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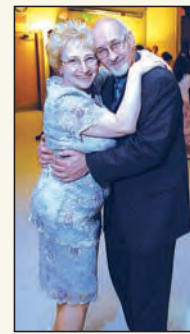
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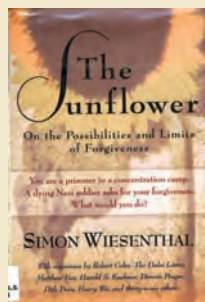
August 18, 2006

Vol. XLVI, No. 44 75¢



Making new friends later in life

See how older people stay connected in the Senior Living guide, page 10.



The binding power of words Readers' faith strengthened by favorite books

By John Shaughnessy

After Laura Emrick had been beaten, stabbed, strangled and left to die, she felt so much anger toward her attackers that she wanted them to suffer for what they had done to her.

Instead, through the power of a book, she found forgiveness.

When Dr. John J. Schutzman has cared for innocent children and adults who have been stricken with terminal illnesses, he has often struggled to understand how a loving God could permit so much pain, suffering and loss in the world.

He finally found his answer through a book that changed his perspective.

When Bonnie Schott's oldest daughter was accepted into her dream college, the mother of nine children fretted about how her one-income, blue-collar family could meet its bills, pay for the Catholic education of her other children and still make her oldest daughter's dream come true.

She found the comfort and the faith she needed through a book that a friend shared with her.

Schott, Emrick and Schutzman are among the people who responded to this question from *The Criterion*: "Besides the Bible, is there a book that has had a significant impact on your faith life?"

Their answers show there are often interesting stories about the ways that books make a difference in our lives and our faith.

A haunting question

Laura Emrick will never forget the day she was attacked and nearly died in a jail riot.

On July 7, 2003, Emrick was working as a correctional officer at the



Laura Emrick plays with her niece at The Children's Museum of Indianapolis. Emrick was a correctional officer at the Indianapolis Juvenile Correctional Facility and was stabbed, strangled and severely beaten by inmates in 2003. *The Sunflower* by Simon Wiesenthal helped her recover from the traumatic experience and taught her a lasting lesson in forgiveness.

Indianapolis Juvenile Correctional Facility when she was stabbed, strangled and severely beaten by several inmates.

"One of the juveniles had been misinformed that her parental rights had been terminated," Emrick said. "She was mad, and she wanted to kill people. She believed I was the officer responsible for influencing the counselor who supposedly terminated her rights, which wasn't true. She convinced three other inmates to start the riot to kill me and the counselor. After they started the riot, they kicked me, beat me, strangled me and stabbed me. They thought they had killed me."

As the inmates started to beat and strangle another officer, Emrick pulled herself to her feet. She then managed to pull the inmates off the other officer. They both called for help and other officers responded to end the riot.

"I had several broken bones—ribs,

cheekbone, nose—plus a stab wound to my back and lacerations from being kicked and beaten," recalled Emrick, a member of St. Gabriel the Archangel Parish in Indianapolis. "I was in the hospital for a week, and went through six months of physical therapy. As I was recuperating, I was reading a lot."

One of the books she read was *The Sunflower* by Simon Wiesenthal, a book about the Holocaust of the Jews during World War II.

"It was the most thought-provoking book I had ever read, as it challenges the reader to consider this question: 'If you were asked to forgive someone who had committed horrible acts against your community, could you—or do you even have the right to—forgive them?'"

"Although I began to question everything, in the end, this story

See BOOKS, page 8

A year after hurricanes, dioceses are still trying to recover

WASHINGTON (CNS)—Southern dioceses from Texas to Alabama are still reeling from the swath of destruction left by last year's hurricanes Katrina and Rita.

The Archdiocese of New Orleans and the Diocese of Biloxi, Miss., both hit hard by Hurricane Katrina on Aug. 29, have taken steps toward recovery, but full-scale restoration is still a long way off as thousands of residents no longer have a place to live, churches and schools remain damaged, and community service programs are no longer operational.

The coastal area of the Archdiocese of Mobile, Ala., is also in the midst of recovery. Church structures have been repaired, but residents of the small fishing village of Bayou La Batre, Ala., are still living in trailers and trying to salvage what they can from destroyed homes and fishing livelihoods.

Farther west at the Texas-Louisiana border, the impact of Hurricane Rita, which slammed the area on Sept. 24, is evident in ongoing repair work. In the dioceses of Beaumont, Texas, and Houma-Thibodaux, La., there has been a flurry of repairs of homes, schools and churches, but in a storm-devastated area of the Diocese of Lake Charles, La., repairs are only just beginning.

"The needs are still as great as ever," said Margaret Dubuisson, communication director for Catholic Charities in New Orleans. "If anything, the needs are greater as people come home or attempt to come home."

The agency continues to provide immediate relief with food, medical care and shelter, but it is also inundated with long-term recovery needs from counseling to housing. The agency has been involved in gutting destroyed homes, remodeling apartments for the elderly and helping establish new communities.

"We don't build levees, but if we did, we'd be right out there," Dubuisson told Catholic News Service in a telephone interview.

The New Orleans Archdiocese was hit with \$120 million in uninsured losses alone and is in the midst of the arduous

See HURRICANES, page 2

Pope prays that Mideast cease-fire will hold

CASTEL GANDOLFO, Italy (CNS)—Pope Benedict XVI prayed that the U.N.-brokered cease-fire agreement approved by Israel and Lebanon would hold and that humanitarian aid quickly would reach those in need.

"Recent developments let us hope that the clashes will cease and that humanitarian assistance for the populations will be assured quickly and effectively," the pope said on Aug. 13, about 17 hours before the

cease-fire went into effect.

The U.N. Security Council on Aug. 11 passed a resolution calling for a cease-fire and for sending a 15,000-member international peacekeeping force into southern Lebanon.

Under the terms of the resolution, Lebanon also would send 15,000 of its own troops to the area to disarm the Hezbollah militias, and Israel would withdraw its troops from the Lebanese territory it invaded in an attempt to stop Hezbollah from firing rockets and mortars into Israel.

Although Israel, Lebanon and Hezbollah accepted the cease-fire agreement, they each did so with conditions.

Speaking to pilgrims gathered for the recitation of the Angelus on Aug. 13 in

Castel Gandolfo, south of Rome, Pope Benedict said, "Everyone hopes that finally peace will prevail over violence and the force of weapons."

Cardinal Nasrallah P. Sfeir, patriarch of the Maronite Catholic Church, told Vatican Radio on Aug. 12 that there was a "strange atmosphere" in Lebanon after the U.N. Security Council vote, but before Israel, Lebanon and Hezbollah agreed to halt hostilities.

The Lebanese, he said, were feeling both "desolation" and hope.

While everyone hoped for a quick end to the fighting, the destruction created in a month of bombardments and the displacement of hundreds of thousands of Lebanese will make recovery difficult,

See CONFLICT, page 8



Pope Benedict XVI

HURRICANES

continued from page 1

process of repairing wind- and flood-damaged schools and churches. Six churches have been permanently closed, and 23 have closed temporarily. A number of churches are still undergoing repairs, and 24 churches and one mission that sustained extensive flooding damage have reopened. Sixteen schools are still closed and 21 have remained open while being repaired.

Although the archdiocese has filed paperwork with the Federal Emergency Management Agency in the hopes of being reimbursed for costs associated with the rebuilding of schools and other nonworship facilities, it is unclear how much the archdiocese will eventually receive. FEMA will not pay to rebuild church buildings.

The Biloxi Diocese suffered property damage of \$70 million, and only half of the damage is covered by insurance. Thirteen churches were damaged, and three of them

will not reopen. The future of one church is currently undetermined. Five parishes are using temporary locations until their buildings can be repaired and four have been in use while undergoing major repairs.

Katrina also destroyed five schools and damaged 10. The diocese consolidated six schools into three and has been doing repair work on 10 schools that remain open.

The new school year in the Biloxi Diocese started in early August, and according to Mike Ladner, diocesan superintendent of schools, crisis management plans have been finalized, buildings have been modified—with electrical outlets placed higher off the floors and away from future flooding—and school officials have been advised to take school records with them to a dry place in the event of another hurricane.

In Biloxi and other areas, many are taking to heart what they would do differently in the face of a hurricane, but they are also

CNS photo/Michael Alexander, Georgia Bulletin



A sign displays the Mass times at St. Clare Church in Waveland, Miss., where the parish currently conducts services in a donated Quonset hut on the concrete slab where the church once stood. The Diocese of Biloxi, Miss., was hit hard by Hurricane Katrina on Aug. 29, and steps have been made toward recovery, but full-scale recovery is still a long way off.

What does Blessed Mother Theodore Guérin mean to you?



On Oct. 15 in St. Peter's Square in Rome, Pope Benedict XVI will declare Blessed Mother Theodore Guérin, the foundress of the Sisters of Providence of Saint Mary-of-

the-Woods, a saint.

On that day, Blessed Mother Theodore will become the first saint from Indiana and only the eighth from the United States.

What does Blessed Mother Theodore mean to you? You may have learned about her through the Sisters of Providence who taught you or your children in school, or through any number of their other diverse

ministries.

You might have a devotion to Blessed Mother Theodore and might have sought her intercession in times of need.

As we in the archdiocese approach the celebration of her canonization, *The Criterion* invites you to share the importance of this holy woman in your faith life.

Send responses to reporter Sean Gallagher in care of *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206, or send an e-mail to him at sgallagher@archindy.org.

Your response may be used for a future article in *The Criterion*. Please include a phone number where you can be reached during the day. †

hoping just to get their lives back to where they were prior to the storms.

That's the case even in Texas, where Karen Gilman, editor of the *East Texas Catholic*, Beaumont's diocesan newspaper, noted that nearly a year later "life is not back to normal."

Although Rita was overshadowed by Katrina, its destruction can't be dismissed by local residents now accustomed to the ever-present blue tarps marking signs of repair. In Beaumont, one church closed because of hurricane damage and five closed temporarily for ongoing repairs. One Catholic school closed, but will reopen for the upcoming school year.

Just prior to Hurricane Rita, the Louisiana dioceses of Houma-Thibodaux and Lake Charles were busy assisting Katrina evacuees. Although Katrina inflicted minimal damage on the Houma-Thibodaux Diocese, Rita flooded more than 10,000 homes. As a result of both hurricanes, seven Catholic schools and eight parishes in the diocese were damaged, but have since been repaired and

are currently functional.

In the Lake Charles Diocese, Rita caused severe damage in several counties, and its strong wind and storm surges essentially flattened the civil entity of Cameron Parish, a region that includes five parishes and five mission churches, nine of which had been temporarily closed because of storm damage.

Currently, three damaged churches are in the very early stages of repair, after gaining approval from the local government, the Army Corps of Engineers and FEMA. For the past several months, the mission chapel of St. Patrick, a mission of St. Mary of the Lake Parish in Big Lake, has been the only church in the civil entity of Cameron Parish safe enough to have Masses on a regular basis.

"It's still a very difficult time for many people," said Morris LeBleu, director of communications for the diocese and editor of its diocesan newspaper, *The Southwest Catholic*. He noted that only about 5 percent to 6 percent of the residents of Cameron Parish have returned. †

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In its first 50 years, St. Monica Parish celebrates growth, diversity

By Sean Gallagher

The years following the end of World War II were a period of great change in the United States.

The economy expanded greatly, along with the overall population, in the "baby boom."

But it was also a time when the struggle for civil rights among African-Americans came to the forefront.

In the midst of these historic developments, the Archdiocese of Indianapolis was changing as well.

From 1946-56, 11 parishes were established in Marion County alone.

St. Monica Parish, on the northwest side of Indianapolis, was the last of these, although more continued to be established in the years following.

A celebration of the 50th anniversary of the founding of St. Monica Parish will be held on Aug. 26 at the faith community's church at 6131 N. Michigan Road.

It will start with a 5:30 p.m. Mass celebrated by Archbishop Daniel M. Buechlein and concelebrated by its current pastor, Msgr. Paul Koetter, and other priests who have been assigned to the parish over the past half century.

Reflecting the trends of the times, St. Monica was founded in an area where new subdivisions were being built for the G.I.s who came home from the war and were starting families.

One of these veterans, Bob Lang, was a founding member of the parish.

He served in the Pacific in the Army Air Force while Margaret Davis, the woman who would later become his wife, worked at factories in Indianapolis that supported the war effort.

They married in 1949, and eventually moved to what would later become 79th Street on Indianapolis' northwest side.

When the family moved there, it was the gravel road upon which Lang's children learned to ride their bicycles. Today, it is a bustling thoroughfare that he says you can "hardly walk across."

Despite all the great changes that happened in the area around their home during the last 50 years, Lang said his faith has been a constant for him.

"I think the [parish] has influenced that," he said. "We know more people around here who belong to St. Monica—a lot of young people. They're the ones that are going to be running the [parish]. But we still have to keep interested in things like Bible study."

According to retired Father John Luerman, St. Monica's first assistant pastor, the parish—like the rest of the population—also grew very quickly in its early years.

"When I first went out there, it was just growing so fast. There were so many people moving in," said Father Luerman, who served at the parish from 1959-68.

"I just fell in love with St. Monica. Even as it was growing so fast, I just worked hard at getting to know everybody when they came into the parish. It was just an exciting place to be."

St. Monica Parish, from its earliest days, also had members that came from a diversity of racial and ethnic backgrounds.

That broad panorama of people who come together to worship, educate children in the parish's school and grow in faith has only continued to increase as people from around the world have moved into the parish's surrounding neighborhoods.

"I think one of the things that we celebrate is that diversity and that mix of backgrounds that comes together at St. Monica's," said Msgr. Koetter. "There's a real richness in the experiences and backgrounds of so many people there."

Archive photo by Cynthia Dawes



Above, Charles Geyer directs a student band at St. Monica School in Indianapolis in 1988 in this Archive photo.

Archive photo



At right, members of St. Monica Parish in Indianapolis pose during a parish event in 1984. Since its beginning in 1956, St. Monica Parish has drawn its members from a variety of races and ethnic groups.

The diversity that is celebrated had some growing pains early on, however, according to longtime parishioner Carrie Kemp.

She and her husband, David, both African-American, were married at Holy Angels Church in Indianapolis. They later moved further north and joined St. Monica Parish in 1964.

"You could feel that it didn't have the same warmth that we had at other churches," she said. "I regret that the early years were more or less difficult for us. But we overcame it, and we're just sailing along now."

In 2004, Kemp helped found the Black Catholic Ministry, one of the dozens of lay ministries at St. Monica Parish. Among other projects, that group has sought to keep young college students from the parish connected to their faith when they go off to school.

"We come together and want to have fellowship," she said. "But it's not a racial thing. We don't want it to be just for the black Catholics. We want everyone involved."

As Msgr. Koetter looks forward to the next 50 years of the life of St. Monica Parish, he thinks that the growth of its Hispanic community will play an important role.

"One of the things you sense is that St. Monica's is a pretty welcoming and hospitable community," he said. "The Hispanic community is an example of that right now. So I think, as we continue to move into the future, openness to

the Hispanic community, and continuing to serve [them] and incorporating them into the parish, will certainly be a part of our future."

No matter what ethnic or racial background its members come from, no matter if they served in World War II or are the grandchildren of America's "greatest generation," the people who make up St. Monica are filled with stories of how the faith community has shaped their lives in a positive way.

With that in mind, a DVD of its members sharing tales of the first 50 years of the life of St. Monica Parish will soon be made available to the public.

(For more information about this DVD, call the St. Monica Parish office at 317-253-3342.) †

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Editorial



Photo by Katie Berger

Father Jonathan Meyer, archdiocesan director of youth and young adult ministry, offers a prayer before archdiocesan pilgrims begin another round of hurricane relief work in Mississippi in late July.

The summer of 2006: A time to build up the kingdom of God

It's that time again. As school bells ring to mark the beginning of the 2006-07 academic year around central and southern Indiana, now seems like an appropriate time to reflect on how students spent their summer vacation.

It's an assignment many students have already written or will write about as they take pencil or pen to paper in the coming days, but one most teachers and parents agree is worth documenting. So do we.

Sure, annual family vacations were certainly the norm for a lot of young people during the past few months. Quality family time is always encouraged as a way to build healthier relationships, but some of our youths also saw a need and reached out to strangers to lend a helping hand this summer.

While the torrid heat during the last month undoubtedly led many to pools, quarries and water parks for some welcome relief, others took the time to help their brothers and sisters in Christ.

We've shared several stories of such outreach in recent issues of *The Criterion* and in its online edition. Who can forget the 300 Catholic youths from across the country—including some from Indiana—who descended on New Albany in the southern part of the state for a week in July to participate in the Catholic Heart Workcamp? Their community service included doing much-needed painting at St. Elizabeth, the Catholic Charities pregnancy and adoption services agency there. These young people are to be commended for their outreach.

Or the nearly 100 teens who made a pilgrimage with Father Jonathan Meyer, archdiocesan director of youth and young adult ministry, to rebuild hurricane-damaged communities and lives in Mississippi last month? They, too, get excellent marks. For many of those teens, it was their second trip down south since hurricanes Katrina and Rita ravaged that part of the country last year.

Not to be outdone, other parish groups sent pilgrims that included youths to other parts of the battered Gulf Coast region to assist other brothers and sisters in need there. Their efforts are worth praising as well.

We know it's a cliché you've heard before, but it's worth repeating: These examples are only the tip of the iceberg. The list of young people from our community who made a difference in other people's lives this summer, we realize, could go on and on.

In an era of the Internet, cell phones, pagers and iPods, it's refreshing to see young people who realize there are more important things in life than the latest technological craze. And in a society where "convenience" has become a buzzword, it's reassuring to know there are youths who don't fall into that "it's all about me" trap. Instead, they step back, reflect on the values they've been taught and make helping others a priority.

But their lessons for us don't end there.

Reflecting on the summer of 2006, here are a few other snapshots that shed light on today's young people:

- We see youths who respect others, no matter what their situation in life.
- We see young people who are hungry to know more about and live their faith.
- We see examples of young people putting the Gospel values they've learned into action. They understand their unique mission to make Jesus Christ known and loved.

As parents, educators and fellow pilgrims on the journey, it excites us to see these lessons bear fruit.

What did the summer of 2006 teach us? That where most of today's youth is concerned, their heart is in the right place.

And even more important, those young people get it when it comes to building up the body of Christ.

— Mike Krokos

Parish Diary/Father Peter J. Daly

The truth about unemployment

"The only thing worse than work is not having any." Anybody who is unemployed knows the frightening truth of this old saying.



When my father was 52, our family moved from Chicago to Baltimore. My dad gave up a good teaching job in Chicago. He never again found good

work on the East Coast.

Nobody wanted to take a chance on a man of his age. He had no connections and no friends network in our new hometown.

After a succession of temporary jobs, all beneath his skill level, he just lost heart. Toward the end of his life, he was discouraged and depressed.

Recently, a similar thing happened to another family member. It is a crisis. The specter of my father's experience haunts us all.

The prospect of unemployment for people in their 50s is frightening, but it happens to thousands every year.

This past year in the U.S., airlines and auto companies laid off thousands of people. Thousands of manufacturing and service jobs moved overseas to cheaper labor markets. Many people were left unemployed by hurricanes and natural disasters.

The young can pick up and move. They can get retrained. For older workers, this is not just an economic tremor; it is an earthquake.

It is true that the economy grew "overall." But people don't live "overall."

While many new jobs were created, those jobs generally went to younger people. The young have strong backs for hard labor. They also have newly minted skills and degrees for our high-tech economy. They can shake off a job loss and move on.

Older workers are rooted. They have family commitments and responsibilities. They have outdated skills and are not so physically attractive.

The lucky ones may get a "buyout" (as

at General Motors) or can take early retirement. But with pension plans evaporating like the morning dew these days, unemployment is devastating because there is no pot of gold at the end of the rainbow.

Work is about much more than money. It is about self-worth.

Work is at the center of our human identity. The Bible says we are made in God's image and likeness. Part of that likeness is to work, just as God did in creation. The catechism says that human work continues the work of creation.

Freud said, quite rightly, that people live their lives for two motivations: love and work.

If people can't work, they die spiritually. Just talk to people on welfare.

The *Catechism of the Catholic Church* says: "Unemployment almost always wounds its victim's dignity and threatens the equilibrium of his life. Besides the harm done to him personally, it entails many risks for his family" (CCC #2436).

That was certainly true in my father's case and for our family.

As a pastor, I am also an employer. Our parish has more than a dozen full- and part-time employees. I always try to consider how important the job is to each of them. I have never fired anyone. I just can't do it.

Whenever I counsel people who are unemployed, I see my dad sitting across the desk.

I think that many priests do not understand what unemployment means. After all, very few people enjoy a priest's job security.

I think that no one should be ordained to the priesthood unless he has worked for a while. I call this the "W-2 test" for ordination. Why? Because priests should know in their souls just how important work is to people. They should know how much it hurts to be unemployed.

A job, especially late in life, represents not only material support but spiritual dignity.

(Father Peter J. Daly writes for *Catholic News Service*.) †

Letters to the Editor

Wanted: More time, talent and treasure to assist Gulf Coast

As a seminarian for the Archdiocese of Indianapolis, I have had the distinct privilege of assisting with two weeklong mission trips to the hurricane-ravaged Gulf Coast this year.

Both trips were substantially financed by the Hurricane Katrina second collections that were conducted across the archdiocese last year.

This year, the archdiocese is again having a second collection for the victims of the hurricane later this month, and I can assure you that help is still needed.

More than 100 youths and adult chaplains just returned from the Biloxi area at the end of July, and the houses that our groups worked on were mostly houses that had not been touched since the hurricane hit. Unfortunately, the momentum for the rebuilding effort seems to be slowing.

The Federal Emergency Management Agency (FEMA) is largely done with their work in the area, and the U.S. Army Corps of Engineers pulled out on Aug. 15. An amazingly high percentage of the work that still remains will need to be done by volunteers.

Our archdiocese is very well-known along the entire Gulf Coast.

It was our archdiocese that donated \$50,000 worth of equipment to help reopen Resurrection High School in Pascagoula, Miss., in the Biloxi Diocese. We had the supplies there two days after the storm hit.

It was our archdiocese that saw 110 youths and young adults give up their spring break to go down to the area and lend a hand.

It was our archdiocese that returned with 90 youths who toiled in the 100-degree heat to tear down houses in July—when most Mississippians said they thought they had been forgotten.

It is our archdiocese that has put in place a full-time, on-site coordinator in the town of Waveland, Miss., to assist groups looking to help with the rebuilding.

It is our archdiocese that continues to send parish teams down to work with parishes where twinning relationships have been formed.

The list goes on. The archdiocese has led the way in terms of rebuilding the Gulf Coast area, and who knows how many lives have been forever changed by our Catholic presence there.

More work is left to be done. I have seen the area myself. There is a light now at the end of the tunnel for most citizens, but it would be wrong to slow our efforts at this point.

The right thing to do is to finish the job, and to finish it well.

Please consider donating time, talent and/or treasure to upcoming hurricane relief efforts, and to the archdiocesan-wide Hurricane Katrina second collection in parishes during the weekend of Aug. 26-27.

To see pictures of our two youth mission trips, visit www.archindy.org and follow the links to *The Criterion*.
John Hollowell, Indianapolis

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Faithful marriages are a gift for our parish communities

Alverna and Martin Young were faithful parishioners of SS. Peter and Paul Cathedral—as faithful and also as generous as any parishioners could ever be.

Over the years, they became familiar friends of mine and, of course, of the Cathedral community as well.

It was as if when they were present, everything would be OK. They brought with them a sense of serenity, and they were never without ready and steady smiles. The amazing thing was that they were a quiet and self-deprecating couple, people who by nature were not at all interested in being noticed. But they stood out in a beautiful way.

Alverna died in early summer. I am told that she was conscious and alert to the end and that, characteristically, she slipped away quietly. Martin is not well, and surely after all these years of marriage, he misses his lovely wife very much. Our cathedral will miss her as well. Alverna deserves to be remembered as part of the cathedral heritage.

Alverna and Martin would tell you that they were simple people who chose to stay in the old neighborhood. They professed a loyalty to their cathedral parish that is not always so common these days.

And they were not only loyal to the cathedral as a parish community. They had an unusually refined understanding

of what a cathedral church is about. They loved their pastors, and they were loyal to their archbishops as well. They had an uncharacteristic sense of and regard for the larger Church, beyond the boundaries of their parish.

This couple, though aged and shying away from the limelight, participated actively in the life of the cathedral community, even as the going got tough in recent years. Alverna and Martin kept themselves informed about Church matters, whether it was good news or bad news. Their unwavering faith was edifying and steady for so many of us who couldn't help but notice.

They were generous with their time and talent as best as aged folks could be. And they were generous with their treasure as well. They would be ready examples of what it means to live stewardship as a way of life even into old age—and to do so without much fuss.

I especially want to note that Alverna and Martin Young deserve to be remembered because they were living witnesses of faithful love until death parted them. Martin must miss his wife dearly, but I also believe that after all of their years of being together, somehow he senses her presence even now. I know couples like that who have been separated by death, but the spiritual union is still there. I mention this as an encouragement to younger couples.

In early summer, I had the privilege of celebrating the golden wedding anniversary of my brother and sister-in-law. On that occasion, I reflected about how so many things have changed during the last 50 years. So much has changed the last 25 years. There have been remarkable technological improvements that have done a lot to make life more efficient and more comfortable. Think of all the improvements in our homes and schools, even our church buildings. Transportation, communication, health services of all kinds, entertainment and sports; in almost any realm of life we can think of, there have been so many improvements.

What happened to marriage and family life in that same period of time? Our society is trying to cope with almost a 50 percent rate of marriages that don't work. We worry about latch-key kids and single-parent homes and broken families, not to mention things like child abuse, family drug problems and an almost endless list of worries about marriage and family life.

Faithful marriages like that of

Alverna and Martin Young, of my brother and sister-in-law and of so many others of you who enjoy God's blessing on your marriages, are a gift for our parish communities and our contemporary culture. We must not take these faithful couples for granted. Theirs is a fine witness in these days. And it is a blessing to celebrate them in our parish communities.

Alverna and Martin would be the first to credit God's grace for their years together because no couple, no matter how deep their love is on the day of their marriage, can make it through the good times and the bad, through sickness and health until death without the grace of God.

Many good things have made life better in the last 50 years. And life has been troubled, too.

But among the good things is the down-to-earth example of faithfully married couples. Their example does more good than all the other developments.

We thank God for the "Alvernas" and "Martins" of our world. †

Archbishop Buechlein's intention for vocations for August

Parish Awareness: that all parishioners will be aware of their role in promoting all vocations and have the awareness especially to encourage our youth to consider the priestly and religious life.

Los matrimonios leales son una dádiva para nuestras comunidades de feligreses

Alverna y Martin Young eran leales feligreses de la Catedral de San Pedro y San Pablo, tan leales y generosos como el que más.

Con el pasar de los años se convirtieron en mis amigos cercanos, y por supuesto, también de la comunidad de la catedral.

Parecía que cuando estaban presentes todo estaba bien. Les acompañaba una sensación de serenidad y siempre se les veía con una sonrisa lista y fija en los labios. Lo más maravilloso es que eran una pareja humilde y callada, personas que por naturaleza no estaban interesadas en hacerse notar. Pero resaltaban de una manera hermosa.

Alverna murió a principios del verano. Se me informó que estuvo alerta y consciente hasta el final y que, de manera característica, se fue tranquilamente. Martin no se encuentra bien, y seguramente después de todos estos años de matrimonio extraña mucho a su adorable esposa. Nuestra catedral también la extraña. Alverna merece que se le recuerde como parte del legado de la catedral.

Alverna y Martin le dirían que eran personas sencillas que eligieron permanecer en el antiguo barrio. Profesaban una lealtad para la parroquia de la catedral que no es común en esta época.

Y no eran solamente leales a la catedral como una comunidad parroquial. Poseían un entendimiento inusualmente afinado del significado de la iglesia catedral. Querían a sus pastores y eran también leales a sus arzobispos. Contaban con un sentido único

de aprecio por la iglesia más amplia, más allá de las fronteras de su parroquia.

Esta pareja, no obstante su edad y su distanciamiento de la atención pública, participaba activamente en la vida de la comunidad de la catedral, a pesar de que la asistencia se tornó difícil en años recientes. Alverna y Martin se mantenían informados sobre los temas de la Iglesia, independientemente de que fueran buenas o malas noticias. Su fe inquebrantable resultaba edificante y reconfortante para muchos de nosotros que no podíamos menos que darnos cuenta.

Eran tan generosos con su tiempo y su talento como la edad les permitía. Y eran igualmente generosos con su patrimonio. Ellos constituirían un ejemplo de lo que significa vivir una vida de servicio como modo de vida, aun en la ancianidad, y hacerlo sin mucha alharaca.

En especial me gustaría resaltar que Alverna y Martin Young merecen que se les recuerde como testigos vivientes del amor leal hasta que la muerte los separó. Martin debe de extrañar profundamente a su esposa, pero también creo que después de estar juntos todos esos años de alguna manera siente todavía su presencia. Conozco parejas como esta que la muerte ha separado, pero cuya unión espiritual aun permanece allí. Menciono este punto como estímulo para las parejas más jóvenes.

A principios del verano tuve el privilegio de celebrar el aniversario de las bodas de oro de mi hermano y mi cuñada. En dicha

ocasión reflexioné sobre cuántas cosas han cambiado durante los últimos 50 años. Mucho ha cambiado en los últimos 25 años. Han ocurrido mejoras en el campo tecnológico que han contribuido mucho para hacer que la vida sea más eficiente y más cómoda. Pensemos en todas las mejoras en nuestros hogares y escuelas, incluso en las iglesias. Transporte, comunicaciones, servicios de salud de todo tipo, entretenimiento y deportes; en casi cualquier aspecto de la vida que pensemos han habido muchos progresos.

¿Qué le sucedió a la vida en general y a la vida familiar durante ese mismo período? Nuestra sociedad está tratando de sobreponerse a la tasa de casi 50 por ciento de matrimonios fallidos. Nos preocupamos por los niños que permanecen solos en sus hogares y hogares de padres solteros, al igual que familias destruidas, para no mencionar cosas como el abuso infantil, problemas de abuso de drogas y una lista casi interminable de preocupaciones sobre el matrimonio y la vida en familia.

Matrimonios leales como el de Alverna y Martin Young, de mi hermano y mi cuñada y muchos otros de ustedes que disfrutaban de la bendición de Dios en sus matrimonios, son una dádiva para nues-

tras comunidades parroquiales y nuestra cultura contemporánea. No debemos subestimar el valor de estas parejas. Ellas brindan un excelente testimonio en nuestros días. Y resulta una bendición poder exaltarlos en nuestras comunidades parroquiales.

Alverna y Martin serían los primeros en dar crédito a la gracia de Dios por todos estos años juntos, porque ninguna pareja, sin importar cuán profundo sea su amor el día de su matrimonio, puede mantenerse en las buenas y en las malas, en la salud y en la enfermedad, hasta que la muerte los separe, sin la gracia de Dios.

Hay muchas cosas positivas que han hecho la vida más fácil en los últimos 50 años. Pero la vida también ha sufrido sus complicaciones.

Sin embargo, entre las cosas buenas tenemos el ejemplo real de las parejas fielmente casadas. Su ejemplo es más beneficioso que todos los demás adelantos.

Le damos gracias a Dios por las "Alvernas" y los "Martines" de nuestro mundo. †

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en agosto

Conocimiento de la Parroquia: Que cada parroquiano sea consciente de su papel para fomentar todas las vocaciones y anime a nuestros jóvenes a con-siderar la vida sacerdotal y religiosa.

Events Calendar

August 18

Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. Catholic Business Exchange, **Mass**, 6:30 a.m., program, 7 a.m., Anne Ryder, presenter, buffet breakfast, \$10 per person. Information: www.catholicbusinessexchange.org.

St. Francis Hospital, 8111 S. Emerson Ave., Indianapolis. **"Cancer 101," free seminar**, Dr. Stephen Eberwine, speaker, noon-2 p.m., lunch included for registered participants. Information: 317-782-4422 or www.StFrancisHospitals.org.

August 19

Batesville High School, 24065 W. State Road 46, Batesville. **Healing Seminar, "Healing Through the Power of Jesus Christ,"** 8:30 a.m.-8 p.m., \$40 per person, includes lunch and dinner, proceeds to benefit St. Nicholas Church and school. Information: 812-623-8007 or e-mail st.nicholascatholicchurch@yahoo.com.

Athenaeum, 401 E. Michigan St., Indianapolis. **St. Mary Academy, Class of 1951, anniversary reunion**, 11:30 a.m., social hour, 1 p.m., group photograph, 1:30 p.m., dinner. Information: 317-255-8636.

Marquette High School, Scholl Center, 306 W. 10th St., Michigan City. **Rock-n-Soul Fest, Catholic Youth Concert**, 11 a.m.-11 p.m. Information: www.catholicyouthconcert.org.

August 20

St. Andrew the Apostle Church, 4052 E. 38th St., Indianapolis. **"African Mass for the Blessing and Sending of Delegates to the National African Catholic Eucharistic Congress in Washington, D.C.,** 3-7 p.m., reception in parish hall following Mass. Information: 317-269-1276 or www.archindy.org/multi-cultural/events.html.

Middlefork Reservoir, U.S. 27 North to Sylan Nook Drive, Richmond. **Richmond Catholic Community, picnic**, 11 a.m., lunch 12:30 p.m., music, games. Information: 765-962-3209.

St. Pius Parish, Ripley County. **Parish picnic**, chicken dinner, 11 a.m.-3 p.m., games, food, entertainment, quilts. Information: 812-934-6218.

St. Louis Church, 13 St. Louis Place, Batesville. **Marriage Preparation Conference, "Marriage Is Forever,"** 1-5:30 p.m. Information: 812-933-6407.

MKVS and DM Center, Rexville (located on 925 South, .8 mile

east of 421 South, 12 miles south of Versailles). Covenant Sunday, holy hour, 2:30 p.m., **Mass**, 3:30 p.m., 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.

August 21

A Caring Place, 4609 N. Capitol Ave., Indianapolis. **Catholic Charities Indianapolis, Adult Day Services, caregiver support group**, 11:30 a.m.-6 p.m. Information: 317-236-3378.

Catholic Youth Organization, 580 E. Stevens St., Indianapolis. Our Lady of the Most Holy Rosary Parish, **"Spirituality in the Summer 2006-The Catholic Faith Pure and Simple,"** session three, 6:30-8 p.m. Information: 317-236-1521 or dcarlo@archindy.org.

Terre Haute Deanery Pastoral Center, 2931 Ohio Blvd., Terre Haute. "Searching for Encouragement and Acceptance (SEA)," **eight-week grief support program**, session three, 6:30-8:30 p.m. Information: 812-232-8400 or sue@thedeanery.org.

August 22

Elbow Room, 605 N. Pennsylvania St., Indianapolis. **"Theology on Tap," young adult**

speaker series, 7 p.m., free. Information: 317-748-1274.

August 24

St. Barnabas Parish, Grace Center, 8300 Rahke Road, Indianapolis. **Catholic Charities Indianapolis, Adult Day Services, caregiver support group**, 11:30 a.m.-6 p.m. Information: 317-236-3378.

St. Athanasius the Great Byzantine Church, St. Mary Hall, 1117 Blaine Ave., Indianapolis. **Catholic Charismatic Renewal of Central Indiana, praise, worship and healing prayers**, 7:15-8:45 p.m. Information: 317-592-1992, www.inholyspirit.org or e-mail ccrci@inholyspirit.org.

August 24-25

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild, fall rummage sale**, Thurs. noon-3 p.m., Fri. 8:30 a.m.-2:30 p.m. Information: 317-881-5818.

August 25

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Garage sale**, 8 a.m.-2 p.m. Information: 317-545-7681 or e-mail spasotti@archindy.org.

Holy Angels Parish, Waldon Hall, 740 W. 28th St.,

Indianapolis. **Gospel Choir, fish fry**, 3-8 p.m. Information: 317-926-3324.

Indiana Roof Ballroom, 140 W. Washington St., Indianapolis. **St. Elizabeth/Coleman Pregnancy and Adoption Services, 20th annual Elizabetha Ball**, silent auction, dinner-dance, \$200 per person, 6 p.m.-midnight. Information: 317-787-3412 or jhardy@steliza-beths.org.

August 25-26

Nativity of Our Lord Jesus Christ Parish, 7225 Southeastern 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

St. Monica Parish, 6131 N. Michigan Road, Indianapolis. **50-year Anniversary Mass and Celebration**, Archbishop Daniel M. Buechlein, O.S.B., presider, 5:30 p.m. Information: 317-253-2193, option 2.

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.

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

Mount Saint Francis Retreat Center, 101 St. Anthony Drive, Mount St. Francis. **Picnic**, 11 a.m.-11 p.m. Information: 812-923-8817 or www.mount-sainfrancis.org.

August 27

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. Faith Formation Team, **"Apologetics from A-Z,"** sessions for adults, **"Spirituality for Children,"** 4 years and older, 11:15 a.m.-11:55 a.m. Information: 317-636-4478.

St. Christopher Parish, 5301 W. 16th St., Indianapolis. **Euchre party**, 1:45 p.m., \$3 per person. Information: 317-241-6314, ext. 100.

St. Paul Parish, 9788 N. Dearborn Road, Guilford/New Alsace. St. Paul's Ladies Sodality, **hot breakfast bar buffet**, 7:30 a.m.-noon, free will donation. Information: 812-623-2349. †

Regular Events

Monthly

Third Sundays

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

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

Saint Mary-of-the-Woods, Church of the Immaculate Conception, St. Mary-of-the-Woods. **Mass**, 11 a.m., sign-interpreted. Information: 812-535-3131, ext. 434.

Third Tuesdays

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

Third Wednesdays

Holy Name of Jesus Church, 89 N. 17th Ave., Beech Grove. **Holy Hour** and rosary, 6 p.m. Information: 317-784-5454.

St. Francis Home Health, 438 S. Emerson Ave., Greenwood. **Cancer support group meeting**, 6-8 p.m. Information: 317-257-1505.

St. Francis Hospital, 1201 Hadley Road, Mooresville. **Cancer support group meeting**, 6-8 p.m. Information: 317-257-1505.

Mary, Queen of Peace Church, Blessed Sacrament Chapel, 1005 W. Main St., Danville. **Divine Mercy Chaplet**, 7 p.m. Information: 317-745-5640.

St. Jude Church, 5353 McFarland Road, Indianapolis. **Rosary**, 6:15 p.m. Information: 317-783-1445.

Calvary Mausoleum Chapel, 435 Troy Ave., Indianapolis. **Mass**, 2 p.m.

Third Thursdays

Our Lady of Peace Mausoleum Chapel, 9001

Haverstick Road, Indianapolis. **Mass**, 2 p.m.

St. Elizabeth and Coleman Pregnancy and Adoption Services, 2500 Churchman Ave., Indianapolis. **Daughters of Isabella**, Madonna Circle meeting, noon, dessert and beverages served. Information: 317-849-5840.

St. Joseph Church, 1375 S. Mickley Ave., Indianapolis. **Adoration of Blessed Sacrament**, 11 a.m.-7 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

St. Vincent de Paul Church, 1723 I St., Bedford. **Catholic Women in Faith meeting**, 7-9 p.m., open to women 18 years and older. Information: 812-275-6539.

Third Saturdays

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. Helpers of God's Precious Infants monthly pro-life ministry, **Mass for Life** by archdiocesan Office for Pro-Life Ministry, 8:30 a.m., drive to Clinic for Women (abortion clinic), 3607 W. 16th St., Indianapolis, for rosary, return to church for Benediction.

Two monks take next step toward solemn profession

Benedictine Novice Gregory Gricoski professed temporary vows and Benedictine Novice Stephen Erspamer received his Benedictine name during a ceremony on Aug. 6 at Saint Meinrad Archabbey in St. Meinrad.



Br. Thomas Gricoski, O.S.B.

As is the custom during the profession of vows, Novice Gregory was assigned a religious name. He will be known as Brother Thomas.

Temporary vows are typically professed for three years.

A former member of the Society of Mary (Marianists), Novice Stephen had already professed religious vows.

As the next step toward joining the Benedictine community at Saint Meinrad, he was given the name Brother Martin. The transfer process continues for another two years.

Brother Thomas, 25, was born on Sept. 11, 1980, in Hyattsville, Md. He grew up in Frackville, Pa.

He earned a bachelor's degree in philosophy from the University of Scranton in 2002 and a master's degree in philosophy from the Catholic University of Louvain in Belgium in 2004. He served a pastoral intern year at Immaculate Conception



Br. Martin Erspamer, O.S.B.

Parish in Scranton, Pa.

Brother Martin, 53, was born on July 28, 1953, in Iron Mountain, Mich. He attended St. Mary's University in San Antonio, Texas, then the Art Institute of San Antonio, and earned a bachelor's degree in fine arts in 1976.

He earned a master's degree in fine arts at Boston University in 1986. In 1995, he received certification as a liturgical consultant from the Catholic Theological Union.

Before joining Saint Meinrad Archabbey, he was a Marianist in St. Louis, where he worked as an artist and did missionary work. †

Saint Meinrad Archabbey welcomes new novice

In an Aug. 5 ceremony at the monastery entrance, Todd Mattingly was clothed in the Benedictine habit at Saint



Novice Todd Mattingly, O.S.B.

Meinrad Archabbey in St. Meinrad.

He begins a year of monastic formation, including study of the *Rule of St. Benedict* and monastic history.

Novice Todd, 31, was born in Evansville, Ind. He

earned a bachelor's degree in marketing management from Indiana University in 1997. After college, he spent nearly 10 years working in the home improvement industry.

As a novice, he takes a year off from formal studies and/or trades. The novitiate is a time of prayer and learning intended to help a novice discern his vocation as a monk.

At the end of this year, a novice may be permitted to profess temporary vows of obedience, fidelity to the monastic way of life and stability in the community. †

Fourth Tuesdays

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

Fourth Wednesdays

St. Thomas More Church, 1200 N. Indiana St., Mooresville. **Mass and anointing of the sick**, 6 p.m. Information: 317-831-4142. †

Submissions

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

Submissions will not be taken over the phone.

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

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

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

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

VIPs

Ed and Mary (Scott) Bradburn, members of St. Jude Parish in Indianapolis, will celebrate



their 60th wedding anniversary on Aug. 19. The couple was married on Aug. 17, 1946, at St. Anthony Church in Indianapolis. They have seven children: Debrah Cox, Beverly Edwards, Barbara Harris, Linda Huffman, Cathy Malone, Carol Wilson and David Bradburn. They have 23 grandchildren and 24 great-grandchildren. †

Speakers: Church has room for those struggling with homosexuality

ST. LOUIS (CNS)—The Church makes room for men and women who struggle with homosexual temptations, a priest and a psychologist told a group in St. Louis on July 28 during the annual conference of Courage at St. Louis University.

Courage is a ministry that provides spiritual support for men and women with same-sex attractions who are striving to live chaste lives in accord with Catholic teaching.

Father John Harvey, a moral theologian and founding director of Courage, and Peter Rudegear, a clinical psychologist, addressed some 80 clergy and youth ministers from St. Louis during part of the July 27-30 conference. The speakers noted that a goal is to assist those who come to the Church seeking help.

They also promoted Encourage, an organization helping parents, spouses and children of people living in a gay lifestyle.

"Courage is a support group," said Father Harvey, an Oblate of St. Francis de Sales. "People need the

help of God and the help of a group."

He cited the Scriptures and teachings of the Church—including how Jesus reaffirmed the monogamous, heterosexual form of sexuality found in Genesis—and noted that "God made man and woman physically different from one another so they can complement one another."

Adding that the group makes no judgments on individuals, he said, "Our task is to help them be responsible in the future over tendencies which are out of control."

The people who come to Courage are lonely, frustrated and have no one to talk to, Father Harvey said.

The Washington-based priest told some of the history of Courage, starting with retreats he gave in 1978 using the 12 steps of Alcoholics Anonymous. In 1980, he began a formal group at the request of the archbishop of New York.

Courage still uses five goals spelled out by participants. These include:

- Living chaste lives in accordance with the Church's teaching.
- Dedicating their lives to Christ through service to others, spiritual reading, prayer and meditation, individual spiritual direction, frequent attendance at Mass and reception of the sacraments.
- Fostering a spirit of fellowship to share thoughts and ensure that no one will face problems alone.
- Being mindful that chaste friendships are not only possible but necessary.
- Living lives that serve as good examples.

Today, Courage is in 75 dioceses in the United States, including the St. Louis Archdiocese, and in many other countries.

A recent study that has not yet been published will

show that 74 percent of the people who have been Courage members have led chaste lives, Father Harvey said.

Clinical psychologist Rudegear, who is from the Philadelphia area, countered the homosexual lifestyle he said is promoted by secular media and by homosexual organizations. He pointed to an assumption that there is a genetic cause for same-sex attraction. Various studies prove this is not the case, he said.

Same-sex attractions and behaviors are attributable to a combination of emotional, psychological, social and biological factors, he said. Sexual abuse or rape is a big factor, he noted. Also cited as a factor is a child's inability to attach to a parent.

Both Rudegear and Father Harvey addressed what is called reparative therapy, where people seek therapy to change their same-sex attraction. Rudegear noted that people who want that are given referrals to therapists, but that Courage does not focus on it.

Father Harvey said Courage has supported men and women who desire to get out of the condition to do so, but

the choice to heal the orientation is an option, especially since some who try are not able to change their orientation but are able to lead a life of chastity.

Father Harvey, in answer to a question, said parents should not reject their sons and daughters even when they are living a homosexual lifestyle.

"You should continue to love your son and daughter. At the same time, you don't approve [of] their lifestyle," he said.

The priest said the son or daughter should be welcome in the parents' home, though regular invitations should not be made to the child's partner. They should, however, allow the partner to visit during special occasions rather than alienate the child from the family, he said.

"That's not an approval of their lifestyle. And in no way do you allow them to stay overnight," he said.

He also disapproved of clubs in high schools that focus on children dealing with same-sex relationships. He believes, however, that counseling should be available to help them. †



Fr. John Harvey,
O.S.F.S.



St. Vincent HEALTH

Cardinal urges Catholics in India to have more children

NEW DELHI (CNS)—While the population control lobby in India is clamoring for stringent measures to curb population growth, a cardinal has urged Catholics to have more children.

"In pursuit of their selfish joys, even those who can afford to bring up children do not want them," said Cardinal Varkey Vithayathil, head of India's Syro-Malabar Catholic Church, in a pastoral letter. "There is sin and injustice to society behind the decision of not having children by those parents who have the means and normal health."

Cardinal Vithayathil said in the letter, which was read on Aug. 13 in the 25 dioceses of the Eastern Catholic Church, that "those who have the means should come forward to have more children and bring them up. Responsible fatherhood and motherhood demand this."

Cardinal Vithayathil told Catholic News Service on Aug. 7 from his office in Cochin, India, that even rich Catholic families do not have more than two children.

Despite calls for population control measures, Cardinal Vithayathil said, "The size of the family should be determined by the couple and not by the state or any other force."

"The father and the husband who cannot provide better comforts to his family becomes worthless. The wife who cannot give pleasure loses her worth. Children become hindrances to a life of pleasure," he said. "We have a duty to remind the faithful about this growing moral laxity."

The Christian community in India's Kerala state has been declining in proportion to the overall Indian population. Catholics account for nearly two-thirds of Christians in Kerala.

With more than 18 million children added to the population every year, India is projected to pass China as the most populous nation by 2050. The total Christian population in India has increased marginally. †

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BOOKS

continued from page 1

brought me closer to God and his great forgiveness and love. I thought I could be angry the rest of my life, or I could let it go and try to forgive them and understand they were hurting, too. They had been abused as children.

"I understood that God had already forgiven them, and he expected me to forgive them, too. Ever since, whenever something has happened to me where I have been emotionally or physically injured, I return to the book and remember that God forgives and so should I."

Lessons in suffering

In 20 years in health care, Dr. John Schutzman has often been touched and impressed by the courage and strength he has seen in his patients and the people who care for them. The Indianapolis heart physician has also been deeply affected by watching patients struggle and suffer.

"I have always been troubled and perplexed with the problem of pain and suffering in the world," noted Schutzman, a member of St. Luke Parish in Indianapolis. "We are often told that pain and suffering are part of our reality because of original sin and our freedom to make choices. This is hardly comforting to the many innocent people who suffer due to war, poverty and disease.

"As health care professionals, we see people who live with chronic debilitating diseases, such as heart disease and diabetes. We see people who live with chronic pain due to severe arthritis, injuries or cancer. We see people who have a sudden loss of a loved one or now have to provide care for an invalid family member. We see people who have lost jobs because of their illness or the illness of a loved one."

A father of six, Schutzman said he has felt guilty being blessed with good health while others suffer. He also has searched for understanding about suffering through the Book of Job and the works of many authors. Yet his search didn't offer any answers until he read *Lessons from the School of Suffering*, a book co-authored by Father Jim Willig, a priest in the Archdiocese of Cincinnati who had incurable cancer.

"Father Willig was 48 when he discovered he had kidney cancer," noted Schutzman, who is 49. "He was a vibrant preacher of the Word. What could God possibly be thinking by robbing his people of this holy priest? Though not immediately apparent, God had a greater plan for Father Willig. Father Willig was to write and proclaim his greatest sermon by living the final two years of his life.

"The reader is struck by Father Willig's complete and total trust of his suffering savior, Jesus Christ. In many ways, Father Willig was an ordinary man. He knew doubt and fear. He was often overwhelmed by tremendous pain from his cancer and the numerous unsuccessful cancer therapies, but he always looked to his crucified Savior to help him carry his cross."

The priest especially noticed how God used others to speak to him, Schutzman said.

"There was one particular story in the book that really touched me. When Father Willig was experiencing some of his greatest suffering, [U.S. Navy] Retired Admiral Jeremiah Denton spoke to him about his own suffering while he was a prisoner of war in Vietnam. Admiral Denton spent seven years in solitary confinement and was often tortured. One day, a young soldier was ordered to torture Admiral Denton and break him.

"When Admiral Denton had finally reached that point when he felt he could take it no longer, a beautiful prayer suddenly came into his mind. 'Sacred heart of Jesus, I give my life to you.' Such a peace came over the admiral, and it became evident to his captors that they could no longer continue to torture him. Father Willig knew that Christ had used Admiral Denton to give him a gem that he would use the rest of his life."

The book is about 100 pages long and contains 10 life lessons, Schutzman said. Its impact has been lasting on him.

"It is a living sermon which I believe will touch many who are suffering and those who care for them. Father

CONFLICT

continued from page 1

the cardinal said.

"I hope that all those who were forced to flee can return soon, but unfortunately they will not find their houses because everything has been destroyed. I think that initially we will have to shelter them in prefabricated houses or in tents until we can help them rebuild their houses," he said.

A few hours before the Security Council adopted the cease-fire resolution on Aug. 11, the Vatican's representative to the U.N. Human Rights Council in Geneva decried not only the loss of life and destruction that the fighting caused, but also its threat to peaceful coexistence among Lebanese Muslims, Christians and Druze.

Archbishop Silvano Tomasi told the Human Rights



Bonnie Schott, left, has found the comfort she has needed in several life circumstances from the book, *Divine Mercy in My Soul*, the diary of St. Faustina Kowalska. It was shared by friend Kay Beeson.

Willig died on June 24, 2001. Has Father Willig's suffering and holy death had meaning for those he has left behind? I can only tell you that it has given my vocation as a Catholic physician a new meaning."

The bond of two moms

When Bonnie Schott and Kay Beeson go to lunch at a new restaurant, they always ask their server an unusual question: "How many children do you think we have between us?"

After guessing unsuccessfully, the waiter or waitress is usually stunned when the two mothers say "24."

Beeson is the mother of 15 children, and Schott is the mother of nine. The two women have become close friends during the past 25 years while sharing the joys and challenges of leading large Catholic families. So it seems fitting that when Schott worried about one of those daunting challenges, Beeson was there to share a book that gave her friend a sense of comfort and faith.

The year was 1992 and Schott's oldest daughter, Maria, had just been accepted to the University of Notre Dame. She and her husband, Joe, also had children at Roncalli High School and St. Roch School, both in Indianapolis.

"I confided in her once that I was so worried about keeping up with all our bills" recalled Schott, 55, a member of St. Roch Parish. "And I didn't know how I was going to pay for Notre Dame, Roncalli and St. Roch tuition all at once, and still stay home and take care of all of the kids on one income. My husband is a union plumber [retired now] and his income was reasonable, but I felt I was already stretched to my limits."

Beeson came to Schott's house with a copy of the book *Divine Mercy in My Soul*, the diary of St. Faustina Kowalska. Inside the front cover, Beeson wrote, "Bonnie, read and memorize the passage I marked on page 232. KB" When Schott turned to page 232, she saw another note from Beeson at the top of the page, "Bonnie, read this whenever you worry about money."

Schott read the words that Jesus spoke to St. Faustina, "Your duty will be to trust me completely in my goodness, and my duty will be to give you all you need. I am making myself dependent upon your trust. If your trust is great, then my generosity will be without limit."

Fourteen years have passed since Schott received the book from Beeson, a member of Holy Trinity Parish in Edinburgh.

Schott recently noted, "We now have five children married, 15 grandchildren, one single son living down the street in his own home, one son in college, a daughter at Roncalli and a daughter at St. Roch's. I am still pinching every penny that comes into the house, but whenever I get really worried, I take down my special book that is now in a zip-lock bag because it is so worn, and I re-read that passage.

"I think of all the times that God has helped our family through 33 years of marriage, and I say, 'Thank you, God, and trust that he will help me once again. As my friend, Kay Beeson, always tells me, 'God has lots of money! Don't worry.' " †

Council, "The violence of these weeks is destroying a promising model of national conviviality, built over centuries, where a plurality of communities, even of very different religious convictions, learned that the only way to live in peace and security, and to use their human resources in a creative way, is dialogue and close cooperation."

The archbishop also denounced the fact that during the fighting little was done to ensure the safe conduct of relief supplies for "the suffering populations whose right to life, food, health, water [and] housing" was being denied.

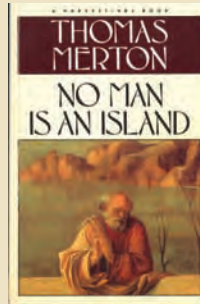
"Peace is the basic condition for the respect and enjoyment of all human rights," Archbishop Tomasi told the council.

"The Holy See is deeply convinced that no just and durable solution can be reached by recourse to terrorism or armed conflict, and only dialogue is the way to peace and to the safeguarding of human rights," he said. †

Books by Merton and Lewis among those that impact readers' faith

Here is a list of other books that have made an impact on the lives and faith of some readers of *The Criterion*:

• *No Man Is An Island* by Thomas Merton—"Merton has inspired me for years," said Norbert Schott, a member of St. Paul Parish in Greencastle. "I have even visited [Gethsemani] Abbey and touched his grave and put a smudge of dirt on the book. All his spiritual insights have helped when in crisis and out of crisis."



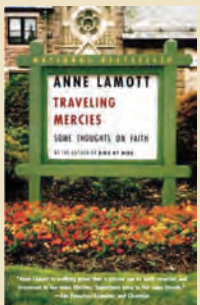
• *The Lion, The Witch and The Wardrobe* by C. S. Lewis—"It has been more than a force in my faith life," said Amy Douglas, a member of St. Teresa Benedicta of the Cross Parish in Bright.



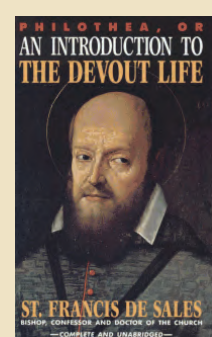
• *Daily Devotions for Mothers*—"This wonderful book does what it states it will do: affirms, encourages and challenges mothers," said Martha Broshar, a member of Sacred Heart of Jesus Parish in Terre Haute. "You learn who you are in

God's eyes. You find your hope in him and are encouraged to share his love with your children."

• *Traveling Mercies* by Anne Lamott—"Her humor and honesty bring her faith journey into an enjoyable light," noted Denise Dufresne Hubble. "After reading *Traveling Mercies*, I shout, 'Alleluia, God never gives up on anyone.' "



• *The Introduction to the Devout Life* by St. Francis de Sales—"It changed the whole



focus of my life, turning it 180 degrees from focusing on what I wanted to what our Lord wanted," said Margot Cain, a member of St. Bartholomew Parish in Columbus.

• *Word into Silence* by John Main—"With its emphasis on meditation and contemplation, this book deepens a person's spiritual journey, according to Cathy Dearing,



a member of St. Barnabas Parish in Indianapolis.

• *Ignatius of Loyola, Spiritual Exercises and Selected Works*, edited by George E. Ganss, S.J.—"I had lost far too much of the spiritual discipline that I had once had," said Lisa Roever, a member of St. Michael the Archangel Parish in Indianapolis. "This book awakened that part of me." †



Lebanese people displaced by the conflict between Israel and the Hezbollah militia attempt to return home in the southern Beirut suburbs on Aug. 14. A U.N.-brokered truce went into effect on Aug. 14 to end more than four weeks of fighting.

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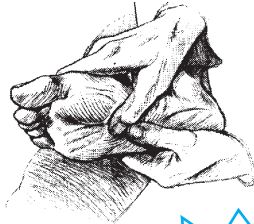
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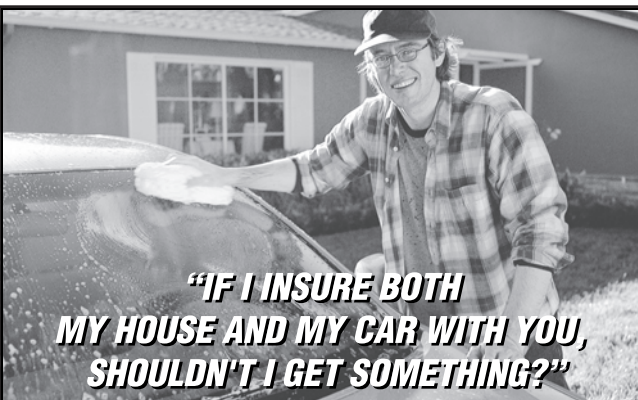
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Making new friends later in life help seniors stay connected

By Julie Asher
Catholic News Service

The friendships that Elizabeth Gerhardt made at the Carroll Senior Center near her home in Miami, Fla., have enriched her golden years. "Old age is the greatest adjustment in our lives," she said in a telephone interview. "The most important thing is to connect with others and keep interested—read, go to church. ... It's important for living [life] to the fullest." Her friendships help her keep connected, she said. Gerhardt, who was born in 1925, grew up in New York and has lived in Miami since the 1940s. Widowed at a young

age, she raised two sons, who now have children of their own. She has three grandchildren. She said her family is good to her, visiting often and keeping her involved in family events. But she lives alone in her own home and knows that most seniors who live alone have to stay active or "you lose interest" in life. So she takes a bus to and from her house to the nearby Carroll Senior Center four times a week to spend time with her contemporaries. At the center, operated by Catholic Charities of the Miami Archdiocese, seniors have access to a variety of activities and to nutritional meals. They often

See SENIOR page 11



Couples dance during an annual Senior Prom at Our Lady of Lourdes Parish in Milwaukee. The majority of older Americans look to their parishes for social opportunities.

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converse about what they've just read in the paper or seen on the television news.

"You'd be surprised" by some of the topics, said Gerhardt, a member of St. Rose Parish in Miami. Sometimes speakers come in to address issues important to the elderly, including information "on our common ailments," she said.

The center also organizes trips, hosts birthday parties and periodically holds a flea market. "We may even play Bingo," added Gerhardt.

The Church's importance in fostering friendships for older Americans cannot be discounted, said Michael Lindsay, the Harold W. Dodds fellow at Princeton University's sociology department.

A 2004 Gallup study of adults over 18 who belong to Christian Churches found that a large majority of 65-and-over respondents considered their Church

community to be very friendly. The study's aim was to learn what role friendship plays in one's relationship and level of satisfaction with the Church.

About 82 percent of senior respondents said their Church gave them a feeling of belonging, which Lindsay said shows that Churches "have to be intentional about making people feel they belong."

A larger percentage of seniors than younger respondents said they preferred to spend time with friends from their parish than with friends outside of their parish.

That suggests that "Church-based friendships have become central" to seniors' lives because these are people they socialize with, have meals with and who visit them when they are ill.

"Younger Americans don't have the same affinity" with people from Church, Lindsay said. Fifty-four percent of

seniors said their best friend goes to their Church, compared to 39 percent of young people.

"Friendships through Church are life preservers for seniors," said Lindsay. "Seniors are the most lonely and isolated they have ever been." The reason is the huge growth in the number of senior-care, extended-care and retirement centers. He noted that while retirement centers may be designed to create community, they don't always achieve that.

Families have loosened ties with seniors who have moved away from their long-time homes to retirement centers or assisted-living facilities, he said, so "seniors turn to Churches to build friendships."

Churches also give seniors a chance to interact with people of all ages, according to Lindsay. In retirement communities and facilities where residents

are pretty much the same age, "you don't have an opportunity to learn" from younger people "or to pass on what you know. Communities of faith are vital to that."

Lindsay thinks Catholic parishes are especially good at fostering that kind of interaction because a Catholic parish usually covers an area that encompasses a variety of age groups.

For Gerhardt, the Catholic-run senior center has been a place where she has made "some wonderful friends." Furthermore, "the people who run it are wonderful" too, she said.

She looks forward to going to the center because it gives her a feeling of independence and keeps her active, she said, adding, "Life is to be lived!"

(Julie Asher is the national news editor at Catholic News Service.) †

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From the Editor Emeritus/John F. Fink

St. Paul: Trip to Jerusalem ends with prison

Before he could go to Rome, Paul had to take a collection of money to Jerusalem.



He had been collecting that money for several years, and it had grown to a considerable amount. The money was to go to the poor of Jerusalem, and it was the most practical way for Paul to demonstrate his love for the mother Church.

From Corinth, Paul and his party first went to Macedonia so Paul could say goodbye to his communities at Thessalonica and Philippi. He didn't return to Ephesus, but instead invited representatives of that community to meet with him in Miletus.

He was apprehensive about what might happen in Jerusalem, and he expressed that fear to the Ephesians who met with him. He also decided to leave Timothy behind in Ephesus out of fear that, if something bad happened to Paul, it also could happen to Timothy.

When Paul arrived in Jerusalem before Pentecost in the year 56, he knew that he would have to placate James, the bishop of Jerusalem. The Christians of Jerusalem

were converted Jews who continued to follow Jewish laws. They had heard about Paul, and didn't like the fact that he told Jews that they no longer had to follow the law of Moses.

Paul, therefore, decided to convince James and his followers that he was a practicing Jew. He agreed to perform the seven-day purification ceremony that Jewish law required of anyone coming from pagan territory before he could enter the Temple. This satisfied James, who accepted the collection, not for the direct benefit of the community, but to pay the expenses of four men who wanted to take the Nazirite vow. (See the Book of Numbers 6:1-21 for more about the Nazirite vow.)

Unfortunately, that strategy didn't work. Non-Christian Jews recognized Paul and accused him of bringing a Gentile into the part of the temple reserved for Jews. They tried to lynch him, but an alert Roman guard saved Paul. The Roman tribune, Claudius Lysias, then tried to interrogate Paul, but Paul asserted his rights as a

Roman citizen. The Romans, therefore, took Paul to the Roman procurator, a successor of Pontius Pilate named Felix, who lived in Caesarea.

Paul remained in prison in Caesarea for three years, and we can only imagine how frustrating that must have been for him. There's no evidence that he had any contact with his communities or even his companions. We don't know either what happened to the collection after it was designated for the Nazirites because Paul was arrested before he finished his seven-day period of purification. In the year 58, Emperor Nero recalled Felix and replaced him with Porcius Festus. The Jews of Jerusalem continued to pressure Festus to hand Paul over to them, and eventually Festus called the Jews to Caesarea.

Paul did not want to fall into the hands of the Jews. He said, "I am standing before Caesar's tribunal, where I ought to be tried" (Acts 25:10).

On hearing that, Festus decided to send Paul to Rome. †

'They had heard about Paul, and didn't like the fact that he told Jews that they no longer had to follow the law of Moses.'

'When we do know a person's genealogy, we're apt to draw conclusions about his or her looks.'

Cornucopia/Cynthia Dewes

What's running down the family tree?

We like to say that certain characteristics run in families.



Of course, some families run harder than others, leaking genetic anomalies down several generations. These may include health problems, hairiness, frantic personalities or whatever. It's a fascinating subject.

One unwitting result of adoptions in former years illustrates the health aspects of genetic inheritance. When babies were placed for adoption with sealed birth records, they were ignorant of possible genetic problems to watch for and treat later in adult life. Whether we approve of "open" adoption or not, it's a good idea to know the medical history of one's forebears.

When we do know a person's genealogy, we're apt to draw conclusions about his or

her looks. Listen to the speculation, especially among the aunts and grannies, when a new baby is present.

"He smiles just like his dad," they'll say, or "Those eyes are Grandma Smith's for sure." (On the other hand, most of the men I know never have a clue about such matters.)

One of God's many wonders is the fact that no matter how many children we may have, they are all different.

Still, comparison of family traits seems a valid pastime to me because I've observed the composition of a large sample—my dad's family—for years. His dad was a small, slender man who moved quickly, while his mom was a large, round-faced lady who took her time.

Together, they had 11 children. Six of them moved, and looked like Grandpa, and five looked like Grandma.

However, more of them had Grandma's

kind, tolerant personality than Grandpa's strict, impatient one. It seems that both objective and subjective traits continue to reappear on the limbs of a family tree.

When children grow older, they also see family resemblances among themselves. Our daughter once said of one of her brothers, "He's Grandpa Winnen all over again."

I was surprised, but when I thought about it, darned if she wasn't right. Like our son, Great-Grandpa Winnen was creative, kind, much loved by everyone, and a free spirit. The 9-to-5

workday would not have been his bag—even if it had existed back then.

Hmm. One more delightful aspect of God's good creation.

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

Faithful Lines/Shirley Vogler Meister

Another look at American Indian statistics

A few weeks ago on a Catholic freelance writers' Internet list, a fellow columnist said,



"Whenever a writer puts out a thought, it can be disagreed with vigorously, vehemently, even violently. But it cannot be un-thought. That is the great, permanent gift a writer gives to this world."

My colleague found that Salman Rushdie quotation in Irshad Manji's *The Trouble with Islam Today*. Rushdie's point validates the responsibility that writers have to share what is morally and factually correct, while also respecting reader response. So, when I err in print, I try to right the wrong.

In my July 21 column about American Indians, the third paragraph contained this notation: "The number of those killed after 1492 is controversial."

I should have let it go at that instead of adding the word "billion" to the death toll. Astute readers criticized this as impossible, suggesting instead "million." They are correct.

Coincidentally, not long before, my South Dakotan brother, Stan, e-mailed information about the word "billion," explaining how difficult the word is to comprehend.

Supposedly, an advertising agency put the figure into perspective: A billion seconds ago, it was 1959; a billion

minutes ago, Jesus was alive; a billion hours ago, our ancestors were living in the Stone Age; a billion days ago, no one walked on the Earth.

I am a "word person" rather than a "number person," so I have no idea if these "billions" are accurate either.

Statistics are iffy at best, so I am usually careful about sources I use. Since I cannot find my "billion" source for the Indian information, I now put the numbers of Indians who died after the arrival of Christopher Columbus into a different perspective. Several sources say that between 2 million and 100 million died after Old World explorers came to the New World.

Several sources also say 90 percent of

all American indigenous people's deaths resulted from wars and battles, foreign diseases, starvation, genocide and other factors.

No wonder this period is referred to as the American Indian Holocaust. Currently, 2 million Indians live in the United States, with 1.2 million in urban

areas and approximately 800,000 on one of 300 federal reservations. These numbers can be iffy, too, depending on statisticians' political or personal interests and human error.

However, statistics mean little if human and spiritual truths about American Indians are not understood.

By typing "Catholicism and Native Americans" into an Internet search engine, Catholic encyclopedias and many other Web sites can be found to explain tribal faith and religious values.

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

Go and Make Disciples/

John Valenti

The Church offers hope in action

The world today is consistently described as being in despair.



Macro-issues ranging from the war-torn Middle East to an unpredictable economy relate to our closer-to-home uneasiness about the price of gas, availability of health care and long-term retirement security.

The word "despair" literally means the negation of hope. The erosion of faith, honest public discourse and the evaporation of traditional social relationships produce among us a kind of hopelessness.

Everyone is susceptible to despair; the hidden or "covert" despair of those who "have," and the open despair of those who do not.

We are not to confuse hope with optimism. Hope is a virtue graciously given by God apart from all deserving, and offers us a future that our own past does not warrant. It is God's free gift of grace.

Optimism, on the other hand, is what fuels dreams of wealth, power and success that every infomercial on television tries to remedy or satisfy.

It is said that our hopes are a measure of our greatness. The question is, "What does faith have to say about restoring hope to the world?"

As Catholics, we believe that the world is good and was created good, therefore we are at home in it, and our faith is at home in it. Yet, the world falls short of God's intention and expectation. Because of sin, the world becomes estranged from God.

'We must witness truth and justice in a pluralistic world.'

Although I am responsible to do my part, I am relieved that the answer to such conditions has been addressed through Christ's saving action. It is not our mission, it is God's mission which calls us to change culture by confessing and witnessing God as hope in action. Our mission as Christ's disciple community is to participate actively in this divine labor of faithful love. This witness to God's reign is "hope in action."

We are to serve God's mission. Our Church and world belong to God, and God will finally determine its agenda. God's answer through Jesus Christ brings new life in the midst of death, hope in the midst of hopelessness, and movements toward justice and reconciliation in the midst of grinding oppression.

We must witness truth and justice in a pluralistic world. We must listen to voices other than our own. In the cross and Resurrection—the paschal mystery—alone rests our hope, our strength, and it is the Eucharist that nourishes the community.

When in despair, the Apostle Paul wrote to the Corinthians and said, "We are hard pressed on every side, but not crushed; perplexed, but not in despair; persecuted, but not abandoned; struck down, but not destroyed" (2 Cor 4:7-8).

The greatest test of the Christian message in our time is whether it is able to engage and transform despair.

When God reveals himself and calls us, we must hope that he will also give us the capacity to love and serve him in return.

Hope is the confident expectation of a divine blessing. It is a hope that we will "see" God in our lives, where he is acting in love.

"You are my witnesses," declares the Lord.

(John Valenti is associate director of evangelization and faith formation for the Archdiocese of Indianapolis.) †

Twentieth Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Aug. 20, 2006

- Proverbs 9:1-6
- Ephesians 5:15-20
- John 6:51-58

The Book of Proverbs furnishes this weekend's first reading.

Its origins are interesting. As time passed, and as events unfolded, many Jews left the Holy Land, the land that they believed had been God's gift to their ancestors, for places with greater economic opportunity and perhaps more personal freedom.

Jews at home in the Holy Land increasingly had to contend with the presence of persons whose cultural and religious ties were elsewhere. By invasion, or merely by migration, people not of Hebrew ethnicity or religious belief had come into the land.

A series of biblical works arose, occasioned either by the need to confront paganism, or to convince readers of the credibility of the ancient Jewish religion in the face of contrasting pagan theologies and value systems.

Proverbs stresses human logic and wisdom, but only to the extent, it insists, that God's revelation, as heard from Moses and the prophets, constitutes the greatest wisdom. Wisdom, of course, is the human ability to perceive reality, and not to imagine.

Proverbs presents wisdom as if wisdom were a person. It is the author's effort to say that wisdom comes from God. Only God possesses true wisdom.

For its second reading, the Church this weekend offers us a passage from St. Paul's Epistle to the Ephesians.

At times, it is easy to presume that the earliest communities of Christians were marked by harmony and unity, in action and in belief. The evidence from the New Testament is abundant in telling us that the contrary pertained.

Not all the first Christians were angels on earth, by any means. They did not always love each other. They disagreed with each other. They quarreled. And they did not always act in unison.

Thus, the theme of conciliation and common cause, based firmly on faith in the Lord Jesus and love for each other and for all people, runs throughout the Pauline Literature.

This weekend's reading from Ephesians is within this framework. It calls all the Christians of Ephesus to morality and to faith.

St. John's Gospel provides the last reading.

It is a compelling, magnificent Scripture passage. It beautifully follows the reading of last weekend, and that of three weekends ago. These past readings, and the reading for this weekend, are wonderful in their messages of our needs, of God's lavish provision for our needs, and of the implications for the Eucharist.

This weekend's reading frankly states that many who heard Jesus could not understand, or accept, the admonition that to have eternal life they must "eat the flesh of the Son of Man."

Nevertheless, Jesus persisted. Only those who eat the flesh of the Son of Man, he said, and drink the blood of the Son of Man, will live.

Reflection

We modern humans are not as different from the people alive in the first century in Palestine as we may think. Basically, we are the same as they were. They had trouble grasping the meaning of the Lord's words, and so do we.

The common denominator is that humans—then and now—are limited. The most binding limitation is that produced by sin. Sin does not make us free. It enslaves us. It does not open our minds. It confuses us and distorts reality.

Such was, and is, the message of Proverbs. To be wise, we need to know God and to learn from God. Only in God is truth. God cannot deceive. His word everlastingly is perfect truth.

Jesus, the Son of God, spoke God's truth. We must eat the flesh of the Son of Man to have eternal life. We rid ourselves of our limitations when we are virtuous, when we are faithful. Ephesians applies to us. The wonder is that God has spoken to us. We must prepare ourselves to hear God's wisdom. †

My Journey to God

Birthday Questions

How am I doing, Lord? How far off track am I?

Thirty-seven years old today, am I any closer to knowing the way?

Are you disappointed or are you pleased? Am I following your will or am I being deceived?

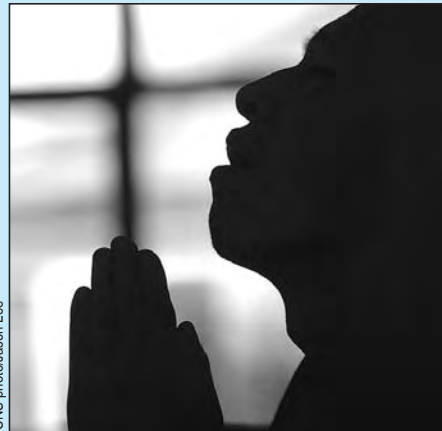
Lord, you are my Savior and my salvation, this I understand. But am I doing your will or just what I command?

My wife and my children are undeniable gifts from you. Am I treating them right? Do I really know what to do?

Am I too wrapped up in the world? Am I wasting all my time? Do I understand your will for me? Will I be left behind?

How many opportunities have I missed? How many more will go by? Is it time for me to slow down? Am I truly not afraid to die?

(Greg Hublar is a member of Our Lady of Perpetual Help Parish in New Albany. He wrote this poem last year on his birthday.)



Will I ever grow up or will I continue to put me first?
Will I ever see life through your eyes?
Will you ever quench my thirst?

Lord, I do strive to live with you each day.
Thank you, Lord, for my life and for helping me this day!

Amen.

By Greg Hublar

Daily Readings

Monday, Aug. 21

Pius X, pope
Ezekiel 24:15-24
(Response) Deuteronomy
32:18-21
Matthew 19:16-22

Tuesday, Aug. 22

The Queenship of the Blessed Virgin Mary
Ezekiel 28:1-10
(Response) Deuteronomy
32:26-28, 30, 35-36
Matthew 19:23-30

Wednesday, Aug. 23

Rose of Lima, virgin
Ezekiel 34:1-11
Psalm 23:1-6
Matthew 20:1-16

Thursday, Aug. 24

Bartholomew, Apostle
Revelation 21:9b-14

Psalm 145:10-13ab, 17-18
John 1:45-51

Friday, Aug. 25

Louis of France
Joseph Calasanz, priest
Ezekiel 37:1-14
Psalm 107:2-9
Matthew 22:34-40

Saturday, Aug. 26

Ezekiel 43:1-7ab
Psalm 85:9-14
Matthew 23:1-12

Sunday, Aug. 27

Twenty-first Sunday in Ordinary Time
Joshua 24:1-2a, 15-17, 18b
Psalm 34:2-3, 16-21
Ephesians 5:21-32
or Ephesians 5:2a, 25-32
John 6:60-69

Question Corner/Fr. John Dietzen

We trust that Christ will bring salvation to all

QA question in your recent column asked how a loving God could



condemn someone to an eternal hell.

If that 76-year-old reader has raised any children, I suggest that he already has the answer. You love your children dearly, but when necessary you punish them severely.

You suggest that some biblical statements about hell should be interpreted more as exhortation than information or fact.

Was Jesus telling a white lie when he spoke of unquenchable fire (Mk 9:43) or when he spoke of eternal punishment (Mt 25:46)?

What about the *Catechism of the Catholic Church*, which proclaims the eternity of hell? (Wisconsin)

AYour letter, which reflects concerns mentioned in letters from other readers, calls for several comments.

First, you speak of parents punishing their children severely. That happens to us also in our relationship with God. We suffer, sometimes severely, when we upset God's plan and order in the world, which is sin.

Moreover, that punishment is something built into creation, not a spur of the moment decision by God about how to "punish" us. Lying, infidelities and violence all beget their own painful adversities in us when we sin.

However, even when parents punish their children severely, they do not destroy them. You never cut off your children's hands or feet, or feed them poison, all of which would be insignificant "punishments" compared to eternal loss of eternal life. Surely God is no less loving or caring of our lives and welfare.

Second, Jesus was not telling white lies in remarks such as you quote. It is necessary to consider carefully the apocalyptic and metaphorical nature of our Lord's words, which his listeners would have understood well.

In the passage from the Gospel of Mark to which you refer, Jesus says that one should cut off his hand or put out his eye when tempted to sins of scandal. Jesus clearly is not recommending that

we mutilate ourselves. He is emphasizing, in an attention-getting manner, the seriousness of his words. The whole passage must be seen in that light.

Something similar must be said about your passage from Matthew. Their apocalyptic meaning is clear, especially since they conclude the majestic story of God's final judgment at the end of time. These are also the last words of Jesus in that Gospel before the beginning of the Passion story.

Third, nothing I said denies the eternity of hell. If anyone "goes there," it is eternal. If a human person, with mature free will, finally and definitively, and with sufficient knowledge and reflection on what he is doing, chooses to reject God then that choice is of its nature never-ending, at least as far as we can know.

The question is, is anyone in hell? Has any human being ever made this kind of ultimate decision? Despite what some private revelations are reported as saying about hordes of people in hell, basing our answer solely on the teachings of the Church, we must say that we don't know.

As I reminded readers in that column, we pray often at Mass and in other liturgies that everyone will be saved, so it must not be unthinkable or against our faith to hope for that.

Respected theologians, ancient and modern, have suggested that in the end God somehow will unite all people under the Lordship of Christ.

As Pope John Paul II wrote and preached, we cannot say anyone is in hell. We hope and trust that the saving grace of Christ eventually will bring salvation to the whole human family. †

Readers may submit prose or poetry for faith column

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

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

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.

ALBERS, Genevieve, 82, St. Matthew, Indianapolis, July 24. Wife of Justin Albers. Mother of Nancy Quinn. Sister of Patricia Albers and Marilyn VonDoersten. Grandmother of two.

ALVEY, Danny, 75, St. Michael, Cannelton, July 31. Brother of Wilma Damin, Helen Krider, Rosie Rudolph, Mary Catherine Sweat and Ronnie Alvey.

ASH, Joann, 75, Christ the King, Indianapolis, July 28. Sister of Don Ash.

BALDAUF, Betty Ann, 82, St. Luke, Indianapolis, July 31. Mother of Bill and James Nicholas. Sister of Nola Andres, Grace Rea and Ruth Weller. Grandmother of four. Great-grandmother of three.

BOOK, Leonard, 80, Our Lady of Perpetual Help, New Albany, July 16. Husband of Mary Book. Father of Marguerite Mayfield, Kathleen Pamperin and Jennifer Tretter.

CLARK, Patricia, 74, St. Andrew, Richmond, July 31.

Wife of Joseph Clark. Mother of Diana McEwen, Danny, Michael and Sam Clark. Sister of Sondra Malicoat. Grandmother of 11. Great-grandmother of two.

DANIELS, Mildred R., 85, St. Elizabeth of Hungary, Cambridge City, July 28. Sister of June Pflum. Aunt of several.

DICKMAN, Francis A., 72, St. Louis, Batesville, Aug. 2. Husband of Suzanne (Fenske-McMurray) Dickman. Father of Stephanie Bauer, Andrea Calvert, Marianne Dickman-Raab, Gary Durham, Frank, Kevin and Lael Desmond, and Kenny Dickman. Stepfather of Lisa Corbin and Angela McGinnis. Brother of Edna Bedel and Katie Mollaun-Hegwood. Grandfather of 12. Step-grandfather of five. Great-grandfather of one.

FAULKENBERG, Marie, 92, St. Isidore, Bristow, July 23. Mother of Linda May, Mary Wheatley, Kenneth and Larry Faulkenberg. Grandmother of 16. Great-grandmother of 25.

HACKETT, Robert, 90, Holy Spirit, Indianapolis, July 30. Husband of Mary Jo Hackett.

HERBERT, Virginia B., 79, St. Mary, Rushville, Aug. 6. Mother of Susie Bacon, Karen Day, Julie Tyndall and Mark Herbert. Sister of Pauline Roll, Anna Mae Zinner and George Siefert. Grandmother of nine. Great-grandmother of five.

HILL, Jo Ann, 59, Christ the King, Indianapolis, July 30. Mother of Sarah Hill and Marla Ryan. Grandmother of three.

HUBBS, Edna E., 94, St. Paul, Tell City, July 31. Mother of Patsy Zellers, Jerry and Ron Birchler. Grandmother of 12. Great-grandmother of 31. Great-great-grandmother of two.

KORFHAGE, Dr. Bethel Anne, 30, St. Mary-of-the-Knobs, Floyds Knobs, July 30. Wife of Brian Thompson. Daughter of Chester and Thelma Korfhage. Sister of Jeanne Landrum, Kent and Mark Shirley.

KRAFT, Paul Frederick, Sr., 79, St. Mary, New Albany, Aug. 6. Father of Nancy Kraft Molnar, Charles, George, John, Joseph, Kurt, Paul Jr. and Robert Kraft. Brother of Anna Kraft Sadtler. Grandfather of 23. Great-grandfather of five.

LANE, John C., 59, Nativity, Indianapolis, Aug. 2. Husband of Nancy Lane. Father of Jacquelyn Afonso, Jason and Jeremy Lane. Son of Clifford Lane. Brother of Lonnie Mars. Grandfather of two.

LAWLER, Verlin R., 79, Holy Family, Richmond, Aug. 3. Husband of Helen Lawler. Father of Marlene Andrews, Elaine Chance, Jana Heath, Carol Kempf, Bill and Mark Lawler. Brother of Myron and Ralph Lawler. Grandfather of 13. Great-grandfather of one.

LYONS, Wayne J., 81, St. Anthony of Padua, Clarksville, July 27. Father of Judy Grau, Anita Lyons and Mary Rose Redeford. Gradfather of five. Great-grandfather of seven.

MALLARD, Carol, 68, Nativity, Indianapolis, July 29. Mother of Joan Blevens, Susan Harvey, Donna Searby, Steven and Francis Mallard Jr. Sister of Joan Mallard. Grandmother of seven. Great-grandmother of six.

MAPPES, Bernard Charles, 70, St. Roch, Indianapolis, July 31. Husband of Lois (Smith) Mappes. Father of Sharon Swhear, Debbie Watkins, Diane Williams, Jim, Mark, Michael and Nick Mappes. Brother of Kate Bickers, Delores Hussong, Caroline Underwood and Tom Mappes. Grandfather of 19. Great-grandfather of five.

MAREK, Ann J., 94, St. Luke, Indianapolis, Aug. 5. Mother of Sandra Behringer and Joseph Marek. Sister of Frank Glogowski. Grandmother of eight. Great-grandmother of 16.

MARTIN, Pauline, 85, St. Anthony, Indianapolis, July 15. Mother of Charlene Johns, James and Richard Martin. Sister of Othur Purdue. Grandmother of eight. Great-grandmother of 17.

MELLE, Henry, 80, St. Andrew, Richmond, Aug. 4. Brother of Carl Melle.

MEYERS, Benjamin, 90, Holy Spirit, Indianapolis, Aug. 1. Father of Sally Sizemore, James and Robert Meyers. Brother of Mary Lou Meyers. Grandfather of one.

MULLEN, John, 86, St. Andrew, Richmond, Aug. 3. Father of Darla Creech, Jacqueline Lopresti, Sandra Ogborn and John A. Mullen Jr. Grandfather of several. Great-grandfather of several.

NAUGLE, Jerry C., 68, St. Barnabas, Indianapolis, Aug. 4. Father of Theresa Stafford, Lisa Zainey, Jane and Michael Naugle. Grandfather of five.

NORTHENOR, Arthur T., 86, St. Michael, Cannelton, July 30. Father of Dennis, Larry, Ronald and Thomas Northenor. Brother of Rossella Faulkenberg and Clara Fink. Grandfather of 10. Great-grandfather of 10.

ORTMAN, Ernest A., Jr., 81, St. Mary of the Immaculate Conception, Aurora, July 31. Father of Jill Clark, Joy, Duff and Rex Ortmann. Grandfather of several. Great-grandfather of several.

PARIS, Viola, 85, St. Anthony of Padua, Clarksville, July 19. Mother of Nancy Banet, Ann Castleman, David, Jimmy, Kenneth and Larry Paris. Sister of Jean Bottorff, Louise Cain and Garland Morrison.

RICKE, Francis E., 85, Holy Family, New Albany, Aug. 1. Husband of Vera (Schuler) Ricke.



Rebuilding lives

A girl obtains water from a system rebuilt with help from Catholic Relief Services in the Pakistani village of Bari Banda in July. The Catholic aid group has assisted more than 130,000 people recovering from the October 2005 earthquake in the northern mountains of Pakistan.

Father of Barbara, Larry and Mike Ricke. Brother of Rita Taylor and Joseph Ricke. Grandfather of eight. Great-grandfather of one.

RINEY, Burnell T., 81, SS. Peter and Paul Cathedral, Indianapolis, July 29. Brother of Urina, Earl and Edward Riney.

SLOAN, E. Weston, 84, St. Mary, Rushville, Aug. 3. Husband of Mary A. (Delles) Sloan. Father of Suanne Evans, Jeni Hoover, Brian, Craig, Mark and Tim Sloan. Brother of Corrine Campbell, Karen Kaspar, Mary Lou McNeley and Joe Sloan. Grandfather of 14. Great-grandfather of two.

STEVENS, Jack, 86, Christ the King, Indianapolis, Aug. 1. Husband of Nancy Stevens. Father of James, John and Thomas Stevens. Stepfather of Kathleen Jansen and Kevin Treacy. Grandfather of 11. Great-grandfather of four.

STEWART, Anthony, 24, St. Anthony, Indianapolis, Aug. 1. Son of Marilyn Gleis. Brother of Cassandra Gleis.

SUTHERLAND, Mary, 75, Our Lady of Perpetual Help, New Albany, July 18. Mother of Sandra Gower, Karen Olinick, Josephine Tankersley, Angela Wiseman, Lily, Melwood and Roy Sutherland. Sister of Amy

Douglas, Rose Padgett and Virginia Sheehan. Grandmother of 21. Great-grandmother of 36.

THOMAS, William G., 82, St. Paul, Sellersburg, Aug. 2. Husband of Dorothy (Hauswald) Thomas. Brother of Mary Helen Blakeking, Catherine Meneou and David Thomas.

TOLER, Jerome Joseph, 65, St. Roch, Indianapolis, July 31. Husband of Janice (Roeder) Toler. Father of Cindy Marshall, Tracey Turk, Scott and Tim Toler. Brother of Terry Toler. Grandfather of eight.

TURPIN, Nancy E. (Wyatt), 59, St. Joseph, Indianapolis, July 25. Wife of Jerry Turpin. Daughter of Mary Wyatt. Mother of Christina Van Linder and Lt. Col. Michael Turpin. Sister of Linda Bradley and Charles Wyatt. Grandmother of four.

ULSAS, Alda Camela (Velona), 87, Holy Cross, Indianapolis, July 26. Mother of Tom Ulsas. Grandmother of one. Great-grandmother of two.

WICKENS, Geneva Mae, 93, St. Bartholomew, Columbus, Aug. 4. Wife of John P. Wickens.

WOODS, Ernest, 89, St. Anthony, Indianapolis, July 13. Father of Sharon Graf, Marilyn Logan and Lowell Woods. †

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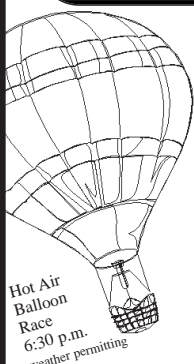
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Always, always, in spite of weakness, falls, and shortcomings of every kind:
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Say the novena 9 days for the favor and 9 days in thanksgiving. O most holy Heart of Jesus, fountain of every blessing, I adore You, I love You, and with a lively sorrow for my sins, I offer You this poor heart of mine. Make me humble, patient, pure and wholly obedient to Your will. Grant, good Jesus, that I may live in You and for You. Protect me in the midst of danger, comfort me in my afflictions; give me health of body, assistance in my temporal needs, Your blessing on all that I do, and the grace of a holy death.

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