



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960

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A Capital vacation

See stories about Washington, D.C., in our annual Vacation/Travel Supplement, pages 9-24.

Building on faith

Southwestern Indiana's German-Catholic heritage lives on

By Sean Gallagher

ST. MEINRAD—When the Servant of God Simon Bruté, the first bishop of Vincennes, went to Jasper, Ind., to minister to the Catholics there, he struggled to communicate with the people and departed in tears.

The faithful there were primarily German immigrants. They did not understand French and the French-speaking bishop did not understand German.

Shortly before Bishop Bruté died in 1839, Father Joseph Kundek, a native German speaker born in present-day Croatia, came to minister to the German immigrants in the diocese.

Visitors to southwestern Indiana can still experience the rich German-Catholic heritage that Father Kundek nurtured during the two decades that he ministered there before his death in 1857.

That heritage is a living tradition today at Saint Meinrad Archabbey and School of Theology in St. Meinrad, and in the Evansville Diocese at Monastery Immaculate Conception in Ferdinand, Ind., and St. Joseph Parish in Jasper, Ind.

When St. Joseph Parish was founded in 1837, it was comprised of 26 households. But in the years to come, Father Kundek helped bring many more families of German immigrants to the area.

Today, the parish counts nearly 2,000 families on its rolls. They worship in a massive church built from 1867 to 1880. Its nave is 195 feet long and the pillars dotting the interior stand 67 feet high. The church's bell tower is an impressive 235 feet tall.

At the time of its completion, St. Joseph Church was the largest church building in Indiana.

But the generations of Catholics in Jasper who succeeded those who built the church did not rest on their ancestors' laurels.

Stained-glass windows were installed in 1898. Mosaics crafted in Innsbruck, Austria, were added in 1911. A terrazzo

'They're strong about passing on their faith and making sure that it's here for the next generation.'

—Father Raymond Brenner



Above, St. Joseph Church in Jasper, Ind., in the Evansville Diocese, is the spiritual home for nearly 2,000 families in the area. The largest church building in Indiana when it was completed in 1880, it stands as a testament to the German-Catholic heritage of the region.

At right, a statue of Father Joseph Kundek stands beside St. Joseph Church in Jasper, Ind., in the Evansville Diocese. The founder of St. Joseph Parish and several other parishes in the region, Father Kundek, who died in 1857, did much to lay the foundation of the German-Catholic heritage of southwestern Indiana.

floor was laid in 1953. That same year, sandstone was used to line the interior walls—a complement to the church's sandstone exterior. Finally, a new organ was built in 1995.

St. Joseph Parish's current pastor, Father Raymond Brenner, said that this ongoing concern for the state of the parish's church is a sign of the deep faith of its members.

"They're strong about passing on their faith," he said, "and making sure that it's here for the next generation."



Jasper's German heritage also lives on in its annual Strassenfest, which is scheduled on Aug. 3-6 this year. German and American cuisine can be tasted at Jasper's Schnitzelbank Restaurant year-round.

In 1854, Father Kundek convinced the abbot of Einseideln Abbey, a

See HERITAGE, page 32

Legislating conversions: Weighing the message versus the person

VATICAN CITY (CNS)—Pope Benedict XVI and a senior Vatican official voiced their concern over the lack of religious freedom in some countries, including unjust restrictions on a person's right to convert from one religious faith to another.

While the pope and the Vatican's foreign minister, Archbishop Giovanni Lajolo, were making separate appeals for greater reciprocity in respecting the freedom of worship in mid-May, the Vatican was also co-sponsoring a meeting about how some religious groups abuse liberties by proselytizing, or by evangelizing in aggressive or deceptive ways.

Iraq, for example, has become an open field for foreigners looking for fresh converts.

Some Catholic Church leaders and aid organizations have expressed concern about new Christian groups coming in and luring Iraqis to their Churches with offers of cash, clothing, food or jobs. The blatant proselytism in a predominantly Muslim country has made all Christians seem suspect or looked upon with hostility, some Catholic leaders and aid workers said.

Meanwhile, reports of aggressive proselytism and reportedly forced conversions in mostly Hindu India have fueled religious tensions and violence there, and have prompted some regional governments to pass laws banning proselytism or religious conversion.

On the one hand, the Catholic Church would like governments to guarantee full religious freedom, including the freedom to convert.

In his May 18 address to Amitava Tripathi, India's new ambassador to the Vatican, the pope said, "the reprehensible attempt to legislate clearly discriminatory restrictions" on religious freedom "must be firmly rejected."

On the other hand, some of these countries endorsing religious restrictions might

See CONVERSION, page 26

Nurturing faith is key element of *The Criterion's* mission

This week's issue of *The Criterion*, which features our annual Vacation/Travel Supplement, is being mailed to all households in the archdiocese, including those that don't normally receive the newspaper.

Why read *The Criterion*?

There are several benefits to subscribing to the archdiocese's weekly newspaper, which serves as Archbishop Daniel M. Buechlein's primary evangelization tool. The archbishop and his staff understand that our Catholic weekly plays an important role in carrying on the mission of the Church in central and southern Indiana by informing, educating and

evangelizing. Simply put, it can help each of us live our lives more fully as Catholics.

Our regular features, which include Archbishop Buechlein's "Seeking the Face of the Lord" column, also educate people as they face the challenges to live their faith each day.

This week's issue also presents a wonderful opportunity to build community. Summer is right around the corner, and if you're looking for things to do, look no further than our archdiocesan parishes.

The Vacation/Travel Supplement includes a list of parish festivals being hosted throughout the summer. From Indianapolis to Troy, from Terre Haute to Lawrenceberg and

everywhere in between, parishes invite everyone to come share in their heritage. Of course, you can rest assured that the festivals include good food, fun and fellowship.

No matter how diverse your household—whether it includes young children, teenagers or senior citizens—or your vocation in life—religious, clergy, single or married life—our goal is to nurture your faith each week.

To all of you who already subscribe to *The Criterion*, we thank you, and to those of you who don't regularly receive

See MISSION, page 26

Archbishop announces clergy, parish assignments

Effective Immediately

Rev. Dennis Duvelius, associate pastor of Our Lady of the Most Holy Rosary Parish in Indianapolis, incardinated into the Archdiocese of Indianapolis from the Priestly Fraternity of St. Peter (F.S.S.P.).

Rev. Robert J. Robeson, director of the Bishop Bruté House of Formation in Indianapolis, to rector of the Bishop Simon Bruté College Seminary in Indianapolis.

Rev. Rock Travniker, O.F.M., campus minister for St. Francis University in Joliet, Ill., to pastor of Holy Family Parish in Oldenburg.

Effective June 1, 2006

Rev. Joseph B. Moriarty, associate director of spiritual formation at Saint Meinrad School of Theology in St. Meinrad and administrator of Our Lady of the Springs Parish in French Lick and Our Lord Jesus Christ the King Parish in Paoli, to sacramental minister of those parishes while continuing as associate director of spiritual formation at Saint Meinrad School of Theology.

Rev. John M. Hall, pastor of St. Martin of Tours Parish in Martinsville, to administrator of Our Lady of the Springs Parish in French Lick and Our Lord Jesus Christ the King Parish in Paoli, and continuing as pastor of St. Martin of Tours Parish in Martinsville.

Effective June 7, 2006

Rev. William C. Keebler Jr., from the Diocese of Peoria, Ill., to administrator of St. Anne and St. Joseph parishes in Jennings County, and attending to the spiritual needs of the students at Hanover College in Hanover.

Effective June 21, 2006

Rev. Daniel B. Donohoo, pastor of Good Shepherd Parish in Indianapolis, to spiritual director of the Bishop Simon Bruté College Seminary in Indianapolis.

Mr. David Wilson to parish life coordinator of Good Shepherd Parish in Indianapolis.

Rev. James Farrell, pastor of St. Barnabas Parish in Indianapolis, to priest moderator of Good Shepherd Parish

in Indianapolis and continuing as pastor of St. Barnabas Parish in Indianapolis.

Effective July 5, 2006

Rev. Stephen W. Giannini, pastor of St. Luke Parish in Indianapolis, to episcopal vicar for Clergy and Parish Life Coordinators: Formation and Personnel, and continuing as pastor of St. Luke Parish in Indianapolis.

Rev. Gerald J. Kirkhoff, pastor of St. Pius X Parish in Indianapolis, priest moderator and sacramental minister of St. Andrew the Apostle Parish in Indianapolis, and dean of the Indianapolis North Deanery, to episcopal vicar for Advocacy for Priests and continuing as pastor of St. Pius X Parish in Indianapolis, priest moderator and sacramental minister of St. Andrew the Apostle Parish in Indianapolis and dean of the Indianapolis North Deanery.

Rev. Bede Cisco, O.S.B., director of Indianapolis programs for Saint Meinrad School of Theology and director of the Deacon Formation Program, to full-time director of the Deacon Formation Program.

Sister Marjorie Jean Niemer, O.S.F., reappointed parish life coordinator of St. Peter Parish in Franklin County.

Rev. Shawn P. Whittington, associate pastor of St. Monica Parish in Indianapolis, to instructor at Shawe Memorial Jr./Sr. High School in Madison, and residing and assisting at St. Lawrence Parish in Lawrenceburg.

Rev. Robert J. Robeson, rector of the Bishop Simon Bruté College Seminary in Indianapolis, to weekend sacramental ministry at St. Monica Parish in Indianapolis and continuing as rector of the Bishop Simon Bruté College Seminary in Indianapolis.

Rev. Scott Nobbe, to be ordained to the priesthood on June 24, 2006, appointed to Hispanic ministry in the Indianapolis West Deanery with residence at St. Monica Parish rectory, part-time executive assistant to Archbishop Daniel M. Buechlein, O.S.B., and archbishop's liaison for Hispanic ministry in the archdiocese.

Rev. William G. Munshower, pastor of St. Thomas Aquinas Parish in Indianapolis, granted permission to retire from active ministry. Father Munshower will attend

to the spiritual and temporal needs of students and staff at Cathedral High School in Indianapolis.

Rev. Steven C. Schwab, pastor of St. Joan of Arc Parish in Indianapolis and chaplain of the Marion County Sheriff's Department, to pastor of St. Thomas Aquinas Parish in Indianapolis and continuing as chaplain of the Marion County Sheriff's Department.

Rev. Guy Roberts, associate pastor of St. Joan of Arc Parish in Indianapolis, to administrator of St. Joan of Arc Parish.

Rev. James R. Wilmoth, pastor of St. Roch Parish in Indianapolis, to chaplain of Roncalli High School in Indianapolis and continuing as pastor of St. Roch Parish, chaplain of the Indianapolis Fire Department and dean of the Indianapolis South Deanery.

Rev. Varghese Maliakkal, sacramental ministry at St. Michael the Archangel Parish in Indianapolis, to administrator of St. Michael the Archangel Parish in Indianapolis.

Rev. Jonathan P. Meyer, associate pastor of Our Lady of the Greenwood Parish in Greenwood and archdiocesan director of youth ministry, to associate pastor of St. Luke Parish in Indianapolis and continuing as archdiocesan director of youth ministry.

Rev. William Joseph Brown, from a leave of absence to associate pastor of Our Lady of the Greenwood Parish in Greenwood.

Rev. Fredrick J. Dennison, pastor of St. Bernard Parish in Frenchtown and administrator of St. Joseph Parish in Crawford County, to pastor of St. John the Baptist Parish in Starlight.

Rev. John L. Fink, pastor of St. Michael Parish in Bradford, to pastor of St. Bernard Parish in Frenchtown and administrator of St. Joseph Parish in Crawford County, and continuing as pastor of St. Michael Parish in Bradford.

Rev. Robert Hankee, pastor of St. Maurice Parish in Napoleon, to pastor of St. John Parish in Osgood and St. Magdalen Parish in New Marion, and continuing as

See APPOINTMENTS, page 25

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Bishop Bruté House of Formation undergoes name change

By Sean Gallagher

When a new academic year begins in late August, the seminarians who will return to the campus of Marian College in Indianapolis will experience some changes.

The Bishop Bruté House of Formation, which recently completed its second year of operation, will be known as the Bishop Simon Bruté College Seminary.



Fr. Robert Robeson

Father Robert Robeson, who has led the house of formation since its inception and whose title is changing to rector, said that the name

change is "a matter of more accurately describing what we're doing here."

He said that people more easily understand a seminary to be a place where men are trained for the priesthood than a "house of formation."

Although the house of formation is undergoing the name change, it will not be a freestanding, degree-granting institution. Its resident seminarians will continue to take classes at Marian College and reside on its campus.

There will also be a significant increase in the number of seminary residents.

At the end of the 2005-06 academic year, there were 12 seminarians participating in the program of priestly formation. All but one of them were affiliated with the archdiocese.

Father Robeson said that there could be as many as 21 seminarians residing at the seminary starting in the fall, with the archdiocese having as many as 14 seminarians. The Evansville Diocese may enroll as many as three seminarians, and the Lafayette Diocese may send as many as four men to the seminary on the cam-

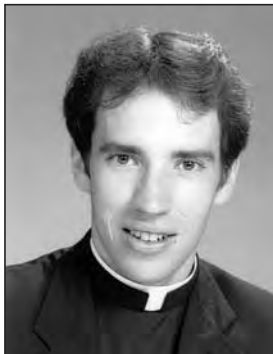
pus of Marian College.

Father Robeson said he expects the increase in the number of seminarians to have a positive effect on the life of the seminary.

"The more guys you have, the more you can do in terms of spiritual formation, and also the richer experience they will have with the other seminarians," he said.

Because of the increase in the number of seminarians, Father Daniel Donohoo will begin to assist Father Robeson this summer as the seminary's new director of spiritual formation.

Father Donohoo's duties will include serving as spiritual director for many of the seminarians, hearing confessions, celebrating Mass, leading theological reflection groups, and helping to plan and lead seminarian retreats.



Fr. Daniel Donohoo

"I really can't think of too many things more important

right now than to have the opportunity to form healthy, holy priests for the future," said Father Donohoo, who will soon complete his tenure as the pastor of Good Shepherd Parish in Indianapolis.

"I think that's what our people really expect, what the Church expects. And to have a hand in that—whatever contribution I can make toward that by introducing them to our wider tradition of prayer and of spirituality—that really does excite me."

Father Robeson thinks the addition of Father Donohoo will benefit the seminarians.

"I think Father Donohoo is a perfect choice for this role because he's a priest of wisdom," Father Robeson said. "He's had 20 years [in the] priesthood. He's very, very broadly read in the area of spirituality and has been a very successful spiritual director to many people. He's

just really the ideal choice for someone to fill this role."

In addition to his two decades of life and ministry in the priesthood and his knowledge of the Church's spiritual traditions, Father Donohoo also brings with him expertise in psychology that he gained from graduate studies in the field.

Father Robeson said that when he began his ministry at the house of formation two years ago, he expected it to grow. But he has been surprised by how fast that has happened.

He said that vocations directors of other dioceses have come to him to investigate the possibility of sending their college seminarians there, and noted that he did not seek them out.

Father Robeson credits the growth to the connection to Archbishop Daniel M. Buechlein, who was the president-rector of Saint Meinrad School of Theology before being ordained to the episcopate in 1987.

"People have confidence that any kind of seminary that he's overseeing or that is

under his authority will be effective and will have the right priorities," Father Robeson said.

The house of formation also ended the year with its first graduate, seminarian Eric Hodde.

Although Hodde, a member of St. Malachy Parish in Brownsburg, began his priestly formation before the house of formation was established, he was pleased to be the first of its residents to complete its program.

"To be the first graduate, that's a great honor because clearly it's going to be a great benefit to this archdiocese and to the community and to Marian College, and I think, all the way around, it's

really going to be a great program," Hodde said. †

'I really can't think of too many things more important right now than to have the opportunity to form healthy, holy priests for the future.'

— Father Daniel Donohoo

Correction

In the May 12 edition of *The Criterion*, an incorrect phone number was provided for Father Robert Robeson for those interested in the Bishop Bruté Days. He can be contacted at 317-955-6126. †



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Defenseless and in danger

Anguish once laid heavy in the eyes of Alicia Perez. What she and her sister have seen is horrific and deplorable.

When found, Alicia and her sister, Leidy, were wearing garbage bags for underwear. They'd been beaten and had burn marks on their legs. Alicia, 4, weighed just 13 pounds — as much as an average 4-month-old baby girl. Leidy, 3, weighed only 14 pounds.

After years of cruel neglect, the Perez sisters were finally rescued by someone who cared. They were taken to a Food For The Poor sponsored orphanage in Guatemala and given something they'd never experienced before — love.

"No one has ever seen God. Yet, if we love one another, God remains in us, and His love is brought to perfection in us." (1 John 4:12)

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Editorial



Graduates throw their caps into the air after Carondelet High School's 38th annual commencement ceremony in Concord, Calif., on May 21. Carondelet is a girls' school founded by the Sisters of St. Joseph of Carondelet.

Life's lessons for all generations

Life's lessons come at us quickly and subtly every day.

What touches one generation may never cross the path of another. But sometimes, words or actions last a lifetime and are worth sharing.

With that in mind, see if you can guess who is represented by the following statements:

- They've probably never seen a television without a remote control.
- They don't realize that before compact discs and cassettes there were vinyl records.
- They are among those that vividly remember the tragic events of Sept. 11, 2001, and are following events of the Iraqi War because they have family or friends serving overseas.
- Cell phones and iPods are also a part of their everyday life.
- They believe God has a plan for their life, and their faith is very important to them.

Who forms this unique group?

They are the 17- and 18-year-old students currently donning caps and gowns and readying themselves to walk down the aisle with classmates one last time.

If you're a high school senior, that scene is now being repeated for each of you at high schools throughout central and southern Indiana. No doubt the day will become a snapshot in the life of each member of the Class of 2006.

We congratulate each senior as they reach this milestone.

The thousands who graduate from area high schools also are invariably hearing words of wisdom from guest speakers, classmates who are valedictorians and salutatorians, and from parents and family as they prepare for their next chapter in life.

We, too, feel compelled to offer tidbits of wisdom from *Postcards From Life's Little Instruction Book* by H. Jackson Brown Jr.

Brown authored the book several years ago as fatherly advice and words of counsel for his son before he left home to begin his freshman year at college.

We believe Brown's timeless advice is worth sharing with any generation, including the Class of 2006, so following are several of his suggestions:

- Get your priorities straight.
- Go the distance. When you accept a task finish it.
- Commit yourself to constant improvement.
- Think big thoughts, but relish small

pleasures.

- Become the most positive and enthusiastic person you know.
- Never underestimate the power of a kind word or deed.
- Learn to listen. Opportunity sometimes knocks very softly.
- Judge your success by the degree that you're enjoying peace, health and love.
- Never compromise your integrity.
- Never waste an opportunity to tell someone you love them.
- Pray not for things, but for wisdom and courage.

As graduating seniors are learning, this is an exciting time, a time of uncertainty, yet one filled with promise as they wonder where life's next step will take them.

Some are ready to move on to college; others may enter the military; some may be ready to jump into the business world and begin a full-time career; others may begin or continue to discern a call to the priesthood or religious life.

As our Catholic faith teaches us, there is no right or wrong answer. We are unique individuals each called to a unique "vocation" by God.

We encourage parents to let their children know they love them unconditionally no matter what path they choose in life.

As the Class of 2006 prepares to take another step in their journey of faith, we ask them to reflect on the words that the late Pope John Paul II shared at the closing Mass at World Youth Day in Toronto in 2002.

*O Lord Jesus Christ,
keep these young people in your love.
Let them hear your voice
and believe what you say,
for you alone have the words of life.
Teach them how to profess their faith,
bestow their love,
and impart their hope to others.*

*Make them convincing witnesses to
your Gospel in a world so much in
need of your saving grace.
Make them the new people of the
Beatitudes, that they may be the salt
of the earth and the light of the
world at the beginning of the third
Christian millennium!*

*Mary, Mother of the Church, protect
and guide these young men and
women of the 21st century.*

*Keep us all close to your maternal
heart. Amen.*

— Mike Krokos

Be Our Guest/Jim Welter

Scripture interpretation is subject to time and culture

While it is not necessary for me to defend God, I take exception to the May 12 assertion in the Be Our Guest column that "Catholics are left in a perpetual state of confusion" presumably because some of us do not agree with the letter writer that it is "under God's leadership and direction" that human beings kill each other!

The letter writer quotes two priests as having said, "I never heard that." Unfortunately, I have heard it—many, many times. The writer's understanding of the fifth commandment (thou shall not kill) betrays a lack of awareness of the Church's teaching on interpreting Scripture.

The foreword of the *New American Bible* includes the text of the Constitution on Divine Revelation of Vatican Council II, (which echoes the teachings of Pope Pius XII in his 1943 encyclical *Divino Afflante Spiritu*).

Section 3, paragraph 12, of that document states (in part), "The interpreter of Sacred Scripture, in order to see clearly what God wanted to communicate to us, should carefully investigate what meaning the sacred writers intended by using contemporary literary forms in accordance with the situation of his [the sacred writer's] own time and culture. Due attention must be paid to the customary and characteristic styles of feeling, speaking and narrating which prevailed at the time of the sacred writer."

With that said, if we consider the time and culture in which the Ten Commandments were revealed, there is no illogic or inconsistency in the command not to kill and the stories we read of the taking of the Promised Land. What the letter writer presents to us is a false dilemma (implying that we must choose between belief in the inspiration of Scripture or accepting a God who commands the killing of his own creation).

We face no such dilemma and that interpretation does an injustice to God's word! In the time and culture in which the Ten Commandments were revealed, the prevailing belief was in a nationalistic God. The Israelites interpreted the commandment as: "Thou shall not kill one of your own people," so it was not inconsistent for them to believe in a God who would direct the killing of their enemies. But Jesus changed all of that when he revealed to us a God who "is love" (1 John 4:7). So we don't get off the hook that easily!

"Thou shall not kill," I suspect, means exactly what it says! Most assuredly, there is a difference between killing and murder, as the letter writer states, but the commandment goes beyond that distinction to hold up the ideal that any intentional shortening of human life is wrong. Jesus takes us to an even higher level, commanding us to, "Love our enemies."

So, what do we say to the children of soldiers and law enforcement officers who kill for our protection and in defense of our freedom? I served in the military and I would say this: I cannot begin to comprehend the enormity of the sacrifice that you have laid on the altar of freedom. I am profoundly grateful for what so many have done and continue to do to protect us, and I pray for them each day. I am equally sorry that the decisions of people have put your loved ones in a position of having to choose between the lesser of two evils; of killing or being killed, of fighting or being enslaved.

I benefit from, and therefore support, their decisions. I regret that the ideal to which we are called is still beyond our grasp, and I'm sorry (and embarrassed as a human being) that those you love have been put in such an untenable position.

I would also like to suggest to the letter writer that St. Augustine is not the final word in Scripture interpretation. He too was subject to his time and culture.

Today's Catholic Scripture scholars are among the finest in the world, and they have at their disposal texts that are far older than those available to St. Augustine. We might want to at least consider what they have to say as expressed in the teachings of our Church.

In closing, I would offer one overriding principle for interpreting Scripture: If our interpretation of Scripture presents an image of God that is different from the loving Father that Jesus revealed to us—then we need to reconsider how we interpret Scripture! "God, by [the] very definition, cannot be illogical or 'un-Godly'" —on this the letter writer and I can agree.

(Jim Welter is a member of St. Barnabas Parish. Since 1984, he has presented an adult education series, "The Ascending View ... A Contemporary Look at Scripture," throughout the Archdiocese of Indianapolis. He is the founder and a regular contributor to the St. Monica parish e-mail Scripture ministry which sends out daily reflections to more than 6,200 subscribers each business day.) †

Letters to the Editor

Thank you for new columnist in *The Criterion*

I enjoyed the article "Remembering the Church's Original Top Model" by Christina Capocchi in the May 12 issue so much that I read it a second time.

Thank you for a noticeable improvement in our Catholic paper.

Kathleen Naghdi, Indianapolis

Palliative Care Fund provides necessities to special ministry

Thank you for the beautiful articles on "A Good Death" by John Shaughnessy in the April 21 issue of *The Criterion*.

Dr. Gregory Gramelspacher and his students make over 400 consultations annually through the Wishard Palliative Care program, bringing comfort to many poor patients and their families.

Anyone moved by the articles can become an important part of this special ministry of mercy and compassion.

The Palliative Care Fund at the Wishard Memorial Foundation provides necessities for patients, such as medications, food, transportation and even burial assistance. It supports community outreach efforts and the costs of making the home visits referenced in the articles.

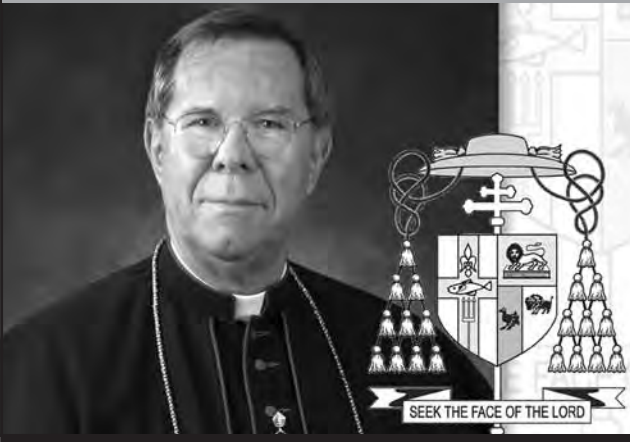
The fund also increases the quality of life for the living with life "celebration" activities, such as balloons for birthdays, bed quilts and cassettes or CD players for the patients to use in their hospital rooms.

Finally, the families of the deceased are supported with bereavement activities and sympathy cards.

Donations may be sent to Wishard Memorial Foundation, Palliative Care Fund, 1001 W. 10th St., Myers Building, Room W4523, Indianapolis, IN 46202 or donate online at www.wishardfoundation.org/ssl/giftonline.htm.

Kristen LaEace, Indianapolis

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Reflection on the essence of love leads to the threshold of biblical faith

In his encyclical "God is Love," the Holy Father wrote that purification and growth in maturity prevent *eros* from merely submitting to instinct.

They heal and restore its grandeur. This is because we are beings made up of body and soul. We are truly ourselves when body and soul are intimately united.

The pope said the challenge of *eros* can be truly overcome when this unification is achieved. "It is neither the spirit alone nor the body alone that loves: it is man, the person, a unified creature composed of body and soul, who loves." Only when both dimensions are united do we attain our full stature. Thus *eros* can mature and attain authentic grandeur.

Nowadays, the Christianity of the past is often critiqued as having been opposed to the body. The pope admitted that tendencies of this sort have always existed. But, he said, "The contemporary way of exalting the body is deceptive. *Eros*, reduced to pure 'sex,' has become a commodity, a mere thing."

He said eroticism in our contemporary usage says the human person is to be used and exploited at will. It is a debasement of the human body relegated to the purely biological sphere. Our Christian understanding of the human body is that it is a unity in duality; spirit and matter penetrate and each is brought to a

new nobility.

How might love be experienced so that it can fully realize its human and divine promise? In a reflection on love as it appears in the Old Testament book *Song of Songs*, and the use of a Hebrew word that translates in the Greek as *agape*, the pope said we discover an experience of love which involves a real discovery of the other person, moving beyond the selfish character that prevailed in the earlier concept of love.

Love becomes a concern and care for the other. It is not a "self-seeking sinking in the intoxication of happiness; instead it seeks the good of the beloved." In biblical understanding, love is even willing to sacrifice for the beloved.

The purification of love means that it seeks to become love of "this person alone" and there is a sense of being "forever."

Purified love looks to the eternal. It is indeed "ecstasy" as a journey out of an inward slavery toward the liberation of self-giving and leads to authentic self-discovery and the discovery of God: "Whoever seeks to gain his life will lose it, but whoever loses his life will preserve it" (Lk 17:33).

The Holy Father wrote: "In these words, Jesus portrays his own path, which leads through the Cross to the Resurrection: the path of the grain of

wheat that falls to the ground and dies, and in this way bears much fruit. Starting from the depths of his own sacrifice and of the love that reaches fulfillment therein, he also portrays in these words the essence of love and indeed of human life itself."

The Holy Father wrote that this somewhat complicated philosophical reflection on the essence of love really leads us to the threshold of biblical faith.

In response to the initial question, whether the different or even opposed meanings of the word "love" point to some underlying unity or whether they are really unconnected—and in response to the question whether the Bible and Christian tradition consider them to be completely separate, the answer is that they can never really be completely separated. Fundamentally, love is a single reality, but with different dimensions.

The newness of biblical faith is shown in two elements: the image of God and the image of man. The Bible tells us that God is the Creator of all, that is, there are no other gods and it tells us that God loves us. His creation is dear to him. He

loves us with a personal love. He freely chooses to love us.

God's love may be called *eros* and it is also *agape*. In the Old Testament, God's relationship to Israel uses metaphors of betrothal and marriage; and idolatry is understood as adultery and prostitution. Another truly important facet of God's love is that his love is *agape*, not only because it is freely given but also because it is a love that forgives.

There is a second new element of biblical faith. At creation, Adam was incomplete. He is a seeker, who "abandons mother and father" in order to find woman; only together do the two represent complete humanity and become "one flesh."

Eros directs man toward marriage, to a bond which is unique. The Bible suggests that corresponding to the image of a monotheistic God there is monogamous marriage.

Marriage based on exclusive and definitive love becomes the icon of the relationship between God and his people. †

Archbishop Buechlein's intention for vocations for May

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

La reflexión sobre la esencia del amor nos acerca al dinamismo de la fe bíblica

En su encíclica "Dios es amor," el Santo Padre escribió que la purificación y el crecimiento en la madurez evitan que el *eros* se someta meramente al instinto.

Ambos lo purifican y le devuelven su grandeza. Esto se debe a que somos seres compuestos de cuerpo y alma. Somos verdaderamente nosotros mismos cuando cuerpo y alma se encuentran íntimamente vinculados.

El Papa expresó que el reto del *eros* puede superarse realmente cuando se logra esta unidad. "Pero ni la carne ni el espíritu aman: es el hombre, la persona, la que ama como criatura unitaria, de la cual forman parte el cuerpo y el alma." Únicamente cuando ambas dimensiones se fusionan podemos ser plenamente nosotros mismos. Así, el *eros* puede madurar hasta su verdadera grandeza.

Hoy en día con frecuencia se critica al cristianismo del pasado por haberse opuesto al cuerpo. El Papa admitió que siempre han existido este tipo de tendencias. "Pero el modo de exaltar el cuerpo que hoy constatamos resulta engañoso. El *eros*, degradado a puro 'sexo', se convierte en mercancía, en simple 'objeto.'"

Indicó que el erotismo en el sentido contemporáneo dicta que a la persona humana se le utilice y se le explote a voluntad. Se trata de la degradación del cuerpo humano relegado meramente a su esfera biológica. Nuestro entendimiento cristiano del cuerpo humano lo ve como

una unidad dual en la cual espíritu y materia se compenetran recíprocamente adquiriendo ambos una nueva nobleza.

¿Cómo se debe vivir el amor para que se realice plenamente su promesa humana y divina? En una reflexión sobre el amor tal y como aparece en el libro del Antiguo Testamento, *El Cantar de los Cantares*, y el uso del vocablo hebreo que se traduce en griego como *agapé*, el Papa expresó que podemos descubrir una experiencia de amor que involucra un verdadero descubrimiento de la otra persona, yendo más allá del carácter egoísta que predominaba en el concepto antiguo del amor.

El amor se traduce en preocuparse y ocuparse del otro. "Ya no se busca a sí mismo, sumirse en la embriaguez de la felicidad, sino que ansía más bien el bien del amado." En el sentido bíblico, el amor incluso está dispuesto al sacrificio por el amado.

La purificación del amor significa que busca amar "sólo esta persona" y le da un sentido de "para siempre."

El amor purificado tiende a la eternidad. Ciertamente es "éxtasis," como el salir de un encierro interior hacia la liberación en la entrega que conlleva a un auténtico reencuentro consigo mismo y al descubrimiento de Dios: "El que pretenda guardarse su vida, la perderá; y el que la pierda, la recobrará" (Lk 17:33)

El Santo Padre escribió: "Con estas palabras, Jesús describe su propio itinerario, que a través de la cruz lo lleva a la

resurrección: el camino del grano de trigo que cae en tierra y muere, dando así fruto abundante. Describe también, partiendo de su sacrificio personal y del amor que en éste llega a su plenitud, la esencia del amor y de la existencia humana en general."

El Santo Padre indicó que esta reflexión filosófica bastante complicada sobre la esencia del amor realmente nos conlleva al dinamismo de la fe bíblica.

En respuesta a la cuestión inicial de si bajo los dos significados del vocablo "amor" subyace alguna unidad profunda o si están verdaderamente desconectados, y en respuesta a la pregunta de si la Biblia y la tradición cristiana los considerara como completamente separados, la respuesta es que realmente no se les puede separar por completo. Fundamentalmente el amor es una realidad única pero con distintas dimensiones.

La novedad de la fe bíblica se demuestra por medio de dos elementos: la imagen de Dios y la imagen del hombre. La Biblia nos dice que Dios es el Creador de todo, es decir, no existen otros dioses y nos dice que Dios nos ama. Él quiere a su creación. Nos ama con un amor personal. Él escoge libremente amarnos.

El amor de Dios puede llamarse *eros* y también es *agapé*. En el Antiguo Testamento con respecto a la relación de Dios con Israel se emplean metáforas de esponsales y matrimonio; y la idolatría se entiende como adulterio y prostitución. Otra faceta verdaderamente importante del amor de Dios es que Su amor es *agapé* no solamente porque se entrega libremente sino también porque es un amor que perdona.

Existe un segundo elemento nuevo de la fe bíblica. En la Creación, Adán estaba incompleto. Era un buscador que "abandona a su padre y a su madre" para encontrar a la mujer; solamente estando juntos ambos representan la humanidad completa y se vuelven "una sola carne."

Eros conduce al hombre al matrimonio, hacia un vínculo que es único. La Biblia sugiere que siguiendo la imagen de un Dios monoteísta, existe el matrimonio monógamo.

El matrimonio basado en amor exclusivo y definitivo se transforma en el símbolo de la relación entre Dios y su pueblo. †

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
Fuzzy Zoeller's Covered Bridge Golf Course, 12510 Perry Crossing Road, Sellersburg. **Cardinal Ritter Birthplace Foundation, third annual Cardinal Ritter Golf Scramble**, 8 a.m., \$100 per person. Information: 812-923-9074 or 502-741-1900.

Our Lady of Mount Carmel Parish, 14598 Oakridge Road, Carmel, Ind., (Diocese of Lafayette). **Natural Family Planning (NFP) class**, 7-9 p.m. Information: 317-848-4486.

May 27
St. Paul Church, 218 Scheller Ave., Sellersburg. **Nocturnal Adoration, exposition of the Blessed Sacrament**, Mass, 5 p.m., adoration following Mass until Sunday 7 a.m. Information: 812-246-2252.

May 28
St. Gabriel the Archangel Parish, 6000 W. 34th St., Indianapolis. **Pancake and sausage breakfast**, 6:30-9:30 a.m., adults \$4 per person, children \$2 per person, Mass, 7:30 a.m.

St. Mary Parish, 311 N. New Jersey St., Indianapolis. **Natural Family Planning (NFP) class (Spanish-only)**, 10 a.m.-noon. Information: 317-637-3983.

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **Monte Cassino pilgrimage**, "Mary, Called by God," Benedictine Novice Gregory Gricoski, presenter, 2 p.m. (CDT). Information: 812-357-6501.

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., healing service, with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail frburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~frburwink.

May 29
Calvary Cemetery Chapel, 435 W. Troy Ave., Indianapolis. **Memorial Day Mass**, noon. Information: 317-574-8898.

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

May 31
Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Saint Meinrad School of Theology, 200 Hill Drive, St. Meinrad. **ELM formation workshop**, "Special Issues in Ministry-Hispanic Ministry." Information: 812-357-6721 or 800-334-6821.

June 1
Marian College, Allison Mansion, 3200 Cold Spring Road, Indianapolis. Catholic Charities Indianapolis, **Holy Family Shelter fundraiser, wine and cheese tasting**, 6-8:30 p.m., \$35 per person. Information: 317-592-4072 or vsperka@archindy.org.

June 2
St. Paul Hermitage, chapel, 501 N. 17th Ave., Beech Grove. **70th anniversary of ordination of Msgr. Richard Kavanagh**, Mass. Information: 317-786-2261.

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Church Federation of Greater Indianapolis, Bilingual Pentecost service**, 7 p.m. Information: 317-632-9349.

June 3
St. Joseph Church, 2605 St. Joe Road West, Sellersburg. **Nocturnal adoration, exposition of the Blessed Sacrament**, 7 p.m. and continuing through the night. Information: 812-246-2252.

June 4
Riviera Club, 5640 N. Illinois St., Indianapolis. **St. Agnes Academy Alumnae Brunch**, noon. Information: 317-257-8886.

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.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Catholic Charismatic Renewal of Indianapolis, Mass and healing service**, teaching, 7 p.m., praise, worship, 7:30 p.m., Mass, 8 p.m. Information: 317-592-1992, www.holyspirit.org or e-mail ccrci@hotmail.com.

Regular Events

Daily events

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Liturgy of the Hours**, Mon.-Fri., morning prayer, 7:30 a.m., evening prayer, 5:15 p.m. Information: 317-635-2021.

Sacred Heart of Jesus Church, 1530 Union St., Indianapolis. **Liturgy of the Hours**, Mon.-Fri., morning prayer, 7:05 a.m., evening prayer 5:30 p.m. Information: 317-638-5551.

Holy Rosary Church, 520 Stevens St., Indianapolis. **Tridentine (Latin) Mass**, Mon.-Fri., noon; Wed., Fri., 5:45 p.m. Information: 317-636-4478.

St. Barnabas Church, 8300 Rahke Road, Indianapolis. Mon.-Fri., **Liturgy of the Hours**, morning prayer, 7:30 a.m., evening prayer, 6:30 p.m. Information: 317-882-0724.

St. Thomas Aquinas Church, Bosler Chapel, 46th and Illinois streets, Indianapolis. Mon.-Fri., **Liturgy of the Hours**, morning prayer, 7:30 a.m. Information: 317-253-1461.

St. Joan of Arc Parish, 4217 Central Ave., Indianapolis. Leave a telephone number to be contacted by a member of the **prayer group**. Prayer line: 317-767-9479.

St. Therese of the Infant Jesus (Little Flower) Church, Chapel, 4720 E. 13th St., Indianapolis. **Perpetual adoration**. Information: 317-357-3546.

St. Luke Chapel, 7575 Holliday Drive E., Indianapolis. **Perpetual adoration**. Information: 317-259-4373.

Pope John Paul II Adoration Chapel, 1723 I St., Bedford. **Perpetual adoration**. Information: 812-279-5814.

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., Greenwood. **Perpetual adoration**. Information: 317-888-2861.

St. Thomas More Church, 1200 N. Indiana St., Mooresville. **Perpetual adoration**. Information: 317-831-4142.

Weekly events

Sundays
Holy Rosary Church, 520 Stevens St., Indianapolis. **Tridentine (Latin) Mass**, 9:30 a.m. Information: 317-636-4478.

St. Joseph Church, 1375 S. Mickley Ave., Indianapolis. **Mass in Vietnamese**, 1 p.m. Information: 317-244-9002.

Christ the King Church, 1827 Kessler Blvd., E. Drive, Indianapolis. **Exposition of the Blessed Sacrament**, 7:30-9 p.m., rosary for world peace, 8 p.m. Information: 317-255-3666.

St. Gabriel Church, 6000 W. 34th St., Indianapolis. **Spanish Mass**, 5 p.m. Information: 317-291-7014.

Holy Trinity Parish, 2618 W. St. Clair St., Indianapolis. **Poticas for sale** after 9 a.m. Mass. Information: 317-634-8025.

Mondays

St. Thomas the Apostle Church, 523 S. Merrill St., Fortville. **Rosary**, 7:30 p.m. Information: 317-485-4102.

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., Greenwood. **Prayer group**, 7:30 p.m. Information: 317-888-2861.

St. Roch Church, 3600 S. Pennsylvania St., Indianapolis. **Holy hour**, 7 p.m. Information: 317-784-1763.

Marian Center, 3356 W. 30th St., Indianapolis. **Prayer group**, prayers for priests and religious, 9 a.m. Information: 317-253-2964.

Cordiafonte House of Prayer, 3650 E. 46th St., Indianapolis. **Monday silent prayer group**, 7 p.m. Information: 317-543-0154.

Tuesdays

Holy Name of Jesus Parish, 89 N. 17th St., Beech Grove. **Prayer group**, 2:30-3:30 p.m. Information: 317-784-5454.

St. Joan of Arc Parish, 4217 Central Ave., Indianapolis. **Bible sharing**, 7 p.m. Information: 317-283-5508.

St. Luke Church, 7575 Holliday Drive E., Indianapolis. Marian Movement of Priests, **prayer cenacle**, Mass, 7-8 p.m. Information: 317-842-5580.

Cordiafonte House of Prayer, 3650 E. 46th St., Indianapolis. **Tuesday silent prayer hour**, 7 p.m. Information: 317-543-0154.

St. Joseph Church, 2605 St. Joe Road, Sellersburg. Mass, 7 p.m., **eucharistic adoration** following Mass until 7 p.m. Wed. Information: 812-246-2512.

St. Joseph Church, 125 E. Broadway, Shelbyville. **Rosary and Divine Mercy Chaplet** after 8 a.m. Mass. Information: 317-398-8227.

St. Francis Child and Adolescent Behavioral Health Center, 650 E. Southport Road, Suite C, Indianapolis. "Awesome Kids," **therapeutic program for 5- to 13-year-olds** grieving from the loss of a loved one. Information: 317-783-8383.

St. Francis Child and Adolescent Behavioral Health Center, 650 E. Southport Road, Suite C, Indianapolis. "Teens Grieving Teens," **therapeutic program for high school students** grieving from the loss of one or more teenage friends, 7-8 p.m. Information: 317-783-8383.

Wednesdays

Divine Mercy Chapel, 3354 W. 30th St. (behind St. Michael the Archangel Church), Indianapolis. **Marian prayers for priests**, 3-4 p.m. Information: 317-271-8016.

Immaculate Heart of Mary Church, 5692 Central Ave., Indianapolis. Marian Movement of Priests for laity, **prayer cenacle**, 1 p.m. Information: 317-253-1678.

Holy Rosary Church, 520 Stevens St., Indianapolis. **Adoration of the Blessed Sacrament**, between Masses, noon-5:45 p.m. Information: 317-636-4478.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Young adult Bible study**, 6:15-7:15 p.m. Information: 317-632-9349.

St. Thomas Aquinas Church, Chapel, 46th and Illinois streets, Indianapolis. **Prayer service** for peace, 6:30-7:15 p.m. Information: 317-253-1461.

Holy Trinity Parish, 2618 W. St. Clair St., Indianapolis. **Poticas** for sale, noon-2 p.m. Information: 317-634-8025.

SS. Francis and Clare Church, 5901 Olive Branch Road, Greenwood. **Mass**, 6:30 a.m., adoration of the Blessed Sacrament, 7 a.m.-8 p.m., rosary and Divine Mercy Chaplet, 11 a.m., Benediction, 8 p.m. Information: 317-859-HOPE.

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., Greenwood. **Rosary and Chaplet of Divine Mercy**, 7 p.m. Information: 317-888-2861.

St. Francis Hospital and Health Center, 438 S. Emerson Ave., Greenwood. Wellness Community, **cancer support group**, 6-8 p.m., interview required before joining group. Information: 317-257-1505.

St. Denis Church, 12155 N. County Road 600 E., Westport. **Liturgy of the Hours**, morning prayer, 7 a.m. Information: 812-591-2362.

St. Thomas More Church, 1200 N. Indiana St., Mooresville. **Mass**, 6 p.m. Information: 317-831-4142.

Thursdays

Holy Name Church, 89 N. 17th Ave., Beech Grove. **Adoration of the Blessed Sacrament**, 9 a.m.-5 p.m., Benediction, 5 p.m., Mass, 5:30 p.m. Information: 317-784-5454.

St. Malachy Church, 326 N. Green St., Brownsburg. **Liturgy of the Hours**, 7 p.m. Information: 317-852-3195.

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., Greenwood. **Faith-sharing group**, 7:30-9 p.m. Information: 317-856-7442.

St. Lawrence Church, Chapel, 6944 E. 46th St., Indianapolis. **Adoration of the Blessed Sacrament**, 7 a.m.-5:30 p.m. Mass. Information: 317-546-4065.

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Adult Bible study**, 6 p.m. Information: 317-632-9349.

Christ the King Chapel, 1827 Kessler Blvd., E. Drive, Indianapolis. **Marian prayers for priests**, 5:30-6:30 a.m. Information: 317-255-3666.

Fatima Knights of Columbus, 1040 N. Post Road, Indianapolis. **Euchre**, 7 p.m. Information: 317-638-8416.

Sacred Heart of Jesus Parish, Parish Hall, 1125 S. Meridian St., Indianapolis. **Adult religious education**, 7:30 p.m. Information: 317-638-5551.

Cordiafonte House of Prayer, 3650 E. 46th St., Indianapolis. **Thursday silent prayer group**, 9:30 a.m. Information: 317-543-0154.

VIPs...

Michael and Rosemary Coraggio, members of St. Lawrence Parish in Indianapolis, will celebrate their 50th wedding anniversary on June 4 with a renewal of their vows during a 9 a.m. Mass at St. Lawrence Church. A reception will follow from 10 a.m. to 2 p.m. They are the parents of Christopher, Theresa, Robert, Paul, Peter and Steven Coraggio, and have seven grandchildren. †



Students visit St. Paul Hermitage

Loretta Sweeney, a resident of St. Paul Hermitage in Beech Grove, looks on as Kimberly Stratman, left, points to an illustrated autobiography of Katie Oskay, right, during a May 11 visit to the retirement facility by members of the sixth-grade class at Holy Spirit School in Indianapolis. Sweeney was especially pleased by their visit since she is a former member of Holy Spirit Parish.

First lay person to lead Brebeuf Jesuit Preparatory School

By John Shaughnessy

As the next president of Brebeuf Jesuit Preparatory School, Matthew Hayes doesn't shy away from the distinction that he will be the first lay person to permanently lead the Indianapolis high school in its 44-year history.

"In my whole career, I've taken positions of lay leadership that were previously held by members of religious orders or priests," said Hayes, who will start his new position on July 1. "Brebeuf is not unique in moving this way. Many religiously-sponsored, Catholic schools have moved to lay leadership."



Matthew Hayes

Still, the 57-year-old Hayes looks beyond that distinction to a reason he considers more important for returning to Indianapolis to lead Brebeuf.

"I'm a product of a Jesuit high school and college," said the father of four. "Jesuit education is a part of our family at all levels. I've seen the difference it's made in our kids. It's a part

of me and who I am. When I was in high school, the Jesuits talked about, 'A man for others.' Now they say, 'A person for others.' That's been in my heart for the longest

time. This really resonated with me as a way of giving back."

While Hayes will be "giving back," the resident of Louisville, Ky., will also be coming back to Indianapolis, where he served as the director of religious education for the archdiocese from 1979 to 1993. He credits one soul-searching moment during his tenure with the archdiocese for shaping his approach to leadership.

During that moment, Hayes promised himself to always seek leadership positions in organizations that strive to develop "human potential and social change according to Gospel values."

For the past two years, he has used that approach as the executive director of the Cathedral Heritage Foundation, an inter-religious organization in partnership with the Archdiocese of Louisville. Efforts to establish relationships and connections with different faiths are the focus of the foundation—an interfaith approach that Brebeuf sought in its next leader.

"Matt Hayes is a wonderful choice," said Father Benjamin Hawley, the Jesuit priest who has served as Brebeuf's president for the past six years. "He has eight years of Jesuit education, advanced degrees in Catholic and Christian studies, professional experience with the archdioceses of Indianapolis and Louisville, and a strong

commitment to interfaith dialogue."

Hayes also understands and embraces the focus of Brebeuf, according to Vincent Caponi, chair of the school's board of trustees.

"Hayes brings with him experience and commitment that ensures that we remain grounded in our fundamental identity as a school that is Jesuit, Catholic and interfaith," noted Caponi in a May 11 letter that was sent to the school community announcing Hayes' selection.

Hayes noted that the motto of the Cathedral Heritage Foundation is "many faiths, one heart, common action." He will be moving to Brebeuf, where the motto is "Learn, lead and serve."

"The goal is to create servant leaders in an increasingly diverse world based upon religious values, particularly the Catholic, Christian tradition," said Hayes, a graduate of the Jesuit-run Xavier University in Cincinnati. "It's important to work in a school that has an interfaith dimension to its message."

To pursue that goal, he and his wife, Judy, will be returning to an area they consider home.

"We lived for 18 years in Indianapolis, and we still have many connections to people there," he said. "It's a real good feeling to come back to Indianapolis and the archdiocese." †

Jesuit education is a part of our family at all levels. I've seen the difference it's made in our kids. It's a part of me and who I am.

— Matt Hayes

Jesuit granted France's highest honor for human rights work in India

NEW DELHI (CNS)—The French government has awarded its highest honor to Jesuit Father Cedric Prakash, an outspoken advocate for human rights in western India's Gujarat state.

Father Prakash was awarded the Legion of Honor for his "commitment to the defense and promotion of human rights in India," the French government said in a May 15 statement to the priest.

"I feel humbled. This is not an honor for me but for all those who have work[ed] for human rights in the difficult situation here," the Jesuit told Catholic News Service on May 17.

Father Prakash has been fighting for human rights in Gujarat state as the head of Prashant, a Jesuit social action group that organizes strategies for many nongovernmental organizations. He also organized the Concerned Citizens' Tribunal and has testified before the U.S. Commission on International Religious Freedom in Washington about the state of religious freedom in Gujarat.

In the early 1990s, the Hindu nationalist Bharatiya Janata Party won control of the state government, and Christians, who number about 400,000 among Gujarat's 50 million people, have been harassed and attacked.

In 2002, more than 1,000 people, most of them Muslims, died in Hindu-Muslim riots in Gujarat.

"This award shows that Gujarat 2002 is not dead yet. We are glad that the world is still aware of those crying out for justice," said the priest.

As head of Prashant, Father Prakash is responsible for 10 full-time staff members and more than 100 volunteers who document human rights abuses, assist victims and organize programs to promote religious harmony.

He also has worked with the tribunal and nongovernmental organizations to make a Charter of Demands to the federal government to prosecute Gujarat government officials, including Gujarat Chief Minister Narendra Modi.

Anne Genoud of the French Embassy in New Delhi told CNS that the award will be conferred on Father Prakash in late June. The award was initiated by Napoleon Bonaparte in 1802 to recognize people distinguishing themselves through feats of valor for their country. †

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Cardinal McCarrick, Bishop Imesch resign; successors named

WASHINGTON (CNS)—Pope Benedict XVI accepted the resignation of Cardinal Theodore E. McCarrick on May 16 and named Bishop Donald W. Wuerl of Pittsburgh to succeed him as archbishop of Washington.

The pope also accepted the resignation of Bishop Joseph L. Imesch of Joliet, Ill., and appointed Bishop J. Peter Sartain of Little Rock, Ark., as his successor.

The changes were announced in Washington by Archbishop Pietro Sambi, apostolic nuncio to the United States.

Cardinal McCarrick has headed the Archdiocese of Washington since 2001 and previously served as archbishop of Newark and bishop of Metuchen, both in New Jersey, and as an auxiliary bishop in the New York Archdiocese.

As canon law requires of all bishops, the cardinal submitted his resignation to Pope Benedict when he turned 75 on July 7. But he announced at a September meeting with archdiocesan priests that the pope had asked him to stay on.

Archbishop Wuerl, 65, has been bishop of Pittsburgh since 1988 and is well-known for his nationally syndicated television program, "The Teaching of Christ," and

his best-selling adult catechism of the same name. His most recent book, *The Catholic Way*, was published by Doubleday in 2001.

Appointed an auxiliary bishop of Seattle in 1985, he also served as a seminary rector for five years and worked at the Vatican for 10 years.

In his new post, Archbishop Wuerl will be spiritual leader of a Catholic population estimated at 579,000 in a total population of 2.6 million. The Pittsburgh Diocese has some 800,000 Catholics in a total population of more than 1.9 million.

His installation as archbishop of Washington was scheduled for June 22.

Born on July 7, 1930, in New York, Theodore Edgar McCarrick studied for the priesthood at the New York archdiocesan seminary and was ordained a priest on May 31, 1958.

From 1965 to 1969, he was president of the Catholic University of Puerto Rico.

He returned to New York in 1969 as archdiocesan

associate secretary for education, and the following year he became secretary to New York's Cardinal Terence Cooke. He was named an auxiliary bishop of New York in 1977, the first bishop of the newly formed Diocese of Metuchen in 1981 and archbishop of Newark in 1986.

He was named to the College of Cardinals less than three weeks after his installation as head of the Washington Archdiocese, becoming the fourth archbishop of Washington in a row to be appointed a cardinal.

Donald William Wuerl, born on Nov. 12, 1940, in Pittsburgh, received seminary training in Ohio, Washington and Rome before his Dec. 17, 1966, ordination in Rome.

He worked at the Vatican from 1969-79, returning to Pittsburgh after Cardinal Wright's death to serve as vice rector and then rector of St. Paul's College Seminary. In 1982, he was appointed executive secretary to Bishop John A. Marshall of Burlington, Vt., for a papally mandated study of U.S. seminaries being conducted by Bishop Marshall.

Named an auxiliary bishop for Seattle on Dec. 3, 1985, he was ordained to the episcopacy by Pope John Paul II on Jan. 6, 1986. Following a two-year Vatican investigation of Seattle Archbishop Raymond G. Hunthausen, the Vatican directed the archbishop in September 1986 to delegate to Bishop Wuerl final decision-making authority over several aspects of Church life.

Archbishop Hunthausen's authority was restored in May 1987. Bishop Wuerl was named the 11th bishop of Pittsburgh and installed there on Feb. 12, 1988.

Bishop Wuerl began a three-year term as chairman of the U.S. bishops' Committee on Catechesis in November 2004 and also serves on the Committee on Education's Subcommittee on "Sapientia Christiana" and as a consultant to the Task Force on Catholic Bishops and Politicians, chaired by Cardinal McCarrick.

Joseph Leopold Imesch, who turns 75 on June 21, is best known nationally for his service as chairman of the bishops' Committee on Women in Society and in the Church and his involvement for nine years in efforts to write a pastoral letter on women's concerns.

Born in Grosse Pointe Farms, Mich., he studied at Sacred Heart Seminary in Detroit and the Pontifical North American College in Rome before his Dec. 16, 1956, ordination in Rome as a priest of the Detroit Archdiocese.

Ordained an auxiliary bishop in Detroit on April 3, 1973, he was appointed bishop of Joliet on June 30, 1979, and installed on Aug. 28, 1979.

The Joliet Diocese has about 637,000 Catholics in a total population of nearly 1.8 million.

James Peter Sartain, who will be installed on June 27 as the new bishop of Joliet, was born on June 6, 1952, in Memphis, Tenn. He studied for the priesthood at Saint Meinrad Seminary in Indiana and at the Pontifical North American College in Rome, where he also attended the Pontifical University of St. Thomas Aquinas.

He was ordained a priest of the Diocese of Memphis on July 15, 1978.

In addition to various parish assignments, then-Father Sartain served the Memphis Diocese as director of vocations, secretary for priests and deacons, vicar for temporal administration and for clergy personnel, chancellor and moderator of the curia, and vicar general.

He was serving as vicar general and pastor of St. Louis Parish in Memphis when he was appointed bishop of Little Rock on Jan. 4, 2000. He was ordained a bishop on March 6 of that year.



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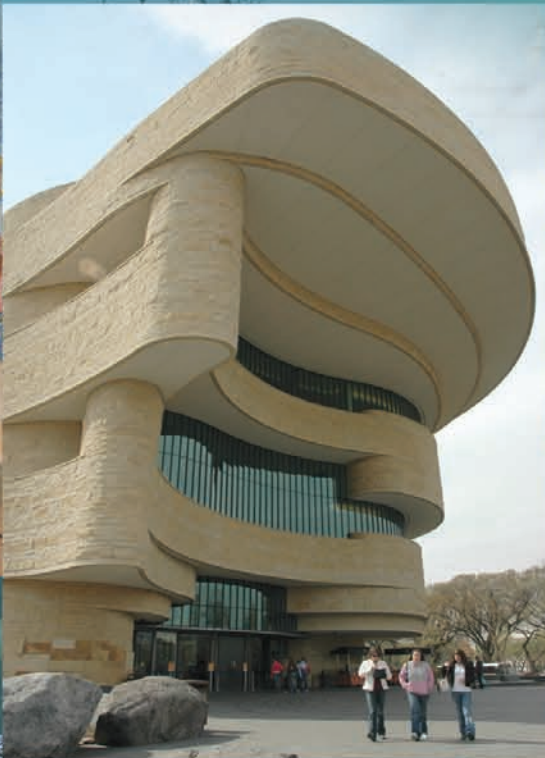
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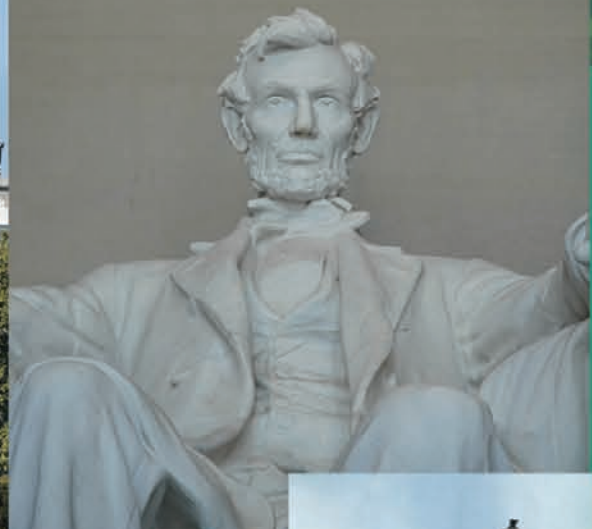
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See stories on pages 10 and 13.

Catholic roots

Visit national shrine and papal center while touring nation's capital

By Brandon A. Evans

WASHINGTON, D.C.—A trip to the nation's capital can also be a chance to see two centers of Catholicism. (See a related story on page 13.)

Nearby to one another, the nearly 50-year-old National Shrine of the Basilica of the Immaculate Conception plays host to major events while the still-new Pope John Paul II Cultural Center hosts world-famous artwork and pays tribute to the life and ministry of the late pontiff, who died on April 2, 2005.

The National Shrine is a mammoth structure that dwarfs most of the monuments in the D.C. area—6,000 people can fit inside the main church, with at least another 400 inside the crypt church on the lower level.

The basilica is 459 feet long, covers 77,500 square feet and is the largest Catholic church in the western hemisphere. It was finished in 1959.

Along the edges of the upper church, as well as in various corners in the crypt level, are dozens of smaller chapels, each devoted to the Blessed Virgin Mary in a different way.

There is a chapel for Mother of Sorrows, the Miraculous Medal, Our Mother of Africa and Our Lady of Guadalupe, to name just a few.

Among the many works of tiled mosaics are the seven domes near the main entrance, the last of which is called "The Redemption." Artisans are still completing this mosaic.

The Web site of the basilica at www.NationalShrine.com describes one of the most noticeable features of the upper church, "the magnificent mosaic of the awesome, apocalyptic 'Christ in Majesty,' who comes to judge justly (depicted by the raised right brow) and with compassion (depicted by the relaxed left brow)."

Each year, the basilica hosts major Catholic gatherings, not the least of which is the annual Prayer Vigil for Life in January, which begins with a Mass on the evening before the March for Life that always packs the church beyond capacity.

The idea for the shrine started in the early 1900s, and though the crypt church was completed by 1924, the Great Depression and World War II diverted attention from the project.



A statue of the late Holy Father greets visitors to the Pope John Paul II Cultural Center in Washington. The center, which opened in 2001, is located in the northeast section of the capital near another prominent Catholic tourist destination, the Basilica of the National Shrine of the Immaculate Conception.

It was with, among others, the intercession and preaching of the late Bishop John Noll of Fort Wayne that the project gained steam in the 1950s, resulting in the beautiful basilica that stands today through the sacrifices of lay people all over the country. A bust of Bishop Noll is displayed outside the crypt church.

Not too far from the basilica, which sits on the campus of The Catholic University of America, is the Pope John Paul II Cultural Center.

In what could best be called a museum of types as well as a place of research, the center features items from the life of the late Polish pope as well as exhibits of artwork—sometimes exclusive displays from places such as the Vatican Museum—and opportunities for Catholics

to learn more about their faith.

Lectures and consultations also occur at the center, which tries to be a place to promote the theology of the late pope.

There are five interactive galleries with varying themes: Church and papal history, faith, wonder, community and imagination. An orientation theater prepares guests for what they will see, and afterward they can either stop at the chapel to pray or relax at the café.

For more information about the papal center and upcoming exhibits, log on to www.jp2cc.org.

Either location is a great way for Catholics to root any trip to the D.C. area firmly in their faith—and both the basilica and the cultural center are perfect for family outings. †

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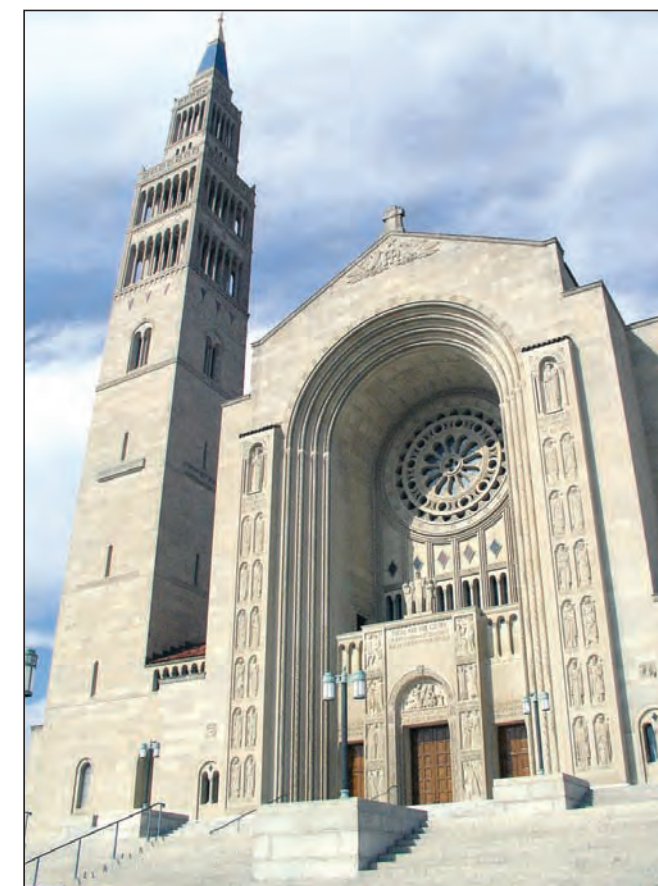
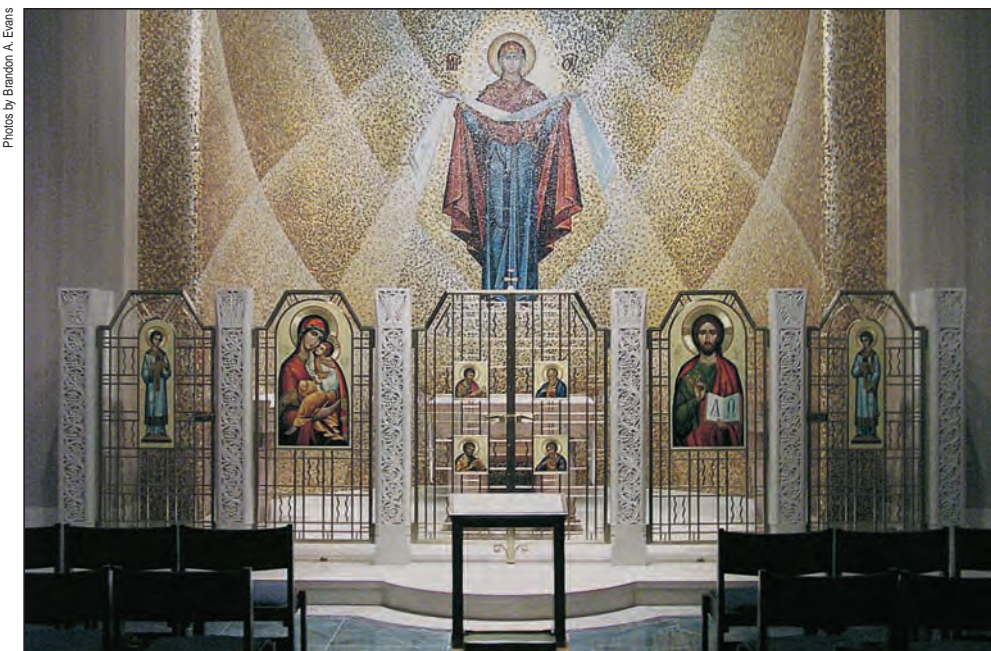
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Above, the Eastern Rite Chapel, located on the crypt church level of the National Shrine of the Immaculate Conception, features iconic works of Jesus, Mary and the saints.

Left, the National Shrine of the Basilica of the Immaculate Conception, completed in 1959, is the largest Catholic church in the western hemisphere. In addition to its upper church and crypt church, it contains dozens of chapels to honor the Blessed Virgin Mary.

Parish Festivals

May 31-June 3

St. Rose Parish, Highway 40, **Knightsdown**. Yard sale, booths, food, 8 a.m.-6 p.m. Information: 765-345-7429 or e-mail stroseyardsale@yahoo.com.

June 1-2

St. Michael Parish, 519 Jefferson Blvd., **Greenfield**. St. Michael Parish Ladies Club, rummage sale, food, Thurs. 9 a.m.-4 p.m., Fri. bargain hour sale, 9-10 a.m. Information: 317-462-4240.

June 1-3

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, entertainment, food. Information: 317-826-6000, ext. 3.

June 2

St. Therese of the Infant Jesus (Little Flower) Parish, 1401 N. Bosart Ave., **Indianapolis**. Summerfest, garage sale, 8 a.m., rain or shine. Information: 317-357-8352.

June 2-4

St. Therese of the Infant Jesus (Little Flower) Parish, 1401 N. Bosart Ave., **Indianapolis**. Summerfest, 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 3

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 8-11

Our Lady of the Greenwood Parish, 3355 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, games, food. Information: 317-888-2861, ext. 236.

June 9-10

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., **Indianapolis**. 23rd 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., half-price sale, noon-4 p.m., Sun. 8 a.m.-1:30 p.m., \$1 bag sale. Information: 812-934-3204.

June 9-11

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

June 11

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 15-17

St. Bernadette Parish, 4838 E. Fletcher Ave., **Indianapolis**. Parish festival, Thurs. 5-11 p.m., Fri. 5 p.m.-midnight, Sat. 5 p.m.-midnight, games, rides, food. Information: 317-356-5867.

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

June 17-18

Holy Angels Parish, 740 W. 28th St., **Indianapolis**. Juneteenth Celebration, Fri. 5-9 p.m., Sat. noon-9 p.m., food, games, entertainment. Information: 317-926-3324.

June 17

Holy Cross Parish, Kelley Gymnasium, 125 N. Oriental St., **Indianapolis**. Sock Hop, 7-10 p.m., \$5 per person. Information: 317-579-0112.

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

June 18

Sacred Heart of Jesus Parish, 2322 N. 13½ St., **Terre Haute**. "Good as Gold Celebration," 50th anniversary of the laying of cornerstone of church, 11 a.m.-5 p.m. Information: 812-466-1231.

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

June 22-24

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

June 23-24

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 25

St. Maurice Parish, 1963 N. St. John St., **Greensburg**. Parish picnic, 10 a.m.-5 p.m., chicken and roast beef dinners, games, quilts, country store. Information: 812-663-4754.

July 7-8

St. Benedict Parish, 111 S. Ninth St., **Terre Haute**. Parish festival, flea market, children's games, food, entertainment, 4 p.m.-midnight. Information: 812-232-8421.

July 7-9

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

July 9

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 13-15

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

July 15

St. Teresa Benedicta of the Cross Parish, 23670 Salt Fork Road, **Bright**. Parish festival, music, food, 3 p.m.-midnight. Information: 812-656-8700.

July 16

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

See **PARISH FESTIVALS**, page 12

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Parish Festivals

Continued from page 11

St. Mary Parish, 7500 Navilleton Road, **Navilleton**. 100th annual parish picnic, 10 a.m.-4 p.m. Information: 812-923-5419.

July 20-22

St. Christopher Parish, 5301 W. 16th St., **Indianapolis**. 69th annual Midsummer Festival, Thurs., Fri. 4:30-9 p.m., Sat. noon-9 p.m., carnival, fish sandwiches. Information: 317-241-6314.

July 22-23

St. Martin Parish, 8044 Yorkridge Road, **Yorkville**. Parish festival, Sat. 4:30-11:30 p.m. prime rib dinner, Sun. 11:30 a.m.-8 p.m., chicken dinner. Information: 812-623-3408.

July 27-29

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

July 28-29

St. Ann Parish, 2862 S. Holt Road, **Indianapolis**. Parish festival, 5-11 p.m., food. Information: 317-244-3750.

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

St. Susanna Parish, 1210 E. Main St., **Plainfield**. Parish festival, steak dinner, games, Fri. 6-10 p.m., Sat. 4:30 p.m.-midnight. Information: 317-839-3333.

July 29

St. Mary Parish, 777 S. 11th St., **Mitchell**. Hog roast, 10 a.m.-4 p.m. Information: 317-839-3333.

July 30

St. Augustine Parish, 18020 Lafayette St., **Leopold**. Parish picnic, 11 a.m.-5 p.m., games, quilts. Information: 812-843-5143.

August 4-5

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

August 5

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

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 13

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

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

August 20

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

August 25-26

Nativity of Our Lord Jesus Christ Parish, 7225 South-eastern Ave., **Indianapolis**. Parish festival, rides, food, entertainment, 4 p.m.-midnight. Information: 317-357-1200.

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 26

Holy Angels Parish, 740 W. 28th St., **Indianapolis**. Yard sale, 8 a.m.-4 p.m. Information: 317-926-3324.

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. "Golden Night Under the Stars," 6-10 p.m., food, entertainment, \$30 per person. Information: 317-632-9349.

September 1-4

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 3

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 4

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 carry-out 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., chicken and roast beef dinners, turtle soup, refreshments, lunch stand, games, entertainment, quilts. Information: 812-934-6218.

September 9-10

St. Mary Parish, 212 Washington St., **North Vernon**. Parish festival, Sat. 2 p.m.-midnight, Sun. 11 a.m.-6 p.m., food, children's games. Information: 812-346-3604.

St. Mary (Immaculate Conception) Parish, 512 N. Perkins St., **Rushville**. Fall Festival, Sat. 7-11 p.m., German Fest, Sun. 10:30 a.m.-3 p.m., food, entertainment. Information: 765-932-2588.

St. Michael Parish, 250 High St., **Brookville**. Fall Festival, Sat. 4-10 p.m., pork chop dinner, Sun. 10 a.m.-7 p.m., chicken dinner. Information: 765-647-5462.

September 10

St. Pius V Parish, Highway 66, **Troy**. Parish picnic, 11 a.m.-late afternoon, chicken and roast beef dinners, special soup, yard sale. Information: 812-547-7994.

St. Mary Parish, 302 E. McKee St., **Greensburg**. Parish picnic, 10:45 a.m.-5 p.m., dinners, bake sale, games. Information: 812-663-8427.

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

September 15

Marian Inc., 1011 E. St. Clair St., **Indianapolis**. Holy Cross Parish, Feast of the Holy Cross, dinner, dance and auction, 6:30-10:30 p.m. Information: 317-637-2620.

September 15-16

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

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

September 15-17

St. Thomas More Parish, 1200 N. Indiana St., **Mooreville**. Apple Fest, family fun, food, crafts, games, Fri., Sat. all day until 10:30 p.m., Sun. all day until 5 p.m. Information: 317-831-4142.

September 16

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.

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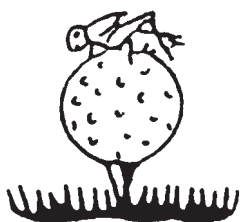
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All proceeds from this event will directly benefit the poor and vulnerable served by Catholic Charities Indianapolis in central Indiana.

Parish Festivals

Continued from page 12

St. Joseph Parish, 2605 St. Joe Road W., **Sellersburg**. Street dance, 8 p.m.-midnight. Information: 812-246-2512.

September 17

St. Louis Parish, 13 St. Louis Place, **Batesville**. Fall Festival, 10 a.m.-8 p.m., chicken and roast beef dinners, games. Information: 812-934-3204.

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

September 24

St. Michael Parish, 11400 Farmers Lane, **Bradford**. Parish 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: 765-825-8578.

St. Mark Parish, 5377 Acorn Road, **Tell City**. Parish picnic, 11 a.m.-6 p.m., shooting match, food, games. Information: 812-836-2481.

September 27

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

September 29-30

Our Lady of Lourdes Parish, 5333 E. Washington St., **Indianapolis**. Fall Festival, Fri. 5 p.m.-1 a.m., Sat. 3 p.m.-1 a.m., Sun. noon-4 p.m., food, rides, games, entertainment. Information: 317-356-7291.

September 30

St. Andrew the Apostle Parish, 4052 E. 38th St., **Indianapolis**. Alumni homecoming gathering, fundraiser, candlelight dinner, memory lane, Mass, 4:30 p.m., activities, 5:30-9 p.m. Information: 317-546-1571.

October 1

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

St. Joseph Parish, 2605 St. Joe Road W., **Sellersburg**. Fall Festival, food, turkey shoot, 11 a.m.-6 p.m. Information: 812-246-2512.

October 8

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.

October 13-15

Knights of Columbus Hall, 413 E. South St., **Shelbyville**. St. Joseph Parish, Oktoberfest, Fri. 5-10 p.m., Sat., Sun. 1-10 p.m., dinner, rides. Information: 317-398-8227.

October 28

St. Joseph Parish, 2605 St. Joe Road W., **Sellersburg**. Craft show, 9 a.m.-3 p.m. Information: 812-246-2512. †

A Capital vacation: Monuments, memorials and museums are free in D.C.

By Mary Ann Wyand

WASHINGTON, D.C.—Put on your walking shoes and enjoy scenic urban hikes in the nation's capital, which is home to many free monuments, memorials, museums and even a zoo.

Start your Capital vacation at the historic U.S. Capitol, where you can get a free ticket for a tour of the Rotunda and other public areas. Then stand on the circular stone in the basement that marks the geographic center of Washington, D.C. So many people have stood there over the years that there's a noticeable indentation.

Post-Sept. 11 security precautions on Capitol Hill require guards to search purses, camera bags and backpacks before admission. They confiscate contraband items and throw away all food or drink items.

After you pass through a metal detector, a friendly tour guide offers an entertaining commentary about Capitol trivia while escorting your group past beautiful murals, paintings and statues.

Also on Capitol Hill, the U.S. Supreme Court building

has similar strict security guidelines for entrance.

West of the Capitol is the awe-inspiring National Mall, the site of a variety of historical, educational and recreational attractions for tourists of all ages.

If it's a sunny day, postpone your tours of the fascinating Smithsonian Institution museums and walk west toward the commanding Washington Monument, an elegant obelisk that rises 555 feet. Free tickets are required for admission and the elevator ride to the top so stop there early in the day to acquire your timed pass.

The National Park Service operates an information stand and concession booth near the monument, and the hot dogs and bratwurst are tasty, especially when you have walked all the way from the Metro stop at Union Station south to Capitol Hill then west along the huge mall. Pick up free tourism brochures about many attractions there.

From the obelisk, it's a short hike to the new World War II Memorial and fountain then along the north side of the reflecting pond to the Vietnam Veterans Memorial, a mirror-like stone wall jutting from the earth near a statue dedicated to women who served our country during

wartimes and the compelling Lincoln Memorial.

Catch your breath by sitting on the steps beneath President Abraham Lincoln's statue. Then head south toward the Tidal Basin to the Korean War Veterans Memorial, the interactive President Franklin Delano Roosevelt Memorial and on to the beautiful architectural tribute to Thomas Jefferson's presidency.

Get a good night's sleep before you return to the mall to tour the Smithsonian museums' amazing collections of priceless artwork, space technology, Indian artifacts, dinosaur skeletons and more. Look for the moon rock and Hope Diamond at the Museum of Natural History.

Make time to visit Arlington National Cemetery, which is just across the Potomac River in Virginia near the Pentagon, to view the Tomb of the Unknown Soldier and see the eternal flame burning at President John F. Kennedy's grave. Please be quiet there.

And don't forget to spend a day at the free Washington Zoo to see the panda bears—free timed admission tickets are available online—as well as the Komodo dragon, the largest living lizard, and scores of other exotic animals. †



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African safari

Wild game preserve protects animals in their natural habitat

By Joan M. Wyand
Special to The Criterion

NAIROBI, KENYA—My mind was filled with curiosity as the airplane landed at Jomo Kenyatta Airport.

The Kenyan air felt dry and warm compared to the wet and blistering cold conditions in Rhode Island when I left Providence on Jan. 13, a day and a half earlier.

I exchanged some traveler's checks in the baggage-claim area of the airport at the rate of about one U.S. dollar to 70 Kenya shillings.

I had been hired by an American jewelry distributor to alter glazes on ceramic beads at the Kazuri studio factory in Karen, Kenya. The company had arranged for a driver to wait for my arrival outside the security gate, and I would suggest using a travel agent to plan these details when visiting Africa.

Two days later, I flew from Wilson Airport to the Masai Mara National Reserve to go on safari. The pilot of the 15-seat commuter airplane took me about 45 minutes outside Nairobi then landed the plane on a red dirt runway, where I was greeted by a tour guide and a local Maasai.

In an open-roofed Jeep, we drove past a large giraffe on our way up the dusty mountainside to the Mara Siria Luxury Bush Camp. Kores Olemusun, the camp director, welcomed me at the main tent with ice tea and friendly conversation.

Then I was led to my large tent, which came equipped with solar-powered lighting, a queen-sized bed, a desk, a

full bathroom and a porch. The camp staff served three huge meals every day, and beverages were available upon request.

In the early mornings and in the afternoons, my tour guide, Stephen, drove me down the mountainside and into the Mara, a nature preserve.

The first day, I saw a lion hunting in a herd of gazelle, but he did not catch his prey. We stopped to observe a vulture and a stork eating some unidentifiable animal remains. Stephen told me this species of stork eats the bones left over by the vultures and processes the calcium to survive. I was amazed by nature's seamless and efficient recycling process.

The next day, we entered the Mara with the sunrise around 6 a.m. We found a herd of 15 elephants moving slowly and methodically across the dry grass for a morning drink at the river.

In the afternoon, we came across two male lions playing with their next meal, the carcass of a wildebeest, a recent kill. On our way back to the camp, we stopped to watch three zebras grazing by the dirt road.

During the safari outings, I saw a spectrum of wild animals, including lions, cheetahs, elephants, wildebeests, water buffalo, giraffes, baboons, rhinoceroses, hippopotami and exotic birds.

I was so happy to see animals living truly free to go wherever they please. I snapped photo after photo, oohing and aahing at the animals in their most natural state.

Each day after I got back from the afternoon safari,



Maasai women sing a song of welcome for their American visitor. The Maasai are a semi-nomadic tribe that lives in small villages throughout the southwest region of Kenya.

I spent time with a Maasai named Kinantta (Kee-nand-ta). Truly beautiful, he dressed in the traditional style of beaded red wrap, handmade leather shoes and head décor made from small strands of wool sewn together in rows.

The Maasai are a semi-nomadic tribe that lives in small villages throughout the southwest region of Kenya.

One afternoon, we walked along a foot trail through the bush leading down to the village. A tangle of branches served as a fence to keep large animals away from six houses made by Maasai women from sticks, hay and mud.

When I passed through the fence, the women gathered and sang a song of welcome.

The front room of each house consisted of a dirt floor where sheep slept at night. A narrow hallway led to the other half of the house, which was used as a bedroom.

Outside, the women were sitting around blankets covered with handmade items made from glass seed beads, wood, leather and soapstone. I chose some items from their displays and took them over to one of the men to calculate the cost. Bargaining is customary in the purchasing process.

I was then shown the outside of the school building that was built by Christian missionaries. Inside were desks, pencils and paper, but I did not see the interior because the door was locked. I found great irony in the fact that the school was the only space in the Mara that had a lock.

The first night on safari, after eating a multi-course meal, I wandered back toward my tent in the darkness. It was pitch black. That evening was the first time I saw the abundant night sky with absolutely no light pollution. That moment is my favorite memory of Africa because I was surrounded by the purity of coexistence with nature.

During my two weeks working in Nairobi, I visited many interesting places in the city and surrounding area.

At a restaurant in Nairobi called Carnivore, which offers

continued on page 15

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That is all that is needed
to cheer up the world
and give it again to God.

Chiara Lubich

expensive entrees, I tasted ostrich sausage, camel, crocodile and wild boar.

I fed, pet and even kissed giraffes at the Giraffe Center in Karen, Kenya. The center works to educate the public about preserving wildlife. Admission is about \$10, and visitors can donate to a program that allows children from the slums to participate in classes at the center.

The Elephant Center, also located in Karen, takes in baby elephants that have survived emotionally traumatic experiences, such as witnessing violent poachers kill their parents. Visitors learn about the elephants' natural habitat while watching them play, drink from a large bottle, eat leaves and kick a soccer ball.

At Kazuri, the ceramics studio in Nairobi where I worked for several weeks, visitors can tour the facilities and meet the artisans while they create jewelry and other artwork.

There are various ways to travel to

Africa. An amazing job opportunity in the ceramics field allowed me to visit Kenya from Jan. 15 until Feb. 5. There are travel grants and funds in almost every field of interest that can allow anyone access to distant territories.

On the plane ride from Kenya to Paris, I sat next to a group of students who had been on a mission trip in the slums of Nairobi. They had been teaching children and building improvements at a community center there.

The key to successfully navigating foreign cultures is keeping your heart, mind, eyes and ears completely open while allowing your instincts and natural curiosity to create a path.

(Joan Wyand is a 2001 graduate of Cathedral High School in Indianapolis and 2005 graduate of the Rhode Island School of Design in Providence. She is an artist and environmental activist.) †

A lion rests in the morning sunlight in tall grass at the Mara, a nature preserve in Kenya.



Photos by Joan M. Wyand

Above, a zebra grazes at the Mara, a nature preserve in Kenya, on a January afternoon.

Left, a caretaker feeds a baby elephant at the Elephant Center in Karen, Kenya.



Elephants cross the Mara for a morning drink at the river in the nature preserve.

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A week in Paris

French museums, cathedrals and landmarks capture the imagination

By Joan M. Wyand
Special to The Criterion

PARIS, FRANCE—When I bought a plane ticket for a business trip to Kenya earlier this year, I decided to spend a week in Paris in February on my way home to Providence, Rhode Island. (See related story on pages 14 and 15.)

An inexpensive commuter train from Charles de Gaulle International Airport into the city passes by a colorful selection of tasteful graffiti.

Purchasing a weeklong subway pass is the most efficient and economical

transportation in Paris.

I stayed at an affordable, English-speaking hostel called The Three Ducks, and shared a small, six-bed room and bathroom with alternating roommates. The bar area had a lock box, Wi-fi connection and constant stream of interesting travelers.

I stayed in the cheapest accommodations, but there are many charming French hotels that run about \$80 a night. My older brother, J.P. Wyand of Indianapolis, joined me in Paris and chose to stay at a nearby hotel during his vacation.

During the week, I traversed various areas of the city, observing the eclectic

architectural facades and visiting a variety of Parisian attractions.

The Louvre is a grand architectural complex that developed over 700 years. This famous museum is filled with detailed paintings, sculptures and interior décors from around the world, including Leonardo da Vinci's renowned portrait of "Mona Lisa."

Da Vinci used a perspective point that is off the canvas, which is why her eyes follow the viewer around the room. The painting was revolutionary for its time because the fictional landscape changes from a forested lake on the left side of her head to a steep mountainside on the right.

In the 19th century, Napoleon III built an extravagant wing in the Louvre with tall ceilings, brightly colored upholsteries and an over-all glimmering of gold leaf.

The Musee d'Orsay is another classic museum that showcases a wide range of artwork from the 19th century. Once a turn-of-the-century train station, the main room in the museum has a tall arched ceiling with a multileveled marble floor. Large bronze sculptures decorate two terraces that lead into rooms with Impressionist paintings, Realist paintings and Art Nouveau interior designs.

See PARIS, page 17

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October 9-19: Rome—Papal Audience; Tomb of John
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The Centre Pompidou was built in 1974 and holds the National Modern Art Museum, Paris' largest research library, a cinema for video arts, a lecture hall, and an amazing art and theory bookstore.

I saw an exhibit there called "The Big Bang," which examines the dynamic and sometimes controversial spectrum of modern art, including Salvador Dali's fantastical landscapes, Piet Mondrian's minimal geometric compositions and Alberto Giacometti's elongated bronze figures.

The Picasso Museum showcases Pablo's stylistic development through his revolutionary paintings, ceramics, sculpture and drawings.

Notre-Dame de Paris is an intricate architectural masterpiece built on an island block in the center of the city along the Seine River.

I sat for about two hours at the Notre Dame piazza, sketching the cathedral and watching the steady flow of tourists. Later, I walked along the river path that dramatically changes style and width between each bridge.

My favorite church in Paris, the Basilica du Sacré Coeur, rests on a tall hill above Pigalle. Tourists pass large sections of green lawn as they climb the wide marble stairs toward the triple-domed structure. Inside, visitors are welcome to sit in this peaceful space or quietly walk the loop that leads through the ornate basilica.

The Catacombs is an intriguing network of old quarries that were filled with skeletal remains in 1785 due to over-crowding in the Innocents Cemetery in Paris. Priests transported the femurs, skulls and tibias at night, and stacked them precisely to create decorative walls.

Visitors will enter the Catacombs by Denfert-Rochereau, travel through the depths of the city and emerge near la Place de la Bastille, where the Colonne de Juillet marks the former site of the infamous prison stormed by the mob in 1789 at the start of the French Revolution. Stones from the Bastille's foundation are visible in the subway station underneath the square.

The Opera Bastille was built near the memorial in 1990.

Another interesting underground tour is the Egouts or sewers. A guide will lead you through the old sewers of Paris and explain the evolution of the city's waste disposal system through various visual aids.

On a clear day, from the top deck of the Eiffel Tower, visitors will see the panorama of Paris. An elevator built inside a leg of the 984-foot-tall tower stops at three observation levels. Inside the first and second levels are restaurants and gift shops.

The world-famous landmark gracing the southern bank of the Seine River was designed by Alexandre Gustave Eiffel, a French engineer who created it for the Paris Exhibition of 1889. The tower is also beautiful at night, when lighting gives it a golden glow visible for miles.



The Eiffel Tower is beautiful after dark, when lights glow from the 984-foot landmark along the Seine River in Paris.



The Arc de Triomphe du Carrousel was built between 1806 and 1808 on the Avenue des Champs-Elysees to commemorate the military victory of Napoleon I at Austerlitz in the Czech Republic.



The Basilica du Sacré Coeur features ornate architectural details and three domes.

The Arc de Triomphe du Carrousel is a powerful monument dominating the center of a speedy roundabout at the end of the Avenue des Champs-Elysees.

French architects Percier and Fontaine built it from 1806 to 1808 to resemble the Arch of Constantine in Rome so Napoleon I could commemorate his military victories.

There are many famous things to see and experience in Paris, but don't miss out on the details that are not highlighted in travel books.

Some of my most memorable experiences in Paris were due to situations that I stumbled upon spontaneously.

The city is filled with intriguing back alleys that lead to small fountains, hidden restaurants, interesting characters, public art and foreign adventures.

(Joan Wyand is a 2001 graduate of Cathedral High School in Indianapolis and 2005 graduate of the Rhode Island School of Design in Providence. She is an artist.) †



The Colonne de Juillet at the Place de la Bastille marks the site of the former Bastille prison in Paris.

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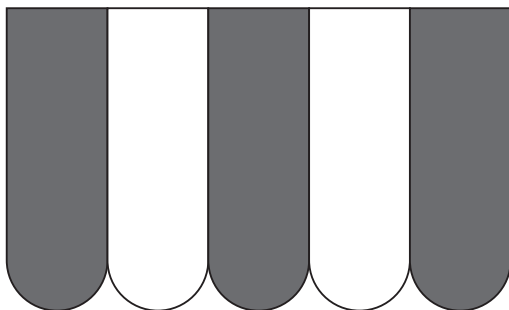
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Rescued exotic cats are Joe Taft's pride and joy near Center Point

By Mary Ann Wyand

CENTER POINT—Look but don't touch. It's more than a rule—it's an order based on safety concerns—for visitors at the Exotic Feline Rescue Center located on 108 wooded acres in rural Clay County.

That's because the rescue center owned by Joe Taft is the permanent home of more than 200 very big cats—lions, tigers, leopards, pumas, bobcats, ocelots and lynx—who had been abused, abandoned or left homeless by former owners and now live in large outdoor cages covering 30 acres of woodland.

Taft and his well-trained staff of seven full-time employees and four part-time employees welcome visitors from 10 a.m. until 5 p.m. on Tuesdays through Sundays throughout the year and on Monday when it is a holiday.

The admission fees of \$10 for adults and \$5 for children helps pay for the center's operating costs, which are substantial with several hundred huge and hungry felines to take care of every day for many years.

"I think most people don't understand the conditions that a lot of these animals were kept in prior to the time that they came here," Taft said during an interview last July, "and what their chances of survival are if we didn't take them in here."

He rises at 4 a.m. each day and often works until past 9 p.m. with staff members to feed the cats and clean their large cages.

"These [exotic] animals are quite commonly found in extremely poor living conditions," Taft said, "completely lacking in medical care and malnourished. The owners didn't know enough, didn't care enough, didn't realize the cost involved, didn't realize the safety issues and didn't realize the difficulties of finding a veterinarian to care

for these animals."

A beautiful and rare white Siberian tiger is blind now, he said, but is happy in her cage at the center. Two leopard kittens were illegally owned by a man in Long Island, N.Y., but now are growing up in the company of other big cats.

"When the animals come here, we have a really good success rate with them," Taft said. "We have some tigers that are 22 years old. Once people visit here, the animals speak for themselves."

Taft and Jean Herrberg, the assistant director, like to share stories about each big cat to educate people about their needs. They wish people would quit purchasing exotic felines as pets.

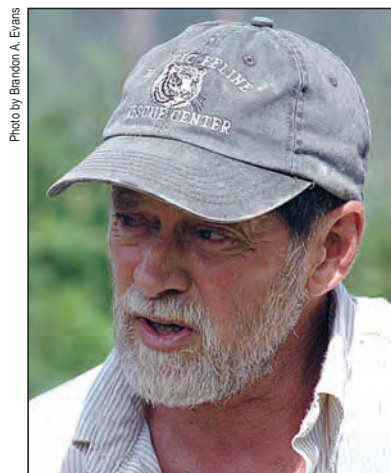
"The first thing I tell people who visit is to keep their hands away from the cages," he said. "One animal escaped from his owner and ran loose in a city. A tiger killed his trainer and was left abandoned in Minnesota."

They invite people to become patrons by sponsoring the exotic cats and welcome adults as overnight guests at special accommodations beside Taft's house, which has animal cages within easy viewing distance.

There were only 15 exotic cats at the rescue center when Herrberg, a former teacher, started volunteering there in 1993.

"All of these cats have been born and bred in captivity for many generations," she said. "They're certainly not pets and they can't be released back into the wild. They're caught in between. They will live out their lives here at one of the finest rescue centers in the country."

(For information about visiting hours and directions, log on to the center Web site at www.exoticfelinecenter.org.) †



Joe Taft, director of the Exotic Feline Rescue Center near Center Point, talks about his role of helping the large cats who end up at his center. Visitors may see the big cats for the price of a \$10 admission fee. Taft warns visitors not to try to pet the wild animals and tells them to stand back from the reinforced cages for their own safety. The center is located at 2221 E. Ashboro Road in Clay County.

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Some of the exotic felines at Joe Taft's rescue center enjoy their various habitats, which include plenty of space to run, jump, play, eat and sleep in large outdoor cages on the 108-acre facility in rural Clay County. Taft depends on admission fees and donations to care for the wild cats and pay for other operating expenses.



Photos by Brandon A. Evans

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'Restart Your Engines'

Indiana State Parks and Reservoirs are fun places to relax

By Mary Ann Wyand

"Restart Your Engines," Indiana's new state tourism slogan, reminds many people of fun times spent watching the world-famous Indianapolis 500 on Memorial Day weekend.

But St. Mark parishioner Becky Weber of Indianapolis thinks the Hoosier state's new catch-phrase applies to lots of other outdoor recreational activities all year round, and is a perfect theme to use to promote Indiana's scenic state parks, reservoirs, forests, fish and wildlife areas and nature preserves.

As marketing director for the Indiana Department of Natural Resources, Weber invites people to send her an e-mail at www.bweber@dnr.in.gov to request a free copy of the 2006 *Indiana Recreation and Fishing Guide*. The 70-page booklet is filled with great ideas for affordable day trips, weekend getaways or longer vacations within easy driving distance.

"While it's new to tourism, the idea of refreshing and recreating goes back to a 1919 annual report for the Department of Natural Resources," she said. "Col. Richard Lieber of Indianapolis, who was the director of conservation at the time, said the state parks, where you can recreate and refresh yourself, are [among]

the true valuable assets in Indiana. Although he did not use the term 'restart,' it's clearly what he had in mind. It might be a new slogan, but it's not a new idea."

Weber said the Indiana State Parks network is celebrating its 90th anniversary this year with the theme "Wish You Were Here," and there are lots of improvements at the scenic parks and inns.



Photo by Eric Gresham courtesy Indiana State Parks

Big Clifty Falls

"Clifty Inn at Clifty Falls State Park in Madison is the biggest news this year," Weber said. "We just finished spending about \$9 million to update the inn there. We took down the old river-view wing that was not attached and reoriented it toward the view of the Ohio River and downtown Madison, which is very pretty."

She said the remodeled inn was dedicated on April 7 and features many modern amenities.

Big Clifty Falls continues to please hikers with its roaring waterfall in the wake of spring rains and more sedate pace during the drier summer months, she said. Add in the newly remodeled inn and the beautiful park offers a memorable vacation experience close to home.

Prince of Peace Church, located at 413 E. Second St. in Madison, is a short drive from the park, and Catholics can easily attend Mass there at 6 p.m. on Saturday and 8 a.m. or 10 a.m. on Sundays from

Photo by Mary Ann Wyand



Historic Prophetstown adjacent to the new Prophetstown State Park near Lafayette, Ind., offers visitors an old-fashioned farm experience. Several draft horses there recently had babies. The new state park features a prairie experience rather than wooded hiking trails.

June through August.

Weber also recommends that people drive to Lafayette, Ind., to see the new Prophetstown State Park and privately held Historic Prophetstown farm adjacent to the park property.

Prophetstown is a completely different type of state park, she said, because it recaptures the former prairie environment with lots of native flowers that are common to the region rather than wooded hiking trails found at other state parks. New picnic and playground facilities as well as paved bike trails make it fun for the whole family.

Weber also refers people to Harmonie State Park near New Harmony, Ind., as well as Charlestown State Park in Clark County, Lincoln State Park in Lincoln

City, Ind., and Morgan Monroe State Forest near Bloomington.

She also likes Fort Harrison State Park in Indianapolis, which offers a Pete Dye-designed golf course and trails for horseback riding as well as overnight accommodations at the former officers' residences.

"It's easy to reserve family cabins or rooms at the seven park inns online or with a telephone operator," Weber said. "Charlestown has full hook-up camping sites, and is an incredible staging point to see the fossils at Falls of the Ohio State Park near Clarksville or visit Louisville."

(For more information about state park inns, log on to www.indianainns.com.) †

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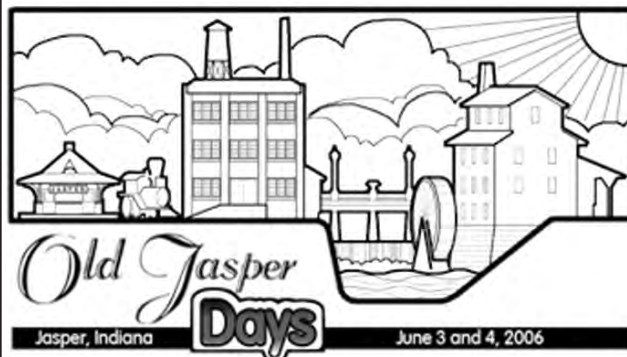
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State plans improvements at fairgrounds

By Mary Ann Wyand

There are always lots of things to do at the Indiana State Fair in Indianapolis in August, but this year the Indiana Department of Natural Resources has some major surprises for fairgoers of all ages.

St. Mark parishioner Becky Weber of Indianapolis, marketing director for the natural resources department, said the state built a new 320-thousand-gallon "catch and release" fishing pond for children on the north side of the fairgrounds.

"With help from volunteers from fishing clubs all over central Indiana," she said, "we're going to teach children how to fish correctly."

Weber said other fair improvements include a formal butterfly garden stocked with native Indiana butterflies and a new 200-seat amphitheater with an upgraded sound system for programs and activities.

"Between the butterfly garden, which is in front of our building, and the fishing pond in the back," she said, "we reconstructed the fish ponds ... so visitors will be able to walk over them and look down at the different varieties of fish."

The fair is Aug. 9-20. After the fair ends, Weber said, the Department of Natural Resources plans to utilize these new facilities for various programs throughout the year. †

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All in the family

50th wedding anniversary inspires extended tour of Ireland

By John F. Fink

IRELAND—To celebrate our 50th wedding anniversary, Marie and I took our entire family to Ireland, where her ancestors came from. (Mine came from Germany.) We were 26 in all—four sons, three daughters, four spouses, two fiancées (who are now wives), five granddaughters and five grandsons. We also invited my sister, Ann, to join us.

The trip was last year, June 6-17, as soon as the grandchildren got out of school. It couldn't have gone better. No one got sick or lost, there was no lost luggage and everything went as Marie had planned it. The weather couldn't have been nicer; there was a slight mist a couple times when I took my early morning walks, but that was all.

Marie and I had been to Ireland several times so we knew where we wanted to go. Marie planned the trip with the help of C.I.E. Tours. We had our own bus and combination driver/guide. With such a large group, we couldn't stay at bed and breakfasts so we selected our own hotels.

Perhaps no other group has been as prepared for a trip. For 10 weeks prior to the trip, our daughter, Therese, e-mailed us facts about places we would see. Our son, Bob, sent the Irish joke of the day.

We also gave assignments for everyone to report on places we were going to visit throughout Ireland. As we traveled, the person giving the report would sit on the floor with the driver's microphone and read the report. Even our 6- and 7-year-old grandsons had reports—6-year-old David read his report on the influence of the Vikings and 7-year-old Tyler told us about Irish golf.

Our new daughter-in-law, Heather, even took lessons on Irish dancing, nicely complementing our son Dave's report on Irish beer and our son John's report on Irish whisky.

We flew into Shannon Airport, made a clockwise circle around the island, and left again from Shannon on our flight home.

Our first day was in County Clare, so our granddaughter, Claire, read her report about that county. It is famous for its castles, for the Cliffs of Moher 700 feet above the ocean and the Burrens, 116 square miles of rock.

One of the towns we drove through had a pub called Topsy McStagers.

Our first night was in Galway, a fast-growing college town. The Collegiate Church of St. Nicholas, built in 1320, is the largest medieval parish in Ireland still in constant use. The cathedral in Galway was built from money contributed by wealthy people in Boston, especially the Kennedy family. A side chapel has a mosaic of a very saintly looking President John F. Kennedy.

On our second day, we drove through Connemara, stopping at Kylemore Abbey where Benedictine sisters operate an exclusive girls' school. The abbey was originally a magnificent castle-mansion built by Mitchell and Margaret Henry from 1867-71. While we were there, the rhododendron was in full bloom and was gorgeous.

We stopped at Croagh Patrick, a 2,510-foot-high mountain, where St. Patrick spent 40 days in 441. We had only an hour-and-a-half for those who wanted to climb part of the mountain. Our sons, Bob, Dave



This sculpture of emigrants at the Cobh Heritage Center near Cobh Harbor pays tribute to the 3 million Irish who had to leave Ireland to find work and food during the potato famine in the mid-1800s. Most of the emigrants moved to the U.S., Canada and Australia in search of a better life.

Submitted photo

and John, all of whom have competed in Iron Man triathlons, made it to the top and back, and grandsons, Jack and Joe, made it most of the way, with granddaughter Hannah not far behind.

We stayed two nights in Westport, in County Mayo. Marie's ancestors, the Waldrons, were from County Mayo and we had made arrangements to celebrate our Golden Jubilee with Mass at St. Joseph Church in Aghamore. This small but very attractive church was where Marie's

grandparents were both baptized. They didn't know each other in Aghamore, perhaps because he was seven years older than she was, but they met in Philadelphia after they had both emigrated to America.

Father John Walsh celebrated Mass for us. We renewed our wedding vows, as did Barbara and Eric, who were celebrating their 25th wedding anniversary, and Steve and Tonya, who were celebrating their 20th year of marriage.

See IRELAND, page 22

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IRELAND

continued from page 21

After Mass, we met John Waldron, his mother, his daughter and his son. John's grandfather and Marie's grandfather were brothers. John's wife, Eilish, was working, but she joined us for dinner that night. We also visited the cemetery where Marie's ancestors are buried.

From Aghamore, we drove to Knock, where one of the world's Marian shrines is located. It commemorates the apparition of Mary, Joseph and St. John the Evangelist to 15 people on Aug. 21, 1879. Today, a 5,000-person basilica is located near the shrine.

When John Waldron and his family joined us for dinner that night, his son, John Jr., introduced our grandchildren to the Irish sport of hurling.

To celebrate our anniversary, our children surprised us with a book of reminiscences, to which everyone contributed. After dinner each evening, they took turns reading their contributions. Needless to say, it's a prized book.

As we drove toward Dublin the next day, we had time for reports. Angela told us about Irish writers—Jonathan Swift, Oscar Wilde, G. Bernard Shaw, William Yeats, James Joyce, Bram Stoker, C. S. Lewis, Samuel Beckett and Seamus Heaney—Jackie gave a brief history of Ireland, Hannah told us about St. Brigid, and Brian reported on King Brian Boru. Later, Joseph described Newgrange and Irish tombs, and Jack told us about Irish sports.

We wanted to make sure that our family knew all about the Irish famine so we

stopped at Strokestown to see both the mansion that belonged to the Mahon and Pakenham families and the Famine Museum next to the mansion. The estate at Strokestown evicted more than 18,000 people from 1846 to 1849 because they could not pay their rent as a result of the famine. Ireland's population of 8 million in 1845 fell by more than half because of starvation, disease and emigration.

We then drove to Newgrange, one of the most spectacular prehistoric tombs in Europe, built in the fourth millennium B.C.—about a thousand years before England's Stonehenge. It was constructed with 250,000 tons of stones, transported somehow from the Wicklow Mountains 80 kilometers away. It's a "don't miss" attraction on the Emerald Isle.

We spent three days in and around Dublin. We began with a city tour with a guide. Naturally, we went to St. Patrick's Cathedral. It's not a Catholic church, but it certainly was when it was built in 1191. It was restored by Benjamin Guinness of the Irish beer family in 1860.

We had lunch at the magnificent Powerscourt Gardens, developed first in 1618. From there, we went to Glendalough, the site of St. Kevin's Monastery, built in the seventh century. On the way there, Hilary gave a thorough report on the 80 round towers scattered throughout Ireland. The best preserved is the one at Glendalough, rising 100 feet into the sky.

The next day, we all went to prison—the Kilmainham Gaol that housed Dublin's criminals from 1796 until 1924. It's most noted for the prisoners it housed after the rebellion of 1916, the War of Independence in 1922 and then the Irish Civil War. We

wanted our children and grandchildren to know about these wars.

We visited Trinity College to see the fabulous Book of Kells produced by monks in the ninth century. Other ancient books are also displayed, but the Book of Kells is the most spectacular. We also visited the Long Room of the Trinity College Library, where 200,000 of the library's oldest books are housed.

Among other places, we visited St. Teresa's Carmelite Church, near busy Grafton Street, the main shopping area, and the National Gallery. That evening, we went to Mass at St. Mary's Church.

On our trip from Dublin to Kinsale, we stopped at the National Stud Farm, a fascinating place devoted to the breeding of horses, mainly racehorses. The prize stallion there, named Indian Ridge, is insured for \$30 million.

We stopped at Kilkenny Castle in Kilkenny, originally built in 1172, and at Waterford to tour the factory that makes Waterford crystal. At Kinsale, our hotel was right at the end of the pier that runs along the harbor. The room where Marie and I stayed overlooked the water on two sides.

Another opportunity to learn more about the Irish famine was at the Cobh Heritage Center. It re-creates the experience of the 3 million Irish who left Ireland, most from Cobh Harbor, for the United States, Canada and Australia.

Naturally, we had to stop at Blarney Castle to kiss the Blarney Stone.

On the drive to Killarney, Bob, who teaches at an inner-city high school in Nashville, Tenn., had a quiz for the grandchildren to see how much they remembered about all the things they had seen so far. I was very proud of them. They obviously had been paying attention.

We spent two nights at Killarney, one day to enjoy the scenery of the Ring of Kerry and the other to see the equal beauty of the Dingle Peninsula.

In Limerick, we saw some of the places



A 100-foot-tall round tower at Glendalough is one of 80 similar towers scattered around Ireland.

made famous in Frank McCourt's book titled *Angela's Ashes*. We also toured King John's Castle. I like King John's period of history. He was the youngest son of Eleanor of Aquitaine and became king when his brother, Richard the Lionheart, was killed.

We spent our last night in Ireland at Bunratty Castle Hotel after enjoying Bunratty Folk Park. That night, we enjoyed the medieval banquet in the Bunratty Castle, a sumptuous banquet that would have been served in the 15th century.

Everything we taught to our children, and they taught to our grandchildren, about proper table etiquette went out the window as we ate with our daggers and our fingers.

Unfortunately, one member of our party was accused of a crime and was sent to the dungeon. Dave was released only after he sang the song he had composed when he prepared his report on Guinness beer.

And so ended a memorable trip. We traveled frequently with our children as they were growing up, but they agreed that this was the best trip we've taken as a family.

Marie has promised that, since we went to Ireland for our golden wedding anniversary, we can go to Germany to celebrate our 75th anniversary.

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



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Underwater adventure

Indianapolis Zoo has only dolphin viewing dome in the world

By Mary Ann Wyand

Breathtaking. Absolutely breathtaking.

As two dolphins soar out of the water toward the ceiling of the Indianapolis Zoo's newly remodeled Dolphin Pavilion, the capacity audience of children through senior citizens collectively holds its breath.

After the dolphins flip high in the air in perfect timing then splash back into the 1.1 million-gallon performance pool, everyone starts breathing again.

"The kids really love the new show because it's entertaining and educational," explained Judith Gagen, director of communications for the Indianapolis Zoo, located at 1200 W. Washington St. in White River State Park.

Adults also are thrilled by the dolphins' expertly timed "tricks," she said, which are a variety of jumps, flips and tail-walking skills that are routine behaviors for them in the wild.

Last year, on Memorial Day weekend, the Indianapolis Zoo opened the world's first underwater dolphin viewing dome, and the zoo's nine dolphins continue to attract big crowds for performances.

Gagen said the dolphin trainers are preparing another new theme for the mammals' popular show, which will premiere on Memorial Day weekend. The stars of the show are four adult females—Nova, China, Phoenix and Ripley—and two adult males named Sundance and Kimmo. Three juveniles—Jett and females Kalei and Indy—are also crowd-pleasers.

"Their skills are based upon behaviors that you would actually see them do in the wild," Gagen said. "They are very graceful and very powerful. They're not Flipper. People should stay away from dolphins in the wild



Valerie Hollowell of Indianapolis, a senior dolphin trainer at the Indianapolis Zoo, works with one of the zoo's nine dolphins in late April. The new underwater dolphin viewing dome at the zoo opened last year on Memorial Day weekend. During 2005, the Indianapolis Zoo and White River Gardens surpassed the previous annual attendance record with almost 1.4 million visitors.

because they can be dangerous."

But at the Indianapolis Zoo, she said, people can register for the new Dolphin Adventure, which enables them to work with a trainer and get into the water for a special "hands-on" session with one of the dolphins.

(For more information about Indianapolis Zoo hours, fees and attractions, log on to www.indianapoliszoo.com.) †

Visitors to the world's only underwater dolphin viewing dome at the Indianapolis Zoo wait for dolphins to swim near the glass enclosure. People are asked to speak quietly inside the dome because sound is magnified there and loud noises keep dolphins from coming closer.



Photos by Mary Ann Wyand



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The roads less traveled

Outings offer unique experiences at interesting Hoosier places

By John Shaughnessy

Sue Thomson prides herself on creating unusual one-day experiences for people who love to take behind-the-scenes looks at the state of Indiana.

Her trip to the Indianapolis Motor Speedway includes a tour of the track, a visit to an owner's suite in Gasoline Alley and the opportunity to stand on the platform where the winner of the Indianapolis 500 raises his or her arms in victory.

Her visit to the Amish country of northern Indiana includes a ride in an Amish buggy and lunch at the private home of an Amish family for a meal of chicken, mashed potatoes and green beans.

Her trip to the Circus City Festival in Peru in northern Indiana includes a tour of the Circus Hall of Fame, a make-up lesson with a clown and the opportunity for a close-up view of an elephant or a tiger.

"Her trips are unique," said Tom Weakley, a member of St. Matthew Parish in Indianapolis. "You do things you wouldn't normally do. You go to places you normally wouldn't go to. The Amish trip was an interesting experience—clip-clopping down the road in an Amish buggy as the cars whiz by you."

The trips are a labor of love for Thomson, the owner and planner of the Indianapolis-based Milestone Travel Club.

"I love it because the people who travel on my trips want to learn things, and they seek out activity and adventure," Thomson said. "Going out in the community and other places makes you more interesting. As someone once said, 'Once your mind is stretched, it never goes back to where it's been.'"

Joan Logan had that feeling after she recently joined one of Thomson's one-day tours called "A Blessed Experience." Taken during the week of Easter and Passover, the bus tour included a Mass at the historic Carmelite Monastery of the Resurrection in Indianapolis, a Seder meal at the Indianapolis Hebrew Congregation and a tour of the mosque at the Islamic Society of North America in Plainfield.

"It was an educational day and quite full," said Logan,

75, an Indianapolis resident. "I like the day trips. At my age, they're easy to take. You don't have to pack the suitcase or arrange for the car."

Thomson said the Milestone Travel Club is geared toward travelers 50 and older, but it's open to people of all ages.

"I did a Mother's Day cruise and I had three generations of women from one family—the mother, the grandmother and the granddaughter," Thomson said. "We're going up to see the King Tut exhibit in Chicago in July, and one of our travelers asked if her 12-year-old grandson could go with her. We're going up to Peru to do the parade and the circus. People can bring their families."

Thomson especially enjoys the trips that offer unusual experiences, like the excursion she has planned for Aug. 16.

The northern Indiana trip will start with a visit to Kokomo and the Elwood Haynes Museum, which honors the Hoosier inventor of America's first car. The journey continues with a private tour of the Culver Military Academy, followed by a stop at the Lake Maxinkuckee home of Richard Ford, an Indiana philanthropist who is inviting people on the tour for wine and hor d'oeuvres—and a sailboat trip.

"Because of Richard Ford's connections, we'll be sailing on a three-mast schooner that doesn't sail much anymore," Thomson said. "The average person wouldn't have the chance to do this. What makes us a little unique is we're able to find people who will open their doors to places that generally aren't public."

Weakley is already booked for the Aug. 16 trip.

"I've taken many, many trips with her," he said. "I like the cost and it's all-inclusive. When you go somewhere with her, you have lunch and usually a breakfast. It also includes the admissions and the unique destinations."

A tour on June 2 will head to Terre Haute and the western part of the state, visiting Saint Mary-of-the-Woods College, the Terre Haute Brewing Company and the Exotic Feline Rescue Center near Center Point, which is home to lions, tigers and other large cats that have been abandoned or abused. (See a related story on page 18 and 19.)

"Usually, we can take about 50 people on our bus



The Indianapolis 500 Gordon Pipers march near Gasoline Alley and the new pagoda during Armed Forces Day last year at the Indianapolis Motor Speedway. The 90th running of "The Greatest Spectacle in Racing" is May 28. It is the world's largest annual single-day sporting event.

trips," Thomson said. "People get off the bus, hug me and thank me, saying, 'Thank you for a lovely day,'"

That reaction is just part of the reward for Thomson.

"I've learned a lot about Indiana and the people," she said. "There are things I didn't know were here. It's nice to be able to say, 'I've been here. I saw this. I learned this.' It brings something new to the conversation and to life."

(For more information about Milestone Travel Club outings this year, call Sue Thomson at 317-254-8945.) †

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APPOINTMENTS

continued from page 2

pastor of St. Maurice Parish in Napoleon and sacramental minister of Immaculate Conception Parish in Millhousen and St. Denis Parish in Jennings County.

Rev. Dominic Chukwudi, from the Diocese of Issele, Uku, Nigeria, to associate pastor of St. Barnabas Parish in Indianapolis, and participating in enculturation training.

Rev. Joachim Okpalaji, from the Diocese of Issele, Uku, Nigeria, to associate pastor of SS. Francis and Clare of Assisi Parish in Greenwood, and participating in enculturation training.

Rev. Michael Osemene, from the Diocese of Issele, Uku, Nigeria, to associate pastor of St. Jude Parish in Indianapolis, and participating in enculturation training.

Rev. Stephen S. Akange, from the Diocese of Makurdi, Nigeria, to associate pastor of St. Louis Parish in Batesville.

Rev. Gregory D. Bramlage, pastor of St. John the Evangelist Parish in Enochsburg, St. Anne Parish in Hamburg, St. Maurice Parish in St. Maurice and St. Nicholas Parish in Sunman, to pastor of St. Nicholas Parish in Sunman.

Rev. George Joseph Nangachiveettil, from the Diocese of Mazaffarpur, India, from chaplain at Clarian Hospitals in Indianapolis to administrator of St. John the Evangelist Parish in Enochsburg, St. Anne Parish in Hamburg and St. Maurice Parish in St. Maurice.

Effective July 12, 2006

Rev. Daniel J. Mahan, pastor of St. Louis Parish in Batesville, granted permission to become executive director of the Marian Center for Catholic Stewardship.

Rev. Dennis Duvelius, associate pastor of Our Lady of the Most Holy Rosary Parish in Indianapolis, to administrator of St. Louis Parish in Batesville.

Effective December 1, 2006

Sister Patricia Campbell, O.S.F., reappointed parish

life coordinator of St. Mary-of-the-Rock Parish in Franklin County.

Effective January 3, 2007

Rev. Charles S. Chesebrough, pastor of St. Charles Borromeo Parish in Bloomington and dean of the Bloomington Deanery, granted permission for early retirement and continuing as dean.

Rev. William F. Stumpf, vicar for Clergy and Parish Life Coordinators: Formation and Personnel, priest moderator of St. Peter Parish in Franklin County, St. Mary-of-the-Rock Parish in Franklin County, and priest moderator and sacramental minister of St. Agnes Parish in Nashville, to pastor of St. Charles Borromeo Parish in Bloomington, and continuing as priest moderator of St. Peter and St. Mary-of-the-Rock parishes in Franklin County and St. Agnes Parish in Nashville.

These appointments are from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis. †

Catholics not swayed by *The Da Vinci Code*, according to poll

WASHINGTON (CNS)—According to a poll released on May 15, American Catholics aren't likely to be swayed by the claims made in the novel *The Da Vinci Code*.

A nationwide telephone survey of U.S. Catholics found that 42 percent intend to "seek the truth"—one of the catch-phrases in the book and in promotions for the film version which opened on May 19—by studying the Bible more closely. In the poll, more people said they would consult the Bible than any other source.

According to the survey, two-thirds of Catholics who were familiar with *The Da Vinci Code* story did not believe the book's premise that leaders of the Catholic Church understand the truth as portrayed in the novel but are suppressing it. Just 12 percent said they believed the book rather than Church officials. Another 21 percent said they were unsure about the claims in the book.

Among other things, the novel contends that Jesus Christ was married to Mary Magdalene and fathered a child.

The poll of 1,049 Catholics nationwide—a Le Moyne College/Zogby International/Contemporary Catholic Trends survey—was conducted on May 2-10. It carries a margin of error of plus or minus 3.1 percentage points.

Men were considerably more likely than women to believe the Church. In the poll, 78 percent of men said they do not believe Church leaders are suppressing the "truth" as portrayed in the film, but just 58 percent of women agreed. One in four women said they were unsure of this point.

The Da Vinci Code claims the Vatican knows it is living a lie concerning Jesus, but does so to maintain its influence. The book also claims there is a Church-led conspiracy to suppress Jesus' alleged marriage to Mary Magdalene and his fathering of a "royal bloodline" with her. The book contends Mary Magdalene is the real Holy Grail because she carries the "blood" of Jesus within her, and that Leonardo da Vinci

worked this into his art.

John Zogby, the founding president-CEO of Zogby International, told Catholic News Service he was surprised by the poll findings.

"I thought perhaps that given the sensitivity to

women in the Church ... the leadership of the Church—whose popularity not being at the highest level—the message resonated a little bit more, and apparently it has not," Zogby said in a May 17 telephone interview.

Zogby added Church leaders who are the most familiar to lay Catholics get high approval ratings from them. "The new pope's ratings were somewhere in the 80s," he said. "The bishops were back into the 60s again

[following the clergy sex abuse scandal that broke in 2002]. That's something we've been tracking right along.

"And everybody likes a good parish priest," Zogby said.

Zogby noted that he had read the novel. "I thought it was a wonderful read. I thought it got a little silly toward the end. But it certainly captured me on the first page, and it kept me captured till the very end." †

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CONVERSION

continued from page 1

be hesitant to loosen the reins, especially after reports about the aggressive nature of some Christian missionaries.

Imam Abdul Rashied Omar, who teaches Islamic ethics at the University of Notre Dame, was one of the 27 participants attending discussions about proselytism and conversion in the meeting sponsored by the Pontifical Council for Interreligious Dialogue and the World Council of Churches Office on Interreligious Relations and Dialogue.

The gathering, held this month in Lariano, south of Rome, was to be part of a three-year project aimed at creating "a code of conduct" for converting people of other religious faiths.

In a May 15 telephone interview with Catholic News Service, the South African imam said he and some Muslim scholars want to re-examine Islam's traditional law against apostasy, which in some places is a punishable offense. But if scholars are going to successfully advance such reforms, Christians must practice and promote ethical evangelization, he said.

The imam said Muslim communities would have to be able to trust missionaries or aid groups' intentions and be confident that a change in laws concerning apostasy and evangelization would not amount to throwing open the doors to aggressive proselytizers.

Another participant, Sadhvi Vrnda Chaitanya, a Hindu monk from southern India, told CNS that India's poor and uneducated are especially vulnerable to coercive or deceptive methods of evangelization.

She said some groups might tell people to attend a Church-based group or to send their children to Sunday school because rice will be offered there. She said some preachers tell villagers, "Your God cannot protect you. Give our God a try," which

might tempt Hindus suffering from poverty, social stigmas, physical ailments or disabilities.

Chaitanya said religious organizations should continue their aid to the world's poor, but that it should not be tainted by evangelization or connected with conversion.

Interreligious dialogue, too, she said, should not be used as a platform for evangelizing others.

"If you have something to share, whether it is the good news or the mission of Jesus, please do so in a manner that is transparent and evident" and not disguised as dialogue, she said.

Despite disagreements among the participants, who included Jews, Buddhists, and Pentecostal Christians, all came up with 10 agreed-upon points, published on May 16 by the WCC. Most notable was the appeal for individuals to "heal themselves from the obsession of converting others." While people have the right "to invite others to an understanding of their faith," it must be a transparent invitation that avoids denigrating other faiths "for the purpose of affirming superiority" of one's own beliefs, it said.

Aid work must not hide any ulterior motives and avoid exploiting vulnerable people like children and the disabled, he said.

The way forward is continued dialogue and cooperation between religions, the joint statement said.

But much work lies ahead, including getting Christian Churches to agree on what constitutes an ethical way to evangelize, said the Rev. Hans Ucko, the WCC representative.

Concerns centered on "how can you make a Christian love not just his faith, but to also love his neighbor" and respect his or her identity and dignity, he said.

After all, he asked, what is more important: the message or the person hearing the message? †

MISSION

continued from page 1

it, we hope you will spend some time with this issue and consider receiving it each week.

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—Mike Krokos, editor



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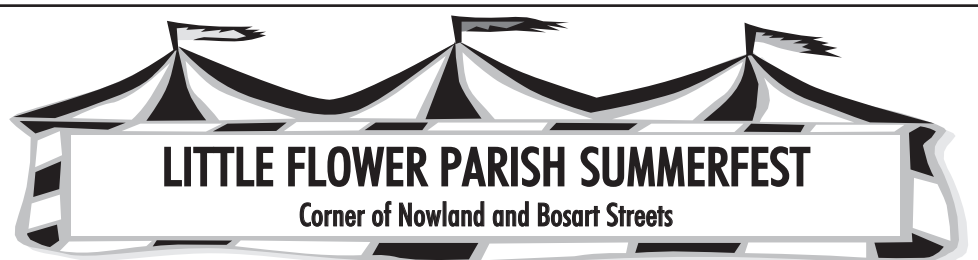
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The family remains central to our national life

By Fr. Richard Rice, S.J.

What is a family?

For one thing, it is an organism of interdependent parts. Its best symbol might well be an Alexander Calder mobile, a form of balancing and flexible parts. Like a mobile, the family always moves to gradually bring itself to equilibrium.

A definition for the word "family" is so elusive. But the struggle for a common understanding of "family" is nothing, however, compared to the struggles that so many families are going through today. The epidemics of infidelity and divorce, addictions and abuse all are devastating, regardless of the family's religious or spiritual expression.

Yet for all the attacks on family life and the different understandings of family, the family remains central to our personal lives and our national life.

In "Build Soil," a poem written in 1932, Robert Frost, one of the great American poets, advised:

"Don't join too many gangs. Join few if

"Any.

"Join the United States and join the "Family—

"But not much in between."

Many people throughout history seem to have taken Frost seriously and have resisted joining anything that might restrict independence. Simultaneously, they've shown gratitude for and pride in their families.

Society's regard for the family has changed over the years, however, and social scientists like William Doherty at the University of Minnesota say that culture is increasingly antithetical to the family. As such, the family increasingly has to oppose its culture if it is to thrive.

Take Back the Family is a virtual movement against the centrifugal forces that tear away at families, forces such as workaholicism and participation in ever more demanding activities.

Yet it is so difficult for a family acting alone to insist on a family dinner weekly, family vacation annually and family worship together on Sunday.

Groups of families and even parishes of families are beginning to realize that they are much stronger when working, playing and praying together against the prevailing pressures of culture than when

they take on the culture alone.

What happens when a family is hurting?

I've seen through my work how an illness of any member of a family is the illness of all members of a family. We are getting used to calling alcoholism a family illness. Yet cancer is also a family illness and AIDS is a family illness.

If one family member is sick, all members of the family are affected. Perhaps a family member played a contributing part in the other's sickness. Also, when one family member is sick, the reaction of some of the other members may be to walk away from the illness when, instead, they are called to work toward healing.

Treatment of alcoholism perhaps leads the way in working toward healing in the face of illness: When one is addicted, the rest of us are affected. The rest of us all decide whether to react to the illness by avoiding or blaming the one suffering from alcoholism, or to respond to the illness by examining our own contribution and owning it, and by doing what we need to do to heal. We haven't caused another's addiction, but has our own behavior invited an addictive response?

As we say in the recovery field, "Denial is more than just a river in Egypt."

Some family members will avoid Al-Anon like the plague when living with an active or recovering alcoholic because they believe that, "It is his problem, not mine. I am sure that I have not been affected by it. Why do I have to deal with a situation that I did not cause?"

Only when family members acknowledge their participation in the problem, admit how deeply affected they have been and begin to deal with the situation, regardless of whether or not they caused it, does family healing begin.

Hurt people hurt people. Unfortunately, that is almost universally true. Yet the converse is true as well: Healing people heal people.

The choice is each of ours within our own immediate family and in the whole family of creation: Do we want to hurt or do we want to heal?

Pray God that for our sakes and for the future of the planet, we choose the latter.

(Jesuit Father Richard Rice is director of spiritual care at the Retreat in Wayzata, Minn.) †



CNS photo illustration: Karen Callaway, Northwest Indiana Catholic

Groups of families and even parishes of families are beginning to realize that they are much stronger when working, playing and praying together against the prevailing pressures of culture than when they take on the culture alone.

It's hard to be happy as a person or family without any feelings of hope

By David Gibson

When people are angry, their anger often dominates their thoughts.

When disappointed, their disappointment—and those who disappointed them—can dominate their waking moments.

Ditto for serious frustration.

If this happens at home, walls go up between family members and communication is strained. Family members talk "at" each other, but the occasions they talk "with" each other dwindle.

These walls dividing husbands from wives and parents from children spell trouble.

With such walls in place, family members may feel hopeless, saying such things as, "He [she] will never care what I think. The situation is impossible."

It's hard to be happy as a person or a family without any feelings of hope.

People make misjudgments during times of trouble at home. Often, they think their situation is hopeless, although it needn't be.

Another misjudgment is to believe that there is a battle with a family member that "I" must "win."

The "winning" that matters is the winning back of hope. Rediscovering hope is of the essence.

This may not be easy. It may require outside assistance. It calls for openness to moving in steps beyond "my" anger, disappointment and frustration to a fresh focus on what "we" can do to remove unneeded walls from our home and family life.

(David Gibson edits *Faith Alive!*) †

Discussion Point

Sharing prayer unites families

This Week's Question

What concrete step(s) did your family—or a family you know of—take to "re-create" and improve family life in order to become stronger?

"Two members of a family I know had a falling out. There were many angry words, but one person wanted to resolve it. So she arranged a meeting ... with two other family members present. Before the meeting, she got on her hands and knees, and prayed for help. ... When we're angry, we don't see the good side of a person, but God can soften our hearts." (Holly McLaughlin, Fayetteville, Ga.)

"When a high school sophomore tried to commit suicide, low self-esteem was involved. Her three siblings and parents all pulled together—trying to educate her formally through therapy and informally with

family support—to get her through it." (Kay Fossum, Minneapolis, Minn.)

"In the early '90s, my parents got into serious financial difficulty, which resulted in bankruptcy. All four of us kids tried to help my father. ... We tried to show him by example that we were persevering and that he too could move on. He realized that some of his ideas were not the best. We all came out learning to handle money better. My parents are doing very well now and so are we." (Frank Fabijanec, Orlando, Fla.)

Lend Us Your Voice

Why is it important for Catholics to study the Church's history?

To respond for possible publication in an upcoming issue, write to *Faith Alive!* at 3211 Fourth St., N.E., Washington, D.C. 20017-1100 or send your response to cgreene@catholicnews.com. †



CNS photo: Paul Frisch, Catholic Sun

From the Editor Emeritus/John F. Fink

St. Paul: He begins his missionary journeys

After Saul met with Peter in Jerusalem in the year 37, we don't hear about him



for three years. He wrote later that he spent those years in Syria and Cilicia (Gal 1:21), but says nothing about what he did there. He apparently returned to his home in Tarsus because that's where Barnabas found him.

Barnabas had been sent by the Church in Jerusalem to find out what was happening in Antioch after word filtered back that Gentiles had joined the Church there. Barnabas not only learned that it was true, but he encouraged this development. Then he found Saul in Tarsus and brought him to Antioch, where they lived for a year.

Antioch was the third most important city in the Roman Empire, behind Rome and Alexandria. It was the capital of Syria and the most Roman of all the cities of the East. It was at Antioch that the followers of Jesus were first called Christians

because of the Gentile members.

It was also from Antioch that Barnabas and Saul left for their first missionary journey. Since they would be traveling mainly among Gentiles, this is probably when Saul began to call himself Paul, a Roman name, rather than his original Jewish name. This is, at any rate, when the Acts of the Apostles switches from calling him Saul and begins to call him Paul.

The first missionary journey is reported in Chapters 13 and 14 in the Acts of the Apostles. Many Bibles include maps that show Paul's journeys, and you can see from those that this first journey covered a relatively short distance.

Paul and Barnabas sailed to the island of Cyprus and from there by ship northwest to Perga, a seaport in Asia Minor. Then they traveled by roads to another town named Antioch, this one Antioch-in-Pisidia. They visited the cities of Iconium, Lystra and Derbe. After making disciples in those cities, they retraced their steps, revisiting each city, before sailing back to Antioch.

Acts doesn't tell us how long this journey lasted, and we don't know how much time Barnabas and Paul spent in each city. Dominican Father Jerome Murphy-O'Connor figures that it was a minimum of two years and a more realistic maximum of four years.

The interesting thing about this journey is that, afterward, Paul never wrote letters to the Churches in those cities, in sharp contrast to the Churches he was to found in his later journeys. He apparently felt that Barnabas, not he, had the primary responsibility for those Churches. Paul was cooperating with Barnabas, much as Timothy would do with Paul.

It's revealing that when Paul cured a crippled man in Lystra and the people thought that they were gods, they called Barnabas "Zeus," the chief of the Greek gods, and Paul "Hermes," the Greek god usually identified as the herald and messenger of the gods. Barnabas was seen as the leader, but Paul as the chief speaker.

Paul would, however, return to those cities at the beginning of his second missionary journey. †

Cornucopia/Cynthia Dewes

America remains a great, if changing, nation

On national holidays such as the upcoming Memorial Day celebration, I always think, "Is this a great country or what?"



Not only is it huge and various, but also it shifts focus constantly. While the true purposes of its origins remain, the way they're implemented changes, sometimes for the good and

sometimes not.

That's because our nation, like every other institution in our lives, is run by humans. In one ordinary lifetime as an American, I may experience pride, shame, fear and almost any other emotion about this country. But, in the end, I believe in the United States of America and am grateful to be one of its citizens.

In less than one century, we've gone from severe economic depression to inflated war profits to rebounding optimism and growth. This was followed by generally continuous economic stability culminating in a stock market bubble of greedy proportions. Now, we seem cautiously prosperous; at the same time, the

division between rich and poor is widening.

We've changed friends over these years as well. Russia was our noble ally then our Cold War enemy, and now is one of those colleagues we want to trust but don't quite. China was also a pal who then became our enemy, with a splinter faction of good guys living in Formosa. Nowadays, we're finding ways to coexist with China in business, if not in ideology.

We're rather miffed as Americans to know that European countries devastated by a war we helped to win, and then aided by us in their economic recovery, now criticize us because we are powerful enough to have done both. We're also rather chagrined to find that many of the least desirable aspects of American culture have been enthusiastically adopted by the rest of the world. We're criticized for that, too.

The face of our country has certainly changed over this time. We were largely a Caucasian European-origin population, with a sizeable minority of African-Americans plus a few Asians and others. Now, Caucasians are fast losing prominence, with Hispanics gaining and people of many other ethnicities joining African-Americans in the minority column.

Education has undergone changes as

well, partly due to improved technologies that eliminated much physical labor. College degrees, formerly earned by professionals, the wealthy and intellectually gifted people, are now common requirements for most jobs.

Attitudes about military service bounced from the patriotic views of World War II to the contempt displayed in the '60s' Vietnam era. In turn, that became admiration of the Greatest Generation and, lately, support of our troops if not always our cause.

Changes have also occurred in the role of women in society, in ideas about raising kids and the composition of families. Tolerance of sexual matters that formerly were illegal, if not immoral, is now the norm, and "individual rights" have replaced concern for the "common good."

Still, we live in a country that the world perceives as friendly and nominally dedicated to the worth of each individual. As long as we stop confusing freedom with license and instant gratification with moral justification, we may continue being proud to be called Americans.

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

Faithful Lines/Shirley Vogler Meister

Enjoying travels whether hither or yon

Periodically, someone will tell me that his or her goal is to visit every one of the United States.



Recently, I asked my husband, Paul, to help me recall how many states we have touched through the years. Then we recalled states that each of us visited separately.

Between us, we're only a few short of enjoying all 50. However, we have also enjoyed a little of Germany, Austria and Italy. Still, by today's travel standards—or our three daughters' experiences—we are slackers, and compared to many of our friends, we are true amateurs.

In the April 28 issue of *The Criterion*, I shared information about the travel ministry of Globus and Cosmos, headquartered in Littleton, Colo., (877-797-8793 or visit www.globusjourneys.com/faith).

At some point, I hope Paul and I can take at advantage of a well-organized tour either home or abroad. In fact, that

seems the more practical thing to do because of increasing gas costs as well as better ease and relaxation when traveling. Because of Paul's strong interest in trains, we also hope some day to enjoy certain railroad excursions in the U.S. or Canada.

Once, the only way we traveled was through family camping—experiences that provided fond memories, perennial laughter over the mistakes made and the challenges encountered, and the realization that we'll probably not do that again.

We bought our first tiny foldout Nimrod camper in the early years, then a larger Viking version when the girls approached their teens. Both campers offered us only necessities, no luxuries.

We always took with us appropriate "church clothes" for the Sunday Masses attended along the way, but now find worshippers (including ourselves) dress much more casually.

Once, in a small Colorado church, we were impressed when the priest opened the Mass with the greeting of peace, asking each of us to introduce ourselves to those around us, sharing from where we

came. This gave us such a feeling of belonging even though we were strangers.

Another travel experience I would like to try is a steamboat/paddlewheel excursion. We've known only one couple that has done that, but they highly recommend the experience.

Last year, I shared a column about another Catholic opportunity through a couple of travel veterans. Maryland Catholics, and husband and wife, Robert and Mary Jo Wilhelm are founders of Storyfest Journeys. Those familiar with this 26-year-old travel ministry might already know about their upcoming travel experiences that include Iceland, Canada, Santa Fe, N.M., the historic Potomac River Valley and other sites. Readers can locate more information via www.storyfest.com.

However, travel in our beautiful Hoosier State is just as satisfying. No matter where else we've traveled, Paul and I are always happy to be back home in Indiana.

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

Faith and Family/Sean Gallagher

Life is the greatest legacy of all

As people grow older and become more aware of their own mortality, many



start to think of the legacy that they will leave behind. How will those who survive remember them?

Sometimes we might think about these memorials in concrete terms.

Perhaps the deceased wrote a book,

designed a great building or memorial, was a leader in government, or earned awards in sports, artistry or in dozens of other fields.

Other ways that we remember those who have died are less tangible. We might recall the words of love and support that they might have said to us or others at crucial times in our lives. Strong and noble convictions firmly held in the face of unpopularity might also come quickly to mind.

But life itself might be the greatest testament of all that those who have died might leave for us who remember them. This has been in my mind over the past several days for a good reason.

My wife's maternal grandmother passed away recently in her rural Franklin County home. In her mid-80s at the time of her death, she didn't leave behind any great tangible monument that bears her name. She wasn't an author, poet or great public servant.

And although she was loving and kind and held quite dear her strong Catholic faith, she wasn't an apostle in the mold of Peter and Paul. She wasn't a traveling evangelist, proclaiming the faith from town to town.

The legacy that Rita has left for us is life itself. She was the mother of 10 children, grandmother of 47 and great-grandmother of 27.

As I thought of that fact at church the Sunday after she died, tears welled up in my eyes. I thought about the many good people, filled with down-to-earth goodness and a living faith in Jesus Christ, that are now alive on this earth because of her.

Who knows how many lives will be brought closer to God because of them and, through them, because of her?

Perhaps if Rita and her husband had had fewer children, they could have had more resources to expand their small family farm, which her youngest son still runs today.

Perhaps if she and her husband had had fewer children, they would have had more time to volunteer in their parish or in the broader community.

Any of these would have been great legacies for her to have left behind upon her death. But I can think of no greater memorial than the scores of human souls filled with truth and goodness that were created ultimately through her openness to God's gift of life.

Now, in holding up the hidden greatness of my wife's grandmother, I am not saying that it would be good for everyone to have as many children as is physically possible. What I am saying is that Rita was docile to God's will for her.

And it makes no difference whether one is called to a life of public greatness or the anonymity of the life of caring for a large family on a farm in the gently rolling hills of southeastern Indiana. If one follows the will of God for one's life, it will be beautiful and holy in his eyes.

Rita's openness to the gift of life and the will of God bore fruit in the lives of many beautiful people alive today, including my loving wife. My own life would have been so much less filled with love and the glory of God had Rita not walked this earth and been open to life and God's will.

Thank you, God, for Rita. †

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

The Sunday Readings

Sunday, May 28, 2006

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

The Acts of the Apostles supplies the first reading for this important feast day in the Church, the celebration of the Lord's wondrous ascension into heaven.

This reading begins as if it were a letter. It is addressed to Theophilus, as was the Gospel of Luke itself.

Who was Theophilus? Was he a person with this name? Or, instead, was he a devout Christian? The second is possible because Theophilus actually may have been a title. In Greek, it means "friend of God."

Regardless, both Acts and Luke were sent, as it were, to the same person, arguing for a common authorship of these two revealed works of the Christian Scriptures.

In this reading, Acts states that it continues the story of salvation in Jesus begun in the Gospel of Luke.

It then describes the ascension of the Lord into heaven, an event occurring after Jesus had risen from the dead and had been among the Apostles and others faithful to God.

As the moment of the Ascension approaches, the Apostles still were confused. This confusion simply reveals that they were human. Their ability to grasp the things of God, and the mind of God, was limited, to say the least.

Jesus eases their confusion. He affirms that they are limited. But Jesus also affirms that all is in God's plan. They have been commissioned. To enable them to fulfill their commissions, Jesus promises that the Holy Spirit will be with them. The Spirit will guide them to proclaim the Gospel even "to the ends of the earth."

The Epistle to the Ephesians provides the next reading.

The reading is a prayer. It begs the blessings, and guidance, of God upon the faithful Christians of Ephesus. They need God, as all humans need God. God's

strength will be mighty. After all, divine strength raised Jesus from the dead. It is a strength reflecting the power of God, a power over everyone and everything.

St. Mark's Gospel furnishes the last reading.

It is the very last section of Mark. As such, it is the First Gospel's conclusion. It is a Resurrection Narrative.

The Lord, having risen on Easter, appears to the Eleven, the surviving Apostles reduced by one in number because of the suicide of the despondent, traitorous Judas.

Jesus sends the Eleven as a final commission into the world to preach far and wide. They are to proclaim the Gospel to all creation. Anyone who accepts this proclamation will be saved. Anyone who believes in the Gospel will be capable of marvelous deeds. The Lord will protect them.

The graphic examples must not be taken literally, but they nonetheless are profound in their meaning. No true believer will ever die an eternal death.

Then the story says that Jesus ascended into heaven. Faithful to the Lord, the Apostles went forward and proclaimed the Gospel as they had been commissioned.

Reflection

Celebrating the Ascension of the Lord in the form of a special liturgical feast day is very revered in the Church. However, seemingly, in its origins, it was celebrated together with Pentecost.

For 17 centuries, however, it has been a feast of its own. Such is proper. The Ascension revealed much about Jesus, as does the response of the Apostles. Fittingly, the Eastern Church sees in the Ascension a particularly meaningful revelation for Christians.

Many lessons come from this feast. An important message for us today is to realize that we are not alone. Christ did not leave us. He lives with us, and teaches us still, through the Apostles and the structures and sacraments of the Church they formed in the Lord's name and at the Lord's command.

Whatever comes against us, the power of God will prevent us from facing everlasting death. †

Daily Readings

Monday, May 29
Acts 19:1-8
Psalm 68:2-5ac, 6-7ab
John 16:29-33

Tuesday, May 30
Acts 20:17-27
Psalm 68:10-11, 20-21
John 17:1-11a

Wednesday, May 31
Visitation of the Blessed Virgin Mary
Zephaniah 3:14-18a
or Romans 12:9-16
(Response) Isaiah 12:2-3, 4bcd, 5-6
Luke 1:39-56

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

Friday, June 2
Marcellinus and Peter, martyrs
Acts 25:13b-21

Psalm 103:1-2, 11-12, 19-20ab
John 21:15-19

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

Sunday, June 4
Pentecost Sunday
Acts 2:1-11
Psalm 104:1ab, 24ac, 29bc-30, 31, 34
1 Corinthians 12:3b-7, 12-13
or Galatians 5:16-25
John 20:19-23
or John 15:26-27; 16:12-15



Msgr. Owen F. Campion

Question Corner/Fr. John Dietzen

Views differ about how God's mercy reconciles punishment

QI am 76 years old and have most of my questions answered, except one big one. St. John says "God is love"

(1 Jn 4:8). In Matthew (Mt 25:41), Jesus says, "Depart from me, you cursed, into the eternal fire prepared for the devil and his angels."

How do I reconcile these two positions? Where is God's love?

Does selfishness—not feeding the hungry or clothing the naked—warrant eternal damnation? Does God really want to punish us forever? (New York)



We find little evidence that Jesus ever said anything simply to satisfy idle curiosity. All his words and actions were to inspire us to respond to God's love by our own love for God and for each other, and thus attain salvation.

In other words, knowing who or what percentage of people "goes to" heaven or hell is insignificant and useless information as far as our Lord is concerned, and it does little or nothing to move us to a good life and to hope.

Rejection of God, deliberate refusal of his invitation to life, is possible for anyone. We need to know that, but it is all the detail we need to know here on earth about eternal death.

This way of regarding heaven and hell is supported by the doctrine and practice of the Church. Hell is possible for anyone mature enough to make serious moral decisions. But is anyone at all "in hell"? We don't know.

Will anyone ever be in hell? Obviously, we don't know that either. It is interesting, however, that the Church's liturgy often prays that everyone, all human beings, finally will be with God.

Eucharistic Prayer II, possibly the most ancient of our eucharistic prayers, is a good example. After praying for our deceased brothers and sisters, it asks that God "bring them and all the departed," all who have died, into the light of his presence. Would the Church for centuries pray for something that is unthinkable?

Pope John Paul II spoke movingly of this mystery in his book *Crossing the Threshold of Hope*. He asks, "Can God condemn anyone to eternal torment? The silence of the Church [on this subject] is, therefore, the only appropriate position for Christian faith. Even when Jesus says of Judas the traitor, 'It would be better for that man if he had never been born' (Mt 26:24), his words do not allude for certain to eternal damnation" (p. 186).

Again, we simply don't know. And we can't solve the dilemma.

(Questions for this column may be sent to Father John Dietzen by e-mail in care of jjdietzen@aol.com.) †

My Journey to God

The Glorious Mysteries

The Resurrection

Speculation turns to fear
At the words, "He is not here."
Yet the women hear Christ say:
"Follow me, I am the Way."

The Ascension

Christ ascends without warning
Once again, cause for mourning,
As Apostles, unprepared,
Call to mind the wonders shared.

The Descent of the Holy Spirit

Holy Spirit, Wisdom's source,
Strengthen us to stay the course.
Comfort souls, make bright the way,
In your flame refine our clay.

The Assumption

Heaven's Queen, earth's silent Gem,
There for Him since Bethlehem,
Pondering, accepts her role,
Bending down to aid each soul.



CNS photo/Crisis

The Coronation

We rejoice as she is crowned,
Radiant, demure, profound.
How can we in words express
Homage due such blessedness?

By Dorothy M. Colgan

(Dorothy M. Colgan is a member of St. Meinrad Parish in St. Meinrad. Christ's ascent to heaven is depicted in art at St. Pius X Church in Lourdes, France.)

Rest in peace

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

ALERDING, Thomas F., 54, St. Matthew, Indianapolis, May 13. Son of Robert J. Alerding. Brother of Ann Fitch, Peggy Horton, Mary Schaffner, Joseph, Michael and R. James Alerding.

BORGMAN, Berdella Ann, 85, St. Louis, Batesville, May 18. Mother of Peggy

Rennekamp, Kenneth, Paul, Richard, Steven and Thomas Borgman. Sister of Viola Borgman. Grandmother of 15. Great-grandmother of 19.

CAUFIELD, Mary Ruth, 92, Holy Family, New Albany, May 8. Mother of Mary Chovan, Rebecca Peloff, Ruth Ann Warth, James and Michael Caufield. Grandmother of 15. Great-grandmother of 18. Great-great-grandmother of one.

CHILDERS, William E., 85, St. Mary of the Immaculate Conception, Aurora, May 13. Father of Ruth Pfister, Deborah Reith, Douglas and Herbert Childers. Grandfather of 11. Great-grandfather of 17.

COOPER, Gary L., 38, St. Gabriel the Archangel, Indianapolis, May 9. Husband

of Julie Cooper. Father of Karen, Nicole and Zachary Cooper.

CORD, James F., 86, St. Vincent de Paul, Shelby County, May 12. Husband of Helen Cord. Father of Marilyn Tempel, Rosie Swain, Dan, Jim and Tony Cord. Brother of Joe Cord. Grandfather of 12. Great-grandfather of 13.

DEVILLEZ, Larry R., 40, St. Paul, Tell City, April 30. Father of Derek DeVillez. Son of Thelma (Tucker) DeVillez. Brother of Cindy Goffinet, Sheila Hanks, Linda Luker, Scott and Steve DeVillez.

DILLON, Alfred, 80, St. Margaret Mary, Terre Haute, May 8. Husband of Marian Dillon. Father of Janet Black, Susan Robitaille, Donald and John Dillon. Brother of Betty Rebeck. Grandfather of eight. Great-grandfather of one.

FAY, Norma L. (Hood), 79, St. Malachy, Brownsburg, May 7. Mother of Elizabeth Beck, Patricia Brown, Catherine Hagan, Suzanne Maled, Ann Marie Ransdell, Peggy Semich, J. Anthony, James, Michael and Thomas Fay. Sister of Becky Crowe, Mildred Heitz, Delores Mercer, Bob, Dick, Kenneth and Tom Hood. Grandmother of 19. Great-grandmother of four.

FLANNAGAN, Dr. Charles Emil, 89, St. Paul, Tell City, April 29. Husband of Dolores Flannagan. Father of Coleen Jacobsen, Maura Watson, Dr. Duane, Phil, Dr. Mark and Dr. Michael Flannagan. Brother of Christine Hawkins, Irene

Flamion, Anne Ramsey and Albert Flannagan. Grandfather of 19. Great-grandfather of three.

HUESMAN, Maude M., 83, St. Joseph, Shelbyville, May 12. Mother of Mary Anne, Charles, Michael, Peter, Robert, Thomas, Victor and Walter Huesman. Sister of Bonnie Van Gordon. Grandmother of 19. Great-grandmother of 13.

HUGHEY, Wilfred O., 89, St. Philip Neri, Indianapolis, May 8. Husband of Juanita R., Hughey. Father of Rita Cooning, G. Annette Johnson, Theresa Reynolds, Suzette Ridgeway, Angela, Dennis, Mark, Robert and Timothy Hughey. Grandfather of 15. Great-grandfather of five.

JARBOE, Clem E., Sr., 78, Our Lady of the Greenwood, Greenwood, May 12. Husband of Blanche Jarboe. Father of Marcie Faulkenberg and Clem Jarboe Jr. Grandfather of seven. Great-grandfather of six.

KNABLE, Josephine P., 90, St. Anthony of Padua, Clarks-ville, May 5. Mother of Flora Knable and JoAnne Wheeler. Grandmother of two. Great-grandmother of four.

KNOTT, Jerry, 74, St. Roch, Indianapolis, May 3. Father of Denise, Brian and David Knott. Brother of Dorothy, Linda, Shirley and Earl Knott.

KRESS, Marie, 90, St. Maurice, Napoleon, May 2. Wife of Irvin Kress. Mother of Rita, Kenneth and Thomas Kress. Sister of Marjorie Hartman. Grandmother of two.

KRINER, Thelma Josephine, 92, St. Mark, Indianapolis, May 12. Mother of Maryann, Rosemary, Donald and Robert Kriner. Grandmother of five. Great-grandmother of four.

NUFRIO, Josephine, 100, St. Mary, Richmond, May 9. Mother of Frances Byrne and Mary Ann Wenzel. Grandmother of two. Great-grandmother of two.

PULIS, Frances L., 86, St. Pius X, Indianapolis, May 9. Wife of Edward W. Pulis. Mother of Mary Gagne, Beverly Giglio and John Pulis. Grandmother of six. Great-grandmother of one.

PUND, Victoria F., 50, St. Paul, Tell City, May 1. Sister of Mary Blunk, Joyce Holman, Linda Peter, Rose Riddle, Dorothy, Cletus, Jerry, Joe and Paul Pund.

STEPHENS, Virginia (Rich), 81, St. Mary, Richmond, May 8. Wife of James Stephens. Mother of Dean and James Stephens. Sister of Josephine Chifala, Antoinette Strayer and Sam Rich Jr. Grandmother of one.

SYBERG, William A., 72, Our Lady of the Greenwood, Greenwood, April 21. Husband of Janet Syberg. Father of Lynn Engel, Jeanne Lowe, Keith and Mark Syberg. Brother of Pauline Copeland. Grandfather of 19. Great-grandfather of six.

SZESZYCKI, George A., Sr., 89, St. Andrew the Apostle, Indianapolis, May 12. Husband of Aldona Szeszycki. Father of Joyce, Mary, Bud, Don, Gary,

George, Jim and Ken Szeszycki. Brother of Gertrude, Marcella and Raymond Szeszycki. Grandfather of seven.

THOMPSON, Guila K., 53, St. Roch, Indianapolis, May 7. Daughter of Alice Thompson. Sister of John Thompson.

TIANO, Joanne, 81, St. Mary, Richmond, May 9. Mother of Toni Hughes, Betty Kaler, Jerry and Larry Tiano. Grandmother of five. Great-grandmother of seven.

UBELHOR, Clinton M., 54, St. Isidore, Bristow, May 12. Husband of Susan Ubelhor. Father of Andrea, Blaine and Brandon Ubelhor. Son of Roman and Joyce Ubelhor. Brother of Doris Cox, Sara Harpenau, Laura Mossberger, Claire Wendel, Karen, Doug, Luke, Matt, Roch and Zach Ubelhor.

UNVERSAW, Eula Mae (Hutchinson), 76, SS. Francis and Clare, Greenwood, May 9. Wife of Albert Unversaw. Mother of Nancy Gentz and Roy Unversaw. Sister of Una Johnson, Charles and Ronald Hutchinson. Grandmother of eight. Great-grandmother of four.

WENDLING, Delma M., 97, Our Lady of the Greenwood, Greenwood, May 9. Mother of Carolyn Lyell.

WOLF, Marian Elizabeth, 81, St. Margaret Mary, Terre Haute, May 7. Wife of John David Wolf. Mother of Lisa James, Mary Katherine Walker, Harry Enright and John Wolf. Daughter of Harry and Marie Rowe. Grandmother of three. †

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Suzanne L. Yakimchick, Chancellor, Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, Indiana 46206-1410

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Pope says Catholics must trust in God's plans for the world

VATICAN CITY (CNS)—Like St. Peter, Catholics must have the courage and humility to trust that Jesus is leading his Church and that God has his own plans for transforming the world, Pope Benedict XVI said.

At his May 17 general audience, with some 45,000 people gathered in St. Peter's Square, Pope Benedict focused his remarks on the personality of the "prince of the Apostles."

Speaking without a text at the end of his prepared remarks, Pope Benedict said, "It seems ... that the various conversions of Peter—his whole being—are a great consolation and lesson for us."

Like St. Peter, the pope said, "We desire God and we, too, want to be generous, but we also expect God to be strong in the world and transform the world immediately according to our own ideas and the needs we see."

However, the pope said, "God chooses a different path: God chooses the path of transforming hearts in suffering and humility."

In his main text, Pope Benedict said the Gospels make clear that St. Peter was slow to understand that Jesus' role as Messiah was not to use power to bring social or political change.

And when Jesus told the disciples that he would suffer and die to redeem humanity, St. Peter "was scandalized and protested," the pope said.

"This is the great alternative that we, too, must keep learning: to give priority to one's own expectations, pushing Jesus away, or to accept Jesus in the truth of his mission and set aside expectations that are too human," the pontiff said.

"Peter says to us: 'You think you have the recipe for the transformation of Christianity, but it is the Lord who knows the way,'" Pope Benedict told the gathering.

St. Peter's lesson for Christians of all time, the pope said, is that they always must trust Jesus because he is the way, the truth and the life.

At the end of the audience, Pope Benedict greeted Archbishop Tadeusz Kondrusiewicz of Moscow with a big smile and warm embrace.

The Russian archbishop brought 150 pilgrims from Moscow to visit the Vatican and Rome.

The pilgrims, forming the largest group to date organized by the Catholic Church in Russia, gave Pope Benedict an 18th-century Russian icon and handmade liturgical vestments. †



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HERITAGE

continued from page 1

Benedictine monastery in Switzerland, to establish a foundation in southwestern Indiana with the idea that the German-speaking monks would minister to German immigrants in the area as well as train future priests for the Church in the region.

Saint Meinrad Archabbey and School of Theology stand today as the result of that venture started 152 years ago.

Just as the German-Catholic heritage of St. Joseph Parish in Jasper is a living tradition, the life of faith at Saint Meinrad is not a museum piece. It continues to live and breathe, offering visitors a place to revitalize their faith.

This happens especially at Saint Meinrad's new Guest House and Retreat Center, which was dedicated last October and can accommodate more than 250 guests for frequent mid-week and weekend retreats.

Benedictine Father Vincent Tobin, the guest house manager, said he hopes that retreatants who come there gain "insight into their own spiritual relationship with God and therefore with people."

Such insights can also be found in the pilgrimages that happen every Sunday afternoon during May and October to the Shrine of Our Lady of Monte Cassino across the Anderson River valley from the monastery.

Completed in 1858, the small hilltop shrine was the first sandstone structure built by the monks of Saint Meinrad.

According to Father Vincent, the particular Benedictine aspect to the German-Catholic heritage of the area helps the monks and visitors to the Archabbey apply their faith concretely to their everyday lives.

"It's how to live the Christian life," he said. "No monastery is founded with an



Monastery Immaculate Conception Church in Ferdinand, Ind., in the Evansville Diocese, is the spiritual center for the life of the Benedictine sisters. It was completed in 1924. A major restoration of the church was finished last August.

absolute particular apostolate. You sink down roots where you are. And out of those roots come branches of all kinds of good things."

The Benedictine hospitality shown to guests at Saint Meinrad Archabbey can be experienced more broadly by families at the nearby Holiday World and Splashin' Safari theme park in Santa Claus.

And whereas the soul can be renewed through prayer at Saint Meinrad, the region also boasts beautiful natural attractions, such as the nearby Marengo Cave and Wyandotte Cave, which can revive the spirits of visitors.

Thirteen years after Saint Meinrad was founded, Benedictine sisters from Covington, Ky., who were rooted in their

southern German Catholic heritage, arrived in nearby Ferdinand, Ind., to establish a foundation.

Monastery Immaculate Conception was the result. The monastery sits atop a large hill overlooking Ferdinand. Its huge church, which was built from 1915 to 1924 and recently restored, can be seen from miles away.

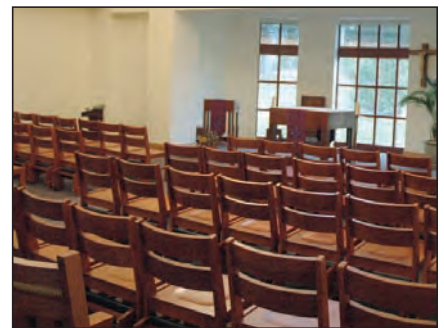
Like the monks of Saint Meinrad Archabbey, the Benedictine sisters at Monastery Immaculate Conception invite guests to come there to renew their life of faith at their Kordes Retreat Center.

But the heart of the life of Monastery Immaculate Conception is its church, where the sisters pray together several times a day.



Above, the Shrine of Our Lady of Monte Cassino was the first sandstone structure built by the Benedictine monks of Saint Meinrad.

At right, this chapel is in the new Saint Meinrad Guest House and Retreat Center.



"It's the center," said Benedictine Sister Kristine Kempf. "The church is the center of our life. Everything revolves around our prayer life. And so the church is the center."

"We wanted to restore the original beauty and keep the integrity of the space because it was done so beautifully and so artistically."

(For more information about St. Joseph Parish in Jasper, log on to www.saintjosephjasper.com. For more information about Saint Meinrad Archabbey and School of Theology, log on to www.saintmeinrad.edu. For more information about Monastery Immaculate Conception in Ferdinand, log on to www.thedome.org.) †

LEGACY FOR OUR MISSION:

For Our Children and the Future

POPE JOHN XXIII SCHOOL SERVES FAMILIES THROUGH TUITION ASSISTANCE, NEW PROGRAMS

It's both an affirming notion and a reality check that Home Missions grants are available through the Archdiocese of Indianapolis. They've been particularly encouraging at Pope John XXIII School in Madison, where school leaders have responded to an influx of Hispanic students whose families have moved to the small town on the banks of the Ohio River.

That may sound like a challenge for a school serving families from Madison and towns throughout the region. This includes both Catholic and non-Catholic families from as far away as North Vernon and Vevay and the Kentucky towns of Carrollton and Bedford.

Home Missions grants have provided tuition assistance for Hispanic students at Pope John XXIII. The grants are a timely blessing for the many new Hispanic families who have moved to the Madison area for jobs and opportunities. They have been welcomed by school staff and Prince of Peace Parish, the Catholic community that has served the Madison community following the 1993 consolidation of several smaller parishes. (Madison's Catholic roots date back to the 1850s.)

Pope John XXIII School's principal, Benedictine Sister Anna Rose Lueken, says Prince of Peace Pastor Father John Meyer has been a champion of the school. Recognizing the opportunity to serve Hispanic newcomers, Father Meyer has studied Spanish and added a weekly *misa en español* for Spanish-speaking Catholics. The Spanish Mass helps welcome the new families who send their children to Pope John XXIII.



"The Home Missions grants have been so important for us."

Sister Anna Rose says such support has been a critical resource for the preschool through sixth-grade school. She also points to the dedicated teachers and staff—many of whom have served for more than 20 years. In addition, the school has added numerous after-school programs. Fourth-grade teacher Ann Moore believes this is an additional element that has served many families and helped attract new students.

The menu of extended care programs at Pope John XXIII School is extensive. Options include dance programs, Spanish classes, a technology club and an "Exploravision" program in which students design solutions for social issues. The school also offers band programs for fifth- and sixth-grade students at the other parish school—Father Michael Shawe Memorial Jr./Sr. High School—plus all-day kindergarten and an on-site toddler program.

"These programs have been a real lifesaver for our families," Moore says. "They also increase the community's interaction with the school and extend the classroom experience."

And it's not difficult to see how it's possible. Many volunteers and generous benefactors from the parish support the efforts with their time, talent and treasure.

"We've seen a growing relationship between the parish, school and community," says Marta Belt, marketing director for Pope John XXIII School. "It's helped us realize how Pope John XXIII School is such a huge part of the community."

Legacy for Our Mission, the archdiocese's capital campaign, is guided by the principles of Christian stewardship and addresses the needs of archdiocesan ministries such as Catholic education. By contributing to the Legacy for Our Mission campaign through your local parish, a portion of your gift will be allocated to fund future Home Missions grants which support efforts such as Our Mission of Education.