



The

Criterion

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Pope Benedict quickly places individual mark on papacy

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

His public appearances, while generating enormous enthusiasm, have been designed more to provoke thought than to please crowds. This will be a teaching pope, and his lessons draw heavily on Scripture.

The new pope has kept Pope John Paul first major appointment, he picked an American, Archbishop William J. Levada of San Francisco, as his successor at the doctrinal congregation—a bold move that gratified many U.S. Catholics and lessened European influence in the Roman Curia.

In waiving the five-year waiting period

for the start of Pope John Paul's sainthood cause, the pope showed he was listening to the popular voice of the Church and recognized that rules are sometimes made to be set aside.

Two other decisions hinted at Pope Benedict's governing style:

- He opted not to preside at beatification liturgies, ending a 34-year practice. Although papal beatifications had become routine, the pope and others thought they created misunderstandings about the sainthood process.

- He shortened the October Synod of Bishops. In the past, the pope had said synods tend to exalt the role of bishops as delegates of local Churches rather than as shepherds of their own flocks.

The pope's decisions and talks since his election on April 19 seemed to show a

desire to pare back to the essentials—at least as much as possible for a 21st-century pope.

At the same time, Pope Benedict understands that in many ways he is expected to be a "pope for all people." In his first month, he spoke with various heads of state, international diplomats, Christian and non-Christian representatives, journalists, bishops from Africa and Asia, members of Rome's Catholic community, clergy, curial officials, pilgrim groups from around the world and, of course, the College of Cardinals.

At his weekly general audiences, the pope has grown increasingly relaxed with big crowds. He seems to genuinely enjoy riding his open Jeep around the square, standing and waving as he holds onto a

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Pope Benedict XVI embraces a new priest during an ordination Mass in St. Peter's Basilica on May 15. He ordained 21 priests, calling on them to be "the joy of Christ to those who suffer, those in doubt and even those who are reluctant."

Pope John Paul II was an inspiration to Deacon Shaun Whittington

Editor's note: Deacons Shaun Whittington and William M. Williams will be ordained to the priesthood on June 4. A profile of Deacon Williams will be published in next week's Criterion.

By Sean Gallagher

Deacon Shaun Whittington's vocational journey began when he was a young boy growing up in his family's home in the hills of southeastern Indiana.

At 10 a.m. on June 4 at SS. Peter and Paul Cathedral in Indianapolis, he will arrive at the milestone in this pilgrimage to which he has looked forward for so long when he is ordained to the priesthood. His Mass of Thanksgiving will be celebrated at 5:30 p.m. the same day at St. Michael Church in Brookville.

Deacon Whittington's journey leading up to that day has taken him far afield—from the wilderness of New Mexico to the mountains of eastern Turkey to the tomb of St. Peter in the heart of Rome.

He also from a young age followed an interior pilgrimage, plumbing deeper and deeper the truths of the faith with the help of great spiritual and theological writers from throughout the history of the Church.

Throughout it all, he has remained faithful in prayerfully listening for God's call and nurturing a deep love for the priesthood and the Church.

Deacon Whittington, 27, is a member of St. Michael Parish in Brookville. His family moved there from Harrison, Ohio, when he was preparing to enter the eighth grade.

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Deacon Shaun Whittington proclaims the Gospel on March 24 at SS. Peter and Paul Cathedral during the Evening Mass of the Lord's Supper on Holy Thursday. Deacon Whittington, who will be ordained to the priesthood on June 4 at SS. Peter and Paul Cathedral in Indianapolis, said that he looks to the late Pope John Paul II as a model for his own priestly ministry.

Vatican ecumenist says sharing Communion means sharing the same faith

ROME (CNS)—The Catholic Church believes the Eucharist is a sacrament that strengthens the unity of the Church because those who share Communion profess the same faith, said the Vatican's chief ecumenist.



Cardinal Walter Kasper

To say "Amen" and receive Communion means "I fully agree with what has been said and what has been done," said Cardinal Walter Kasper, president of the Pontifical Council for Promoting Christian Unity.

Acknowledging the Eucharist as a memorial of Christ's last meal with his disciples is not enough, the cardinal said, responding to questions after a May 19 talk on "The Sacrament of Unity: The Eucharist and the Church." Cardinal Kasper's talk at the Atonement Friars' Centro Pro Unione in Rome was drawn largely from his new book of the same title.

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Youth and adults prepare for World Youth Day

By Brandon A. Evans

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

The event took place at Our Lady of the Greenwood Parish in Greenwood on May 21, and served mainly to inform

people about how to prepare—spiritually and materially—for the pilgrimage to Europe from Aug. 10-22.

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

About 170 youth and adult chaperones

will be going on the pilgrimage, which will be led by Archbishop Buechlein. Four archdiocesan priests will also be pilgrims.

The group will first travel to Assisi and Rome, where they will visit the tomb of Pope John Paul II. The pilgrimage will continue by train through Italy and France, and before the group reaches Cologne they will travel by boat up the

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ORDINATION

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This move coincided with the family's decision to homeschool him and his four younger brothers.

According to Deacon Whittington, he will be the first homeschooled man to be ordained to the priesthood in the archdiocese in modern times.

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

His interest in theology coincided with his love of liturgy, one that involved the whole family through the boys' pretending to celebrate Mass together.

According to Deacon Whittington's mother, Patricia, all her sons eventually took part, but her eldest was the instigator.

"They've all played [Mass] throughout growing up," she said. "They started in lower grade school and they'd take turns. [Shaun] would be the boss because he was the oldest."

Although Patricia Whittington recognized that there was an element of fun for her sons in their play, she also knew that it was a chance for them to learn as well, describing the little pretend liturgies as "a way of learning about Mass."

It was through these re-enactments that his mother recalled Deacon Whittington on occasion casually mentioning to her and her husband, Neil, an interest in the priesthood.

"We were calmly excited and interested in how this possible desire would pan out in the future," she said. "As I recall, we just planned on seeing how his interest would increase or wane over the following years as he pursued his academic career."

Deacon Whittington's learning interests weren't limited to theology and philosophy, however.

In his high school years, he followed the lead of his father and served in Franklin County's volunteer emergency medical services, eventually becoming certified as an

emergency medical technician.

Deacon Whittington's involvement in the Boy Scouts also opened to him many different vistas of learning. He persevered to earn Eagle Scout, discovering a variety of fields of knowledge along the way.

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

Deacon Whittington described this trip in spiritual terms, comparing it to a retreat he would take several years later after he became a seminarian.

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

Not long after camping in New Mexico, Deacon Whittington began his undergraduate studies at Christendom College in Front Royal, Va.

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

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

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

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

Starting in the spring of his second year, Deacon Whittington spent six months at St. Luke Parish in Indianapolis, participating in a variety of the faith community's ministries.

Jean Zander, a St. Luke parishioner, was a member of an advisory committee at the



Deacon Shaun Whittington stands outside the entrance to the office of St. Monica Parish in Indianapolis on May 11. Following his ordination to the priesthood on June 4 at S.S. Peter and Paul Cathedral in Indianapolis, he will begin his ministry as St. Monica's associate pastor on July 6.

parish that, according to Deacon Whittington, helped him learn "what the people in the pews care about and what they're looking for in a priest."

He got to know her family during his time at the parish and has maintained his relationship with them since then.

She sees in him a valuable combination of good interpersonal skills and enthusiasm for the truth.

"He's very kind," Zander said. "He's a good listener. He also has a tremendous love for the truth and passion for the truth and the truth of the teaching of the Church."

In the middle of his third year at Mundelein, Deacon Whittington went on a pilgrimage sponsored by the seminary to Turkey, Greece and Italy that allowed him to follow the steps of St. Paul and St. Peter.

He also visited the locations of five of the seven churches mentioned at the start of the book of Revelation.

Following the celebration of a Mass at the ruins of Laodicea, Deacon Whittington pondered the meaning of its disappearance.

"I thought to myself, 'There's no guarantee that this won't be Indianapolis in 500 or 1,000 years,'" he said. "What we have to do is we must, we must preach Jesus Christ and him crucified. There is no guarantee

that the faith will stay in a particular place, only that it will stay alive. And it's up to us to preach Christ and him crucified to keep the faith alive here in Indianapolis, here in the United States."

Deacon Whittington viewed the burial place of St. Peter, two levels below the main altar of the basilica named after him, and the next day met the first pope's 263th successor, Pope John Paul II.

On the same visit to Rome, he also met then Cardinal Joseph Ratzinger.

"He was so gracious, just a humble, simple man," Deacon Whittington said. "He was still kind of surprised that people wanted their picture with him, even at that stage."

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

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

On the day the pope died, Deacon Whittington was having a practice Mass at the seminary. He knew that the pontiff was near death and as he said in the eucharistic prayer, "for John Paul, our pope," he realized at that moment that he would never be able to say that as a priest.

As he completed the practice Mass and said, "The Mass is over, go in peace," the tolling bells in the seminary's chapel rang, announcing the death of the pope.

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

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

"Sometimes I say he's going to be a priest in spite of us," she said. "It's a humbling experience because it's not anything that we've outright done. Getting to ordination and afterward is not so much what we did. It's him listening to the call and accepting it. So give the credit to the Holy Spirit." †

Memorial Day

A woman walks past a stone plaque at the National World War II Memorial in Washington. Its design and features pay tribute to the 16 million who served in the U.S. armed forces and the more than 400,000 who died in the war. Memorial Day will be observed on May 30 this year.



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Public television stations to air documentary on Pope John Paul II

By Sean Gallagher

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

The documentary, which is based on the best-selling biography by author and noted Catholic commentator George Weigel, will air at 4 p.m. on June 5 on Indianapolis-based station WFYI.

WFYI will intersperse in this broadcast a series of three interviews with Archbishop Daniel M. Buechlein about the late pope. Archbishop Buechlein met with Pope John Paul at least once a year during the past several years.

Terre Haute's public television station, WSIU, will broadcast the documentary starting at 7 p.m. on June 5 and will repeat it at 7 p.m. on June 8.

Public television station WPTD, based in Dayton, Ohio, will broadcast the documentary on June 6 at 8 p.m. (EDT).

Public television stations that broadcast in other parts of the archdiocese were contacted and are not airing the documentary at

this time.

Archbishop Buechlein said "Witness to Hope" is an engaging review of the life, ministry and holiness of Pope John Paul II."

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

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

Weigel served as historical consultant for the program and provides an analysis of the pope's life throughout the documentary. Several people who knew the pope when he was growing up in Poland were also interviewed for it.

Since its release in the summer of 2001,

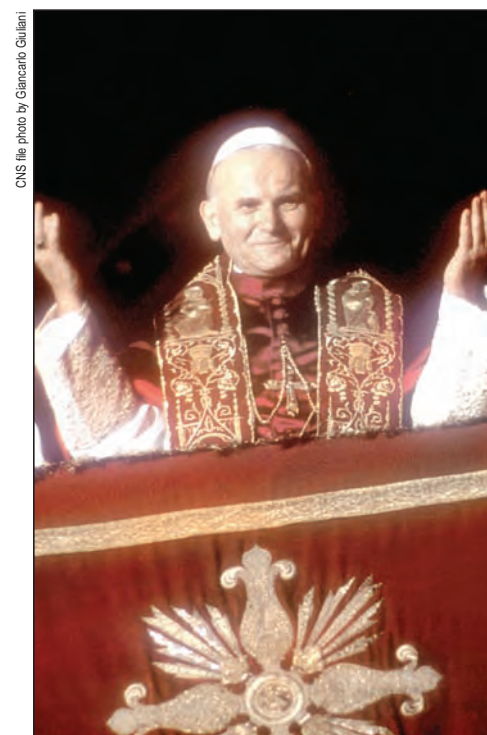
the documentary has been shown throughout the United States, Canada, Central America and Europe.

Over half of its two hours is dedicated to exploring the life of John Paul before his election to the papacy on Oct. 16, 1978.

Like the biography upon which it is based, the documentary seeks to help its viewers understand Pope John Paul "from the inside." Instead of trying to analyze him through the history-making events in which he was involved, it tries to shed light on the events and on him through explanations of his core beliefs and how they were formed.

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

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



Pope John Paul II appears on the balcony of St. Peter's Basilica on Oct. 16, 1978, after being elected the 264th bishop of Rome.

Governor rejects Indiana Death Row inmate's request for clemency

By Mary Ann Wyand

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

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

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

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

of the liver and needs a transplant.

During a May 20 hearing at the Indiana Government Center in Indianapolis, the Indiana Parole Board voted 4-0 to recommend that Gov. Daniels not grant clemency for Johnson.

Last week, the Indiana Supreme Court also denied Johnson's request for a stay of execution.

In a press release, Gov. Daniels said that, "after his own independent study and review, he found no grounds to second-guess years of court rulings or to reject the recommendation of the parole board."

The governor acknowledged that Johnson had requested a temporary stay of execution so he could undergo medical tests to determine if he is a compatible liver donor for his sister.

"In view of the family relationship, I accepted the sincerity of Mr. Johnson's

motivation in making this offer," Gov. Daniels said. "If his proposal had turned out to create a clear, demonstrated medical advantage to his sister, I might well have considered a brief postponement to seek a way to fulfill the request. But ultimately, I was not faced with that decision."

"The advice of medical experts, including Debra Otis' own specialist, was definitive that she should not pursue a procedure with Mr. Johnson as donor," the governor said, "but rather will be better served by accepting transplanted organs through the conventional process."

Johnson's mother, Alice Newman of Anderson, Ind., said before the parole board hearing that her son's execution would be very hard on her daughter.

"I'm hoping that they will give him clemency," Newman said, "but if they don't that they will grant him his last wish to help his sister with his liver. It's the only positive thing he can do. They have no idea what an organ donation means to people. My husband had a kidney transplant two and a half years ago."

Newman said her son had offered to help him with a kidney at that time.

Johnson joined the Catholic Church four years ago while incarcerated on Death Row. Newman, who is a member of the United Church of Christ, said she takes comfort in the fact that her son has

grown closer to God.

"It gives me better peace of mind to know that he's ready for the Lord," she said. "He says he's ready. If that's what they want to do, he's ready. But I'm not ready. A mother would never be ready. Mothers are supposed to die before their children."

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

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

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

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

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

Newman said she plans to stay at home when her son is executed and to spend his final hours praying for him. †

Alice Newman of Anderson, Ind., the mother of Indiana Death Row inmate Gregory Scott Johnson, talks with reporters following an Indiana Parole Board hearing about her son's request for clemency on May 20 at the Indiana Government Center in Indianapolis. Johnson had requested that his capital sentence be commuted to life in prison without parole or that his execution date be postponed so he could donate part of his liver to his sister, Deborah Otis of Anderson, who suffers from a nonalcoholic type of cirrhosis of the liver and needs a transplant.



Photo by Mary Ann Wyand

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Editorial



The ceiling of the Sistine Chapel at the Vatican, painted by Michelangelo, shows the biblical story of the creation of Adam.

Another controversy about evolution

The state of Kansas has put the controversy over creation back in the news. The State Board of Education there held hearings to determine whether or not schools there must teach an alternative to Darwin's theory of evolution in their science courses.

The alternative is what has come to be known as intelligent design. Those who object to teaching this are well aware that intelligent design requires an intelligent designer and the intelligent designer of the universe is God. This is, therefore, equivalent to teaching that God created the universe, and the U.S. Supreme Court decided in 1987 that it is unconstitutional to teach that God created the universe because that is a religious belief.

It seems to be OK to teach the "Big Bang Theory," that the universe occurred as the result of a gigantic explosion, as long as no one asks who might have caused the big bang.

The Catholic Church does indeed believe that God created the universe, but not the way the Book of Genesis described the creation. Since at least the time of St. Augustine in the fifth century, the accounts of creation in Genesis have been seen as largely symbolic. The Bible is not a scientific textbook, and if the congregation of cardinals that condemned Galileo in the 17th century had been more aware of that the split between science and religion would not have occurred.

Back in 1925, when G. K. Chesterton wrote his masterpiece *The Everlasting Man* to refute some of the claims of H. G. Wells, he began with a discussion of evolution and its limitations. He noted, "It is really far more logical to start by saying 'In the beginning God created heaven and earth' even if you only mean 'In the beginning some unthinkable power began some unthinkable process.'"

Author Frank J. Sheed, in his book *Theology and Sanctity*, pointed out that Genesis "tells us of the fact but not the process: there was an assembling of elements of the material universe, but was it instantaneous or spread over a considerable space and time? Was it

complete in one act, or by stages?"

And Pope John Paul II wrote in 1986, "The theory of natural evolution, understood in a sense that does not exclude divine causality, is not in principle opposed to the truth about the creation of the visible world, as presented in the Book of Genesis." He was even stronger in 1996, in a message to the Pontifical Academy of Sciences, when he said that "the theory of evolution has a great deal of scientific basis."

We should note, though, that Charles Darwin, when he first published his book *The Origin of the Species* in 1859, did not concern himself with the creation of the world, but with how human beings might have evolved. The first 50 pages of his book, in fact, are mainly about pigeons and how, through selective breeding, they could be made to develop certain characteristics.

His theory was that, through the process of natural selection, higher forms of life have, over a long period of time, evolved from lower forms. It's possible, but certainly not proved, that humans evolved in that manner. If so, though, as Pope John Paul said, "The doctrine of faith invariably affirms that man's spiritual soul is created directly by God."

We also firmly believe that we did not evolve accidentally, as Darwin would have it. Whatever the process was by which we arrived at our present form, we did so through God's intention.

We should also note that scientists are far from unanimous in accepting Darwin's theory. Many biologists point out that, from the study of fossils from the Cambrian era about 550 million years ago, we have learned that species appear suddenly in a fully developed stage, change little or not at all, and then become extinct. There seems to be no scientific evidence that they evolve.

Therefore, it would seem appropriate, even in science classes, to teach students that the Darwinian theory is controversial and has never been proved, either through the study of fossils or through experimental breeding.

— John F. Fink

Faith and Society/Douglas W. Kmiec

A Memorial Day reflection

Memorial Day's meaning must be contemplated.

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



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

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

The honor of that service can sometimes be doubted even by those who served. Consider the anxiety of Spc. Richard Murphy, who wrote recently: "I feel uneasy returning to American soil after my 15-month tour in Iraq. ... Every day, I must look in the mirror and face the fact that I served in a war based on flawed premises. I was told that Iraq was an imminent threat, that Saddam had weapons of mass destruction. There were no WMD. I was told that Saddam had collaborated with Al Qaeda. He had not."

As civilians enjoying the benefits of hard-won freedom, we never should be under the misimpression that those in uniform are immune from thoughtful reflection upon the justice of war. Murphy, like all of us, yearns to believe that "bringing the Iraqi people freedom and democracy," as the president so often has repeated, is

enough to explain our actions.

Frankly, I cannot blithely say it is, but I know Murphy never should doubt the honor of his service. He enlisted in the Army Reserve following 9-11. He recalls it as "one of the hardest and best decisions" he ever made, but one he made out of love. Yes, that is what Memorial Day is about—love of neighbor. If the Iraq war is ever to make sense, it must flower from that source.

"Love one another," says Jesus, and "No one has greater love than this, to lay down one's life for one's friends."

Obviously, these words refer to Jesus' own sacrifice, but they were also instruction. "I have said these things to you so that my joy may be in you and that your joy may be complete. This is my commandment, that you love one another as I have loved you."

Some have not returned from Iraq. Each of the fallen cannot be recalled in this small space, but they must be cherished in the largeness of the individual hearts who knew them. In the time it took me to pen this column, a name has been added to that honor roll: First Sgt. Michael Bordelon, a father of three from St. Mary Parish in Louisiana.

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

There is much speculation about the course our new pope will set. On Memorial Day, it may be enough for Americans simply to appreciate his papal name's significance. Cardinal Joseph Ratzinger chose to place himself in the direct line of Pope Benedict XV, the Vatican's "good Samaritan of humanity," who, with charity, calmed the deep hatreds of World War I.

The preceding Benedict's final words fittingly describe military service: "We offer our life to God on behalf of the peace of the world."

(Douglas W. Kmiec is a columnist for *Catholic News Service*.) †

Letters to the Editor

Analogy for helping explain transubstantiation

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

We all believe in emotions such as happiness and sadness. However, if you could look at the brain of a person when they are happy and when they are sad, you could not see any physical difference. The same brain tissue is there regardless of the emotion being felt. Despite the fact that we can not see emotions, we do not doubt their existence.

In the same way, the bread and wine may physically look the same before and after it is consecrated, but it is different. It becomes the Body and Blood of Christ.

John Schnellenberger, Fishers, Ind.

Agrees that dressing up for Mass is a concern

Kudos to Virlee Schneider for her recent letter. The appearance of many who attend Mass is unbelievable. It sends the message that while it may be important to come to Mass, it's more important to feel comfortable. Schneider's point about dressing for work versus dressing for Mass is also right on target. If any of us came to work in

shorts, sweatpants, flip-flops, etc., it would not escape the notice or censure of our superiors.

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

Maybe it's also time for some good old-fashioned peer pressure. After all, is there no more shame? Are we all so sensitive about inclusiveness that those of us who bother to shower, brush our hair and put on a clean shirt before coming to celebrate the Eucharist dare not look down our noses at those who look like they just came from the gym?

Patrick O'Connor, Indianapolis

Letters Policy

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

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content.

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

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

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

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Jesus Christ is the Truth, not a fleeting philosophy

Do we really believe what we say we do when we recite the Creed at Mass?

This past Sunday, we celebrated the feast of the Holy Trinity—the Father, Son and Holy Spirit. This is the pivotal mystery of our Catholic faith. Our belief that the second person of the Trinity, Jesus Christ, is both God and man is integrally connected to our belief in the Trinity. We say, “Of course, this is what we believe.” Is it really?

Recently, I read an article about faith in Christ by Bishop Peter Sartain of the Diocese of Little Rock, Ark. I quote him at length in order to illustrate a point:

“Several of our priests, when poking fun at themselves for making a self-evident point, quote the fictional preacher who is fond of saying, ‘Jesus said, and I tend to agree ...’

“It’s a great line. As if a preacher could ever make himself the judge of Jesus’ teaching!

“The line makes me laugh, but it also makes me think. I wonder if at times even we Christians approach the teaching of Jesus as something with which we may agree or disagree, as if it is simply one of many philosophies of life among which we may pick and choose as suits our sensibilities.

“A modern tendency to give equal weight to all ideas and opinions has a subtle but devastating effect on the Christian life because it seduces us into thinking that there is no such thing as absolute truth. If we think there is no such thing as absolute truth, we will never truly believe that Jesus is the Son of God and Savior of the world. In line with modern habits, we might judge Christian teaching to be acceptable, reasonable or even appealing—but that’s a far cry from actually being a Christian.

“The mission of God’s Son was not to teach a philosophy but to reveal the Truth so we might be saved. He himself is the Truth, the Absolute Truth. He is God’s complete revelation of himself.”

Recently, an extract from the homily Cardinal Joseph Ratzinger preached to the cardinals before they entered the conclave and elected him as Benedict XVI has been quoted in the news media. The Holy Father spoke of the “dictatorship of relativism” in contemporary culture as a matter of grave concern for our Catholic faith.

The pundits see the pope’s remark as a sign of his negativism and pessimism. In fact, Pope Benedict was making the point that the society of the 21st century tends to dismiss the possibility of

absolute truth. The implication is serious if all philosophies, all opinions are considered to be of equal validity and are to be accepted as such. If one subscribes to this theory of relativism, one denies that Jesus Christ is the Way, the Truth and the Life. And thus a basic tenet of the Christian faith falls apart.

Bishop Sartain wrote: “I have a sneaking suspicion that if we were to scrutinize our knee-jerk opinions under the light of the Gospel, we would find some that do not ‘agree’ with Jesus. ... It is as if we are saying ‘Jesus said, but I tend to disagree ...’ It’s unthinkable that a Christian would say such a thing, but perhaps we do just that, and more often than we would like to admit.

“We are Christian, we are not judges of Jesus but disciples who accept him as the Truth who sheds light on every aspect of our lives. For Christians there is no hidden corner of life that does not belong to Jesus, which we are not willing to hand over to him.”

It is one thing to hold on to “a hidden

corner of life that does not belong to Jesus.” It is another to have questions of faith with which we may struggle in our prayer with him. Didn’t the late Cardinal Henry Newman remark that a thousand questions do not necessarily make a single doubt? In other words, it is one thing to admit that we have difficulty understanding some teaching of Jesus, and it is quite another to cling to our disagreement and live accordingly.

Through the ages, canonized saints and holy theologians have studied and prayed over the Trinitarian revelation of Jesus and the mystery of his Incarnation in order to arrive at a deeper understanding and appreciation of our Christian faith. Libraries are filled with these theological investigations. But in the end, like all other Christians, the great scholars and saints of every era end up on their knees making the same profession of faith. There is Absolute Truth, and it is not a philosophy. It is Jesus Christ, who revealed the Father and promised the Holy Spirit to be our guide. †

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.

Jesucristo es la verdad, no una filosofía efímera

¿De verdad creemos en lo que decimos cuando rezamos el Credo en la misa?

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

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

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

“Es una frase excelente. ¡Como si un pastor pudiera alguna vez juzgar las enseñanzas de Jesús!”

“La frase me hace reír, pero también me hace pensar. Me pregunto si en ocasiones nosotros los cristianos abordamos las enseñanzas de Jesús como algo con lo que podamos estar de acuerdo o no, como si se tratara simplemente de una de las múltiples filosofías de vida entre las cuales podemos elegir, según se adaptan a nuestras susceptibilidades.”

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

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

Recientemente se ha publicado en los medios de comunicación un extracto de la homilía que le dio el Cardenal Joseph Ratzinger a los cardenales antes de que entraran al cónclave y lo eligieran como Benedicto XVI. El Santo Padre habló de la “dictadura del relativismo” en la cultura contemporánea como un asunto de gravedad para nuestra fe católica. Los expertos ven el comentario del Papa como una señal de negativismo y pesimismo. En efecto, el Papa Benedicto argumentaba que la sociedad del siglo XXI suele desestimar la posibilidad de una verdad absoluta. Las implicaciones serían muy serias si se considera que todas las filosofías y todas las opiniones

tienen la misma validez y se aceptan como tales. Si uno se suscribe a esta teoría del relativismo, está negando que Jesucristo es el Camino, la Verdad y la Vida. Y por consiguiente, se desmorona uno de los dogmas fundamentales de la fe cristiana.

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

“Somos cristianos, no jueces de Jesús, sino discípulos que lo aceptamos como la Verdad que ilumina cada aspecto de nuestras vidas. Para los cristianos no existe ningún rincón recóndito de la vida que no le pertenezca a Jesús y que no estemos dispuestos a entregarle a él.”

Una cosa es aferrarse a ese “rincón recóndito de la vida que no le pertenece a Jesús”, y otra es tener inquietudes de fe con las cuales lidiamos en nuestra oración a él. ¿No fue acaso el difunto cardenal Henry Newman quien expresó

que mil preguntas no necesariamente constituyen una sola duda? Es decir, una cosa es admitir que tenemos dificultades para entender algunas de las enseñanzas de Jesús y otra muy distinta es aferrarnos a nuestras diferencias y vivir de acuerdo a ellas.

A través de los tiempos, los santos canonizados y los teólogos santos han estudiado y rezado por la revelación de la Trinidad de Jesús y el misterio de su encarnación, para poder lograr un entendimiento más profundo y aprecio por la fe cristiana. Las bibliotecas están llenas de dichas investigaciones teológicas. Pero al final, como todos los demás cristianos, los grandes académicos y santos de todas las épocas terminan de rodillas realizando la misma profesión de fe. Existe una Verdad Absoluta y no se trata de una filosofía. Es Jesucristo, quien puso de manifiesto al Padre y nos prometió al Espíritu Santo como guía. †

Traducido por: 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 26-June 3

Sacred Heart of Jesus Church, 1530 Union St., Indianapolis. **Novena service**, 6:30 p.m. Information: 317-638-5551.

May 29

MKVS and DM Center, Rexville (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles), Mass, 3:30 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or

e-mail frburwink@seidata.com or log on to Schoenstatt website at www.seidata.com/~frburwink.

June 2

Holy Rosary Church, 520 Stevens St., Indianapolis. **Octave Day of the Feast of Corpus Christi** and the Year of the Eucharist, sung traditional Latin Mass, outdoor Eucharistic procession, 6:30 p.m. Information: 317-636-4478.

June 4

Sacred Heart of Jesus Church, 1530 Union St., Indianapolis. **Feast of the Sacred Heart**, organ concert, 4 p.m., Mass, 5 p.m., spaghetti dinner following Mass, 1125 S. Meridian St., \$8, adults, \$4, children. Information: 317-638-5551.

Michaela Farm, 3127 N. State Road 229, Oldenburg. **"Beat the Drought,"** Richard Cartwright,

presenter, 1-2:30 p.m., \$5 per person. Pre-registration: 812-934-4844.

June 5

Holy Family Council, Knights of Columbus Hall, 200 N. Lynhurst Dr., Indianapolis. **Breakfast**, 8 a.m.-1 p.m. Information: 317-240-3782.

Sacred Heart of Jesus Parish, 1530 Union St., Indianapolis. **Street Fair**, 4-7 p.m., music,

food, games, crafts. Information: 317-638-5551.

Marian College, Ruth Lilly Student Center, 3200 Cold Spring Road, Indianapolis. People of **Peace Secular Franciscan Order**, noon-2 p.m. Information: 317-955-6775.

Holy Rosary Parish, 520 Stevens St., Indianapolis. Faith Formation Team, **A Year with the**

Saints and Apologetics from A-Z, sessions for children 4 years and older, sessions for adults, 11:15-11:55 a.m. Information : 317-636-4478.

SS. Peter and Paul Cathedral Church, 1347 N. Meridian St., Indianapolis. **St. Agnes Academy all class reunion**, Mass, 10:30 a.m., brunch, Riviera Club, 5640 N. Illinois St., Indianapolis. Information : 317-257-8886. †

Check It Out . . .

Monthly

First Sundays

Marian College, Ruth Lilly Student Center, 3200 Cold Spring Road, **Indianapolis**. People of Peace Secular Franciscan Order, noon-2 p.m. Information: 317-955-6775.

Fatima Knights of Columbus, 1040 N. Post Road, **Indianapolis**. Euchre, 1 p.m. Information: 317-638-8416.

St. Paul Church, 218 Scheller Ave., **Sellersburg**. Prayer group, 7-8:15 p.m. Information: 812-246-4555.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Holy hour of adoration, prayer and praise for vocations, 9:15 a.m.

First Mondays

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Guardian Angel Guild, board meeting, 9:30 a.m.

First Tuesdays

Divine Mercy Chapel, 3354 W. 30th St., **Indianapolis**. Confession, 6:45 p.m., Benediction of the Blessed Sacrament for vocations, 7:30 p.m.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. "Women: No Longer Second Class," program, 7-8:30 p.m. Information: 317-788-7581.

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. Holy hour for religious vocations, Benediction and exposition of the Blessed Sacrament after 7 p.m. Mass.

Brebeuf Jesuit Preparatory School, 2801 W. 86th St., **Indianapolis**. Indiana Autism and Sertoma Club meeting, 7-9 p.m., child care provided. Information: 317-885-7295.

First Fridays

Christ the King Church, 1827 Kessler Blvd., E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament after 7:15 a.m. Mass-5:30 p.m. Benediction and service.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament after 5:45 p.m. Mass-9 a.m. Saturday. Information: 317-636-4478.

Our Lady of Lourdes Church, 5333 E. Washington St., **Indianapolis**. Exposition of the Blessed Sacrament, prayer service, 7:30 p.m.

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

St. Joseph Church, 1375 S. Mickley Ave.,

Indianapolis. Adoration of the Blessed Sacrament, 4 p.m., rosary, 5 p.m., Benediction, 5:30 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Sacred Heart devotion, 11 a.m., holy hour, 6-7 p.m. Information: 317-632-9349.

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

St. Vincent de Paul Church, 1723 "I" St., **Bedford**. Exposition of the Blessed Sacrament after 8:30 a.m. Mass-9 a.m. Sat., 8-9 a.m., "Children of Hope" program, holy hour for children. Information: 812-275-6539.

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Mass, 8:15 a.m., eucharistic adoration following Mass until 5 p.m. Benediction. Information: 317-784-5454.

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

Holy Guardian Angels Church, 405 U.S. 52, **Cedar Grove**. Eucharistic adoration after 8 a.m. Mass-5 p.m.

St. Michael Church, 519 Jefferson Blvd., **Greenfield**. Mass, 8:15 a.m., exposition of the Blessed Sacrament after Mass until Benediction, 5 p.m. Information: 317-462-4240.

SS. Francis and Clare Church, 5901 Olive Branch Road, **Greenwood**. Mass, 8 a.m., adoration, 8:30 a.m.-5 p.m., Sacred Heart Chaplet, 8:30 a.m., Divine Mercy Chaplet, 3 p.m. Information: 317-859-4673.

Our Lady of Perpetual Help Church, 1752 Scheller Lane, **New Albany**. Adoration concluding with confessions at 6 p.m. Benediction, 6:45 p.m.

St. Mary Church, 212 Washington St., **North Vernon**. Adoration of the Blessed Sacrament, 9 a.m.-5 p.m. Information: 812-346-3604.

St. Joseph Church, 113 S. 5th St., **Terre Haute**. Eucharistic adoration, 9 a.m.-5 p.m. Rosary, noon, holy hour for vocations and Benediction, 4-5 p.m., Mass, 5:15 p.m. Information: 812-235-4996.

First Saturdays

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

St. Therese of the Infant Jesus (Little Flower) Church, Chapel, 4720 E. 13th St., **Indianapolis**. Apostolate of Fatima holy hour, 2 p.m.

St. Anthony Church, 379 N. Warman Ave.,

Indianapolis. Reconciliation, 7:45 a.m., Mass, 8:15 a.m. followed by rosary.

St. Michael Church, 519 Jefferson Blvd., **Greenfield**. Communion service, 9 a.m., rosary, meditation on the mysteries. Information: 317-462-4240.

Our Lady of the Greenwood Church, 335 S. Meridian St., **Greenwood**. Devotions, Mass, 7:30 a.m., sacrament of reconciliation, rosary, meditations following Mass.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Mass, 8:35 a.m. Information: 317-831-4142.

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

Second Mondays

Church at **Mount St. Francis**. Holy hour for vocations to priesthood and religious life, 7 p.m.

Second Tuesdays

St. Pius X Parish, 7200 Sarto Dr., **Indianapolis**. Support Group for Separated and Divorced Catholics, 7 p.m. Information: Archdiocesan Office of Family Ministries, 317-236-1596 or 800-382-9836, ext. 1596.

Marian Center of Indianapolis, 3356 W. 30th St., **Indianapolis**. "12-Step Spirituality" tapes, Dominican Father Emmerich Vogt, narrator, 7:30 p.m. Information: 317-924-3984.

Second Thursdays

St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Holy hour for priestly and religious vocations, 7 p.m.

Second Saturdays

St. Agnes Parish, Brown County Public Library, **Nashville**. Brown County Widowed Support Group, 3 p.m. Information and directions: 812-988-2778 or 812-988-4429.

Third Sundays

Christ the King Church, 1827 Kessler Blvd., E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 2 p.m.-7 a.m. Monday, rosary, 8 p.m. Open until midnight.

Knights of Columbus Mater Dei Council #437, 1305 N. Delaware St., **Indianapolis**. Breakfast buffet, 10 a.m.-1 p.m., adults \$5, children under 12 \$2.50. Information: 317-631-4373.

Saint Mary-of-the-Woods, Church of the Immaculate Conception, **St. Mary-of-the-Woods**. Mass, 11 a.m., sign-interpreted.

Third Mondays

St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Young Widowed Group, sponsored by archdiocesan Office of Family Ministries, 7:30 p.m. Information: 317-236-1596 or 800-382-9836, ext. 1596.

Third Tuesdays

St. Francis Medical Clinic, 110 N. 17th Ave., Suite 300, **Beech Grove**. Chronic pain support group, 7-8 p.m. Information: 317-831-1177.

VIPs...

David and JoEllen (Byrne) Durbin, members of St. Simon the Apostle Parish in Indianapolis, celebrated their 50th wedding anniversary on May 21 with a Mass and reception. The couple was married on that date in 1955 at St. Mary Church in Rushville. They have seven children: Patty Horan, Judy Lee, Carol Munsell, Kathleen Porter, Mary Sparks, Jean Thayer and Sylvia Zimmerman. They have 15 grandchildren. †

Holy Spirit Missionary Sister Carmel Knue, originally from Guilford, celebrated her



65th anniversary of religious life on May 22. Sister Carmel is currently living in retirement in Maria Hall at the Convent of the Holy Spirit in Techny, Ill. She first joined the Holy Spirit Missionary

Sisters in 1937 and made her first religious profession of vows in July 1940. She spent most of her teaching career in primary schools in Illinois, Michigan, Arkansas, Mississippi and Pennsylvania.

Blanche Stewart, a member of the St. Andrew the Apostle Court #201 of the Knights of Peter Claver Ladies Auxiliary, was recently re-elected Northern District Mother of the Courts at the 67th annual Northern District Conference in Philadelphia. Stewart's term will last until 2007. The courts that she covers come from 13 states, including the District of Columbia. She also acts as the historian for the Northern District courts.

Awards...

The Women's Press Club of Indiana recently named **Margaret Nelson**, former senior editor of *The Criterion*, as their Communicator of Achievement, one of the organization's two top honors for excellence in journalism. Nelson is a prize-winning writer, editor and photographer. Prior to her years with *The Criterion*, she worked for *The Topics Newspapers* in suburban Indianapolis. She began her career in journalism after the death of her husband in 1971. She has five children. In addition to garnering nearly 100 journalism awards, Nelson was awarded the *Pro Ecclesia et Pontifice* Medal from Pope John Paul II in 1995.

For the second year in a row, the Indiana Collegiate Press Association named **Saint Mary-of-the-Woods Colleges student newspaper**, *The Woods*, the Division III Newspaper of the Year. The newspaper staff and their adviser Nancy Mayfield, assistant professor of journalism, were presented with the award at the ICPA Awards ceremony on April 2 in Bloomington. The newspaper, which competed with nine other schools in the Division III category, also garnered 29 other awards, including 12 first-place awards, 11 second-place awards and seven third-place awards.

The winner of St. Pius X Parish Knights of Columbus 2005 Scholarship Essay Contest were recently announced. **Chelsea Wahman**, a student at St. Thomas Aquinas School in Indianapolis, and **Kim Tyler**, a student at Christ the King School in Indianapolis, were the winners from among 116 students who submitted essays at the eighth-grade level. Each of them won \$250 for their essay that addressed "How Has Modern Culture Affected the Catholic Church?" **Jennifer Ortman**, a student at Bishop Chatard High School in Indianapolis, was the winner among high school seniors. She won \$500 for her essay that addressed the question "How Would You, Or Would You, Alter the Laws and Practices of Lent?" †

Grants...

St. Simon the Apostle School in Indianapolis was recently awarded a grant for more than \$3,000 from to support its service project for eighth-graders at Miracle Place, an agency in downtown Indianapolis that serves families and provides a place for children to go after school. The students wrote the grant, which was awarded from Youth as Resources of Central Indiana, a program of the United Way of Central Indiana. †

New Events Calendar

The Criterion has combined the "Check It Out" and "Active List" sections into one page.

The new Events Calendar will contain a listing for the coming week of Church and parish activities at the top of the page. Regularly occurring events, notices of upcoming retreats and events, and other special announcements will be listed on the bottom half of the page.

Events Calendar submissions should include a date, location, name of the event, sponsor, cost, time and a phone number for more information. All information must be received by 5 p.m. on Thursday one week in advance of our Friday publication.

Submissions will not be taken over the phone.

To submit an event, mail to: *The Criterion*, Events Calendar, P.O. Box 1717, Indianapolis, IN 46206.

You may hand-deliver the notice to the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis.

Events may be faxed to 317-236-1593 or e-mailed to mklein@archindy.org.

For more information about our Events Calendar policy, log on to www.CriterionOnline.com, click on the "Events" link, then on the link to events policy. †

POPE

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bar with one hand.

After his first general audience, the pope shook the hands of nearby bishops and left the scene. Now he makes it a point to seek out the sick and lay people who have come for a personal blessing or to bring him gifts. He doesn't rush and usually has a few words for each.

The new pope's reception has been overwhelmingly positive. Many visitors are impressed by his easy and direct style, others by the simple fact that the Church once again has a pope who can move through a crowd or improvise a talk.

Pope Benedict's talks and sermons have not been the high theology of books and conferences. Instead, he has focused on the basics during his first month: the Church's evangelizing mission, the danger of losing sight of God and the priority of human life issues in modern society.

On several occasions, particularly around the feast of Pentecost, he has explained the Church's purpose by recalling the words and witness of apostolic times. Even his nonliturgical talks, like his address to Sri Lankan bishops, have been built around passages from the New Testament.

The pope has not dumbed down his message. His sermon on Pentecost, for example, examined the relationship of human freedom, the gift of the law on Mount Sinai, the gift of the Holy Spirit at Pentecost, the Church's mission and the Eucharist. But woven through the homily were straightforward statements about people's real limitations and the recognition



Pope Benedict XVI waves to the faithful during his weekly general audience in St. Peter's Square at the Vatican on May 18. Pope Benedict paid tribute to his predecessor on the day that would have marked Pope John Paul II's 85th birthday.

that faith is often a struggle.

"We continually close our doors; we continually want to feel secure and do not want to be disturbed by others and by God," the pope said. But Christ will come for us, he said, just as he passed through the closed doors to reach his disciples at Pentecost.

Likewise, on the feast of the Ascension, he offered a simple reflection on Christ's continued presence in the world, saying: "The Lord is always within hearing. We can inwardly draw away from him. We can live turning our backs on him. But he always

waits for us and is always close to us."

So far, Pope Benedict has spoken mostly about the essentials of Church life and relatively little about contemporary social issues. Appeals for victims of disasters or violence, which made for easy headlines under Pope John Paul, seem to have disappeared.

The new pope is also meeting with fewer groups, especially from Italy; such meetings used to fill the calendar of his predecessors. And so far he does not seem to feel the need to send messages or give speeches to participants of every meeting

at the Vatican.

Pope Benedict may have given some clues to his style of papacy in his 1987 book, *Church, Ecumenism and Politics*. He warned about "the limits and dangers of activism" in Church governance, which he said risks getting in the way of the Holy Spirit.

He said it was worth remembering that the only true head of the Church is Christ, and "we are all merely his tools." The real task of the pastor, he said, is "to stretch out the sail of our faith ... so that the Holy Spirit can fill it with his breath." †

COMMUNION

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Saying "Amen" means acknowledging Christ's real presence in the Eucharist and the sacrificial value of the Eucharist for the forgiveness of sins and the transformation of the world, the cardinal said, but it also means accepting that the Eucharist is celebrated in communion with the pope and united with the prayers of the Blessed Virgin Mary and all the saints.

Because complete agreement between Catholics and other Christians is lacking on one or more of the points of faith, eucharistic sharing is permitted only in limited circumstances and usually requires the approval of the local bishop, Cardinal Kasper said.

The restrictions the Catholic Church places on Christians receiving the Eucharist at each other's services, he said, "are not external disciplinary decisions of

the Church," but the logical consequences of saying "Amen."

"We do not invite all Catholics [to Communion] either," he said. Those who are in a state of sin or who cannot answer yes to the question "Does your life correspond to what is celebrated here?" are asked not to receive, he said.

"Ecumenism is not a political, diplomatic or purely pragmatic undertaking," he said. "It is primarily a spiritual concern," a matter of all Christians converting to deeper faith in Jesus, being open to the call of the Holy Spirit and, finally, being able to express full unity in faith by sharing the Eucharist.

"The point of ecumenical dialogue is not that we should abandon our own identity but that we should let it be purified, grow and mature," he said.

Church unity, the cardinal said, does not mean Church uniformity, but neither does it mean accepting contradictory positions.

"The goal of this development is a unity

that unambiguously excludes contradictions, but regards a plurality of cultures, languages, rites, customs and theologies in the church not as a defect, but as a valued treasure," he said.

Cardinal Kasper said Protestants are not the only Christians who must delve deeper into the meaning and importance of the Eucharist in order to make eucharistic sharing possible. Many Catholics, too, need to recover their awareness of the sacrificial meaning of the Eucharist, he said.

"The world in which we live is not whole and happy: Our reality is marked by conflicts, where unity has been impaired and ruptured and people cry out for healing and reconciliation," he said.

Jesus shared his last meal with his disciples on the eve of his suffering and death not as a fraternal farewell, but to underline the connection between the meal and the sacrifice of his life for the reconciliation of humanity with God, the cardinal said.

"It is only the sacrificial character" of

the Last Supper that "explains how the Mass is a fellowship meal," he said.

It is through sharing the blood of Christ that men and women become brothers and sisters; "hence, sacrifice and unity belong together," he said.

"The sacrificial character preserves the Eucharist from banal trivialization, and only this dimension gives the Eucharist its true depth: For in this world—deformed as it is by sin—unity and peace cannot be achieved along any other path than that of forgiveness," Cardinal Kasper said.

The cardinal also said that Catholics must recognize that "the Eucharist as sacrament of unity is not possible without the sacrament of forgiveness, the sacrament of penance."

The Gospel calls believers to seek reconciliation with one another before approaching God, acknowledging that sin not only offends God, but sets one outside the community of believers and weakens the community, he said. †

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YOUTH

continued from page 1

Rhine River.

Once in Cologne, the youth and adults will take part in various World Youth Day events, such as catechetical sessions and the Way of the Cross.

The celebration will reach its zenith with a papal Mass on the morning of Aug. 21 in a large field outside the city of Cologne. That event will be preceded by a special prayer vigil on the evening of Aug. 20 in the same field.

During the Greenwood meeting, those gathered had a chance to take in a lot of information regarding travel to Europe, such as how to obtain a passport, what sorts of things to pack and what to expect during the pilgrimage.

The group received detailed hotel, flight and tour information as well as an itinerary listing all the things they would see—from the Sistine Chapel in Rome to the Cathedral in Cologne.

While much of the time was devoted to such details, the spiritual aspects of the trip were also given prominence.

Archbishop Buechlein reminded the young people that sightseeing isn't the point of the trip.

"We will have some wonderful experiences and see wonderful places, but first

Photo by Brandon A. Evans



Archbishop Daniel M. Buechlein speaks to nearly 110 youth and adults on May 21 who will join him this August for a pilgrimage to Cologne, Germany, to celebrate the 20th World Youth Day with Pope Benedict XVI.

and foremost, we are on pilgrimage," he said. "A pilgrimage differs from other kinds of journeys or trips in that we travel together with a common faith, a common hope and a common love.

"We are going to Cologne, as the Magi went to Bethlehem, to worship Jesus."

The idea of the Magi—whose bodies, according to tradition, are interred in the Cologne Cathedral—runs strong in the official theme of World Youth Day 2005: "We have come to worship him" (Mt 2:2).

The archbishop quoted from a 2004 message from the late Pope John Paul II inviting young people to attend this year's

event. In that message, the pope urged young people to imitate the Magi, who brought gifts to the infant Christ.

"My dear young people," the pope wrote, "you too offer to the Lord the gold of your lives, namely, your freedom to following him out of love, responding faithfully to his call; let the incense of your fervent prayer rise up to him, in praise of his glory; offer him your myrrh, that is your affection of total gratitude to him, true man, who loved us to the point of dying as a criminal on Golgotha."

Noting that the Bible tells us that the Magi went home by a different way, the archbishop urged the young people to come back from World Youth Day as changed people—to come back holier and full of charity.

Father Meyer told the youth and adults that the events of World Youth Day would be a unique experience in their lives.

At a Mass celebrated after the information session, Father Meyer related the mystery of the Holy Trinity to the mystery of how so many people from different places can come together to form the one Body of Christ.

(For more information about the upcoming archdiocesan trip, including an itinerary, log on to www.archindy.org/criterion/wyd or www.CriterionOnline.com and click on the "WYD 2005" link.) †

Religious investors ask Wal-Mart to review social, economic policies

NEW YORK (CNS)—A group of religious orders and other investors is asking the retail giant Wal-Mart to assess the company's policies and practices in light of their "social, environmental and economic sustainability."

A resolution filed for shareholder action said Wal-Mart, which will hold its annual stockholder meeting on June 3 in Fayetteville, Ark., is facing widespread "negative public perceptions" about its

operations.

"Wal-Mart's business success is dependent on its domestic and global workers receiving a sustainable living wage to meet their basic needs, and the environmental viability of the communities in which the company operates," the resolution added.

The Shareholder Association for Research and Education, an agency based in Vancouver, British Columbia, said in a

report earlier this month that Wal-Mart activity had drawn concern in Canada as well as the United States. The agency helps pension funds build sound investment practices that protect beneficiaries, but also contribute to a "just and healthy society."

In reaction to union organizing efforts, Wal-Mart closed a store in Quebec after "a short round of negotiations" with "the chain's first North American unionized bargaining unit," the report said.

"The danger for shareholders is that some cost controls could undermine key relationships with employees, customers, suppliers and communities," according to the agency's director, Peter Chapman.

For the Wal-Mart resolution, the lead filer is the United Methodist Board of Pension & Health Benefits, and co-filers include the Dominican Sisters of Adrian, Mich., the School Sisters of Notre Dame, Sisters of Charity, Benedictine Sisters, Congregation of the Holy Cross, Presbyterian Church, Unitarian Universalist Service Committee and a Vancouver agency, Ethical Funds.

According to the Shareholder agency, Wal-Mart has asked shareholders to vote against the resolution. The company said it plans to prepare a report like the one requested but wants to do it "only in the form and at the time that is in the best interests of the company and its associates and the communities and customers we serve."

Religious investors also filed resolutions with Wal-Mart this year on equal employment and on the sale of violent video games to children.

Wal-Mart is not alone in drawing the attention of the Church-related investors, but is only one of dozens of companies that are being challenged in stockholder resolutions.

For example, as ExxonMobil moved toward its annual meeting in Dallas on May 25, it was facing resolutions filed by Church-related groups on global warming and on the qualifications of its directors.

Most of this activity is coordinated by the Interfaith Center on Corporate Responsibility, a New York agency headed

by Mercy Sister Patricia Wolf.

In a press release on May 19, the center reported that it "has had a very successful shareholder meeting season so far."

The center says it represents groups with investments of more than \$100 billion of pension, endowment and reserve funds.

Although substantial, their members' stock holdings do not enable them to win votes at stockholder meetings. But they believe their efforts in forcing attention to issues and entering into dialogue with management have a positive effect over time.

As an example of success this year, the center reported that the Ford Motor Company had agreed to "analyze climate change and report on its economic impact."

Christian Brothers Investment Services, a New York agency that provides investment advice to a number of religious orders and other Catholic investors, reported on May 19 that successful negotiations with Best Buy Company had led it to withdraw a resolution it had filed on the sale of violent video games to children.

"The company has agreed to publicly outline what may be the toughest policy introduced by a major American retailer to restrict the sale of mature-rated video games to children and teens," the report said.

Co-filers of the Christian Brothers' resolution included the Sisters of St. Joseph of Carondelet, the Adrian Dominican Sisters and Trinity Health, an agency formed by a merger of health care facilities of Holy Cross and Mercy nuns and based in Novi, Mich.

Christian Brothers also announced on May 20 that the New York League of Conservation Voters had honored it the previous evening for its efforts to encourage companies to follow environmentally responsible policies.

"As a leading proponent of the 'green dollar,' Christian Brothers Investment Services is positively achieving environmental change through socially responsible investing," said the league's director, Marcia Bystryn. †

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- Live Entertainment beginning at 7 p.m. (under tent)

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Mass at 5:00 p.m.

- Italian Dinners, 5 p.m. until 8 p.m. (indoors)
- Monte Carlo beginning at 7 p.m. (indoors)
- **NEW! Texas Hold'Em Tournament—Register from 6 p.m.—7 p.m.**
- Live Entertainment beginning at 7 p.m. (under tent)

SUNDAY JUNE 5TH — 11:30 A.M. UNTIL 5:00 P.M.

Masses at 8:30 a.m., 10:30 a.m. and 6:00 p.m.

- Chicken Dinners, 11:30 a.m. until 2:00 p.m. (indoors)
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FACES AT THE FAIR



By Mary Ann Wyand

You'll be pleasantly surprised by some of the faces you'll see at the Indiana State Fair on Aug. 10-21 at 1202 E. 38th St. in Indianapolis.

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

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

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

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

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

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

"People have told us how much they love that theme," he said. "It brings back memories."

If you've attended the state fair, you'll agree with the marketing slogan. And it's "fair" to say that if you've never gone to the fairgrounds, you'll enjoy all the

attractions, including the pop, rock, country and gospel music concerts, animal judging, llama limbo contest, "world's largest hog" and midway rides, not to mention the tasty pork chops, steaks, elephant ears and lemon shake-ups.

"We've got something for everybody this year," Klotz said. "We've got things that should appeal to the younger audiences and things for Mom and Dad to do. ... We think that we've got something for absolutely everybody to enjoy on at least one day of the fair."

Special events this year which are free with the fair admission fee—\$6 per person and children age 5 or under free—include a historical sports exhibit called "Baseball—America's Game" featuring baseball artifacts and related activities, Klotz said, as well as Project Bandaloup, a one-of-a-kind dance troupe whose members rappel off buildings and other structures.

"They will be rappelling down from the top of the 4-H Exhibit Hall every night for two performances at 8 p.m. and 9 p.m.," he said. "They use ropes to perform choreographed routines to music. It's very artistic. I think a lot of people will really enjoy that."

Alligator shows were a popular attraction at last year's fair, Klotz said, and shark performances thrilled fairgoers two years ago. This year, tigers are in the spotlight. The International Circus Hall of Fame will welcome children and adults to daily shows in the Big Top set up at the Pfizer Fun Park.

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

love the circus."

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

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

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

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

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

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



More "Faces at the Fair" are on page 15. For information about Indiana State Fair events on Aug. 10-21, log on to the website at www.indianastatefair.com.

Parish Festivals

May 27

Holy Trinity Parish, 2618 W. St. Clair St., **Indianapolis**. Parish "500" Festival, 5-9 p.m., food, games. Information: 317-631-2939.

May 28

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

June 2-4

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

June 3

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Strawberry Festival, noon-6 p.m., strawberry shortcake, ice cream sherbet. Information: 317-632-9349.

St. John the Evangelist Parish, 126 W. Georgia St., **Indianapolis**. "St. John's Night with the Indians," cookout, St. John's Rectory Garden, 5-6:30 p.m., baseball game, Victory Field, 7 p.m., \$10 per person includes game ticket. Information and reservations: 317-635-2021 by May 27.

June 3-5

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

June 4

St. Paul Parish, 218 Scheller Ave., **Sellersburg**. Parish picnic and festival, 3-11 p.m., chicken dinner, games, booths, refreshments. Information: 812-246-3522.

June 9-11

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

June 9-12

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

June 10-11

Holy Rosary Parish, 520 Stevens St., **Indianapolis**. 22nd annual Italian Street Festival, Fri.-Sat. 5-11 p.m., Italian foods. Information: 317-636-4478.

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

June 10-12

St. Gabriel Parish, 6000 W. 34th St., **Indianapolis**. International Festival, Fri. 5-11 p.m., Sat. 5-11 p.m., Sun. 4-10 p.m., food, games, rides, entertainment. Information: 317-291-7014.

June 11

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Fashion show, "My Passion for Fashion," 4 p.m., \$15 per person. Information: 317-632-9349.

June 12

St. Paul Parish, 814 Jefferson St., **Tell City**. Parish picnic, City Hall Park, 700 Main St., across from church, 11 a.m.-6 p.m., booths, crafts, food. Information: 812-547-9901.

June 16-18

St. Bernadette Parish, 4838 E. Fletcher Ave., **Indianapolis**. Parish festival, Thurs. 5-11 p.m., Fri. 5 p.m.-midnight, Sat. 3 p.m.-midnight, games, food, Howard's famous pork barbecue. Information: 317-356-5867.

St. Michael Parish, 519 Jefferson Blvd., **Greenfield**. Summerfest 2005, Thurs. 5-11 p.m., Fri. 5-11 p.m., Sat. 1-11 p.m., rides, food. Information: 317-462-4240.

June 17

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Barbeque, noon-6 p.m., ribs and chicken. Information: 317-632-9349.

June 17-18

Holy Angels Parish, 740 W. 28th St., **Indianapolis**. Juneteenth Celebration, Fri. 6 p.m., Sat. noon-8 p.m., Fri. dinner-dance, \$35 per person, food. Information: 317-926-3324.

St. Mary Parish, 415 E. Eighth St., **New Albany**. Parish festival, food, booths, Fri. 5-10:30 p.m., family night, Sat. 6 p.m.-1 a.m., street dance, \$10 cover charge, adults only. Information: 812-944-0417.

June 18

Nativity of Our Lord Jesus Christ Parish, 7225 Southeastern Ave., **Indianapolis**. Knights of Columbus, Father Louis Gootee Council, Hog Roast, all-you-can-eat buffet, 4-8 p.m. Information: 317-357-1200.

Sacred Heart of Jesus Parish, 2322 N. 13 1/2 St., **Terre Haute**. Summer auction, 1330 Lafayette Ave., antiques, collectibles, new and used miscellaneous items, 10 a.m. Information: 812-466-1231.

June 19

St. Nicholas Parish, 6461 E. St. Nicholas Dr., **Sunman**. Parish picnic, chicken dinner, turtle soup, games, 10 a.m.-7 p.m. Information: 812-623-2964.

June 23-25

St. Jude Parish, 5353 McFarland Road, **Indianapolis**. Parish festival, Fri. 5 p.m.-close, Sat. 5 p.m.-close, Sun. 4 p.m.-close, food, rides, games, crafts. Information: 317-786-4371.

June 24-25

Christ the King Parish, 1827 E. Kessler Blvd., **Indianapolis**. Summer Social, Fri.-Sat. 5 p.m.-midnight, music, games, food, entertainment, Fri.-Sat. morning, rummage sale, 7 a.m. Information: 317-255-3666.

June 26

St. Maurice Parish, 1963 N. St. John St., **Greensburg**. Parish picnic, 10 a.m.-6 p.m., games, quilts, country store. Information: 812-663-4754.

July 4

St. Mary Parish, 317 N. New Jersey St., **Indianapolis**. Watch city's Fourth of July fireworks, bring a chair, 6-9 p.m. Information: 317-637-3983.

July 7-9

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

July 8-9

St. Benedict Parish, 111 S. 9th St., **Terre Haute**. Community Fun Fest, Fri. noon-midnight, Sat. 4 p.m.-midnight, games, food. Information: 812-232-8421.

July 8-10

St. Lawrence Parish, 542 Walnut St., **Lawrenceburg**. Parish festival, Fri. 6 p.m.-midnight, pork chop dinner, Sat. 2 p.m.-midnight, German dinner, Sun. 11 a.m.-7 p.m., chicken dinner. Information: 812-537-3992.

July 10

Harrison County Fairgrounds, 341 Capitol Ave., **Corydon**. St. Joseph Parish, parish picnic, 10 a.m.-4 p.m., chicken dinner, quilts. Information: 812-738-2742.

July 15-17

St. Mark Parish, 535 E. Edgewood Ave., **Indianapolis**. Fun Fest, 5-11 p.m., food, games. Information: 317-787-8246.

July 16

St. Teresa Benedicta of the Cross Parish, 23670 Salt Fork Road, **Bright**. Family Festival, 3-11 p.m., games, live band. Information: 812-656-8700.

July 17

St. John the Baptist Parish, 25743 State Road 1, **Dover**. Summer Festival, 11 a.m.-7 p.m. (EDT), fried chicken dinner, 11 a.m.-5 p.m. (EDT), games, country store. Information: 812-576-4302.

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

July 21-23

St. Christopher Parish, 5301 W. 16th St., **Indianapolis**. 68th annual Midsummer Festival, Thurs., Fri. 4-11 p.m., Sat. noon-11 p.m., carnival, fish sandwiches. Information: 317-241-6314, ext. 100.

July 22-23

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

July 23-24

St. Martin Parish, 8044 Yorkridge Road, **Yorkville**. Parish picnic, Sat. 4:30-11:30 p.m. (EDT), prime rib dinner, \$14 adults, \$5 children under 12 p.m., Sun. 11:30 a.m.-8 p.m. chicken dinner, \$8 adults, \$4 children. Information: 812-623-3408.

July 29

St. Thomas More Parish, 1200 N. Indiana St., **Mooreville**. Christian Rock concert, music event for young adults, 6 p.m., free-will offering. Information: 317-831-4142.

July 29-30

St. Ann Parish, 2862 S. Holt Road, **Indianapolis**. Family Fun Fest, Fri. 4:30-11 p.m., Sat. noon-11 p.m., food, games. Information: 317-244-3750.

St. Susanna Parish, 1210 E. Main St., **Plainfield**. Brickyard Festival, pulled pork dinner, steak dinner, games, Fri. 6-10 p.m., Sat. 4:30-11 p.m. Information: 317-839-3333.

July 30

St. Mary Parish, 777 S. 11th St., **Mitchell**. Hog roast, 11 a.m.-3 p.m. Information: 812-849-3570.

July 31

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

August 5-6

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

August 6

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

August 6-7

St. John the Baptist Parish, 331 S. Buckeye St., **Osgood**. Parish festival, Sat. 5-10 p.m., Sun. 10 a.m.-3:30 p.m., chicken dinner, \$8 adults, \$4 children. Information: 812-689-4244.

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August 7
St. Boniface Parish, 15519 N. State Road 545, **Fulda**. Parish picnic, 10 a.m.-6 p.m., food, special soup, chicken dinner. Information: 812-357-5533.

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

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

August 15
St. Mary-of-the-Rock Parish, 17440 St. Mary's Road, **Batesville**. Annual outdoor Mass at the Marian shrine, candle-light procession, Benediction, 7 p.m. Information: 812-934-4165.

August 21
St. Pius Parish, **Ripley County**. Parish picnic, 10:30 a.m.-6 p.m. (EST), chicken dinner, games, food, entertainment, quilts. Information: 812-934-6218.

August 26-27
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.-11 p.m., Sat. 3 p.m.-11 p.m., food, carnival rides, games. Information: 812-265-4166.

August 27
St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Summer Island festival, 6-10 p.m., food, entertainment,

\$30 per person. Information: 317-632-9349.

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

September 2-5
Sacred Heart Parish, 558 Nebeker St., **Clinton**. Little Italy Festival, Water Street in downtown Clinton, Fri. 7-11 p.m., Sat. 11 a.m.-11 p.m., Sun. 11 a.m.-11 p.m., Mon. 11 a.m.-closing, Italian food, entertainment. Information: 765-832-8468.

September 4
St. John the Evangelist Parish, 9995 E. Base Road, **Enochsburg**. Parish festival, fried chicken, 11 a.m.-6 p.m. Information: 812-934-2880.

September 5
St. Peter Parish, 1207 East Road, **Brookville**. Labor Day festival, 10 a.m.-7 p.m., booths, games, quilts, 10:15 a.m.-2:45 p.m., chicken dinner in dining room or carryout meals. Information: 812-623-3670.

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

September 10-11
St. Michael Parish, 250 High St., **Brookville**. Fall Fest, Sat. 4-9 p.m.,

Sun. 10 a.m.-9 p.m., pork chop and chicken dinners. Information: 765-647-5462.

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

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

September 11
St. Pius V Parish, Highway 66, **Troy**. Picnic, 11:30 a.m.-5 p.m., dinners, famous homemade turtle soup. Information: 812-547-7994.

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

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

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

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

September 17
St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. French Market,

noon-11 p.m., French food, booths, children's activity area, entertainment. Information: 317-283-5508.

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

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

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

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

Fayette County 4-H Fairgrounds, Expo Hall, **Connersville**. St. Gabriel Parish, Fall Festival, 11 a.m.-4 p.m., fried chicken dinner, games. Information: 317-825-8578.

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

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

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



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

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Moviegoers who saw *Madison* will enjoy visiting there

By Brandon A. Evans

Anyone who saw the recent theatrical release of *Madison*, starring actor Jim Caviezel, knows that it is as much about the riverfront Indiana town as it is about a boat race on the Ohio River.

Caviezel gained fame for his portrayal of Jesus in the Mel Gibson film *The Passion of the Christ*.

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

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

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

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

Admission is charged for the event, and more information can be obtained by logging on to www.madisonregatta.com.

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

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

Tours can be arranged to visit the

Lanier Mansion, a National Historic Landmark built in 1844 by architect Francis Costigan for financier and railroad magnate James F. D. Lanier.

Visitors also can check out the Jeremiah Sullivan House—the oldest mansion in Madison. The 1818 home features the only known restored federal serving kitchen on record in the country. Sullivan helped to found Hanover College in Madison and the Indiana Historical Society, and also is credited with naming Indiana's new capital "Indianapolis."

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

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

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

Madison is also home to a variety of shops and restaurants as well as lodging.

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

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



Actor Jim Caviezel, center, talks to a TV reporter before the premiere of *Madison*, a film about the Madison Regatta on the Ohio River, during the local celebration held in Madison earlier this year. Most of the movie was filmed on location in the historic community in Jefferson County. Tourists can also visit Clifty Falls State Park and several wineries in southeastern Indiana.

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

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

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

When they learned about the story of the stunning victory of the *Miss Madison* in 1971, they probed deeper and found a film project they wanted to work on.

"The people who lived the 1971 Gold Cup story were a very special group of dedicated individuals," Scott Bindley said,

"who sacrificed so much for the love of their sport and their town.

"The people of Madison are equally unique and special," he said. "Unlike many larger towns, Madison bent over backwards for us in every way possible."

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

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

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

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'Miraculous staircase' beckons pilgrims to visit Santa Fe

By John Fink

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

The state capitol building, built in 1966, is filled with paintings and sculptures, and is one of the most beautiful capitol buildings in the United States.

As for history, Santa Fe was the destination of thousands of 19th-century pioneers who traveled the Santa Fe Trail, which began in Independence, Mo. It took travelers four-and-a-half months to travel it. Tourists can see the end of the trail.

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

The Loretto Chapel in Santa Fe is famous for its "miraculous staircase." Archbishop Jean Baptiste Lamy, who came to Santa Fe in 1851, brought some Sisters of Loretto to Santa Fe to start a school for girls.

While Archbishop Lamy was constructing his cathedral, he also started the building of this chapel. But somehow it was built with a choir loft with no staircase to it. Men used to climb a ladder to get there, but the sisters wanted a staircase. Unfortunately, there wasn't room for a normal staircase.

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

The staircase has no nails or central support post and, it turned out, nobody knows where the wood came from since it's not native to New Mexico. Once the staircase was completed, the stranger disappeared without asking for payment either for materials or for his labor. Naturally, the sisters believed that it was St. Joseph.

The cathedral has a reredos with paintings of 15 saints (actually, 13 saints and two blessed)—Our Lady of Guadalupe, St. Francis of Assisi, St. Martin de Porres,

St. John Neumann, St. Elizabeth Ann Seton, St. Frances Xavier Cabrini, St. Katherine Drexel, St. Philip of Jesus, St. Rose of Lima, St. Francis Solano, St. Peter Claver, St. Isaac Jogues, St. Miguel Febres Cordero, Blessed Kateri Takakwitha and Blessed Junipero Serra.

The cathedral also has a Spanish Chapel that venerates *La Conquistadora*, a small statue of Mary that is reputed to be the oldest Marian statue in the U.S. It figured in the reconquest of Santa Fe by Don Diego de Vargas in 1693. Today, the statue is dressed in various costumes, much as is done for the Infant of Prague.

Santa Fe boasts five museums, some better than others. The best, as far as I was concerned when my wife and I visited, was the Palace of the Governors because it covered the history of Santa Fe and we had a wonderful guide who really made that history come alive.

The palace was built in 1610 and is the oldest continuously occupied building in the U.S. It once was much larger than it is today because it housed the governors, their families and governmental offices.

When Santa Fe was established in 1607, it was the northernmost point of the Spanish Empire in the New World.

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

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

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

In 1846, Santa Fe became an American territory. New Mexico became the 47th state of the United States in 1912.

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

The third museum we visited was the Museum of Fine Arts, which turned out to be a disappointment for us although other people might enjoy it.

Next was the Museum of Indian Arts and Culture. It told the history of the Indians from 500 B.C., and its six sections detailed various aspects of Indian life. There were numerous items of pottery, baskets, clothing, dolls, jewelry, blankets and other belongings. There are 21 Indian reservations in New Mexico.

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

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

(John F. Fink is editor emeritus of The Criterion.) †



This image of Mary, known as *La Conquistadora*, is reputed to be the oldest Marian statue in the United States. It is displayed in a Spanish chapel at the cathedral in Santa Fe.

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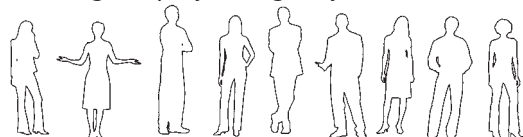
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South Dakota is home to Mount Rushmore and Crazy Horse

By Patricia Happel Cornwell

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

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

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

The majority of South Dakota’s landscape is treeless plains where wild antelope and bison graze—really! Gas stations and towns are few and far between; big farms abound. The state is more than twice the size of Indiana, but has one-eighth the inhabitants—on average 10 people per square mile. The population includes 60,000 Native Americans and three members of our family.

In South Dakota, you can go antiquing, bicycling, bird-watching, boating, camping, fishing, ice-fishing, golfing, hiking, hunting, horseback-riding, snowmobiling or skiing—snow or water—they have lots of both. You can round up buffalo, photograph butterflies, dig for fossils or casino-hop. You can eat Indian fry bread on a reservation or wine and dine at Minerva’s in Sioux Falls. You can enjoy traditional Native American dancing or a polka festival.

If people know anything about South Dakota, they remember that it is home to the Mount Rushmore National Monument, where 60-foot high profiles of George Washington, Thomas Jefferson, Abraham Lincoln and Theodore Roosevelt were blasted into a mountainside from

1927 until 1941. When we saw the monument three years ago, a bank of purple clouds suddenly enveloped the great men’s heads, and a magnificent storm reminded us that nature remains untamed.

A short drive from Rushmore is Crazy Horse, the world’s largest mountain sculpture in progress. When finished, it will be 641 feet long by 562 feet high, and all of Rushmore’s faces will fit inside the chief’s head. After Rushmore was begun, Lakota chiefs asked sculptor Korczak Ziolkowski for a monument “to let the white man know the red man has great heroes, too.”

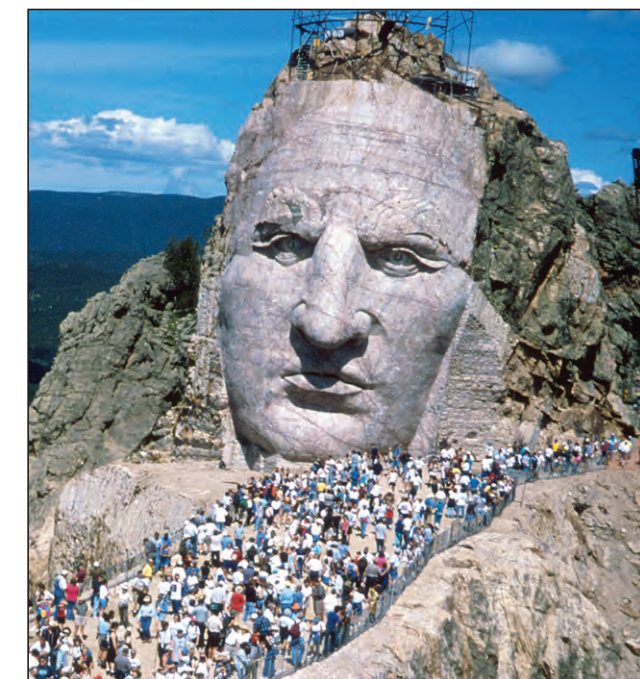
A Catholic with 10 children, Ziolkowski worked on it from 1947 until his death in 1982. In 1983, his family presented Pope John Paul II with a bronze model. In 1998, the nine-story chief’s face was completed and work began on the 22-story horse’s head. The site includes the Indian Museum of North America. A 10-kilometer *Volksmarch* (hike) up the mountain occurs every June.

Crazy Horse has a peculiar Hoosier connection. In 1991, Lloyd Duggins of Mauckport, who had never visited the monument, bequeathed \$230,000 for it—the largest gift in its history.

Anchored by Rapid City, the western sector also boasts the surreal moonscape of Badlands National Park, Black Hills National Forest and Black Hills Caves. Custer State Park in the Black Hills has one of the world’s largest bison herds. In October, the public saddles up to help park crews round up the 1,500 behemoths.

Deadwood capitalizes on its frontier past—Wild Bill Hickok and Calamity Jane—and attracts gamers to 80 casinos. The entire city is a National Historic Landmark. Its 19th-century Chinatown section is undergoing archaeological

See DAKOTA, page 20



Above, the faces of U.S. Presidents George Washington, from left, Thomas Jefferson, Theodore Roosevelt and Abraham Lincoln are immortalized in stone on the Mount Rushmore National Memorial in the Black Hills of South Dakota. The profiles are 60 feet high and were blasted into the mountainside from 1927 until 1941.

Left, participants in the annual June *Volksmarch*, an organized hike, give size perspective to the nine-story-high face of Crazy Horse completed in 1998. When it is finished, the sculpture of the Indian Chief seated on his horse will be 562 feet high and qualify as the world’s largest mountain sculpture.

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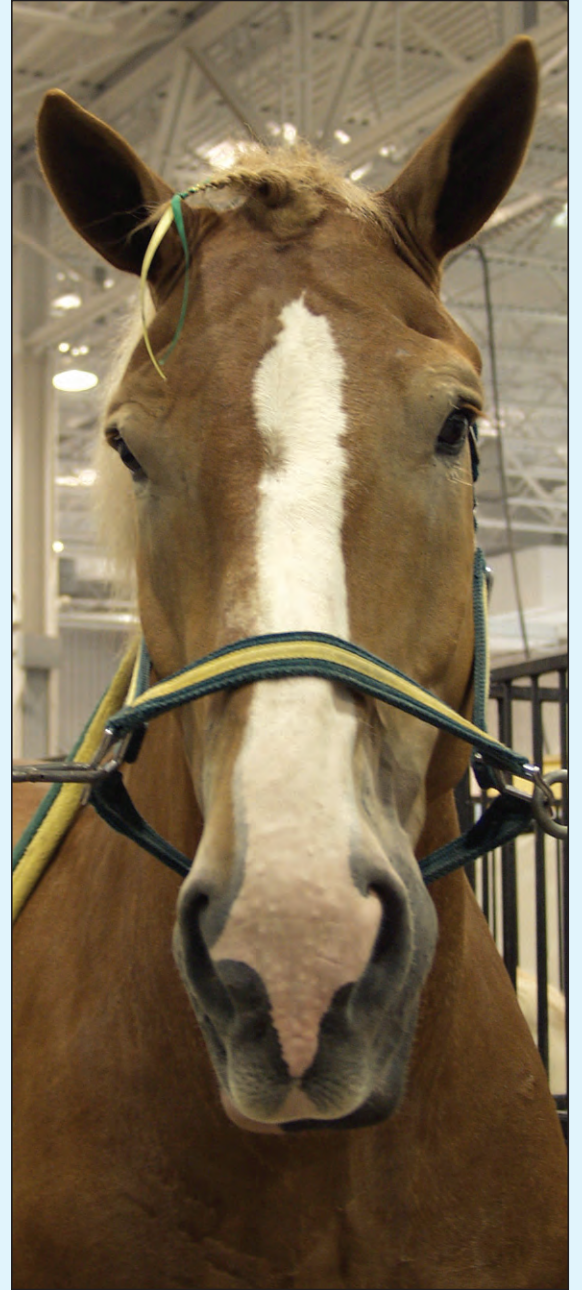
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Photos by Mary Ann Ward



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Sleeping Bear Dunes is vacation treasure within a day's drive

By Cynthia Dewes

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

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

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

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

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

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

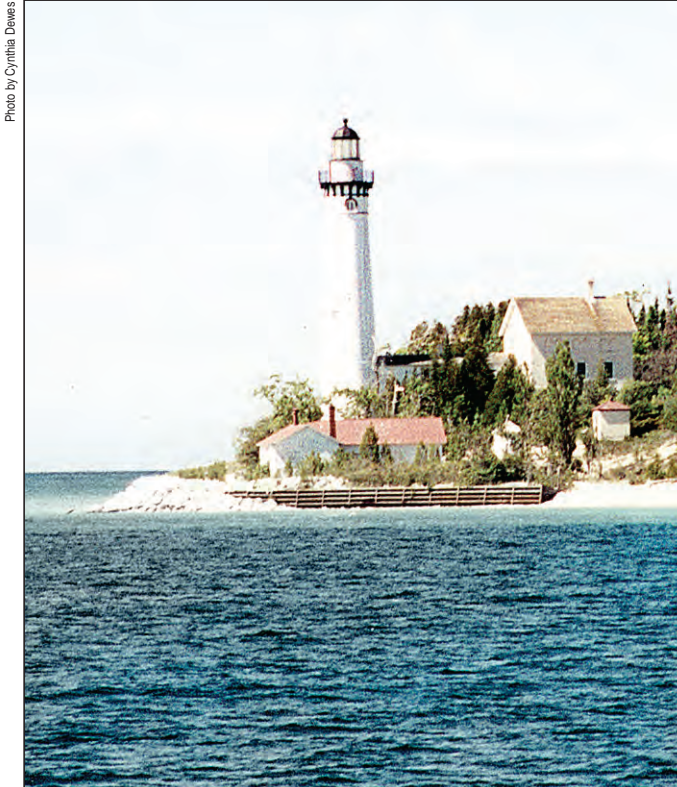
South Manitou Island previously had one resident farm family and several summer cottagers. All their structures are now deteriorating. At one time, because of its protected interior, the island produced most of the country's commercial plant seeds. Before that, it was an important stop for Great Lakes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

The southern island has always been a camper's paradise, even now when National Park rules apply and campers are assigned to group camps or camping areas, and may build fires only in prepared fire pits.

Hikers can visit the ancient cedar trees, one-room schoolhouse and interior lake. They can see the 1960 "Morazan" shipwreck offshore from the cliff above, and on a clear day can see Wisconsin across Lake Michigan from atop the great Westside dune. Park employees provide tours of the historic lighthouse, and staff a small visitor's center and museum featuring the island's history.

Leland and the nearby towns of Northport, Sutton's Bay, Glen Haven and the larger city of Traverse Bay provide tourists with innumerable vacation opportunities. There is high-to-low-end shopping, including artwork, crafts and antiques.

Opportunities to enjoy all water sports, umpteen eating establishments and



South Manitou Island has always been a camper's paradise in Sleeping Bear Dunes National Lakeshore, located along the northwest shoreline of Michigan. After enjoying a ferry ride to the island, hikers can visit the woods with its ancient cedar trees, stroll around the interior lake and view the 1960 shipwreck from a cliff. National Park staff members offer tours of the lighthouse and one-room schoolhouse on the scenic island.

excellent living accommodations are available. The latter include a lodge located right on the dam in Leland, a riverside inn, a golf-course with hotel lodge and a motel/apartment resort, none of which are chain franchises.

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

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

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

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

bathrooms, a living room, front and back porches, and huge kitchen with eating area.

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

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

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

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

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

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There's plenty to do and see in the Gateway City

By Brandon A. Evans and Mary Ann Wyand

ST. LOUIS—Named for King Louis IX of France, St. Louis is best known for being the Gateway City—like the front door to the vast western part of the United States.

The imposing Gateway Arch stands not only as a symbol of westward expansion, but also as a thriving tourist attraction that has pleased visitors for 40 years—and it's but one of many things to do in the city situated along the west bank of the mighty Mississippi River.

The very top of the 630-foot tall Arch has a small viewing area with windows that is accessed by small groups of passengers riding a tram-style elevator.

In addition to ascending to the top for a great view of the city of St. Louis, the Mississippi River and the western part of the state of Illinois, visitors can watch a movie about how the Arch was made or book a helicopter tour.

Another hallmark of the St. Louis skyline is the famed Busch Stadium, where the Cardinals play baseball every summer. But even now, construction is beginning on a new stadium—making this summer your last chance to visit the famous ballpark. Single-game tickets are currently on sale, and guided tours of the stadium are available.

Visitors can also check out the Cardinals Hall of Fame Museum while in town to learn more about the history of the National League baseball team and to see memorabilia.

The St. Louis Zoo, located in Forest Park, is a favorite destination for many people. This summer, a new habitat for chimpanzees and orangutans called "The Fragile Forest" is expected to be a crowd-pleaser. The zoo has more than 6,000 exotic animals—many of them rare and endangered species.

While at Forest Park, visitors can also see the renewed Asian Galleries of the St. Louis Art Museum, which is the first publicly funded art museum in the country. The free museum has an extensive collection of 30,000 objects from all time periods, and its pre-Columbian and German Expressionist collections are considered among the best in the world.

Also in Forest Park, families can check out the new Ecology and Environmental Galleries at the St. Louis Science Center, home to the new "Energizer Machine," which enables visitors to release hundreds of balls onto tracks to activate various machines. The Science Center also gives visitors the chance to learn about genetic engineering, take a subterranean tour, build a replica of the Gateway Arch and use radar guns to check the speed of traffic traveling on I-64.

The Cathedral Basilica of St. Louis, near Forest Park at 4431 Lindell Blvd., was described by Pope Paul VI as an "outstanding cathedral of the Americas." The interior of the 98-year-old Romanesque church is decorated with 83,000 square feet of mosaic art mostly done in the Byzantine tradition and installed over a period of 75 years.

Another popular feature in town is the free tour of the Anheuser-Busch Brewery with historic Brewhouse, Budweiser Clydesdale stables and packaging plant.

For thrill-seekers of all ages, Six Flags St. Louis, located west of town, is opening "The Tornado" at its water park, which is called "Hurricane Harbor."

Beyond this, there is a lot more to see and do and eat in St. Louis, making it as much a destination as a gateway.

Archdiocesan chancellor Suzanne Yakimchick, a member of St. Barnabas Parish in Indianapolis, grew up on a farm in rural St. Charles County in Missouri and said she has always loved visiting "the big city" of St. Louis.

"It's a very Catholic city," she said. "It's a great city for family entertainment. I think St. Louis is a great family city because there's so many things to do there that don't cost very much and they have a good transportation system now. There's a Metro link, a light-rail system that can move you

from one of the visitor attractions to another. It runs from downtown through Forest Park out to the airport, and helps move visitors around pretty easily."

Yakimchick said a trip to Forest Park to visit the zoo and other attractions was a favorite childhood outing.

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

While visiting Forest Park, Yakimchick said she also likes to tour the Art Museum, Science Center and Jewel Box, a glass house that is home to a botanical garden.

"The Jewel Box has just been totally renovated with all new glass," she said. "I haven't seen it in its new form, but as a child it was fascinating to me to go in there. No matter what the season, there were plants and flowers of all kinds and fountains."

Yakimchick said she also likes to visit the riverfront and the Gateway Arch, operated by the National Park Service.

"There's a museum there," she said, "and the trip up the Arch is not very expensive. That's a thrill to do that."

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

She said another favorite destination is Grant's Farm, where a historic cabin is the centerpiece of a 281-acre animal preserve operated by Anheuser-Busch Inc. that honors Ulysses S. Grant, the 18th president of the United States.

"It's free," she said, "and has a small petting zoo and train ride that takes you around the property. There's a resident population of deer and other species. It's very nice."

Visitors will also enjoy dining at the wonderful restaurants in St. Louis, she said. "There are lots of good Italian restaurants on The Hill, some very small and family-owned."

Visiting St. Louis is "always an adventure," she said, and—best of all—it's an affordable vacation destination.

Perhaps that's why the city's Convention and Visitors Commission has adopted the slogan "Explore St. Louis—There's more than meets the Arch."

(For more information or to obtain tickets to visit the Gateway Arch, attend a Cardinals game or obtain the money-saving "St. Louis Family Attractions Card," log on to www.explorestlouis.com) †



Tourists approach the Gateway Arch at the Jefferson National Expansion Memorial Park on the western bank of the Mississippi River in St. Louis last summer. The stainless steel Arch is 630-feet high, has a 60-foot foundation and features a small viewing area with windows that is accessed by small groups of passengers riding a tram-style elevator. The weighted catenary curve was designed by architect Eero Saarinen in 1947, built between 1961 and 1965, and dedicated in 1966. The nation's tallest memorial commemorates the westward expansion of the United States. The Underground Visitor Center includes a museum, theater and gift shop. The historic Old Cathedral, originally a log chapel built in 1770, is near the Arch.

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Expanded museum offers artwork, nature, antiques and fine dining

By Mary Ann Wyand

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

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

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

The art museum campus also is the home of the historic Lilly House, Garden Terrace meeting center, Horticultural Studies Center, Better Than New Shop, greenhouse and numerous ornate gardens.

St. Simon the Apostle parishioner Jessica Di Santo of Indianapolis, communications manager for the museum, said visitors who park in the new underground garage will enjoy walking past Gary artist Kay Rosen's colorful palindrome installation called "Never Odd or Even," which reads the same backward or forward.

Di Santo said the American and European galleries are open and the new contemporary art gallery opens on Nov. 20 followed by the African and South Pacific art galleries on Feb. 5, 2006. The Asian art and fashion arts galleries open on June 11, 2006, and the decorative

continued on page 19



Photos by Mary Ann Wyand



Above, the art museum's new main entrance combines glass and steel in an atrium design that lets the beauty of the outdoors inside the spacious foyer.

Top left, artist Sol LeWitt's "Wall Drawing No. 652" is the largest piece of artwork on display in the new Indianapolis Museum of Art in Indianapolis.



Left, Hoosier artist Robert Indiana's "Numbers 0-9" add up to a colorful installation on the east lawn of the Indianapolis Museum of Art. The museum's scenic landscaped campus is home to a number of gardens and sculptures as well as a historic home, restaurant, greenhouse and meeting center.

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arts gallery will open on Dec. 3, 2006.

Our Lady of the Greenwood parishioner Sue Nord-Peiffer of Greenwood is the greenhouse supervisor and horticulturist at the Indianapolis Museum of Art's Madelyn F. Elder Greenhouse on the art museum grounds.

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

The property was originally owned by members of the Eli Lilly family and was known as Oldfields.

"The greenhouse is part of the historic Oldfields estate," she said. "It's one of the outbuildings. The glass houses date back to the 20s. ... The old estate is a National Historic Landmark."

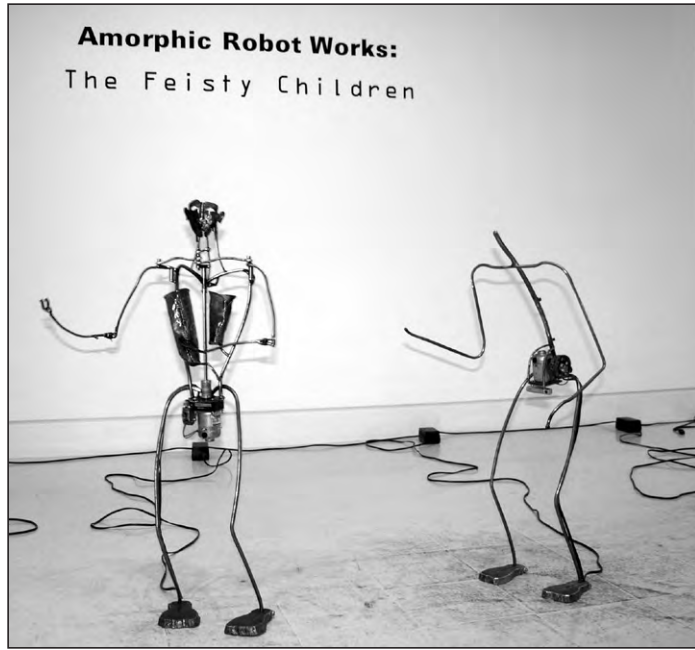
The greenhouse is open year-round,

Nord-Peiffer said. "It's exciting to have all the new vitality and new visitors coming to see us as well as the new museum. ... I think the new contemporary gardens are so exciting. We've got beautiful historic gardens, and now we have the opportunity to expand and have contemporary [landscaped] space. The Sutphin Fountain is now situated in a garden rather than being in the roadway. This wonderful old feature of the museum has been enhanced greatly and can be enjoyed from indoors as well."

Nord-Peiffer said the 100-acre Virginia Fairbanks Art and Nature Park will be developed on the west side of the Central Canal Towpath on museum property, and "great things will be happening there in the next few years."

(For information on the new Indianapolis Museum of Art hours, exhibits and events, log on to www.ima-art.org.) †

Photo by Mary Ann Wyand



These amorphic—or formless—robots are part of a traveling exhibit called "The Feisty Children" now on display at the new Indianapolis Museum of Art in Indianapolis. They were created by Amorphic Robot Works, a New York-based group of artists, engineers and technicians who create interactive, motion-sensitive robotic performances and installations. Chico MacMurtrie, the artistic director of Amorphic Robot Works, presented a program about this unique art form on May 12 at the art museum.

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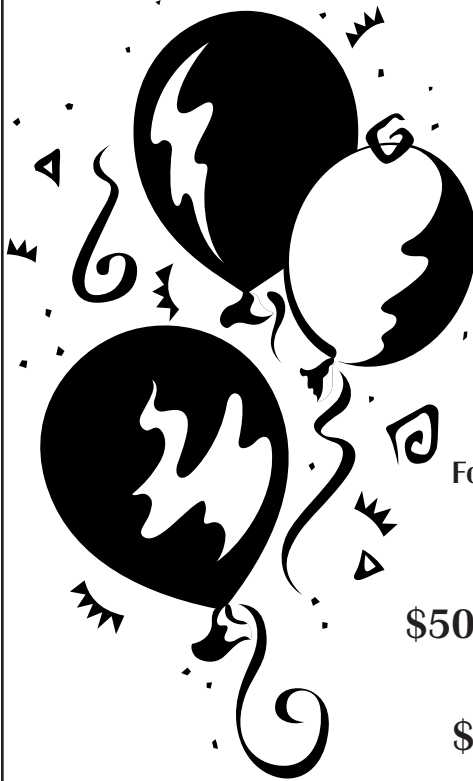
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DAKOTA

continued from page 14

excavation, and the HBO cable TV series "Deadwood" depicts the town's gold rush days.

East of Rapid City is Wall Drugs, a story—and destination—in itself. When Ted and Dorothy Hustead opened a drug store in Wall in 1931, the 326 residents weren't enough to support it. Still, the couple was determined to raise their children in a small town with a Catholic church where they could go to Mass daily.

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

Museums in several cities offer windows onto South Dakota's archaeological and cultural development. Several state-run sites let volunteers sift for fossils of extinct creatures or for artifacts at prehistoric Indian villages.

"Sue," the largest, most complete Tyrannosaurus Rex skeleton ever found, was discovered by an amateur fossil hunter near Faith in 1990. The massive dinosaur skeleton is now on display in Chicago's Field Museum.

In eastern South Dakota, Fort Sisseton State Park is one of the nation's best-preserved frontier forts. Each June, a festival features cavalry drills, a military costume ball and a living history encampment.

South of Sisseton, a footbridge now spans Devil's Gulch, the chasm that Jesse James leapt on horseback to elude a posse.

Two miles farther, the 50-foot cliffs of Palisades State Park border Split Rock Creek, where wildflowers abound and geese fly down the canyon corridor like

Star Wars star-fighters.

"Little House on the Prairie" fans will enjoy visiting the Ingalls' 1880s farm at DeSmet, which has a "Little House" pageant in June and July.

In Aberdeen, literary figures including Mother Goose and *The Wizard of Oz* author, Aberdeen native L. Frank Baum, are featured at Wylie Park Storybook Land. With its castle, carousel and train, this is a fun place for young children.

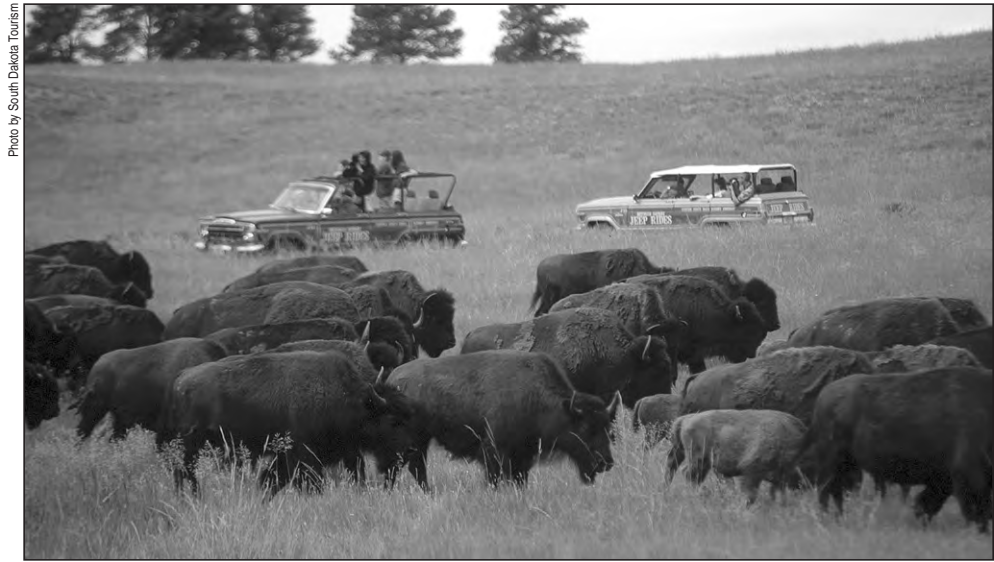
Sioux Falls hosts the Northern Plains Tribal Arts Festival each September. The parks department's Outdoor Campus and Great Bear Recreation Park offer year-round nature classes and activities, including snow sports, for all ages.

Sertoma Butterfly House offers a more tropical experience, with special hours just for photographers. At the city's Great Plains Zoo, our granddaughter's favorite animal is the pink Chilean flamingo. The zoo also has a petting zoo, animal shows, train rides and a carousel for those who prefer their animals tame.

Bedford limestone from southern Indiana found its way into the walls of Sioux Falls' St. Joseph Cathedral, constructed in 1918. The church's lovely 1948 stained-glass windows include a cameo of then-living Pope Pius XII at a microphone. Another Indiana "import" was the diocese's first bishop, Benedictine Father Martin Marty, who also had been Saint Meinrad Archabbey's first abbot.

Meriwether Lewis' and William Clark's Corps of Discovery spent parts of 1804 and 1806 exploring what is today South Dakota. During ongoing commemorations, state parks invite tourists to hike their Lewis and Clark Trail. Several communities plan Lewis and Clark celebrations this summer.

Recreational areas and wildlife refuges abound in the state, which has more than 1,100 square miles of water and a fishing season that never ends. South of Sioux Falls, the Lewis and Clark Recreation Area hugs the Missouri River. A great



Custer State Park in South Dakota's Black Hills covers 73,000 acres, including this meadow where bison roam freely while tourists enjoy a guided tour. Park visitors have opportunities to hike, bike, watch wildlife, pan for gold, fish and ride horses. Each year, 1,500 bison thunder across Custer State Park meadows in one of the largest bison roundups in the world.

family place, the park has beaches, cabins, fishing and boating. At Pickerel Lake, my husband and granddaughter found an animal tooth, which an archaeologist at Augustana College in Sioux Falls later identified as a 300-year-old baby buffalo tooth.

South Dakota's agricultural roots are showing in Mitchell's Corn Palace, an auditorium decorated in murals of grain—yes, the birds eat it—as well as Carthage's Straw Bale Built Museum and Roslyn's International Vinegar Museum, known as "the world's first and only." Other towns offer threshing shows, rodeos and a Potato Day. I have yet to find out what a *Schmeckfest* is.

Sioux Falls, the state's largest city, lies just inside its eastern border. Flying there requires changing planes at St. Louis, Chicago or Minneapolis. With layovers, it can be quicker to drive. From Indianapolis to Sioux Falls, the drive is 760 miles and from Louisville it is 930 miles. To see the Badlands or get that free ice water from

Wall Drugs, add 350 miles.

And in case you're wondering, South Dakota highways are pink because they are made with native granite. Many public buildings are made of it; our daughter's home is partially faced with it.

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

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

(Patricia Happel Cornwell is a freelance writer and a member of St. Joseph Parish in Corydon.) †

FOR 20 YEARS, SIMPLY THE BETTER CHOICE.



For twenty years, Sagamore has been a health network owned by Midwestern Catholic health organizations providing hundreds of thousands of members with more choices in health care. Plus we've introduced innovative ideas to members and employers alike, including budget-minded plans, web-based health information and maternity programs. While many things have changed, one thing remains the same: our mission to treat our members with respect, dignity, honesty and compassion. You see, after 20 years, we're still a health network that wants to make everyone we serve...feel good.



Morals and values help guide decision-making process

By Father W. Thomas Faucher

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

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

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

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

As we walked through the grocery store, she became increasingly agitated by something, and the interpreter was almost arguing with her but not translating it.

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

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

We're accustomed to a culture where people are free to make choices in ways unknown in previous human history. A great many people—but not all—are making decisions about where to live, what to do, what and where to learn. People choose who to socialize with and who to marry.

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

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

I think there are three keys to making good decisions.

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

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

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

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

Do we really need 100 types of breakfast cereal or hundreds of TV channels? This was my Polish friend's worry—that it seems more important to have options than that the options are truly good ones. When the opportunity to choose—or as it now is put, "the right to choose"—becomes one of a nation's highest values, we end up with bad choices such as abortion and assisted suicide.

The third key is to realize that each choice we make closes the doors to some other choices and opens the doors to new ones.

My choice to become a priest means there are other choices I can no longer make in my life. The same is true of marriage or any life-changing decisions. The commitments we make are choices that preclude making some other commitments.

But sometimes we want to choose one commitment and yet not accept the consequences of that choice. This is seen in the person who marries one person but then has an extramarital affair. This is also seen in the person who promises to be honest in a job then steals money from the business.

Many of our sins come from making a choice, but not living up to the responsibilities that choice entails in daily life.

The best decisions are not made with the flip of a mental coin. The best decisions are not decisions at all—they are discoveries.

When presented with a choice that must be made, we need to look deeply into ourselves and seek to discover there what God is saying to us.

Every major decision I ever had to make became a discovery that brought a sense of peace and joy because I was doing the right thing. That is a gift God gives to all of us.

(Father W. Thomas Faucher is pastor of St. Mary Parish in Boise, Idaho.) †



A man shops for groceries at a supermarket in the Gary, Ind., area. When a young woman visiting from Poland shopped at a supermarket in Boise, Idaho, she didn't understand why there are so many different kinds of the same products. Her interpreter explained that she thought it was a waste and believed that it is dangerous to make choice such a high value in life.

God chooses to be our friend

By Fr. Lawrence Boadt, C.S.P.

God made a choice: He chose us.

At the Last Supper, Jesus explains that, "You have not chosen me; I have chosen you" (Jn 15:16). That expresses the Bible's most basic and fundamental principle of moral choice.

The realization that God chose to be our friend demands a response in kind from us. We must choose to hear and heed the God we know. This choice occurs within the context of the personal relationship established by God with us.

"Whoever does not love does not know God because God is love" (1 Jn 4:8).

Perhaps it is too easy for us to say our choice is to love God, for it still leaves all the questions of what practical ways or guidelines the Bible provides for following this path. Scripture has hundreds of specific commandments, laws and teachings on ethical behavior.

Some basic, general biblical principles govern our more specific actions and choices.

- The fundamental demand is that God alone is to be worshipped and obeyed. This is the first Commandment. Ignoring it underlies all charges of unfaithfulness. "Have you not brought evil on yourself by forsaking the Lord your God?" (Jer 2:17).

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

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

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

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

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

Discussion Point

Prayer helps us make choices

This Week's Question

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

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

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

"You only have so many choices, given the restraints of your life. There's nothing I regret, given my choices. I farm for a living and make many choices every day. I feel I'm headed down the right street, but you never know until you get to the end." (Dean Wink, Glenwood City, Wis.)

Lend Us Your Voice

An upcoming edition asks: What scientific breakthrough to aid our world would you like to see right now?

To respond for possible publication, write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



From the Editor Emeritus/John F. Fink

Jesus in the Gospels: First Gentile missionary

See Matthew 8:28-34, Mark 5:1-20,
Luke 8:26-39

Sometime we must wonder why Jesus did the things he did. Why, for example, did he and his Apostles travel across the Sea of Galilee to non-Jewish territory, where he met a man (Matthew's Gospel says two men) possessed by demons? At first, it appears that his trip was a failure and served only to antagonize many people.

We're not positive exactly where he went. Both Mark and Luke say that it was to the territory of the Gerasenes, but Matthew says it was the Gadarenes and some manuscripts say Gergesenes. Gerasa, Gadara and Gergesa were all located on the eastern side of the Sea of Galilee at the beginning of what we know today as the Golan Heights. Wherever it was, we know that it was Gentile territory since the people there



kept swine, something that Jews would not have done.

This is mountainous territory and the violent demoniac that Jesus met lived in the tombs made in caves. Therefore, he had contact with dead people, making Jesus ritually unclean for coming into contact with him. The demoniac is described as being supernaturally violent because of the demons who possessed him.

The man, though, prostrated himself before Jesus, indicating Jesus' power over evil spirits. He called out, "What have you to do with me, Jesus, Son of the Most High God?" When Jesus asked his name, he replied, "Legion is my name." Legion is not a name; it's a number—there were 6,000 men in a Roman legion.

When Jesus ordered the demons out of the man, they implored him to allow them to enter a herd of swine.

Apparently, that was preferable to their going back to hell. Jesus granted their request and the demons entered the pigs. But then the pigs all rushed down a steep hill into the sea and drowned, so the demons' reprieve was short.

We can't blame the swineherds for being indignant. The pigs, after all, were their livelihood. They ran into town and told the people what had happened and the people begged Jesus to leave; they couldn't afford to have him there. So Jesus left.

The whole episode leaves us with many questions, but the main ones are: Why did Jesus allow the pigs to drown? Why did he perform a miracle if he knew that it would result in damage to people's property? Why did he go there in the first place?

Perhaps the answer lies in what became of the former demoniac. He wanted to go with Jesus, but Jesus told him to stay there and report throughout the Decapolis what had happened to him. So this man became Jesus' first Gentile convert as well as his first missionary to a Gentile country.

The man did his work well. When Jesus returned to the Decapolis later in the Gospels, crowds gathered to see and hear him. It was in this Gentile territory that he would perform his second miracle of multiplying loaves and fish. †

Cornucopia/Cynthia Dewes

What happened to being responsible for our actions?

One of our sons sent me a funny Mother's Day card that showed a bunch of kids looking up at something and yelling, "Wow! Look at him go!" Inside, it continued, "Well-trained by their mother, they were perfectly content just to watch their friends jump off a bridge and felt no compulsion to join them."



Now, why do you suppose my son gave me that card? You're right. He and his siblings had heard that same speech many times about not doing what everyone else does just because everyone else is doing it. I guess he must've listened.

This card reminded me that those were the days when we expected to take the consequences for our actions, whether good or bad. If my son foolishly jumped off a bridge despite all my warnings, he'd be the one to blame. It would never occur to us to think we'd failed as parents or to sue the bridge manufacturer for negligence. Or, for that matter, blame God for letting someone invent a bridge high enough to jump from.

No sooner had I digested this thought when I read an article in the newspaper about a person who sued an amusement park because his child fell off one of the

rides. There was no mention of the kid wearing a seat belt or sitting down or using any other safety precaution that might have prevented the fall. No, the assumption was that the ride was faulty, despite a long history without accident, because someone other than the child had to be blamed.

These days, it seems that blame has become a state-of-the-art tool in relationships of all kinds. We love to blame the deep-pocketed, faceless corporation over the pathetic individual or the divorced husband still living the good life while his ex-wife and their children struggle in near-poverty.

We regularly blame weather reporters on TV for unexpected storms, unrelenting heat waves or the lack of rain when we need it. Somehow, their minor prediction inaccuracies seem major. We even like to blame Father occasionally when something's wrong in the parish, although the shortage of priests could soon put a stop to that.

Democrats blame Republicans, and Republicans blame Democrats—for almost everything. Senate committees love to dissect bureaucratic appointees, while oversight committees are busy dissecting lawmakers. Whoever is president is fair

'It seems that there's never enough blame to go around for all the wrongs we discover in life. But, who is actually responsible for all these things?'

game to be insulted, criticized and second-guessed.

When our country makes a treaty or goes to war or cooperates with this country or that, it's always a mistake in someone's opinion. It seems that there's never enough blame to go around for all the wrongs we discover in life. But, who is actually responsible for all these things? Surely it can't always be the other guy.

Memorial Day is a good time to remember that this country was founded on ideals of human aspiration, based on moral attitudes about public and private conduct.

Somehow we've become lazy in following the imperatives those ideals demand. We need to remember what it means to have God-given free will.

We are the ones responsible—for our own behavior and for taking responsibility for our country's, our Church's and our family's welfare.

God bless America and her ideals that we try to uphold.

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

Faithful Lines/Shirley Vogler Meister

Sharing aftermath of 'big crash' and prayer

A Floridian friend, Jack Moore, made us laugh when responding to an e-mail I sent this month after he visited Indianapolis briefly. I had offered "thanks" from my husband, Paul, and me for a relaxing meal at Claddagh Irish Pub, but I also shared what I call the "big crash" in our home a few days later.



The "crash" included a sudden computer shutdown while I was finishing the final paragraph of last week's "Faithful Lines." I had not yet saved it. Eventually, before Paul revived the computer, I said a prayer to St. Anthony, patron saint of lost items, "Please find that column." It turned up completely intact!

So, Jack shared this about his wife, who lost a battle with cancer in 2003: "Evelyn was always talking to Tony [as Jack calls St. Anthony]. She had him on

'speed dial.' I kept asking her to ask him to find my brain, but she said he couldn't find something I never had."

"Had St. Anthony been at work or what?" I had asked Jack, knowing the answer already. "Tony sure is a busy saint," Jack said, adding that "St. Jude has been working on a problem for me and at least a part of it has been taken care of. Now I have to find a way to publish a 'thank you' for him."

Well, Jack, consider your "thank you" for St. Jude in print here. I'm happy to remind readers that saints—including deceased friends and family—are a great comfort to us through intercessory prayers.

Rather than belabor that point, however, let me explain the "big crash" that inspired my prayer. It was so loud I thought a small plane hit the roof of our two-story home. Then I realized if that were so, I'd be dead. I checked outdoors, expecting to find a tree through the roof. Nothing! I contacted Paul, who was

elsewhere. He, too, was puzzled over our lack of electricity, eventually checking the wiring inside the garage adjacent to the computer room.

He returned, calmly saying, "Would you like to see what caused that loud noise?" The chaotic debris made me think a whirlwind had been inside. Also calm, I asked, "How could that happen?" Answer: All but one beam in the rafters had splintered and fallen along with everything stored above. Why? We're not sure, but it was a sickening sight, especially since only six months before family members spent a weekend cleaning and reorganizing the garage so we could put a car in there during the winter.

"Thank God!" neither Paul nor I nor the car was in the garage when this happened. "Thank God!" for our calm and prayer and a sense of humor.

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

Faith and Family/Sean Gallagher

Families loving the Eucharist and learning about it

This weekend, the Church will celebrate the Solemnity of the Most Holy Body and Blood of Christ, traditionally known as Corpus Christi Sunday.



It is a feast where the faithful give thanks in a special way for the abiding presence of Christ in our lives in the Eucharist. This has

been embodied in part in the past by eucharistic processions in the streets around a parish.

At 3 p.m. on June 12, this kind of Corpus Christi eucharistic procession will happen at Victory Field in Indianapolis as part of "The Year of the Eucharist: Celebrating the Body of Christ." It is an event where the faithful from across the archdiocese are invited to celebrate during the Year of the Eucharist this greatest of gifts that God gave to the Church.

A special part of the procession at Victory Field will be the participation of boys and girls from across the archdiocese who have celebrated their first Communion this year.

Our late Holy Father, Pope John Paul II, announced the Year of the Eucharist in part to rekindle in us a love for the Body and Blood of Christ that we receive in Communion and before which we pray in adoration.

That love can be seen in a beautiful innocence in the children who will be in that procession on June 12.

The wide-eyed wonder of boys and girls celebrating their first Communion can be a great gift to parents for whom reception of the Blessed Sacrament is often taken for granted.

My oldest son, Michael, who just had his third birthday, is still several years away from his first Communion. But his own observation of what happens at Mass and his reaction to it has been a blessing to my wife and me.

He knows what his mommy and daddy are receiving is special and has asked us several times, "When can I have the Body of Christ?"

At home, he has a gold plastic cylinder with a top that has holes of different shapes through which he can place blocks that match those shapes.

From time to time, he'll take the top off of it and carry it around. Coming up to his mother and me, he will take blocks out, hand them to us and say "the Body of Christ."

And just a few months ago, in the middle of a Saturday afternoon lunch, he just blurted out, to the wonder of his parents, the mystery of faith, "Christ has died, Christ is risen, Christ will come again."

Now clearly at his age, Michael does not understand the nature of the Eucharist in the way that it is explained in the *Catechism of the Catholic Church*. But he knows that it is special.

Many (but sadly not all) adult Catholics have an adequate knowledge of the Eucharist, but sometimes do not experience Holy Communion when they receive it as something to be revered.

The two are not mutually exclusive. We are invited both to learn more about this great gift and to foster the love for it that was planted in us when we were young.

Both of these aspects of our relationship to Jesus in the Eucharist can be nurtured in the life of faith lived in our homes.

And so on this year's Corpus Christi Sunday in the Year of the Eucharist, I encourage all families to grab the opportunities that come to them each day in their life together (but especially this Sunday and on June 12 at Victory Field) to learn more about the Eucharist and to grow in our love for it. †

Solemnity of the Body and Blood of Christ (Corpus Christi)/

Msgr. Owen F. Campion

The Sunday Readings

Sunday, May 29, 2005

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

This weekend, the Church celebrates the Solemnity of the Body and Blood of Christ or—as perhaps it is better known by its Latin translation—the feast of *Corpus Christi*.

Feasts in the Church have a dual purpose. They call Catholics to celebrate with faith the person or event recalled by the feast. They also are opportunities for the Church to instruct its members in a point of belief considered particularly important as drawn from the experience of Jesus or the saint commemorated or a doctrine held by the Church.

In celebrating this weekend's feast, the Church invites us to join literally in the Eucharist as we participate in the Mass and receive Communion. The Church also tells us about the Eucharist.

As its first reading in this process of instruction, the Church presents a selection from the Book of Deuteronomy.

One of the five books of the Torah, and heavy with references to the Exodus, Deuteronomy recalls the passage of the Hebrews from Egyptian slavery to the Promised Land.

Moses is the central figure, and he speaks in this reading. He reminds the people of their virtual helplessness as they faced the unfriendly Sinai desert. They owed their survival—life itself—to God. When they were lost in the barren desert, with no hope for finding food, God gave them manna to eat. It saved

their lives.

For its second reading, the Church gives us a selection from Paul's First Epistle to the Corinthians.

The Synoptic Gospels—Matthew, Mark and Luke—record the Last Supper in detail. This reading from First Corinthians also records the institution of the Eucharist.

Parallel accounts among these biblical sources tell us about the Lord providing the Eucharist, but their similarity and presence in the New Testament tell us how important the Eucharist was for the first Christians.

St. John's Gospel furnishes the last reading.

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

The Lord spoke these words, almost certainly, in Aramaic. They were recorded in the Gospel in Greek. The English version is a further translation. Despite the years and despite the translations, it is clear that Jesus spoke of the Eucharist as we understand it today. He used no symbolic phrases, no vague suggestions somehow of similarity. He said, "I am the living bread come down from heaven."

It is clear. The Eucharist is the flesh and blood of the Risen Lord. Also, the link between the Eucharist and the Lord's sacrificial gift of self on Calvary is clear from the text. The Eucharist is the flesh of Jesus given "for the life of the world."

Reflection

For many centuries, the Church has called each Christian's physical

Daily Readings

Monday, May 30

Tobit 1:3; 2:1a-8

Psalm 112:1-6

Mark 12:1-12

Psalm 128:1-5

Mark 12:28-34

Friday, June 3

The Most Sacred Heart of Jesus

Deuteronomy 7:6-11

Psalm 103:1-4, 6-8, 10

1 John 4:7-16

Matthew 11:25-30

Saturday, June 4

The Immaculate Heart of Mary

Tobit 12:1, 5-15, 20

(Response) Tobit 13:2, 6-8

Luke 2:41-51

Sunday, June 5

Tenth Sunday in Ordinary Time

Hosea 6:3-6

Psalm 50:1, 8, 12-13, 14-15

Romans 4:18-25

Matthew 9:9-13

Tuesday, May 31

The Visitation of the Virgin Mary

Zephaniah 3:14-18a

or Romans 12:9-16

(Response) Isaiah 12:2-3,

4bcd, 5-6

Luke 1:39-56

Wednesday, June 1

Justin, martyr

Tobit 3:1-11a, 16-17a

Psalm 25:2-9

Mark 12:18-27

Thursday, June 2

Marcellinus and Peter, martyrs

Tobit 6:10-11; 7:1bcde, 9-17;

8:4-9a

consumption of the eucharistic species as "Holy Communion." Of course, it is holy. It is of Jesus, the Son of God, and the Savior.

"Communion" is a further, more deeply descriptive term. This term's incorporation of "union" is clear. In receiving the Eucharist, we unite ourselves with Jesus. We receive the "body, blood, soul and divinity" of Christ into our very body and soul. It is the most complete of unions.

The first syllable recalls the Latin

preposition "cum" or "with." In the Eucharist, we unite with Christ, and Catholic piety always has celebrated this fact. We also unite with other believers, with the "community" of believers, or the Church.

God has given us the Eucharist, as manna was God's gift to the Hebrews. We rejoice that in Communion we unite with the Lord. It is important to remember that also we unite with the whole Church, accepting all that the Church teaches and believes. †

Question Corner/Fr. John Dietzen**Bible explains that God uses dreams to help people**

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



A I'm not sure what you mean by believing in dreams. But to think about them, reflect on what happens in our dreams, even to learn something from them is not wrong.

We have ample proof even in the Bible that God can use dreams to help people better understand their lives and what God's will is for them.

Psychological sciences still cannot tell us very much about where dreams come from or what makes them happen while a person is asleep.

It is now widely agreed, however, that reflection on one's dreams—trying to enter into their images and moods—and to understand them—can contribute much to one's self-knowledge, emotions and what is going on in his or her daily life.

One author who has studied and written extensively about psychological and spiritual influences on our lives suggests that we "befriend our dreams" by mulling them over a bit, especially if they are particularly vivid.

Even sharing them simply and non-judgmentally with someone else may be helpful, sometimes to both persons.

It is true that dreams might be used wrongly—for example, if one pretends to tell fortunes from them or allows oneself to become obsessed with a fantasy world.

But it could be just as wrong not to accept dreams as a natural, if puzzling, part of life or to assume there is something magical, even diabolical, about them.

Q Sometimes I have a hard time getting to church so I listen to a Mass on television. Can't we just fulfill our Sunday obligation by watching Mass on television? (Florida)

A I've responded to this type of question several times in past years. The answer is basically simple.

The Mass is not a private prayer. Except for special circumstances, it is an act of worship of God that essentially involves other members of our community of faith.

Many Catholics still do not realize that the responsibility of Sunday Mass does not oblige us to hear or watch someone else do something, but to be present to do it ourselves with our fellow Catholics.

In other words, the Eucharist is an action, a celebration, of the Catholic community. It cannot be replaced by seeing a television program.

If, for a legitimate reason, one cannot be present in church for Sunday Mass, a television or radio Mass may help us unite with it in spirit. It may also serve to increase our desire for union with Christ in the Eucharist. Such listening or viewing is never a substitute for being there, but the Sunday obligation is not binding when one has a valid reason for missing Mass.

(Questions may be sent to Father John Dietzen at Box 3315, Peoria, IL 61612 or by e-mail at jjdietzen@aol.com.) †

My Journey to God**Goat Chasers**

While working at my desk, I glanced out the window and saw a goat walking down the sidewalk. It was panting. I knew the animal was lost.

I put a container of water in the backyard, opened the gate and went after the goat. I saw a woman carrying a leash. It was not her goat, but she had been trying to catch it.

We lost sight of the animal. A man driving a work van stopped and asked if we were looking for a goat. It was behind a house. He got out to help. Another woman and a young girl started helping us. We were a varied group.

I suffer from allergies and should not be chasing a goat in 88-degree heat.

I looked at the man, who had black and gray hair and a beard. He probably had an irritated customer wondering why he was delayed. The man might have to work late to finish his appointments. His boss might not share the worker's priorities and reprimand him.

The two young women stopped what they were doing to help. The little girl had the chickenpox and should have been resting.

As we chased then tried to walk the animal to my backyard, the line of a hymn ran through my head: "Whatever you do to the least of my brothers, this you do unto me." I wondered if that included goats.

Finally, we caught the goat, put a makeshift collar around its neck and leashed it. Concerned that the goat was going to keel over from heatstroke, the

man carried it a good distance to my house. There, we tethered the animal to the fence to keep it from jumping over the barrier and escaping from my yard.

It took us nearly an hour to catch the goat.

One of the women used to work for a zoo, and she bought food for the goat. I have two dogs and didn't think I could keep it at my house for long.

We called animal control and several animal shelters. Their answers weren't satisfactory. I decided I would place an advertisement in the newspaper and care for the goat until the owner could be found or I could locate a good home.

Later that evening, a severe storm was approaching. I did not know where I could put the goat to protect it from the storm.

The husband of one of the women saw a man walking around like he was looking for something. He asked the man if he was searching for a goat. He was.

The owner scooped up the animal and hugged his face against the goat's head. They had been looking for it since that morning. The animal was his handicapped son's pet. Smiling, the owner's eyes filled with relief and gratitude.

Again the line of the hymn ran through my head: "Whatever you do to the least of my brothers, this you do unto me." I no longer wondered if this included goats. I had my answer as I looked at the contented face of brother goat.

By Mary Rubeck Benson

(Mary Rubeck Benson is a member of St. Lawrence Parish in Indianapolis.)



CNS photo by Paul Haring

Denver Archbishop Charles J. Chaput shares a laugh with President George W. Bush at the second annual National Catholic Prayer Breakfast in Washington on May 20. President Bush praised the late Pope John Paul II and his successor, Pope Benedict XVI, in a speech to an audience of 1,600 people.

Enthusiastic crowd welcomes Bush to Catholic prayer breakfast

WASHINGTON (CNS)—An enthusiastic audience of 1,600 people heard President George W. Bush acknowledge the work of the Catholic Church in the United States at the second National Catholic Prayer Breakfast on May 20.

Participants from around the country gathered at the Washington Hilton also heard keynote speaker Archbishop Charles J. Chaput of Denver admonish them not to allow religion to be cut out of the public square.

In his comments, Bush quoted the pope's recent criticism of moral relativism.

"Freedom rests on the self-evident truths about human dignity," Bush said. "Pope Benedict XVI recently warned that when we forget these truths we risk sliding into a dictatorship of relativism where we can no longer defend our values. Catholics and non-Catholics alike can take

heart in the man who sits on the chair of St. Peter because he speaks with affection about the American model of liberty rooted in moral conviction."

He said Catholics "have made sacrifices throughout American history because they understand that freedom is a divine gift that carries with it serious responsibilities. Among the greatest of these responsibilities is protecting the most vulnerable members of our society."

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

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

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

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

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

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

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

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

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

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

Participants included Washington Cardinal Theodore E. McCarrick, Bishop Paul S. Loverde of Arlington, Va., and Auxiliary Bishop Martin D. Holley of Washington.

Also attending were about a dozen members of Congress, several representatives of different White House offices, Solicitor General Paul Clement and Maryland Lt. Gov. Michael Steele. The list of elected officials participating, released by the organization, included only one Democrat, Rep. Bart Stupak of Michigan.

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

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

"While President Bush often claims to promote the 'culture of life'—a deeply Catholic idea and ideal—his policies in fact work against the culture of life and in many cases contradict the core principles of Catholic social teaching," said the statement. It cited as part of the administration's "bleak record" the invasion of Iraq, Bush's support for the death penalty, and funding decisions that include reduced global food aid and tax cuts that aid the wealthy.

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

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Church to help sick in poorest countries, Vatican official says

GENEVA (CNS)—A Vatican official told health ministers from around the world that the Catholic Church would continue to dedicate its resources to helping the sick in the world's poorest countries.

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

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

The assembly focused on a full range of health issues, but Cardinal Lozano, like many of the speakers, focused on HIV/AIDS, the situation of the poor and the health needs of mothers and their children.

On the issue of maternal and child health, he told the delegates that "among the 211 million human beings who are newly conceived, 46 million are subjected to induced abortions, 32 million die prematurely or at birth, and thus only 133 million survive."

On the issue of infectious diseases, he said that each year the preventable or treatable diseases are "responsible for the deaths of 17 million persons, of whom 90 percent live in developing countries."

In many of the world's poorest countries, he said, one cannot even find the drugs needed to treat tuberculosis, malaria and small pox, and "95 percent of people living with AIDS do not have sufficient money to purchase anti-retroviral medications."

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

Pope John Paul II established and Pope Benedict XVI has ratified the Good Samaritan Foundation to strengthen the Catholic Church's ability to provide assistance to the

world's neediest people, the cardinal said.

Microsoft head Bill Gates also focused on the problem of access to care and treatment in his May 16 speech to the assembly.

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

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

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

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

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

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

Father Vitillo also asked his audience not to ignore the "unique and important" aspect of the spiritual care



A woman with AIDS comforts her 21-month-old son in Ngombe township in Lusaka, Zambia, May 17. AIDS has orphaned more than 800,000 Zambian children and killed nearly 700,000 Zambians since the first case was reported.

provided by religious organizations.

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

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

Disabled bring their talents to participate fully in parish ministry

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

Because Lombardo is blind, he could not read from the hymnbooks like the other choir members. "I didn't know how he would remember all the music," she said.

Now, more than 10 years later, Sister Sheila, a Sister of Charity of Halifax, calls Lombardo someone "I can always count on." Not only does he know the lyrics to each song, he has memorized all his parts as a bass and "he learned the tenor parts," she said.

The Diocese of Rockville Centre recently honored 250 members of the disabled community and their families, friends and advocates with a special Mass at St. Frances de Chantal in Wantagh.

"I sing the words with all my heart," said Lombardo, 52, who leads song as a cantor at Our Lady of Peace Church in Lynbrook in addition to his service with the 54-member Blessed Sacrament choir.

Becoming a cantor and choir member is no small feat. "I was a little nervous at first," said Lombardo, who has been blind since birth.

"I was embarrassed because I didn't know the music. But I went to rehearsals and learned one song a week," he told *The Long Island Catholic*, newspaper of the Rockville Diocese. He recorded each rehearsal on audiocassettes that he later studied. Over the years, he has acquired 124 tapes.

At Our Lady of Mercy Parish in Hicksville, Steven

Nazzareno is well-known for his faith, devotion and love.

"He serves at Mass every morning," said Ann Ort, a daily communicant, about the 48-year-old man with Down syndrome. "He is such a sweetheart. He comes over every morning and hugs and kisses you. He calls us his 'apple strudels.'"

Nazzareno's father, also named Steven Nazzareno, serves as a lector at daily Mass. Although the younger Nazzareno is known for his friendliness, his father said he is also respected for his service and faith.



Altar servers, from left, Chris Olsen, Steve Fitzgerald, Maria Grace Russo and Chris Nowak assist at a Mass for people with disabilities at St. Frances de Chantal Church in Wantagh, N.Y., on April 17.

"From the very beginning, he has been very, very dedicated," he said. "He has been doing this since he was a teenager. He has even trained others to serve at the altar."

During Mass, his father can hear him praying at the altar. "He prays loudly. I can't understand exactly what he is saying, but I do hear him repeating, 'Thank you, God, thank you, thank you.'"

The day after Pope John Paul II died, "Stevie didn't go around and kiss everyone like he normally does," said Gloria Nazzareno, his mother. "He marched straight up to the picture of the pope that was at the altar, knelt down and said a prayer. He kissed the picture, and when he was done, everyone was crying."

When Nazzareno is not helping out at Mass, he helps out in the community, serving food at a soup kitchen and delivering meals as part of the Meals on Wheels program. He also likes to hang out at home helping his mom, watching movies or singing along with karaoke tapes.

"He gets people thinking: We all may be different but we are one body in Christ," said Father Robert Blyman, pastor of Our Lady of Mercy.

During the special Mass in Wantagh, Mercy Sister Sally Ryan watched with pride as members of the disabled community volunteered their talents as cantor, greeters, ushers, lectors, altar servers and extraordinary ministers of Communion.

"So many people in the disabled community are extremely talented," said Sister Sally, catechetical coordinator of pastoral ministry for persons with disabilities in the diocese. "They are gifts to our parishes." †

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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.

BAILEY, Ruth M., 76, St. Barnabas, Indianapolis, May 18. Wife of Robert C. Bailey. Mother of Sara Lee Browning, Mary Alice Martin and Sanford Bailey. Sister of Bill Oholorogg. Grandmother of four. Great-grandmother of three.

BARNARD, Claude, 89, St. Michael, Bradford, May 11. Husband of Irma (Deatrick) Barnard. Father of Nancy Baker, Sandra Bowling, Claudia Coffey, Debbie, Alex and Jeff Barnard.

BUFINGTON, Anna, 83, St. John, Osgood, May 6. Mother of Fred and Steve Bufington. Sister of Frank Grimaldi. Grandmother of five. Great-grandmother of one.

CALLIS, Kim Y., 44, St. Luke, Indianapolis, May 7. Daughter of Wilma Jean Lynch. Sister of Darcy Andry. Granddaughter of Mable Cline.

COOK, Mildred Ellen, 52, St. Jude, Indianapolis, May 16. Wife of Robert James Cook.

Mother of James Robert Cook. Daughter of Patricia Lawton. Sister of Carlota, Edward, Jasper and Patrick Lawton.

COX, Dixie Jean, 85, St. Rose of Lima, Franklin, May 11. Grandmother of two.

EPSTEEN, Roseann, 80, Good Shepherd, Indianapolis, May 16. Mother of Janice Epsteen, Sharon Hamilton, Annie Stephenson and Patty Wallace. Sister of Patricia Dausch, Margaret Quatham, Aline and Kathryn Miller. Grandmother of two.

FARISH, Laverne B., 93, Our Lady of Perpetual Help, New Albany, May 3. Mother of Elizabeth Hamilton, Donald, Merlin and Paul Farish. Sister of Bonnie Carter, Lois Schnieder, Inez Watson, Elizabeth Wolfe, Dallas, Edward, John and William Bartley. Grandmother of 16. Great-grandmother of 40. Great-great-grandmother of two.

FORESTAL, JoAnn A. (Wysong), 75, Holy Spirit, Indianapolis, May 6. Daughter of Esther Wysong. Sister of Jeri Spaulding.

HAHN, Mary Catherine (McHugh), 81, St. John the Evangelist, Indianapolis, April 17. Mother of Kathy Collins, Mary Jane Felts, Ann Miller, Patty Strother, John and Tim Hahn. Grandmother of 14. Great-grandmother of 16.

LaGROTTO, Enzie L. (Cooney), 80, St. Anne, New Castle, May 14. Mother of Pamela Allexander, Debra

Schofield and Douglas Cooney. Sister of Opal Ward Wheeler and Sophia Ward Murray. Grandmother of five. Great-grandmother of four.

LITTELL, John Elton, 55, St. Luke, Indianapolis, May 2. Son of Dorothy Littell. Brother of Gregory Littell.

MAIER, Dorothy A. (Sims), 81, Good Shepherd, Indianapolis, May 15. Wife of Fred Maier. Mother of Teresa Eversole, George Sears, Joe and Tom Maier. Sister of Doris King. Grandmother of three.

McFARLAN, Corrine, 81, St. Paul, Sellersburg, May 9. Grandmother of three. Great-grandmother of four.

MOELLER, Joan C. (Grote), 80, St. Mark, Indianapolis, May 11. Sister of Mary Theresa Diekhoff.

MORNING, MiEstrella C., 42, Holy Spirit, Indianapolis, May 7. Daughter of Yrma Morning. Sister of Reina Kathleen Morning-Ewing, EsTormenta Kelly Morning and William Luther Morning III.

MULLINS, Ruth F., 95, St. Mary, Rushville, May 11.

SCHMIDT, Mary L., 69, St. Anthony of Padua, Clarksville, April 27. Mother of David, Michael and Stephen Schmidt. Sister of Loveda Hilton. Grandmother of five.

SHERRY, Margaret M., 79, Holy Spirit, Indianapolis, April 6. Mother of Deborah and Paul Sherry. Sister of Betty Sweeney and John Martin. Grandmother of two.

TYRONE, Anthony G., 81, St. Gabriel, Connersville, May 16. Wife of Helen A. (Subjinske) Tyrone. Father of Kathy Rhodes, Barbara Wiley and Daniel Tyrone. Brother of Rede Vitullo. Grandfather of eight. Great-grandfather of one.

WERNER, Cleopha C., 96, Holy Family, Oldenburg, May 18. Mother of Ellie and Dodie Amberger, Lorene Brancamp, Marty Doll, Regina Lowe, Mary Merkel, Rita Meyer, Theresa Nobbe, Carol Schwegman, Betty Young, Franciscan Sister Cleopha Werner, Charles, Jake, Kenny, Uriel and Virgil Werner. Sister of Rita Bischof, Anna Mae Schneider, John and Louis Bedel. Grandmother of 81. Great-grandmother of 149. Great-great-grandmother of nine. †

Adult Day Services' 'Summer Breezes' fundraiser is June 11

By Brandon A. Evans

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

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

The fourth annual dinner and auction will be held on June 11 at Marian Inc., 1011 E. St. Clair St., in Indianapolis. The social hour will begin at 6:30 p.m., with dinner at 7:30 p.m. and dancing at 9 p.m. During the evening, a silent auction will take place. The cost is \$50 per person.

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

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

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

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

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

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

"Trying to offer this kind of program to families is very challenging because it requires a high ratio of staff to participants, and so Adult Day Services is a very expensive program to operate," Sister Susan said. "We definitely rely on the outside community for support."

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

"The [past] year has been a very good one for us at A Caring Place," she said. "Our people have formed wonderful friendships during the year and just enjoy coming here."

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

She said the event is just one reminder that the work of Adult Day Services is an important part of the life of the archdiocese.

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

(For more information about "Summer Breezes" or to reserve a ticket, call Louise Collet at 317-251-0626. To donate money, volunteer time or make an offering for the silent auction, call Lula Baxter at 317-236-1527 or 800-382-9836, ext. 1527). †

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

By Mary Ann Wyand

"A Celebration of the African Family Tree" will bring African-Americans and Africans now living in the archdiocese together to share faith and friendship at 4 p.m. on June 5 at the Holy Angels Parish Center, located at 740 W. 28th St., in Indianapolis.

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

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

Sister Demetria, who ministered in Africa for two decades more than 20 years ago, said that, "For me, it's very exciting—having spent so many years there—that now I am able to relate to the people here. It's just been very exciting and

heartwarming for me."

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

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

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

"People think that because they are black that the Africans should be completely adjusted immediately to the culture of the African-American," she said, "and there's a whole world of difference. That's something that we're going to really have to work through. ... It's a concern to me that we really do try to understand one another. Every year, we would like to have some sort of celebration. Food is a good way to bring people together. Let's taste each other's food and eat together." †

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News briefs

U.S.

Cardinal dedicates Catholic memorial to promote prayer at ground zero

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

Priest-physician criticizes 'overly aggressive' end-of-life treatment

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

Vatican asked to show compassion to clergy sex abuse victims

NEW YORK (CNS)—The Vatican needs to engage in "acts and words of compassion" to clergy sex abuse victims, said the former head of the U.S. bishops' Office of Child and Youth Protection. "The victims and their families are deserving of overdue apologies from the highest levels of the Church," wrote Kathleen McChesney in the May 30 issue of *America*, a New York-based national Catholic weekly magazine of news and commentary run by the U.S. Jesuits. The sex abuse crisis also calls the Church to "serious thought" about optional celibacy for Latin-rite priests, she said, noting that sex abuse accusations have been made against clergy in many countries. McChesney said that the election of a new pope is a good opportunity for the Church to assess what still needs to be done in preventing child sex abuse. "The crisis is not over," she said, mentioning the more than 1,000 new allegations of clergy sex abuse of minors made in 2004. "[Pope] Benedict XVI now has a unique opportunity to heal the wounds of victims and prevent such a tragedy from recurring," she said.

WORLD

Pope says Church must take Gospel into public sphere

VATICAN CITY (CNS)—The Church must take the Gospel message into the public sphere in order to "attain the common good" and bring about "a civilization of love," Pope Benedict XVI said in a letter to Spanish bishops. "The true nature and mission" of the Church involves "promoting the common good for all people," and, as such, "spreading the faith and religious practice cannot be confined to the purely private sphere," he said in a written message released by the Vatican on May 23. Christ came not "to judge the world," but that the world would be saved by him, the pope said in the letter, read on May 21 to thousands of pilgrims at the start of a pilgrimage to the sanctuary of Our Lady of Pilar in Zaragoza. Fifty-one Spanish bishops and the apostolic nuncio to Spain, Archbishop Manuel Monteiro de Castro, were to take part in the pilgrimage as part of the Year of the Eucharist and Spain's Year of Immaculate Mary. †

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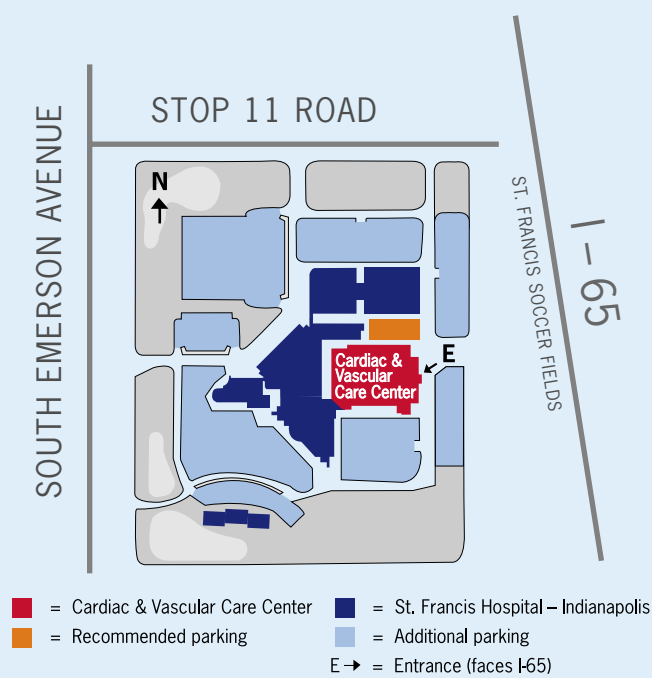
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