Pope Benedict XVI

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 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,...

Senior Living guide, page 10.

Making new friends later in life

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

The Criterion

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A year after hurricanes, dioceses are still trying to recover

WASHINGTON (CNS)—Southern dioceses from Texas to Alabama are still reeling from the wrath 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.

“People are still as good as ever,” said Margaret Dubuisson, communications 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 archdiocese recovery,...

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See HURRICANES, page 2
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 nonprofit 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 diocese will eventually receive. As a result of both hurricanes, seven Catholic schools and eight parishes in the diocese 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 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. Both hurricanes, seven Catholic schools 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.

“That’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. “We’re only about 5 percent to 6 percent of the residents of Cameron Parish have returned.”

What does Blessed Mother Theodore Guerin mean to you?

On Oct. 15 in St. Peter’s Square in Rome, Pope Benedict XVI will declare Blessed Mother Theodore Guerin, 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 activities. 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.

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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 neighborhood.

“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.”

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. “And we want to keep them interested in things like Bible study.”

Reflecting the trends of the times, St. Monica was founded in 1956, St. Monica Parish has preserved its identity as a place that serves 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.

“You've come together to worship, educate children in the parish’s school and grow in faith. 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.

“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.)
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 our archdiocese—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, got 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 “instant” 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.

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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 opportunity to witness the 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 chaperones just returned from the Biloxi area at the end of July. The house shows 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 its 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 across 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.

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Parish Diary/Father Peter J. Daly

The truth about unemployment

“The only thing worse than work is not having any.” Anyone who is unemployed knows the frighten- ing 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.

Not a wanted chance on a man of his age. He had no connections and no friends network in our new hometown. A succession of menial 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 blood 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 earth-quake.

It is true that the economy grew “over-all.” But people don’t live “overall.”

While many new jobs were created, those generally go to younger people.

The young have strong backs for hard labor. They also have newly minted skills and services for the 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, unem- ployment 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 human dignity.

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

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

If people can’t work, they die spiritu- ally. Just talk to people on welfare.

The Catholic Church says: “Unemployment always almost 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 824/3).

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.

It is not 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 it makes us whole, how it sustains us.

A job, especially late in life, repre- sents not only material support but spiritual dignity.

(Father Peter.) Daly writes for Catholic News Service.)
Faithful marriages are a gift for our parish communities

A lverna and Martin Young were faithful parishioners of SS. Peter and Paul Cathedral—as faithful 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, for 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 a special respect 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 standing 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 means to live stew- lerdings as a way of life even out of old age—and to do so without much fuss. I especially want to note that Alverna and Martin Young do not need to be remembered because they were living witness- nesses of faithful love until death parted them. Martin must miss his Alverna dearly, but I also believe that after all of their years of being together, somehow he senses her presence even now. Couples like that who have been sepa- rated by death, but the spiritual union is still there. I mention this as an encour- agement 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 dur- ing the last 50 years. So much has changed the last 25 years. There have been remarkable technological improve- ments 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, communica- tion, health services of all kinds, enter- tainment and sports; in almost any realm of life we can think of, there have been so many improvements.

What happened to marriage and fam- ily 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 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 contempo- rary culture. We must not take these faithful couples for granted. Their 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 sick- ness 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 faithful married couples. Their example does more good than all the other develop- ments. We thank God for the “Alvernas” and “Martins” of our world, I

Los matrimonios leales son una dádiva para nuestras comunidades de feligreses

A lverna y Martin Young eran leales feligreses de la Catedral de San Pablo. En sus decenios tiempo, tan leales y gen- erosos como el que más. El pasado 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 sen- sación de serenidad y siempre se les veía con una sonrisa lista y fija en los labios. Lo más maravilloso eran es que eran una pareja humilde y callada, personas que por natu- raleza no estaban interesadas en hacerse notar. Pero resaltaban de una manera her- mosas.

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

Alverna y Martin se mantenían informados sobre los temas de la iglesia, independientemente de que fueran buenas o malas noti- cias. Su fe inquebrantable resultaba edifi- cante y recordante para muchos de nosotros que no podíamos menos que damos cuenta. Eran tan generosos con su tiempo y su talento como la edad les permitía. Eran igualmente generosos con su patrimonio. Ellos constituían un ejemplo de que la asis- tencia se tomó difícil en años recientes. Alverna y Martin se mantenían informados. La intención del Arzobispo Buechlein para vocaciones en agosto:

Conocimiento de la Parroquia:

El arzobispo Buechlein mencionó que se les recuerde como testigos vivientes del amor leal hasta que la muerte los separó, sin la gracia de Dios.

La intención del Arzobispo Buechlein para vocaciones en agosto

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.

Events Calendar

August 18
Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. Catholic Business. Mass, 6:30 a.m.-7 p.m., program, 7 a.m. Anne R. A. presents buffet breakfast, $10 per person. Information: www.catholicbusinesschimes.org.
St. Francis Hospital, 811 S. Emerson Ave., Indianapolis. “Cancer 101,” free seminar, Dr. Steven Z. (Thermane) Spriestersbach, MD, breast surgeon, 2 p.m.-7 p.m., lunch included for doctors and nurses. Information: 317-792-1442 or www.SFStFranciscare.org.

August 19
Batesville High School, 2406 W. College Ave., Batesville, Ind. Healing Seminar, “Healing Through the Power of the Jesus Christ,” 8:30 a.m.-9:30 p.m., $40 per person, includes lunch and dinner, proceeds to benefit St. Nicholas Church and school. Information: 812-623-8007 or info@bhsbears.org.

St. Athanasius, 401 E. 41st St., Indianapolis. St. Mary Academy, Class of 1951, anniversary celebration, 7-10 p.m., $35 per person, $300 for a table of 10. Information: 317-461-6000.

Regular Events

Monthly

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

Third Thursdays
St. Francois Monastery, 110 N. 17th Ave., Suite 300, Beech Grove. Chronic pain support group, 7-8 p.m. Information: 317-831-1177.


Two monks take next step toward solemn profession

Benedictine Novice Gregory Grzegorczyk professed temporary vows and Benedictine Novice Stephen Ersperger received his Benedictine name during a ceremony on Aug. 6 at Saint Meinrad Archabbey in St. Meinrad. 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 by a novice, who as a member of the Order of Saint Mary (Maryarians), 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 transformer process continues for another two years.

Brother Thomas, 25, was born on Sept. 11, 1990, in Indianapolis. He grew up in Frackville, Pa.

He earned a bachelor’s degree in philosophy from the University of Notre Dame in 2002 and a master’s degree in philosophy from the University of Louvain in Belgium in 2004. He served a pastoral internship year at Immaculate Conception Parish in Scarsdale, N.Y., 2005-2006.


He earned a bachelor’s degree in arts at Boston University in 1976. In 1995, he received certification as a liturgical consultant from the Catholic Theological Union.

Before joining Saint Meinrad Archabbey, he was a Maristian 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 Mattalting was clothed in the Benedictine habit at Saint Meinrad Archabbey in St. Meinrad. He began a year of monastic formation, including study of the Rule of St. Benedict and monastic daily life.

Novice Todd, 31, was born in Evansville, Ind. He earned a bachelor’s degree in marketing management from Indiana University in 1995. After college he was employed for 11 years working in the home improvement industry. As a novice, he takes a year off from these studies and grades. The purpose of the time is to pray 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.†

EVPs and Mary (Scott) Bradburn, members of St. Jude Parish in Indianapolis, will celebrate their 60th wedding anniversary on Aug. 19. The couple married Aug. 17, 1953, at St. Patrick Church in Indianapolis. They have four children: Deborah Cox, Beverly Edwards, Debrah Cox, and Beverly Edwards. The Bradburns have 8 grandchildren. Carol Wilson and David Bradburn have 23 grandchildren and 24 great-grandchildren.
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 chastely in accord with Catholic teaching.

Father John Harvey, a moral theologian and founding director of Courage, and Peter Rudegeair, 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 encouraging 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 chastely 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 Rudegeair, 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 Rudegeair and Father Harvey addressed what is called reparative therapy, where people seek therapy to change their same-sex attraction. Rudegeair 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.

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. 8 from his office in Cochin, India. “Wealthy, even rich Catholic families do not have more than two children. Despite calls for population control measures, charitable organizations should not reject their sons and daughters even when they are not able to change their orientation but are able to lead a life of chastity.

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.

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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 we 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 what he has observed about people and suffering.

"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 earthly reality, part 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 illnesses of a loved one."

A father of six, Schutzman said he has felt guilty being an invalid family member. We see people who have lost jobs because of their illness or the illnesses of a loved one.

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The Criterion Friday, August 18, 2006 Page 9
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

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.

See SENIOR page 11

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See SENIOR page 11
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 University’s sociology department. A 2004 Gallup study of adults over 18 under 62 years of age who need accessibility features. Rent based on income. Have incomes below the ELIGIBILITY REQUIREMENTS: Must be 62 years of age or older. Barrier-Free Apartments for Persons low income, call today & ask how we can help. Social Services Coordinator on-site.

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.)
Another look at American Indian statistics

A few weeks ago on a Catholic free- lance writers’ Internet list, a fellow columnist said, “When a writer puts out a thought, it can be disagreed with voicing a different opinion, or even violently. But it cannot be thought that the act of putting it forward is the great, permanent gift a writer gives to the world.”

My colleague found that Salman Rushdie, apostate from Irish Catholicism, in The Troubles with 14:30 to 14:45 Rushdie’s point validates the responsibility that writers have to share what is morally and factually correct, which is the exacting 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 considered is considered unimpossible, suggesting instead ‘million.’ They are correct.

Coincidentally, not long before, my South Dakota brother, Stan, e-mailed information about the word “billion,” explaining why the difficult word is to comprehend. Supposedly, an advertising agency put the word into circulation. A second or two seconds ago, it was 1959; a billion minutes ago, Jesus was alive; a billion years ago, our ancestors were living in the Stone Age. A billion days ago, no one walked on the Earth. Twelve “voter” persons than a “voter number,” so I have no idea if the billion is a perfect or even a reasonable number. Statistics are fickle 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 to 4 million Native Americans live in the United States, with 1.2 million in urban areas and approximately 650,000 on reservations. These numbers fluctuate 5 percent—depending on statisti- cal counts and human error. However, statistics mean little if “humanity or spiritual truths about American Indians are not understood.”

For example, the Roman citizen, the Romans, therefore, took 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 he only imagine how frustrating that must have been for him. There’s no evidence that he had any contact with his companions. We don’t know either how the events happened to the Nazirites because Paul was arrested and put in prison for his seven-day period of purification. 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 ready to go before Caesar’s tribunal, where I ought to be tried” (Acts 25:10). It’s clear that Festus decided to send Paul to Rome.

Paul, therefore, decided to convince James and his followers that he was a practicing Jew. He agreed to perform the several purification ceremonies that Jewish law required of anyone coming from pagan territory before he could enter the Temple. This satisfied James, who accepted the collect: “We have not the right to decide the community’s fate, but to pay the expenses of the 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 pure temple area for Jews. They tried to lynch him, but an alert Roman guard saved Paul. The Roman tribune, Claudius Lysias, asked Paul if he was Paul, but Paul asserted his rights as a Roman citizen. The Romans, therefore, took to the Roman procurator, a successor of Pontius Pilate named Felix, who lived in Caesarea.

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The world “despair” literally means the negation of hope. The erosion of faith, hope, public discourse and the evapor- ation of traditional social relationships pro- duce 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 optim- ism. Hope is a virtue graciously given to us; it is rooted in our faith. It 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 “sell” or satisfy.

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

As Catholics, we believe that the world is good and was created good. We believe that we are at home in it, and our faith is at home in it. Yet, the world falls short of God’s intention and plan. Because of sin, the world is 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. In the scheme of our mission, it is God’s mission which calls us to change culture by confessing and witnessing to truth. That is why as Christ’s disciple community is to partici- pate actively in this divine labor of faith- ful love. This witness to God’s reign is an expression of the capacity to love and serve him in return. It is said that our hopes are a measure of our greatness. The question is, “What does faith have to do about restoring hope to the world?”

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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 said that the contrary pertained.

The life of St. John marks 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 said that the contrary pertained.

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 days?

Do you 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 HUBLEAR is a member of Our Lady of Perpetual Help Parish in New Albany. He wrote this poem last year on his birthday.)

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.

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.

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Q Our 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 Passion story.

Third, nothing I have said denies the eternity of hell. If a person is damned, with no future free, 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, being human is a necessary and sufficient condition for the possibility of hatred, torture, and rejection of God.

We trust that Christ will bring salvation to all.

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.
**REAL ESTATE**

**Hauling**


**Prayers Answered**

**Jesus Help Me!**

In every need he came to you with true faith and praying.

In all my doubts, perplexities, and temptations.

In all my faith in me, and Your Grace alone can assist me.

When I know myself on my tender love as a Father and Savior:

When my heart is cast down by failure, at seeming no good coming from my efforts:

When I feel impatient, and my cross

When I am tired, and my head and hands cannot work and truly:

Always, always, in spite of weakness, lab.

After each colom, say Jesus, help me.

**CUSTODIAL MAINTENANCE**

St. Joan of Arc Catholic Church and School Indianapolis is seeking a full-time person for cleaning in all basic maintenance duties. Please contact the Parish Office at 317-283-5508, Monday through Friday, 7:30 a.m. to 2:30 p.m. for more information.

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**ATTENTION**

The Village Dove, a Catholic gift and book store, has served the community for 30 years. The owners are preparing to retire and are seeking interested buyers for the Broad Ripple and Fishers locations, who have a vision of carrying on the ministry and mission of The Village Dove. Please contact Beth Kuczkowski or Cathy Papesh at 317-253-9552.

**ADMISSIONS DIRECTOR**

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**Positions Available**

Potential applicants, please send résumé to: Sr. Jeanne Hagelkamp at hagelkamp@providencerestore.org or fax it to 317 860-1000.
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