812-623-3670.

See **FESTIVALS**, page 11B

# VANCOUVER

continued from page 1B

the light to dive under the protection of undisturbed rocks. My brother's terrified shrieks turned to giggles as he tugged 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 Burrad 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, Kitsalano 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 Kitsalano.

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 kiosks with unusual wares, such as maple syrup products—how typically Canadian—unique beads 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.) †*

Photos by Kamilla Benko



There are almost 11 miles of scenic beaches that are free to the public. Kitsalno Beach is a popular sand beach with restaurants located across the street. Lifeguards are often on duty there. On weekends, performers set up along the beachfront and play music, perform acrobatic wonders or sell wares that include gigantic hula-hoops.



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.



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.



The sea wall located around Stanley Park winds along next to the sandy Pacific Ocean beach. There are various points to hop off a bicycle and stroll along the beach or enjoy a picnic in grassy areas. Keep your eyes peeled for marine life as harbor seals often play in the surf and many birds dive under the waves. Spokes Bicycle Rentals offers good daily rates for cyclists.



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 II 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 1984, 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 home of peace.’”

This is a national shrine with many outdoor statues, crosses and altars, which represent the different nationalities and organizations that are part of Canada and the Church.

Across the highway is another shrine, Sainte-Marie Among the Hurons. The original was a French settlement dating back to 1639, which lasted only 10 years.

This re-creation of the original was built and is operated by the government. It gives you the impression of how life was lived in the early 1600s in that part of Canada.

This shrine is not only about the beginnings of Christianity in Canada. It may be the first European community in Ontario.

The Jesuit priests came to “New France” to begin converting the natives as well as provide for the spiritual needs of the Europeans coming there and also the traders of goods. There is a lot that connects the history of the time, the way of life and the missionary work begun there.

### Education

One other element which the shrines share is that of telling the story of the event, but adding more and putting it into context.

I continued on to Montreal and visited St. Joseph Oratory. St. Joseph is the patron saint of Canada and St. Anne is the patroness of Canada.

This is the largest church dedicated to

St. Joseph in the world. The oratory also has the largest library on St. Joseph in the world.

In answering questions about St. Joseph, you begin to deal with other questions and the need for explanations about Jesus, Mary, the Church, the sacraments and Church teachings.

Montreal is a very large city, and there are plenty of opportunities for different classes all year long so the oratory draws people from the city.

The goal of educating people continues into the gift shop. Most of the time we think of the pictures, postcards, medals and other religious items sold there. That is true. But it is also the one place where you will find books and pamphlets about the history of the shrine and other related issues that you will not find any place else.

At St. Joseph Oratory, you will find historical books, including a biography of Blessed Brother André Bessette, a Holy Cross brother whom Pope John Paul II beatified in 1982, as well as the architectural plans for this huge basilica. There are also books on the Church, saints, sacraments, liturgy, spirituality, history and other religious topics.

On Sunday, I attended the only Mass in English, which was celebrated in the crypt church. One lesson was on just how international the English language has become in recent decades. There were too many nationalities of Catholics that I saw there to count, but this was the Mass they had chosen to attend even though another eucharistic liturgy was being celebrated in French at the same time upstairs in the basilica.

### Pilgrims' oasis

Places of pilgrimage are often places of rest for the traveler, where they can simply sit down for a while and get something to eat. Some of these are very nice with rooms for rent and a nice place to eat—nothing fancy, but good food. 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—concern 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 two places in Canada and the U.S. 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 presided at her beatification ceremony in 1980 in Rome.

The church is built in a circular style



The Basilica of St. Anne de Beaupre, a Canadian shrine dedicated to the mother of Mary, is located near Quebec City. The shrine has been a popular pilgrimage destination for 350 years. Settlers, missionaries and sailors from France brought devotion to St. Anne to North America. St. Anne is the patroness of the province of Quebec.



The Martyrs Church in Midland, Ontario, Canada, features a rich wood interior that is symbolic of the Indian lodges found in that area. The shrine honors the eight Jesuit saints who brought Christianity to Canada, and lived, worked and died there more than 380 years ago.

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 Jesuit 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!”

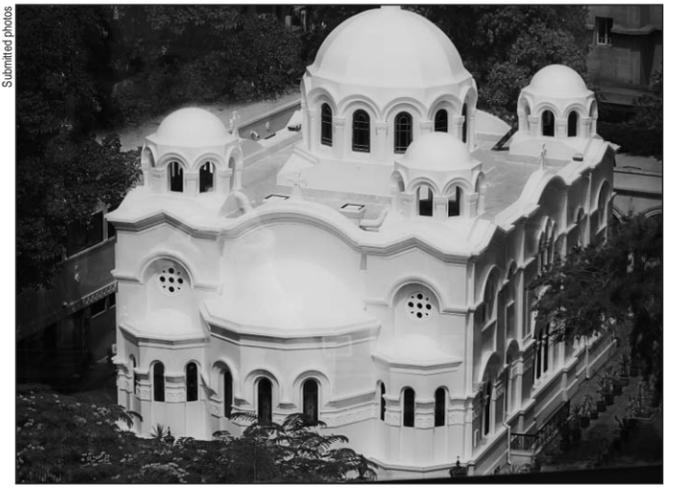
Nonetheless, there is still enough to see there, which provides food for thought that

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.) †



Above, this Coptic Orthodox church in Cairo is named for the Virgin Mary. During 1968, Marian apparitions reportedly appeared over the domes of the church. It is located on the route that the Holy Family took when they fled to Egypt.

Left, the Great Pyramids are located in the desert near Giza, Egypt.

# Land of the Pharaohs

## 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 their father, Jacob. Scripture tells us 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 of his dreams.

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" (Gn 45:25, 29-30).

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 Genesis ends with the death of Joseph.

In the Book of Exodus, a new Egyptian king oppresses the Israelites by forcing them into slave labor. The new king orders the death of all males 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 persuaded her father to let her keep the baby to raise as her own son.

On the pilgrims' first day in Cairo, the group visited the Egyptian Museum of Antiquities, where many artifacts were displayed, including a replica of the bullrush basket in which Moses was placed by his mother. Huge statues were on the ground level of the museum. The upper floor housed small statues, jewels, Tutankhamen treasures and mummies.

Later, the pilgrims visited the Great Pyramids and the Sphinx—the sole survivors of the Seven Wonders of the Ancient World—then traveled on to the Citadel Fortress

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 Ishmael to Hagar, 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 (Gn 16:2, 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 Ramses 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 church, Marian apparitions reportedly appeared to millions of people for more than a year beginning on the eve of April 2, 1968.

This church in Zeitoun, Cairo, is on the path that the Holy Family took when they fled to Egypt.

St. Charles Borromeo parishioner Joan Rillo of Bloomington remarked that this reported Marian apparition site is one of the best-kept secrets in that no one on the pilgrimage seemed to have heard of it before.

The pilgrims also visited the Church of the Virgin Mary in Al Muherrag Monastery, called the burnt monastery because it was burned during a siege. This fortified monastery is unusual for Egypt because it is not located in the desert.

It is claimed that Joseph, Mary and the infant Jesus spent six months and 10 days there on their flight to Egypt. The Church of Al-Adhra—Church of the Virgin—was built over the cave where the Holy Family lived.

It was here that the angel of the Lord said, "Arise and take the young child and his mother and go into the land of Israel for they are dead which sought the young child's life" (Mt 2:20-21).

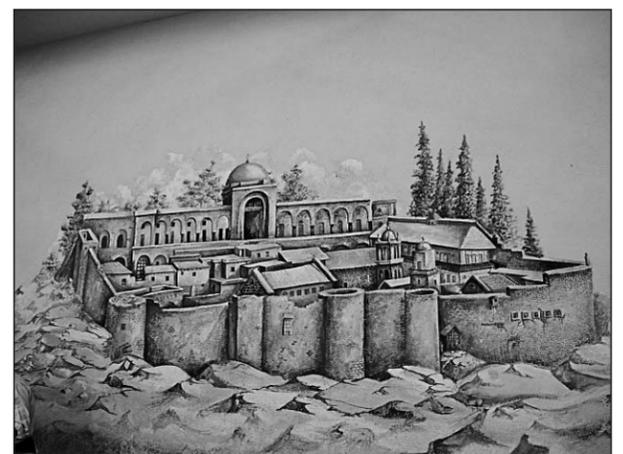
Most of the pilgrims thought the Church of the Apparition and the Church of the Virgin Mary were awesome because the events that happened there bridged the gap between the Old Testament and New Testament.

On the third day, the pilgrims traveled to the Sinai Peninsula and St. Catherine Monastery, located at the foot of Mount Sinai. This is the mountain where Moses received the Ten Commandments. He climbed the mountain and God spoke to him from the burning bush that was not consumed by fire.

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 Aisle of the Sphinxes is outside the Karnak Temple in Luxor, Egypt. This is the biggest temple complex in the world, covering an area of 250 acres. It has been a place of pilgrimage for more than 4,000 years.



This drawing shows the interior of St. Catherine Monastery, which is located on Mount Sinai in Egypt.

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.

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.

"A dry and weary land" held special meaning for St. Charles Borromeo parishioner 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 "yam suph." The Red Sea can be translated to "Reed" 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.

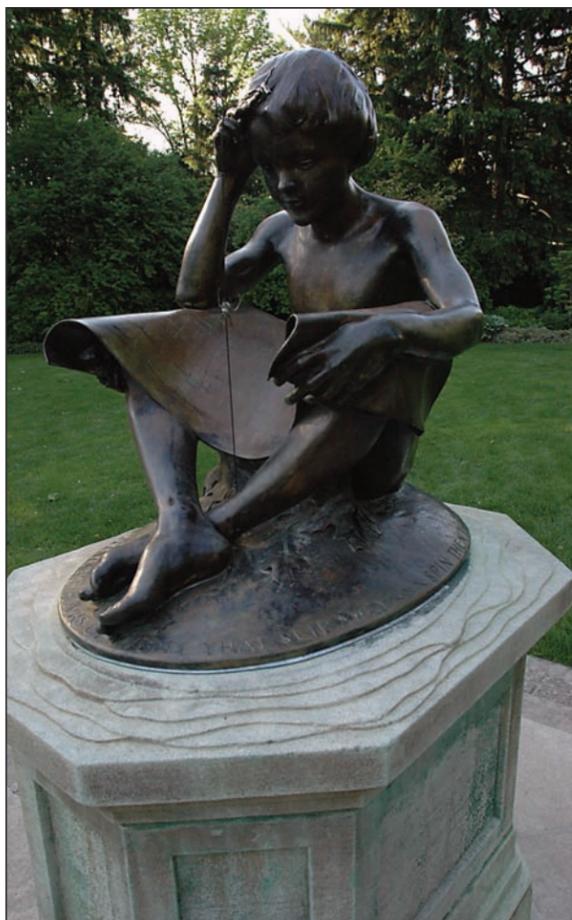
On the fifth day, they crossed the Nile River to the West Bank and Thebes, the burial place of the great

# Art park

## Indianapolis Museum of Art blends sculptures and recreation



This Grecian sculpture of three women is among the ornate statues on the elegant and historic grounds of the Indianapolis Museum of Art adjacent to West 38th Street and Michigan Road in Indianapolis.



This 1917 classical sculpture of a boy examining a spider and a map by American sculptor Willard Paddock decorates the museum grounds and is part of the historic Oldfields estate, the former home of the J.K. Lilly Jr. family. A passage on the base of the sculpture reads, "Mark ye the hours of light that slip away. Spin then thy hours of sunshine while ye may."



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.

By Mary Ann Wyand

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.

Bordered by West 38th Street and Michigan Road, the free art museum welcomes visitors of all ages. There is an admission fee for special exhibits.

The family friendly art park, which also is free, opens on Father's Day, June 20, and is a great way to celebrate summer, admire artwork, explore nature and exercise at the same time.

This nature preserve just west of the museum's 52-acre, elegant, landscaped grounds—which date back to the 19th century—is a pristine environment and perfect site for a 21st-century sculpture park.

Eight sculptural works installed in or around Hidden Lake and elsewhere in the 100-acre nature park were created by artists from throughout the world with environmentally sensitive materials that deteriorate naturally or have no adverse effects on the land and waterways.

The wooded property also functions as a flood plain for the nearby White River and Indianapolis Water Company's Central Canal so expect to see—and respect—the numerous wildlife species living there.

"The IMA is one of the few museums in the country that has a lot of land that could be developed from scratch in relation to a sculpture park," explained Lisa Freiman, the chair of the museum's department of contemporary art and director of 100 Acres.

"We decided to approach the park [design] as a site that is in constant change," Freiman said. "... We came up with the idea of commissioning artists to respond to the site itself."

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 "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.

"We will be evaluating the works to see how they hold up over time," Freiman said, "then making decisions about how long they will be in place. The idea is that each year we will announce a new artist we're working with, ... and probably have a summer solstice party outside to celebrate the opening of the new installations."

The art and nature park "is going to be changing on an on-going basis," she said. "It will stay fresh so people will be able to keep coming back and having new experiences."

People can bring dogs and picnic food into the park, Freiman said, as long as they clean up after themselves and their pets.

The old hiking rule of "carry out what you carry in" to a nature preserve applies here, she said, although trash receptacles will be placed along trails.

"We really want to keep it a special, pristine place, which is one of the things that is so beautiful about it," Freiman said. "I think most people will respect that [rule] because they're going to value the space and the unique addition that it brings to Indianapolis."

The historic Indianapolis Museum of Art property was originally Oldfields, the J.K. Lilly Jr. family's estate, and classical sculptures throughout the museum grounds blend yesteryear with today.

"I often describe the museum property in three parts," Freiman said. "Oldfields is the 19th-century and early 20th-century vision of a park. Then there is the museum, which is modern, and now the new art and nature park, which is a 21st-century investigation into the way that art can relate to the world."

Museum staff members are looking forward to the free public celebration on June 20 at the art park, she said. "I think it's going to be the best gig in town in terms of having a memorable Father's Day experience."

Visitors will enjoy tours, music and dance performances, and games for children, she said, and will be able to purchase box lunches, water and ice cream on the museum grounds.

"It's going to be a creative festival outside in a beautiful new place," Freiman said. "We want to open it up to everyone who wants to be there ... to see what's in their backyard now, and to make sure that they take advantage of it and have a really special time. It's going to be a huge attraction in the city for people who live here, but also for people outside of the city. We want people to use it and become part of the IMA family."

(For more information about the Indianapolis Museum of Art hours, exhibits and programs as well as 100 Acres: The Virginia B. Fairbanks Art and Nature Park, log on to [www.imamuseum.org](http://www.imamuseum.org).) †



"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.



"Eden II," created by Finnish artist Tea Mäkipää, sits in Hidden Lake in the Indianapolis Museum of Art's new 100-acre art and nature park. This sculpture of a ship emerging from the 35-acre lake is a symbolic commentary on global climate change.

# EGYPT

continued from page 5B

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 al-Madina*—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 visceral organs.

This belief is unlike Christians, who believe the soul is what is most relevant to the after-life, 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 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 Esna and Aswan. The ancient Temple of Edfu was known in Greco-Roman times as *Apollonopolis Magna*. This mammoth 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 Subek, the god of fertility, and the ancient falcon-headed Horis, the solar war god.

Al Langdon, a retired secondary school principal from Santa Claus in southern Indiana, remarked that the early biblical personages must have felt some negativism 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.

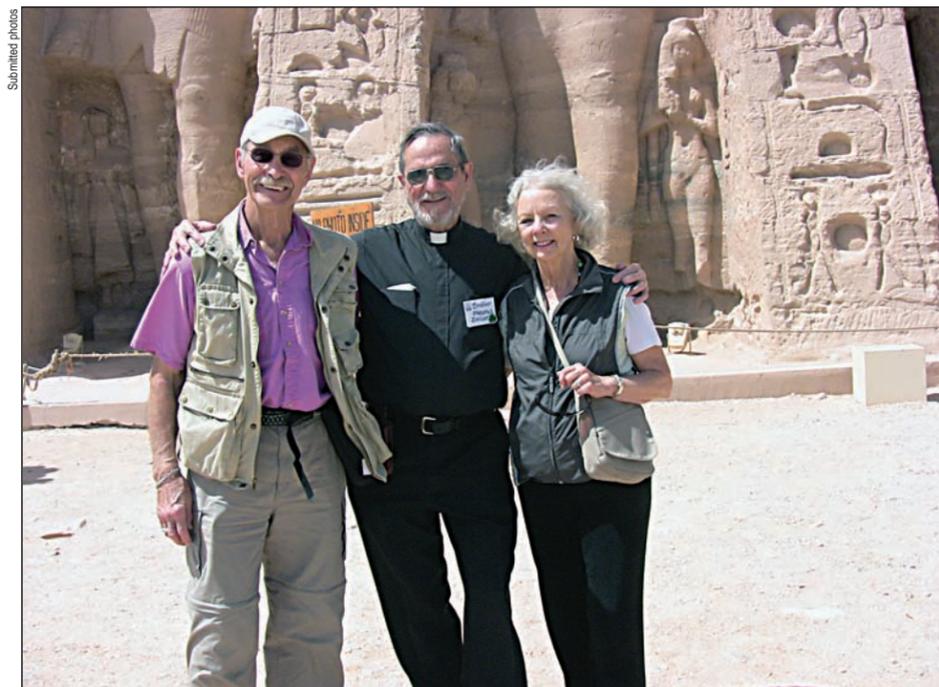
On the seventh day, a visit to Abu Simbel was a highlight of the pilgrimage. The Abu Simbel temples are two massive rock temples in Nubia, southern Egypt, on the west bank of Lake Nasser. It is a UNESCO Heritage Site.

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 high above the Nile River 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 observed 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 late-night stop in 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, the Old Testament and biblical figures lent



St. Charles Borromeo parishioners Thomas and Joan Rillo 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.



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.

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.

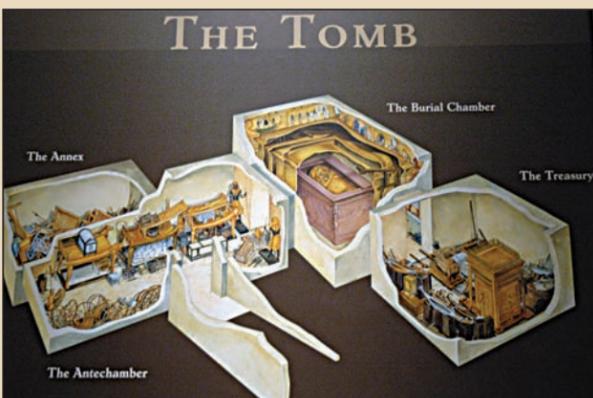
Father Daniel Meyer, the pastor of Holy Angels Parish in Dayton, Ohio, in the Cincinnati Archdiocese said he wanted to visit Mount Sinai and live firsthand the Old Testament stories.

(St. Charles Borromeo parishioner Thomas Rillo of Bloomington also is a Benedictine oblate of Saint Meinrad Archabbey in St. Meinrad.) †



## King Tut

### 2009 Children's Museum exhibit featured boy pharaoh who ruled ancient Egypt



Above, this map displayed last year as part of the King Tut exhibit at The Children's Museum in Indianapolis shows the inside of the young pharaoh's burial chamber deep within the pyramid. British archaeologist Howard Carter discovered the king's tomb in 1922.

Left, last year, The Children's Museum of Indianapolis featured a traveling exhibit on the life of King Tutankhamen, the boy pharaoh who ruled in ancient Egypt before dying at an early age. This gold mask covered the face of the young pharaoh in his hidden tomb, which was discovered by British archaeologist Howard Carter on Nov. 4, 1922.



This ornate vase was found in the burial chamber of King Tutankhamen, the boy pharaoh who ruled Egypt during the XVIII Dynasty about 1358 B.C.



These statues depict Egyptian pharaohs and were found in the burial chamber of King Tutankhamen in 1922.

# Continental cruise

## Panama Canal is truly a wonder of the modern world

By Cynthia Dewes  
Special to The Criterion

PANANMA—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 sound interesting but are no big deal to us. After all, they are there and we are here.

But when we have the chance to see one of these amazing tourist sites up close, the thrill is almost indescribable.

So it was for us when we transited the Panama Canal on an ocean cruise during March that began in Fort Lauderdale, Fla., and included stops at Jamaica, Panama, Nicaragua, Costa Rica, Guatemala and Mexico.

It was a happy surprise to find that the canal made a simple pleasure trip into a real adventure.

It took nine hours for our large cruise ship to transit the canal. Tugboats aided our ship's entry into the locks from the Atlantic Ocean early in the morning.

There was only about two feet of free space on either side of the ship, which was guided by cables attached to tiny train engines called "mules" that run along on shore.

Local motorists in cars and trucks were waiting to go to work as we passed the entrance to their tunnel at the first lock of the canal.

A commentator, who had already given two lectures about the canal in the days before we arrived, kept us informed all day over the ship's public address system.

He described points of interest as we passed, including construction in progress on the current enlargement of the canal to accommodate much larger ships, such as military aircraft carriers and some cargo container ships.

At present, the largest container ships unload their cargoes onto a train which runs across Panama and deposits the cargoes onto other container ships to continue their ocean journey.

He said the shortest transit of the canal ever made was about 2½ hours by a U.S. Navy ship called the Pegasus.

This historical information especially interested us because our sailor son, Will, once served on the Pegasus, a hydrofoil

being tried out by the Navy. Apparently, it "skimmed" over the canal's surface in record time and was the only hydrofoil ship ever to do so 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, handsome 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. Sitting 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 across Central America between the Atlantic and Pacific oceans, was generated in the late 19th century when the triumph of the Suez Canal was still fresh in the world's mind.

International meetings of engineers, politicians and other experts were held to discuss the possibility of creating a faster and cheaper route from one half of the world to the other. Among them was Ferdinand de Lesseps of France.

De Lesseps was a charming man from a family of diplomats, an optimist and visionary

whose enthusiasm propelled the French into the first attempt to put a waterway across the isthmus.

Unfortunately, he was not an engineer, and ignored the advice 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 1890s, 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 mountainous spine 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.



Tourists line the deck of a large cruise ship as the captain prepares to transit the Panama Canal in March. The temperature was hot and humid, which is typical weather for Central America.



It takes about nine hours for a large cruise ship to transit the canal. Tugboats aid the ship's entry into the locks from the Atlantic Ocean. 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 Greencastle, and is a regular columnist for The Criterion.) †

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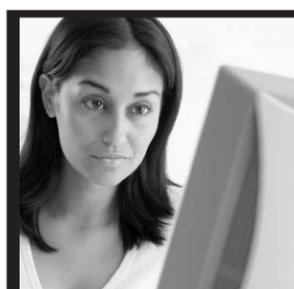
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The Indianapolis Motor Speedway Hall of Fame Museum, located in the infield of the 2.5-mile oval racetrack, was built in 1975 and has 30,000 square feet of display space for racecars and other memorabilia of the "Greatest Spectacle in Racing."

# 'Cathedral of auto racing'

## Speedway museum highlights the history of motor sports

By Sean Gallagher

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 80,000 spectators on hand. Ray Harroun won that initial race in his Marmon Wasp in 6 hours and 42 minutes, averaging 74 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 Glenn O'Connor, who has worked on racecar pit crews at the 500 since 1975.

"I'm very proud of that because [of the way it shows] the history of the Speedway and, really, of the development of the automobile," he said. "They've just done a great job for giving you a real feel for the tradition in the lap around the track."

Father O'Connor, who is the pastor of

St. Ann and St. Joseph parishes, both in Indianapolis, describes the historic Indianapolis Motor Speedway as the "cathedral of auto racing."

As he grew up in Indianapolis during the 1950s and '60s, Father O'Connor fell in love with the Indianapolis 500 at an early age.

"I think I ran my first race pool in the third grade," he says with a laugh.

Going just to the practice days during the month of May was something that Father O'Connor said many families did, in part, because it was inexpensive.

"They'd just about fill the grandstands on the front straightaway just for practices back then," he said. "It was something to do and very reasonable to take a family out there. I remember that it was 50 cents to get in for practice."

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 Danica 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.



On display now at the Indianapolis Motor Speedway Hall of Fame Museum, the Marmon Wasp was the winning racecar of the first Indianapolis 500 in 1911. Automotive engineer and racecar driver Ray Harroun built the car in Indianapolis.

This expanded tour includes visits to the timing and scoring suite, the media center and an opportunity to have your photo taken on the "yard of bricks," a relic at the track's start-finish line of a time when the entire racecourse was covered by 3.2 million paving bricks.

Approximately 250,000 people visit the museum each year, with a full third of those tourists coming in May during the weeks leading up to the 500.

These visitors come to Indianapolis from around the world, just as many international racecar drivers and automobile developers have been attracted to the Speedway since its beginning.

Born in Switzerland, Louis-Joseph Chevrolet, co-founder of the Chevrolet Motor Company, raced in the 500 in 1915-16 and 1919-20.

Donald Davidson, a British race enthusiast who has been a prominent media figure at the Speedway for some 45 years, is the current historian of the Indianapolis Motor Speedway.

Davidson became interested in the 500 during the mid-1950s while living in his native England.

"It seemed that that was the thing to do from the time that I was about 14 years

old," he said. "I came in 1964 for 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](http://www.indianapolismotorspeedway.com/history/35204-Museum).) †

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# 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 to 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 Kuzo 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.

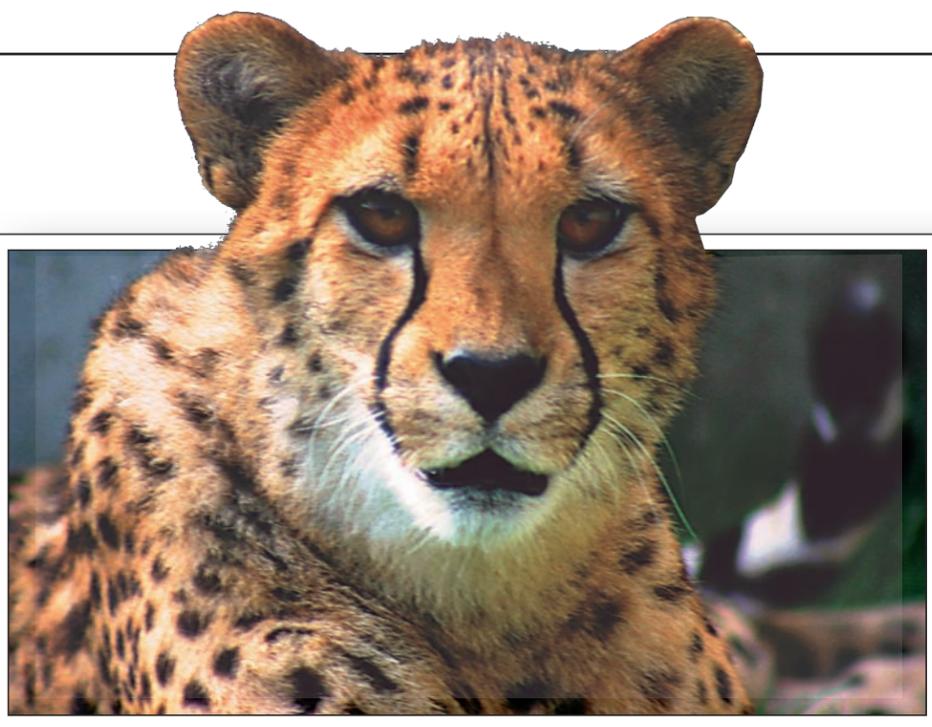
Cheetahs live 10 to 12 years in the wild, and weigh up to 145 pounds. They breathe 150 times per minute and can go without water for up to four days.

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](http://www.indianapoliszoo.com).) †



Submitted photo/Indianapolis Zoo

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."

Submitted photo/Mex Cowther, Indianapolis Zoo



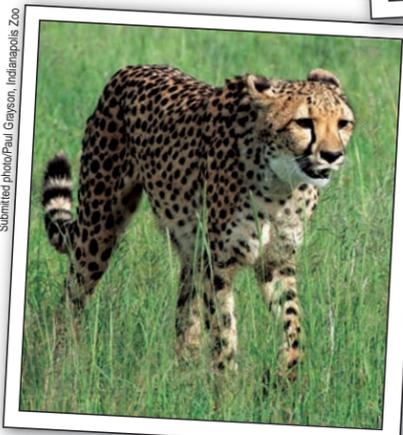
Left, two cheetahs race after prey or perhaps race each other to their destination. These big cats can achieve speeds of up to 70 mph in only three seconds.

Right, cheetahs appear to be identical in their color and markings, but variations in their tail stripes enable zookeepers to tell them apart. Three of the new cheetahs at the Indianapolis Zoo—Cindy, Jenny and Ruby—are littermates from the Cincinnati Zoo. Two males—Kuzo and Kago—are littermates from the Columbus Zoo.

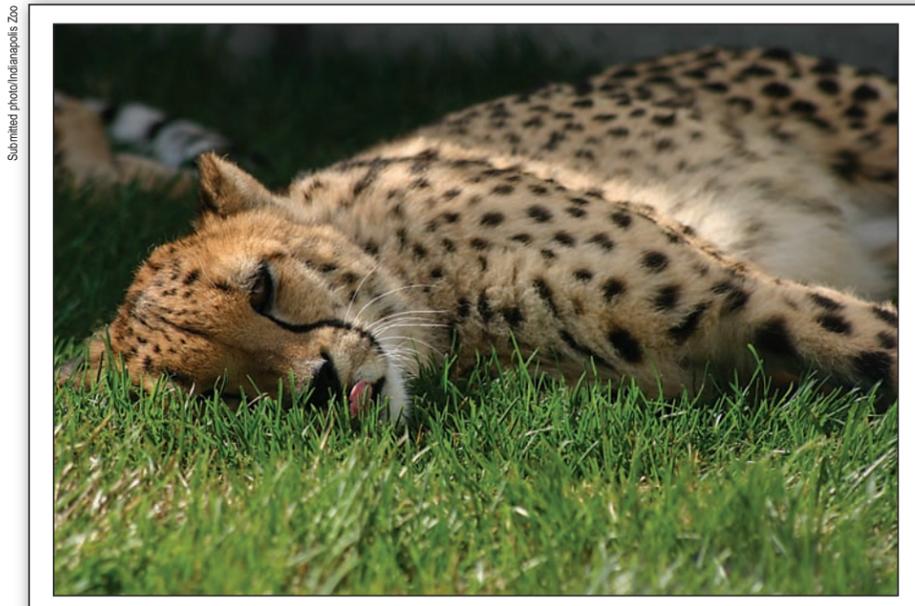


Submitted photo/Indianapolis Zoo

Submitted photo/Paul Grayson, Indianapolis Zoo



Left, ready to run, this cheetah stares 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.



Submitted photo/Indianapolis Zoo

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.

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Fly to Los Angeles Wednesday, December 29, 2010. That evening you may want YMT's optional tour to the Crystal Cathedral in Garden Grove, CA for the *Glory of Christmas*, Christmas play. On Thursday enjoy our city tour of Hollywood and Beverly Hills including an exclusive, after public hours, private viewing of the floats. Watch the finishing touches put on the floats two days before the parade. On New Years Day, YMT will take you to Pasadena for your reserved grandstand seats for the Rose Parade. On Sunday, January 2, 2011, (after Mass) you'll transfer to San Diego to board your deluxe ship, the *Celebrity Constellation*. Enjoy award-winning cuisine and comfortable sophistication at its best, aboard Celebrity's Millennium Class, 91,000 ton Constellation! Your exciting ports include Cabo San Lucas, Acapulco, and Huatulco, Mexico and Puntarenas, Costa Rica. Next, slowly float through the locks, canals, and Gatun Lake, crossing the continental divide through lush rain forest, on some of the most scenic cruising anywhere in the world! Your final port is Cartagena, Columbia, before flying home from Ft. Lauderdale, Saturday, January 15, 2011. This will be Fr. Almeida's ninth trip with YMT as a Catholic Chaplain. He is retired after serving as pastor of Our Lady of Fatima in Swansea, MA, in the Fall River diocese. Mass will be celebrated some days on tour and aboard ship. \*Price is per person, based on double occupancy, and includes taxes and port charges. Airfare is extra.

For information, brochure, and letter from Fr. Almeida with his phone number, call:

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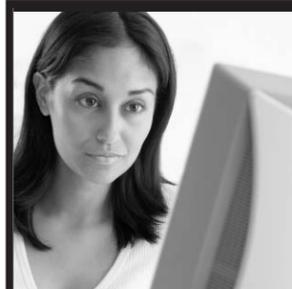


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# FESTIVALS

continued from page 2B

## September 9-11

St. Joseph Parish, 1375 S. Mickley Ave., **Indianapolis**. "Fall Festival," food, rides, games, 5-10 p.m. Information: 317-244-9902.

## September 10

St. Anne Parish, 5267 N. Hamburg Road, **Oldenburg**. Turkey supper, 4:30-7:30 p.m. Information: 812-934-5854.

## September 11

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

St. 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: 765-647-5462.

## September 12

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. Information: 812-346-3604.

St. Mary (Immaculate Conception) Parish, 512 N. Perkins St., **Rushville**.

"Community Fall Festival," music, dance, Sun. 8 a.m.-4 p.m., chicken dinner. Information: 765-932-2588.

St. Pius V Parish, Highway 66, **Troy**.

"Fall Festival," 11 a.m.-5 p.m., dinners, games. Information: 812-547-7994.

## September 17-18

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

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: 317-546-4065.

## September 18

St. Anne Parish, 102 N. 19th St., **New Castle**. "Fall Bazaar," 8 a.m.-2 p.m., crafts, bookstore, rummage sale. Information: 765-529-0933.

Holy Cross Parish, 12239 State Road 62, **St. Croix**.

"Flea Market," home-baked goods, jams and jellies, antiques, 7 a.m.-6 p.m. Information: 812-843-5701.

## 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, 777 S. 11th St., **Mitchell**.

"Persimmon Festival," downtown, Italian dinner, \$6 adults, \$2.50 children, 11 a.m.-7 p.m. Information: 812-849-3570.

## September 24-25

Our Lady of Lourdes Parish, 5333 E. Washington St., **Indianapolis**. "Fall Festival," Fri. 5-11 p.m., Sat. 1-11 p.m., games, food. Information: 317-356-7291.

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 "Taste of St. Rita," 6 p.m.-10 p.m., food, silent auction, \$30 per person. Information: 317-632-9349.

St. Vincent de Paul Parish, 1723 I St., **Bedford**.

"Oktoberfest," Polka Mass and Fall Festival, Mass, 5 p.m., German dinner, 6-7:30 p.m., games, 6 p.m. Information: 812-275-6539.

## 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: 765-825-8578.

St. Mark Parish, 5377 Acorn Road, **Tell City**.

"Picnic and Shooting Match," 10 a.m.-6 p.m., shooting match, quilts, games, homemade pies, chili. Information: 812-836-2481.

St. Michael Parish, 11400 Farmers Lane, N.E., **Bradford**.

Parish festival, 10:30 a.m.-5 p.m., dinner, booths, games, quilts. Information: 812-364-6646.

## October 3

Holy Family Parish, 3027 Pearl St., **Oldenburg**. "Fall Festival," 9 a.m.-8 p.m., chicken and roast beef dinners, booths, games. Information: 812-934-3013.

## 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, games. Information: 812-843-5713. †

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# Restaurant road trips



Coconut shrimp, with a side of onion strings, is one of the “house specialties” at the Key West Shrimp House in Madison, a town that proclaims itself as “The Prettiest Small Town in the Midwest.”

## ‘A slice of heaven’ awaits visitors to scenic Madison

By John Shaughnessy

MADISON—In a moment, I will tell you about one of the best pies I have ever tasted.

And I will share my thoughts on two unusual dishes that I experienced for the first time—mashed potato salad and pickled watermelon rinds.

But I want to start this restaurant review with a strange confession.

For the first time in my life, when the friendly waitress set my lunch in front of me at the Key West Shrimp House, I did something that I’ve never done before.

I pulled out a camera and took a picture of my meal.

Apparently, taking a photo of the food is something you have to do for a restaurant review—even if it seems strange, embarrassing and exactly the opposite of everything I learned while growing up in a large Catholic family where your *first* move is to *protect* your plate of food from your siblings.

As you can see from one of the photos that accompany this review, it is a decent if not great picture of my meal of coconut shrimp and onion strings. That’s also my review of this dish—decent but not great.

The coconut shrimp is a “house specialty” according to the menu, which partially describes it as “shrimp dipped in a light liquid, rolled in chopped coconut and almonds, then carefully fried.”

Undoubtedly, it’s enjoyed by many diners at the Key West Shrimp House, but the coating overwhelmed the shrimp for me and left me wishing that I had followed the waitress’ recommendation of the seafood chowder.

She also recommended the catfish and the double-baked potato.

Still, there was the nice view of the Ohio River in early spring from my table in the back of the restaurant. And the bountiful salad bar had more than the usual share of selections, including the not-so-usual offerings of pickled watermelon rinds and mashed potato salad.

The watermelon rinds fall among the list of foods I’m willing to try at least once in life and move on, but the mashed potato salad is a delicious treat with a twist that kept calling me back to the salad bar—a call I answered twice—well, OK—three times.

From there, I needed a walk along the river to burn a few calories and justify my

next food stop in this community that proclaims itself as “The Prettiest Small Town in the Midwest.”

The river definitely provides a beautiful backdrop for a town that offers many reasons to visit, including the Madison Regatta around the Fourth of July and the Chautauqua Art Festival in late September.

If you do make the trip, stop by The Attic, a sandwich, dessert and gift shop on Madison’s tree-lined main street that offers one of the best pies I’ve ever tasted.

My co-worker, Annette Danielson, tipped me off to The Attic and its Dutch apple pie with homemade caramel icing.

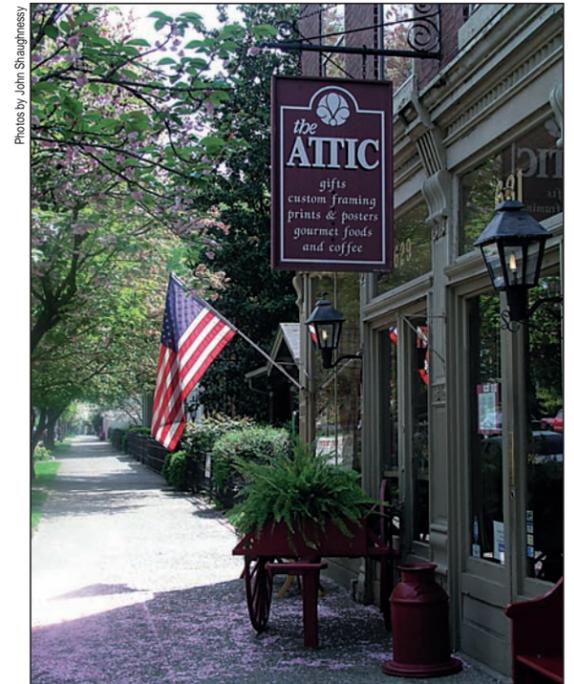
While the smiling lady behind the counter warmed a slice for me, she described the thick layer of caramel icing atop the juicy apple pie as “just like your grandmother used to make.”

The phrase “a slice of heaven” can be overused, but it fits this pie. Just know that it’s so rich that if you finish a piece, you’ll be on a sugar high. Bring a friend and share.

Before my trip to Madison to interview Father John Meyer, I asked for a restaurant recommendation from the priest who is the pastor of Prince of Peace Parish in Madison and Most Sorrowful Mother of God Parish in Vevay.

One of the suggestions he made was The Red Pepper Deli and Café, which is owned by Prince of Peace parishioners John and Lori Heitz.

The Red Pepper has been converted from a former gas station to a colorful, inviting café, and was filled with lunch customers enjoying wraps, paninis, grinders and signature sandwiches, such



If you’re ever in Madison, stop in The Attic, a sandwich, dessert and gift shop that offers “a slice of heaven”—Dutch apple pie with caramel icing.

as “The Miss Madison”—“roasted turkey breast, cucumber cream cheese, red onions, lettuce, tomatoes, mayonnaise and mustard on Eurograin wheat.”

Father Meyer recommends the pesto turkey panini—“fresh pesto, mozzarella, red onions, tomatoes, grilled on Italian white bread.”

The food looked good, but my full feeling and sugar buzz from the pie lingered.

By the way, if you’re one of those people who like to look at photos of food from restaurants, there are some nice shots on The Red Pepper’s Web site at [www.redpepperdelicafe.com](http://www.redpepperdelicafe.com). I didn’t take them. †

## Road trip restaurant review alert

When some of *The Criterion’s* staff members visited communities around 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 advised 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 spilling something on 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 Blizzards followed immediately by a visit to a pizzeria for an extra large, extra grease, double-pepperoni pizza.

You’ve been warned. †

## Oldenburg restaurant is official stop on Chicken Trail U.S.A.

By John Shaughnessy

OLDENBURG—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



Family owned and operated since 1968, Wagner’s Village Inn is a popular eating place for visitors to Oldenburg, a quaint German village in southeastern Indiana that offers a combination of beautiful scenery and spiritual refreshment.

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, including one of a chicken standing up and holding a “Welcome” sign.

Still, the most telling sign that this restaurant takes its fried chicken seriously came when I sat at a table in the restaurant’s tavern-like setting and noticed that, instead of a cloth or paper napkin, there was a large, thick, cotton hand towel wrapped around a fork, knife and spoon.

When I saw the towel, I momentarily figured that someone had tipped off the restaurant staff about my arrival and my eating style. But the towels are at every place setting—a sure sign that they expect people to get their hands messy here.

Checking the menu, I debated whether to order the half chicken, which comes with a breast, a leg, a thigh, a wing and a back for \$5.95. Then the waitress recommended the \$6.95 lunch special featuring two pieces of fried chicken, cole slaw, green beans, mashed potatoes and gravy, and rolls and butter—the kind of meal that farmers in this rural part of the state savor, the kind of meal that heart doctors warn their city patients about eating.

A smarter, more health-conscious city resident would have ordered the grilled chicken Caesar salad. Naturally, I went for the lunch special.

When the plate arrived piping hot, I immediately thought of the two kinds of

people in the world—those who eat fried chicken with a knife and a fork, and those who eat fried chicken with their hands, no matter the setting or the occasion.

As a loyal member of that second group, I reached for the breast of chicken. After tasting Wagner’s fried chicken, I can’t really say it’s the best fried chicken in southeastern Indiana because I haven’t done enough testing, but it is delicious, meaty and definitely in need of a large, thick, cotton towel to wipe your hands. Personally, a hose could have helped, too.

As for the service, the lone waitress was friendly and attentive, a nice touch that may or may not have been related to the fact that I was the only customer for most of my visit.

Maybe that also explains why the waitress asked me three times if I wanted more gravy for the creamy mashed potatoes. I declined each time, but I appreciated her thoughtfulness, especially when she looked at me after I cleared my plate and she said, “You look like you need a nap, hon.”

That hospitable concern seemed a natural reflection of this quaint village where street signs are in German and English. Oldenburg is also a great place to walk through the scenic, spirit-refreshing grounds of the Sisters of St. Francis’ motherhouse and Oldenburg Academy of the Immaculate Conception.

The village is also home to Michaela Farm, where the Franciscan sisters sell vegetables, flowers, herbs, honey and eggs.

On the return trip to Indianapolis along

I-74, an exit sign for Shelbyville reminded me of that community’s favorite ice cream destination—The Cow Palace, a place known for its turtle sundae featuring vanilla ice cream, hot fudge topping, caramel topping and pecans.

Obviously, that combination was far too decadent to load upon my fried chicken lunch special so I restrained myself and just ordered a hot fudge sundae.

Now that I’m back to my normal eating routine, I still think fondly of my visit to Wagner’s. In fact, as I write this review two days after my visit there, I can still feel grease on my fingertips. I knew I should have asked to keep that towel. †



A sign in the window of Wagner’s Village Inn in Oldenburg solidifies its reputation as one of the best restaurants in southeastern Indiana for fried chicken.

# 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 exaltation.

"While applause is accompanied by feelings of safety and security, this silence can bring vulnerability and uneasiness," Washington said. "Through my experiences at Notre Dame, I've found these silent, uneasy moments usually spring up right after I get comfortable with self-praise and appreciating my own accomplishments."

The 2006 graduate of West Side High School in Gary, who also minored in Catholic social teaching while attending Notre Dame in northern Indiana, talked about the pride she felt when her research paper on the mosquito that carries dengue and yellow fever was published last December.

She then took a moment to talk about the grief she endured when she learned about the devastating Jan. 12 earthquake that rocked 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



Valedictorian Katie Washington delivers her address at the University of Notre Dame in Indiana on May 16. Washington is believed to be the first black valedictorian at the university.

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, 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, 'Oh, you can do this.'"

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. †

## Helping immigrant families helps everyone, Vatican officials say

VATICAN CITY (CNS)—Nations serve their own interests as well as the good of migrants when they adopt family-friendly immigration policies, said the Vatican offices that work with families and migrants.

Allowing immigrants to bring family members with them obviously increases a newcomer's happiness, and also gives them the built-in support system needed to integrate responsibly into their new homeland, the offices said.

Cardinal Ennio Antonelli, president of the Pontifical Council for the Family, and Archbishop Antonio Maria Veglio, president of the Pontifical Council for Migrants and Travelers, issued a statement on May 14 in anticipation of the U.N. celebration of the International Day of Families.

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. †

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# PORTUGAL

continued from page 1A

society, which challenges its members to articulate their beliefs and put them into practice.

Addressing an overflow crowd at Mass in one of Lisbon's main squares, he encouraged Catholics to be "radiant witnesses" of their faith in key social areas—the family, culture, the economy and politics. In case they took that as a theoretical exhortation, he then offered an "Evangelization 101" lesson focusing on enthusiasm and love for Christ.

"Bear witness to all of the joy that his strong yet gentle presence evokes, starting with your contemporaries. Tell them that it is beautiful to be a friend of Jesus and that it is well worth following him," he said.

In Fatima, the pope's attention focused on Mary and the devotional movement that has developed around the sanctuary there. He connected Mary's apparitions with the evangelizing task and, in an evening prayer service with priests and religious, said Mary remains the model Christian for the modern Church.

Leading a nighttime recitation of the rosary on May 12 for tens of thousands of pilgrims, he said the faith in many places seems like a light in danger of being

"snuffed out forever." The Church's absolute priority today, he said, is "to make God visible in the world and to open for humanity a way to God." Don't be ashamed, he told Portuguese Catholics, to show the signs of your faith.

In a talk the next day to Catholics who work in social programs, the pope took aim at two issues that have illustrated the waning influence of the Church in Portuguese society—the liberalization of legal abortion in 2007 and the imminent approval of a gay marriage law. He called both developments "insidious and dangerous threats to the common good," prompting a huge wave of applause.

But the pope also challenged his listeners, saying it was important for the Church's social programs to resist the materialistic and relativistic values of the dominant culture, which, if adopted, would drain faith and Christian hope from their efforts. In effect, he asked that Church-run social programs strengthen their Catholic identity.

Later on May 13, the pope addressed Portugal's bishops and, in unusually strong language, denounced what he called a "silence of the faith" in the face of widespread attacks on religious values.

When politicians and the media have scorned religion, Catholics who are ashamed of their faith have given a

"helping hand" to secularism by failing to speak up, he said.

The bishops themselves, he said, must respect pluralism and engage in dialogue, but without being "gagged" when it comes to defending the Church's moral teachings.

Clearly, the pope sees evangelization today as a countercultural activity. As he said in his first talk in Portugal, in modern societies it can even lead to the "radical choice" of martyrdom.

The other big dimension of the pope's visit was his interpretation of the message of Fatima. On the plane carrying him to Portugal, he surprised reporters by saying that the suffering of the Church prophesied by the Fatima visions could even include the priestly sex abuse scandal—an example, he said, of a "terrifying" attack on the Church from the sins of its own members.

The pope paid homage to Mary at Fatima, praying before her statue and at the tombs of the three shepherd children to whom she appeared in 1917.

Celebrating Mass for an estimated 500,000 people at the sanctuary on May 13, the anniversary of the first apparition, the pope emphasized that the



Pope Benedict XVI greets a group of Scouts during an outdoor Mass in Avenida dos Aliados square in Porto, northern Portugal, on May 14. About 150,000 people attended the Mass, the last major event of the pope's four-day pastoral visit to Portugal.

prophetic mission of Fatima had not ended, and indeed has special relevance for a world still caught in a "cycle of death and terror."

The pope made it clear that he sees the messages and secrets of Fatima not as apocalyptic predictions, but as a continual call for conversion for a suffering Church and suffering world. †

## Huge crowd gathers 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 in dealing with the clerical sexual abuse scandal.

Thanking the crowd for their presence and affection 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 and, for that reason, be strongly rooted in God and solid in goodness, love and service," he said at his weekly Sunday blessing.

With trust in the Lord and a renewed commitment to following him, he said, the Church can become holier by going through "the trials" it is facing.

The Italian National Consultation of Lay Groups, a Catholic organization, spearheaded the effort to bring Catholics to the square to join the pope and show their support. A variety of Catholic organizations

and movements, labor unions and political groups joined them, filling St. Peter's Square and spilling onto the adjacent streets.

Paola Dal Toso, secretary of the national consultation, told Vatican Radio that participants wanted to pray for the victims of sexual abuse, but also "to recall all the good that many priests do, which does not make the news."

Cardinal Angelo Bagnasco of Genoa, president of the Italian bishops' conference, led the crowd in prayer before the pope arrived at his studio window to address the gathering.

"Almighty and eternal God, comfort of the afflicted and support of the troubled, hear the cry of those who are in pain so that they would find justice and comfort," the cardinal prayed.

He also prayed that the abuse victims would return to participating in the life of a "purified" Church so that they could "rediscover the infinite love of Christ."

In a rare exception, Vatican officials

allowed the organizers to hang banners from the colonnade surrounding the square. Many banners proclaimed, "Together with the pope."

"We young people are with you," "The people of Rome with the pope" and dozens of other signs, banners, balloons and flags expressed love for the pope.

Salvatore Martinez, president of the Italian Renewal in the Holy Spirit movement, told Vatican Radio that Catholics recognize that some people in the Church have seriously sinned, "but the Church is alive, the Church is still standing. The laity and the movements are expressions of it through their vitality, their beauty and through the strength of the witness they give each day."

Andrea Olivero, president of an Italian Christian workers' group, told the radio that members of his group appreciated the pope's bluntness in recognizing that some 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 who live 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 hurting.

Pope Benedict also referred to the scandal when he wrote to participants in a large ecumenical gathering in Germany. The ecumenical Kirchentag, 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 and among those whom the Lord has welcomed into his service in a special way. But the light of God has not set, the good grain has not been suffocated by the seed of evil," the pope said.

The Church continues to be a place of hope, he said, because it is the place where people hear the word of God, "which purifies us and shows us the path of faith." †

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## 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 reliquaries 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 where St. Elizabeth Ann Seton began her extraordinary work of Catholic education, igniting what many historians deem to be the beginnings of the Catholic school system in the United States.

The group was dedicated to learning about the commonality and differences in the spiritual lives of the members who belonged to different Christian traditions.

At the conclusion of our three-day

CNS photo/Kieran Doherty, Reuters



People pray near the relics of St. Thérèse of Lisieux on Sept. 16, 2009, at St. John's Cathedral in Portsmouth in southern England.

gathering, the superior of the Sisters of Charity—the order founded by Elizabeth Seton—gave each participant a splinter of bone, a first-class relic of St. Elizabeth. It was encased in glass, small and round in dimensions. I kept the relic in a place of honor in my home.

Then one day I learned that one of my dearest friends, a Jewish woman, had breast cancer. She would undergo surgery in a few days. I knew that other friends were trying to cheer her up with festive lunches, visits and flowers.

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 Jewish faith. A close colleague from school was praying the litany of the Sacred Heart.

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

him 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.) †

### Discussion Point

#### 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 have 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 Wills, 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 [cgreene@catholicnews.com](mailto:cgreene@catholicnews.com) or write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



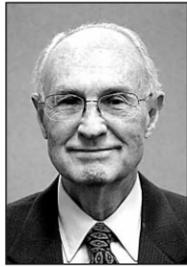
File photo by Sean Gallagher

From the Editor Emeritus/John F. Fink

## The psalms known as 'songs of ascents'

(Fifteenth in a series of columns)

Fifteen of the psalms in the Psalter, Psalm 120 through Psalm 134, have the superscription "A song of ascents."



Biblical scholars aren't sure why they have that designation. The most likely explanation is that they were a collection of psalms sung while pilgrims traveled to

Jerusalem since the ancient Israelites spoke of "ascending" to Jerusalem, which they most certainly did if they came from Jericho.

Another explanation, less probable, is that they were psalms sung by those who were ascending to Jerusalem while returning from exile in Babylon. Psalm 126 begins, "When the Lord restored the fortunes of Zion, then we thought we were dreaming" (Ps 126:1).

The Jewish *Mishnah* says that the Levites, the Jewish priestly tribe, sang on 15 steps that correspond to these 15 psalms.

Whatever the explanation, it is obvious that these 15 psalms were inserted into the Psalter en masse. However, about the only other thing they have in common is that they are short, except for Psalm 132, which has 17 verses. Psalm 131, Psalm 133 and Psalm 134 have only three verses. Psalm 123 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, a historical psalm and blessings.

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 132:17). 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 canticle that God "has raised up a horn for our salvation within the house of David his servant" (Lk 1:69).

Psalm 128 says that those who fear the Lord will be happy and prosper: "Like a fruitful vine your wife within your home, like olive plants your children around your table" (Ps 128:3).

Psalm 134, the last of the songs of ascents, 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 also says, "I will bless the Lord at all times" (Ps 34:2). I have had people ask how we can bless the Lord. Doesn'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. †

Our Turn/Therese J. Borchard

## Distraction is a serious problem of modern life

Here is the irony in writing a column about distraction. I told myself not to check my e-mail until the column was done, but I did peak at my Facebook because I was awaiting a response.



I saw that I had four new friend requests on Facebook. In the process of accepting them, I saw that another

blogger has referenced one of my posts in a recent blog so I clicked over to her site.

Oh, and did I mention that I have a Mozart symphony blasting away in my ears so that I can drown out the sound of the podcast the woman in front of me at the coffee shop is playing?

I have always known that distraction is a problem for me. When I was a junior in high school, my mother took me to a psychologist to be evaluated. He told her that my decoding skills—my ability to decipher, decrypt, solve and translate—were some of the poorest he had seen.

So, to give myself the best shot at concentration, I would carry around wax earplugs and shove them deep into my ear canals to block out the tapping of a pencil next to me or the sighs of the guy three desks away.

To keep myself focused on the paper in front of me, I would visualize a set of

blinders for my eyes and an imaginary fort around desk.

According to Maggie Jackson, a columnist for *The Boston Globe* and author of the book *Distracted: The Erosion of Attention and the Coming Dark Age*, there is much more at stake in our culture today than a few bad test scores and an epidemic of decoding problems.

"The way we live is eroding our capacity for deep, sustained, perceptive attention—the building block of intimacy, wisdom and cultural progress," Jackson writes.

"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 losses."

Jackson didn't set out to write a book about distraction and the role of attention as they relate to a culture. She was merely curious as to why so many people are stressed out and feel trapped in pressured lives despite all the resources we have as a country.

In her research, she discovered that despite all the advantages of our technological

gadgets, they are bringing about the same problems inherent in the first industrial and high-tech revolutions with the invention of the telegraph, cinema and railways.

Moreover, she was surprised to learn in her research how 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.

I suspect I am a good case in point for Jackson's research.

However, all hope is not lost.

"We can create a culture of attention," Jackson writes, "recover the ability to pause, focus, connect, judge and enter deeply into a relationship or an idea."

We do that with attention exercises and by using something I have a shortage of lately—discipline.

Or, as Jackson explains, "we can slip into numb days of easy diffusion and detachment. ... The choice is ours."

(Therese Borchard is a columnist for *Catholic News Service*.) †

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

Faithful Lines/Shirley Vogler Meister

Lessons gained from reading *The Year of the Jubilee*

Sometime back, I began to read *The Year of the Jubilee* by Rita (Dodson) Griffin and published by Pleasant Word, a Division of The Wine Press Publishing Group. Then I set it aside for a while.



Recently, I continued reading the book. This time, so much of the poetry and prose spoke to

me in a very special way.

I felt that God "spoke to me" through the author, who is the youngest of 10 children born and raised in Cartersville, Ga., a suburb of Atlanta.

As I read her reflections, I realized that she often quoted Scripture at the end of her poems.

That reminded me of years past when I realized the beauty of the Bible. My sister, Beverly, and I spent nearly a year

reading the Bible from front to back.

Griffin notes Scripture at the end of some of her poems. Her prose and poetry are full of grace—the grace of God working within her soul.

Abigail Davidson, the publisher's contact, noted that in biblical times every 50 years was observed as a Jubilee Year, a celebration of freedom and rejuvenation.

When Griffin celebrated her 50 years of life, she noted: "God is a peaceful haven, a place where I can find rest for my soul. ... I want others to know the freedom found in serving God and for them to experience a renewed freshness of a newfound joy in living."

I thought back to the time when I turned 50, but recalled nothing significant.

Then it dawned on me that—after returning to college in 1979, and finally graduating in the spring of 1986—that year truly was significant, only I turned 40.

If it hadn't been for knowing Griffin through her book, I probably never would

have considered my 40th year as significant.

During that time, I also steadily grew in faith.

Griffin is a housewife and mother who now lives in Rome, Ga., another suburb of Atlanta, with her husband, William, and their sons, Tristan and Christopher.

She loves to write, travel with her family, meet people and study the Bible. She also is a prayer intercessor with Breakthrough Intercessors and Moms-In-Touch.

The book's back cover notes that her work is "a colorful array of words inspired by an everlasting love for God." How true!

The publisher can be contacted at P.O. Box 428, Enumclaw, WA 98022 or by phone at 360-802-9758.

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

Catholic Evangelization/

Peg McEvoy

## Is there room at the Table?

Coming together to share our faith and knowing that we are a part of a community—these are hopes we all have when we join a parish.



It is through these connections that we come to know Christ better, and it is when we come to know Christ more deeply that we become better messengers of the Gospel

in the world. And yet we know it can be challenging.

A few years ago, I was working at a parish when our pastoral staff was approached by some parents of children and youth with developmental disabilities.

Although they were thankful for SPRED, the archdiocesan special religious development program, and the opportunity to have their children learn the faith and prepare for the sacraments, many of them found it virtually impossible to attend Mass regularly due to their children's challenges and the behaviors that accompanied those challenges. When they did try to bring the whole family to church, they sometimes felt scorned by other churchgoers.

Some of the children showed no outward physical signs of special needs, but still faced autism, developmental or neurological disorders or a host of other challenges. Some would speak out or act out in ways that many of us would consider inappropriate.

Their parents felt torn between their love for the Church and the Eucharist, and their need to protect their family from others who judged them unfairly. They knew of other parents and families who had just given up going to church all together.

These parents simply asked for a chance to share their stories with the parish. Their efforts produced a response that was truly amazing. After the presentations at Mass, person after person came up to them to talk about how their family member or friend who had a child with special needs had just stopped coming to church because they felt unwelcome. These people were speaking of family members and friends literally across the country, not only in this particular parish.

Estimates of the percentage of cognitively disabled people in our country range from 2 to 3 percent. This could mean that as many as 6,700 people in our archdiocese have developmental disabilities. This translates to as many as 15 people in a parish of 500 members, 30 people in a parish of 1,000 members or 150 in a parish of 5,000 members.

How many people with developmental disabilities are present at your parish Masses? The odds are that there are many who are Catholic, and live in the parish. Are they attending Mass? Do they feel welcome?

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 assurance that every person, however limited, is capable of growth in holiness" (*General Directory for Catechesis*, #189, cited in the *National Directory for Catechesis*).

The SPRED programs we have in the Archdiocese of Indianapolis have two main goals for their "friends." The first is to provide a place for these special friends to share their faith. The second is to help them be full participants in the community as much as they are able—in prayer, worship and service to others. And when the friends become full participants in our communities, their family members find that they can be full participants as well—no longer feeling torn between their love of the Eucharist and their worry that others will judge them.

We need to remember Jesus' words in the Gospel, "Whoever receives this child in my name receives me, and whoever receives me receives the one who sent me. For the one who is least among all of you is the one who is the greatest" (Lk 9:48).

(Peg McEvoy is associate director for evangelization and family catechesis in the archdiocesan Office of Catholic Education.) †

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 origins. 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.

With the coming of the Holy Spirit and in the overall context of salvation in Christ Jesus, Pentecost took on a greater meaning for Christians, a meaning centered in Christianity.

So Christians now see, and so long have seen, Pentecost as their holy day, recalling the moment when God the Holy Spirit vivified the Apostles.

Receiving strength and power from the Holy Spirit, the Apostles then went forward to proclaim salvation in Christ to the entire world.

This first reading from the Acts of the Apostles recalls this event and its aftermath.

Under the leadership of Peter, the Apostles were united. They were emboldened. They never relented from their mission of declaring Jesus as Lord and Savior. According to tradition, all but St. John the Evangelist died as a martyr.

An important lesson is in the fact that the Christians very clearly were in a community, gathered around the Apostles, with Peter undeniably at their head.

For the second reading, the Church presents a passage from St. Paul's First Letter to the Corinthians.

Absolute faith in Christ, as God and as Savior, is essential. Without grace, humans

are confused and liable to even fatal misstep.

St. John's Gospel is the source of the last reading, a Resurrection Narrative.

The Risen Lord appears before the Apostles. The reading is profoundly relevant for Catholics. As God, possessing the Holy Spirit, Jesus gives the Apostles the power to forgive sins, which is extraordinary because only God can forgive sins.

This reading makes abundantly clear the Lord's conferral of divine authority and power upon the Apostles.

## Reflection

For weeks, the Church has rejoiced in the Resurrection, excitedly proclaiming that Jesus is, not was, the Lord. He lives!

Throughout the Easter season, the Church, in the readings at Mass, has called us to realize what effect the Resurrection has upon us and upon human history. The salvation achieved by Christ on Calvary never will end. It is for all time and for all people.

How will it be accomplished? It will be accomplished through the Lord's disciples in every consecutive age.

While true conversion requires a completely free and uncompromised individual decision, Christians are bound together in the Church because they share their identity with Christ and the grace of the Spirit.

Thus, they bear together the mission to bring God's mercy and wisdom to the world. Christians, however zealous, cannot be ships passing each other silently in the night.

Rather, as Acts reveals, they are part of the community still gathered around the Apostles, under the leadership of Peter, and still looking to the Apostles for guidance and direction.

The Church offers itself. It is the gathering of true believers, who rely upon the Apostles for their knowledge of the Savior. Through the Apostles, the community links itself to the Savior, to the Father and to the Spirit.

On this feast, the Church teaches a very contemporary lesson. In 2010, as 20 centuries ago, it is the Apostolic Church, the community created by God to bring divine mercy to weary and wandering humans.

As was the case in Jerusalem so long ago, it loves all, serves all and speaks of hope to all. Quite visibly, it still gathers around the Apostles with Peter at the center. †

## 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 5:1-5  
John 16:12-15

Question Corner/Fr. John Dietzen

## Some prayer novenas and devotions are not approved by the Church

**Q**I am a former Protestant, now Catholic for 10 years. I have come to realize there are fundamentalists and zealots in every denomination. Somehow this seems connected to a rejection of grace when these groups apparently thrive on the feeling that they have it right and one can "earn" a 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.

When 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.

That's understandable perhaps, given human nature, but spiritually unhealthy at the very least.

Some structured forms of prayer have become accepted by long 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 devotion, we are told that "families 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."

Another common element in most of these unusual devotions is their eccentric fascination with purgatory.

Nothing in Catholic tradition or teaching gives basis or credence to this brand of spirituality.

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 Theologiae* 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 whatever affects 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 [jjdietzen@aol.com](mailto:jjdietzen@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

In order to fill myself with God's love.  
I need to give my love to others  
Freely without cost.

I need God's help moment by moment,  
Without his love and grace, I am nothing.



I need to be a viable part  
Of the Communion of Saints  
triumphant.

Help me, O Lord, this day,  
To be all that I am meant to be,  
To serve you willingly,  
To love one another as You love me.  
Help me to be Your light in the  
darkness.

Amen.

By Sandy Bierly

(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.)

# Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

**ADAMS, Mary J. (Raia)**, 90, Our Lady of the Most Holy Rosary, Indianapolis, May 6. Sister of Roy Raia.

**BAKER, Steve**, 59, Nativity of Our Lord Jesus Christ, Indianapolis, May 4. Husband of Linda (Gavin) Baker. Father of Lindsay Cooper, Jenny Hehmann and Scott Baker. Son of Dorothy Baker. Brother of Carol Duncan, Donald Jr., Jeff and Jerry Baker. Grandfather of seven.

**BURGER, Joan K.**, 75, St. Bartholomew, Columbus, May 1. Wife of Robert Burger. Mother of Susan Curry, Ann Sterling, Laura and Wayne Burger. Sister of Walter Andersen. Grandmother of five. Great-grandmother of two.

**COSBY, Mary K.**, 86, St. Paul, Tell City, March 22. Mother of Janie Chase and Mark Cosby. Sister of Olive Foster. Grandmother of three.

**DOTTENWHY, John W.**, 86, Mary, Queen of Peace, Danville, April 30. Husband of Catherine Dottenwhy. Father of Jim and John Dottenwhy. Brother of five.

Grandfather of six. Great-grandfather of two.

**FLANAGAN, David John**, 54, Immaculate Heart of Mary, Indianapolis, April 29. Husband of Kaye (Tharpe) Flanagan. Brother of Deborah, Diane and Donald Flanagan.

**GARING, Thomas Lee**, 55, St. Luke the Evangelist, Indianapolis, April 28. Husband of Barb Garing. Father of Evan and Nathan Garing. Brother of Marcia Baird and John Garing.

**GESWEIN, Myla**, 74, Annunciation, Brazil, May 5. Wife of Bert Geswein. Mother of Linda Minger, Cindy Rodman, Chuck and Jerry Geswein. Sister of Diane Terhune. Grandmother of seven. Great-grandmother of three.

**GLASSMEYER, Patricia**, 87, St. Pius X, Indianapolis, May 11. Mother of Celeste Kleinhelter, Laura, Therese and Robert Glassmeyer III. Grandmother of two.

**GROHOVSKY, Louise R.**, 88, Sacred Heart of Jesus, Terre Haute, April 18. Mother of Sharon Claretto, Bob, Gary and Larry Grobovsky. Sister of Judy Winniski. Grandmother of 10.

**HANSEN, Regina**, 94, Christ the King, Indianapolis, May 1. Mother of Beth Hansen.

**HARTMAN, Martin H.**, 68, Holy Family, Oldenburg, May 5. Father of Barbara Minico, Jeff and Peter Hartman. Brother of Rose Eckstein, Evelyn Elsner, Dorothy Flaspohler, Lourine Gramman,

Alfred, George and Richard Hartman. Grandfather of six.

**HAWHEE, Forrest D.**, 68, St. Michael, Cannelton, May 5. Husband of Peg Hawhee. Father of Tracey Coyle and Frank Hawhee. Grandfather of five.

**HAYDOCK, Robert G.**, 84, St. Therese of Infant Jesus (Little Flower), Indianapolis, April 27. Father of Denise Rose. Brother of Mary Helen Weaver and Joe Haydock. Grandfather of two. Great-grandfather of two.

**HUGHES, James B.**, 81, St. Augustine, Jeffersonville, May 8. Husband of Ruby Hughes. Father of Nancy Francavilla, Kate and James Hughes. Brother of Jo Ann Ethridge and George Hughes. Grandfather of four. Great-grandfather of two.

**JORDAN, Kevin S.**, 48, St. Paul, Tell City, April 12. Father of Catherine and William Jordan. Son of Jerry and Dorothy Jordan. Brother of Chris and Mark Jordan.

**KIDD, Michael Joseph**, 38, St. Lawrence, Lawrenceburg, May 5. Husband of Christine (Catanzaro) Kidd. Father of Bethany and Codi Kidd. Son of Michael and Brenda (Miller) Kidd. Brother of Nicole Browder. Grandson of Alberta Kidd and Jackie Scott.

**KNOEFEL, Countess Francesca Spina**, 105, Our Lady of Perpetual Help, New Albany, April 4.

**LAMAR, Wilma**, 75, St. Pius V, Troy, April 18. Mother of Donna, Doreen and David Lamar. Sister of Rose Flamion. Grandmother of one.

**LEE, Mary (Pfeffer)**, 54, St. Matthew the Apostle, Indianapolis, May 1. Wife of Terry Lee. Mother of Mikey Lee. Daughter of Karl Pfeffer. Sister of Heidi Blevins, Jayna Dunning, Gretchen, Eric, Karl Jr. and Mark Pfeffer.

**MANSMANN, Dr. Barbara A.**, 50, St. Mary-of-the-Knobs, Floyds Knobs, May 2. Daughter of Don and Lois (Miller) Mansmann. Sister of Patti Freiberger, Don and Doug Mansmann.

**NICHOLSON, Richard P.**, 86, St. Anne, New Castle, April 25. Husband of Rosetta Nicholson. Father of Cynthia, Christopher, James, Michael and Stephen Nicholson. Brother of Ruth and James Nicholson. Grandfather of six.

**O'BRIAN, Frances E. (Strobel)**, 84, St. Paul, Tell City, April 22. Sister of Mary Rose Birchler, Rita Brockman, Carol Dauby, Dorothy Ferrando, Henry and Paul Strobel.

**PARK, Andrew J.**, 98, Holy Family, New Albany, May 4. Husband of Elizabeth (Volpert) Park. Father of Mary Jo Arterburn and Richard Park. Grandfather of five. Great-grandfather of three.

**PETER, Paul Wayne**, 71, St. Pius V, Troy, April 12. Husband of Linda Peter. Father of Debbie Dauby.

**RANDALL, Matthew David**, infant, St. Mary, North Vernon, April 28. Son of Zachary Randall and Jennifer Nicole Beal. Grandson of Rodney and Janie Beal and David and Janet Randall.

**RANDALL, Owen Michael**, infant, St. Mary, North Vernon, April 28. Son of Zachary Randall and Jennifer Nicole Beal. Grandson of Rodney and Janie Beal and David and Janet Randall.

**SALAMONE, Antonio J., Sr.**, 92, St. Michael, Cannelton, April 20. Husband of Alice Salamone. Father of Mary Austin, Lucy Sachak, Thomas and Tony Salamone Jr. Grandfather of six.

**SIGWARD, Mary Ann (Adrian)**, 82, St. Matthew the Apostle, Indianapolis, May 1. Wife of William J. Sigward. Mother of David, Kevin and William Sigward Jr. Sister of Irene McDuff, Franciscan Sister Paulita Adrian, George and Paul Adrian. Grandmother of five.

**SIMS, Alberta**, 89, St. Isidore the Farmer, Bristow, May 7. Mother of Donald Sims. Grandmother of two. Great-grandmother of two.

**SOBLIT, Dorothy**, 85, St. Mary, Richmond, April 26. Aunt of two.

**STAAB, Thomas N.**, 71, St. Susanna, Plainfield, May 5. Husband of Judith (Cooper) Staab. Father of Suzanne Soller, Theresa Wilson, James and John Staab. Brother of Mary Lou Roembke. Grandfather of 10.

**STUART, Charles Edward**, 91, St. Luke the Evangelist, Indianapolis, April 30. Husband of Dorothy Stuart. Father of Linda Bergsman, Mary Beth Kenny and Charles Stuart. Grandfather of nine.

**YUX, Virginia W.**, 82, St. Mary, North Vernon, April 28. Wife of Albert Yux. Mother of Susie Claire, Sherri Lucas, Mary Magner, Ann Mock and David Yux. Sister of Barbara Wilson. Grandmother of 11. †



## Candlelight prayer vigil

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

## Franciscan Sister Jean Wolf was a teacher, principal and organist

Franciscan Sister Jean Wolf, formerly Sister Jean Pierre, died on April 30 at St. Clare Hall, the health 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 on Sept. 8, 1944, and professed her final vows on Aug. 12, 1950.

Sister Jean served as a teacher or principal at Catholic grade schools for 36 years.

She also ministered as an organist for many years.

In the archdiocese, Sister Jean served at St. Joseph Parish in St. Leon.

She also ministered at Catholic schools and parishes in the Evansville Diocese as well as in Ohio and Illinois.

From 1982 until 2004, Sister Jean served as the chaplain for St. Mary's Medical Center in Evansville, Ind. She also volunteered at St. Vincent's Food Pantry in Evansville.

In 2004, she retired to the motherhouse at Oldenburg and served her community as the convent chapel sacristan.

She also enjoyed gardening on the motherhouse grounds.

Surviving are two sisters, Isabelle Bittner of Haubstadt, Ind., and Estelle Schneider of Evansville; a brother, Charles Wolf of Evansville; and several nieces and nephews.

Memorial gifts may be sent to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036. †

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**JUNE 18, 19, 20**

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Fr Bill Casey, Fathers of Mercy

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Michael Voris, RealCatholicTV

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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 what 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.

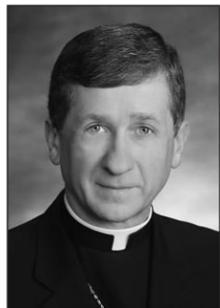
• Abusers suffer self-deception, and tend to diminish the seriousness of their behavior and the effects on abuse victims and the Church at large.

• 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 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 in dioceses and parishes. 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. †



Bishop Blase J. Cupich

Cupich of Rapid City, S.D.

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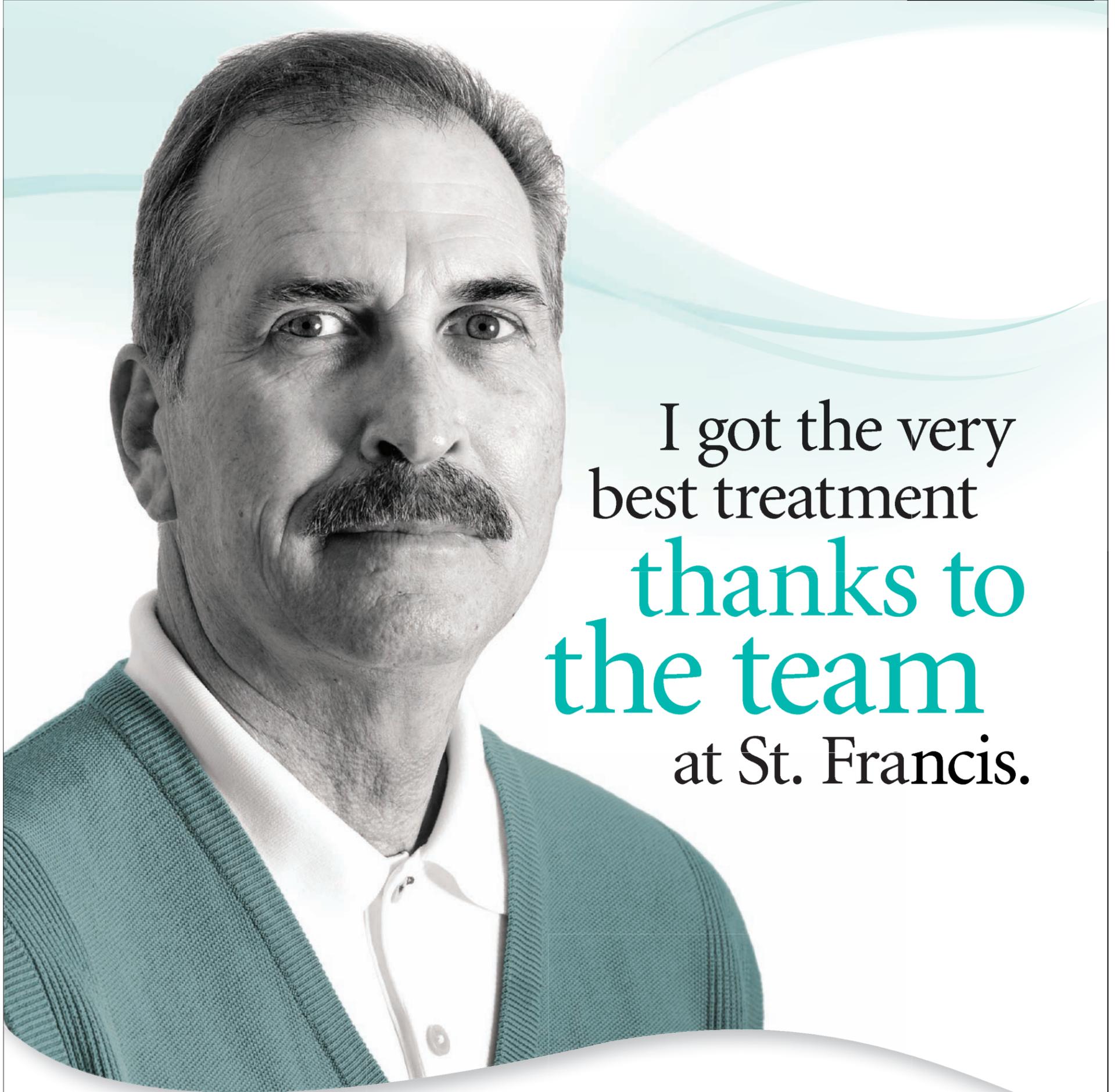
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