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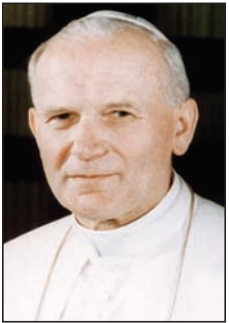
September 9, 2011

Vol. LI, No. 48 75¢

Remembering 9/11

The Vatican and 9/11: Commitment to dialogue, cooperation set the tone

VATICAN CITY (CNS)—The Sept. 11, 2001, terrorist attacks in the United States horrified the pope and Vatican officials, who unequivocally condemned terrorism, and offered prayers for the dead, the survivors and the rescue workers.



Blessed John Paul II

The attacks shook the world, but did not destroy the commitment to dialogue and cooperation of

Catholic and Muslim leaders in interreligious relations.

While too many people, and too many media outlets, grabbed on to clichés about Islam, Catholic and Muslim dialogue partners poured new energy into their efforts to educate their faithful about the true beliefs of each other's religion and about the fact that it is blasphemy to invoke God's name in the commission of violence.

After the attacks, Pope John Paul II immediately sent a telegram to President George W. Bush, and the pope spoke about the tragedy at his general audience the next day, saying: "Yesterday was a dark day in the history of humanity, a terrible affront to human dignity.

"Even if the forces of darkness appear to prevail," he said at the audience, "those who believe in God know that evil and death do not have the final say. Christian

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United Flight 175 crashes into the south tower of the World Trade Center in New York as the north tower burns after being hit by American Flight 11 in this file photo from Sept. 11, 2001. The attacks claimed the lives of 2,749 people in New York.

Importance of faith and family continue to rise from tragedy of Sept. 11, 2001

By John Shaughnessy

It was a time when the foundations of our lives were suddenly shaken to the core—a time when we also suddenly remembered what are the foundations of our lives.

After the twin towers of the World Trade Center in New York collapsed in a cloud of smoke and fire, people poured into places of worship, praying for the United States, praying for the nearly 3,000 people who died in the terrorist attacks of Sept. 11, 2001, praying for the family and friends of the victims, and praying for their own family and friends.

Stunned by the attacks, including the one on the Pentagon near Washington, people turned to God, seeking answers, hoping for comfort, wanting reassurance.

And similar to several passengers on Flight 93 before it crashed in Shanksville, Pa., countless people across the country phoned their family and friends to simply say, "I love you."

In a time marked by shock, fear and fragility, the foundations of faith, humanity and love somehow held us together and connected us.

With the 10th anniversary of Sept. 11, 2001, nearing, *The Criterion* invited readers to share their memories of that day, and how it affected their faith lives then and now. While we aren't able to share the reflections of everyone who responded, here is a sampling that represents the thoughts of our readers.

'My heart stopped for a second'

As a nurse at St. Francis Hospital in Beech Grove, Anne Eacret was driving to

See REFLECTIONS, page 13

Department of Health and Human Services mandate 'unprecedented,' must be rescinded, USCCB attorneys say

WASHINGTON (CNS)—The federal government's mandate that all health insurance plans cover contraceptives and sterilization free of charge "represents an unprecedented attack on religious liberty," and creates "serious moral problems" that require its rescission, attorneys for the U.S. bishops said in comments submitted to the Department of Health and Human Services.

In a 35-page comment submitted on Aug. 31, Anthony R. Picarello Jr. and Michael F. Moses, general counsel and associate general counsel, respectively, for the U.S. Conference of Catholic Bishops, called the HHS mandate "unprecedented in federal law and more radical than any state contraceptive mandate enacted to date.

"Only rescission will eliminate all of the serious moral problems the mandate creates," they said. "Only rescission will correct HHS' legally flawed interpretation of the term 'preventive services.'"

The mandate and a proposed religious exemption to it were announced on Aug. 1 by HHS Secretary Kathleen Sebelius and are subject to a 60-day comment period.

The USCCB attorneys also took issue with the religious exemption proposed by HHS, saying it "represents an unprecedented intrusion by the federal government into the precincts of religion that, if unchecked here,



Anthony R. Picarello Jr.

will support ever more expansive and corrosive intrusions in the future."

HHS has proposed that only religious employers meeting four criteria would be exempt from providing contraceptives and female sterilization through their health

plans. Those requirements are that the organization "(1) has the inculcation of religious values as its purpose; (2) primarily employs persons who share its religious tenets; (3) primarily serves persons who share its religious tenets; and (4) is a nonprofit organization" under specific sections of the Internal Revenue Code.

"Under such inexplicably narrow criteria—criteria bearing no reasonable relation to any legitimate [let alone compelling] government purpose—even the ministry of Jesus and the early Christian Church would not qualify as 'religious' because they did not confine their ministry to their co-religionists or engage only in a preaching ministry," the USCCB comments said.

"The government has no business engaging in religious gerrymanders, whereby some Churches are 'in' and others

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hope is based on this truth; at this time our prayerful trust draws strength from it.”

Archbishop Michael Fitzgerald, the nuncio to Egypt who was secretary of the Pontifical Council for Interreligious Dialogue in 2001, said, “the only reference to religion in these messages was a statement of belief in the love of God, which is greater than all evil.”

Two months after the attacks, then-Cardinal Joseph Ratzinger was interviewed by Vatican Radio and asked what his first reflections about 9/11 would have been. He said he might have pointed out that “religion here is being abused for other ends. It has been politicized and made a factor of power.

“On the other hand, perhaps I would have spoken more about the need to know God’s human face. If we see Christ’s face, our Lord who suffers for us and showed how



Pope Benedict XVI

much he loved us in dying for us, we have a vision of God that excludes all forms of violence,” the cardinal answered.

As pope, he visited ground zero in New York in 2008 and recited a special prayer that he wrote to mark the occasion.

He prayed, “God of peace, bring your peace to our violent world: peace in the hearts of all men and women and peace among the

nations of the Earth. Turn to your way of love those whose hearts and minds are consumed with hatred.”

Archbishop Fitzgerald said that, in response to the terrorist attacks, the reactions of the Church and of Catholic-Muslim dialogue groups, including in the United States, came out of a context of mutual knowledge and respect.

“Common declarations could not have been made if good relations had not already been established,” the archbishop said.

“For Islam, peace is one of the 99 names of God, and human beings are called to be the representatives on Earth of this God of peace,” Archbishop Fitzgerald wrote on Aug. 30 in an e-mail response to questions from Catholic News Service.

For Catholics, he said, God is the God of peace, and he has revealed that peace most fully in Jesus.

“The same message has been repeated time and time again whenever attacks are carried out in the name of religion. It needs to be repeated since human beings are easily swayed by emotions, and they need to be warned against the manipulation of religion,” the archbishop said.

Adnane Mokrani, a Tunisian Islamic scholar who teaches at the Pontifical Gregorian University and the Pontifical Institute for Arabic and Islamic Studies in Rome, said “it scandalized me to hear my religion associated with terrorism” after the attacks.

Osama bin Laden and his followers had turned a narrow interpretation of Islam into an “armed and violent” call for young Muslims to join a campaign against

the West, he said.

“Ten years later, the complete opposite has occurred,” Mokrani said. Across the Arab world, “the young are uniting to struggle—in a peaceful and civil way—against dictatorships, asking for democracy, dignity, human rights and social justice—universal values shared with the West.

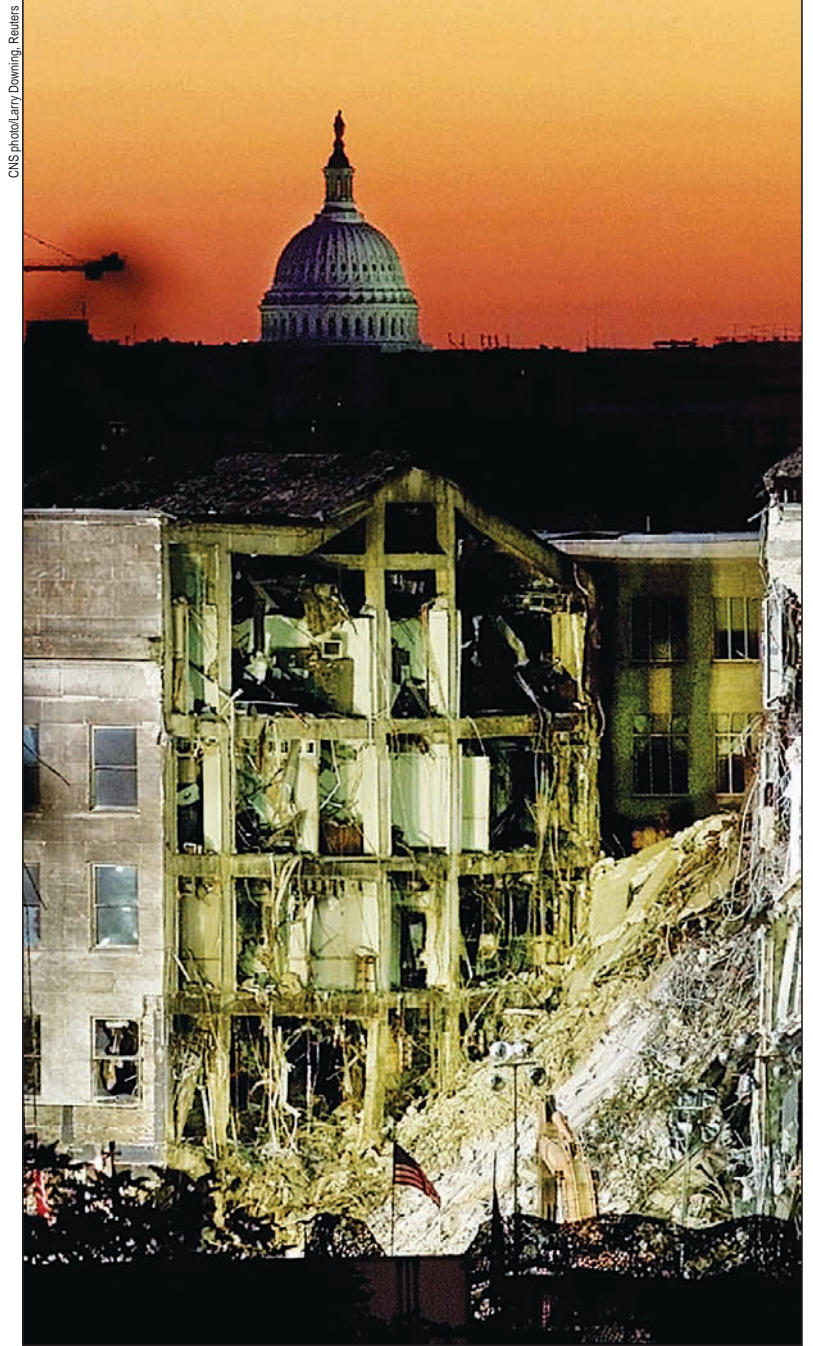
“This signals the real death of bin Laden’s plan; a new phase of history has begun,” Mokrani wrote in an article he prepared for an Italian magazine and also gave to CNS.

Unfortunately, he said, assumptions in the West about Islam and violence linger. When a young man went on a rampage in Norway in July, killing 76 people, many media outlets initially surmised that Muslim terrorists were involved.

Archbishop Fitzgerald said Catholic-Muslim dialogue efforts, and particularly the Vatican’s dialogue with Egypt’s al-Azhar University, an influential center of study for Sunni Muslims, increasingly have focused on fighting the generalizations about religion that lead to prejudice.

“There is a great need for mutual respect, an objective presentation of religions in school textbooks and more accurate reporting in journalism,” the archbishop said.

“Just as it needs to be repeated again and again that all Muslims are not terrorists, so it needs to be clarified that the politics of Western countries do not represent Christianity,” he said. “Some progress has been made in this respect, but in interreligious relations one has always to be ready to begin all over again.” †



The damaged area of the Pentagon, where a hijacked commercial plane slammed into the building, is pictured on Sept. 16, 2001, with the U.S. Capitol in the background. The Sept. 11 attack on the Pentagon claimed the lives of 184 people.

Local firefighter leaned on his faith as rescue worker at ground zero

By John Shaughnessy

Ten years have passed, but the images remain vivid for Tim Baughman as he recalls the 11 days he spent as a rescue worker at ground zero in New York, the site of the collapsed ruins of the World Trade Center from the



In the days after the terrorist attacks on the World Trade Center on Sept. 11, 2001, President George Bush met with members of the rescue teams who searched for survivors. Indianapolis firefighter Tim Baughman stands to the left of the president.

terrorist attacks of Sept. 11, 2001.

“I come from a family of strong faith,” said Baughman, a husband, father of three and member of Holy Spirit Parish in Indianapolis. “There were a few times when I was there when I leaned on my faith pretty hard.”

Within hours of the attacks, the veteran firefighter boarded a bus in Indianapolis and headed east, part of Indiana Task Force One, the first Federal Emergency Management Agency team to arrive in New York.

“We got in the next morning after the attacks,” recalled Baughman, a division chief of planning for the Indianapolis Fire Department. “The sun was just coming up, and we could see the smoke from Manhattan from the towers. The buses took us right up to the command post. There was so much dust and dirt.”

Baughman paused for a moment. Then he spoke in a reverent hush as he continued.

“Firefighters were on the side of the area covered in dust and dirt with their heads down. It was sad. As we got off the bus, people were handing us pictures of their family members, asking if we could help find them. It was tough.”

The most difficult moment was still ahead. It came during one of the 12-hour night shifts during which Baughman served as the safety officer for a rescue team that searched 11 nights for possible survivors.

“One night, we went down below, under ground zero, at the bottom of the towers. There was a mall and an office area down there. Everything around us moaned and groaned. We didn’t find anyone alive. From time to time, we did find parts of remains. Whenever someone did, people would stop and have a funeral march.”

After that eerie night, Baughman made phone calls to his family, including his mother, Patricia (Lawless) Baughman.

“My mom is really involved with the Catholic Church,” Baughman said. “I’m one of 12 kids. My dad died when I was 11. She leaned on the Church when we were down and out, and the Church always came through for us. When I called her that morning, she said she was in the church lighting candles and praying several hours for me. She said, ‘I could feel you were doing something and you needed help.’”

Ten years later, Baughman thinks about how the events of Sept. 11, 2001, still affect his country. He also feels blessed that the United States hasn’t been attacked again.

He shares another point from his 25 years of serving his community as a firefighter.

“So many of the police officers and firefighters are Catholic,” he said. “In the Catholic faith, we’re taught to serve the Lord and serve each other. It’s part of who we are and the work we do.” †

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The Criterion

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Change in Church leadership can bring spiritual lift, fresh outlook

PHILADELPHIA (CNS)—When Nancy Frankowski walks to church, she is confronted with scaffolding covering much of her beloved Cathedral Basilica of SS. Peter and Paul so that workers can refresh the exterior of Philadelphia's 147-year-old Catholic structure.



Archbishop Charles J. Chaput

While it is a temporary eyesore, the Philadelphia Catholic says she is looking forward to seeing the building restored to its original grandeur. She is also looking for a renovation of sorts for the Archdiocese of Philadelphia when it welcomes Archbishop Charles J. Chaput, formerly of Denver, who succeeds the retiring Cardinal Justin Rigali on Sept. 8.

A fresh face at the helm may provide the spiritual lift that is needed in an archdiocese that has been rocked by a child-abuse scandal and indictments, Frankowski said. "I think it will be good for Philadelphia."

A change in leadership can provide a psychological boost to every diocese and archdiocese, said Father Dennis Gill, director of the Office for Divine Worship in the Archdiocese of Philadelphia.

Archbishop Chaput's appointment to Philadelphia comes as the archdiocese is still reeling from a scathing grand jury report released in February. It accused the Philadelphia Archdiocese of failing to stop priests from sexually abusing children even after a previous report had

called attention to problems. It said more than three dozen priests with allegations of sexual abuse were still in positions where they could contact children.

At the grand jury's recommendation, two priests, a layman and a former archdiocesan priest were charged with criminal counts related to abuse of juveniles. Another priest was charged with endangering child welfare for his role in assigning the accused priests.

In response, the Philadelphia Archdiocese has taken actions that include hiring a former sex crimes prosecutor to review personnel files of the 37 priests named in the grand jury's report. Cardinal Rigali also placed more than two dozen priests on administrative leave while allegations against them are reviewed.

"It has been a very difficult period, that's true," Father Gill said. "There's been a lot of pain in so many different ways during this period."

A different leader will also provide a fresh perspective when dealing with the challenges that face the archdiocese, said Michele Meiers, an administrator for the Pontifical Mission Societies in the Archdiocese of Philadelphia.

Meiers said employees throughout the archdiocese have expressed excitement about the changing of the guard.

It's not that they have been unhappy with the leadership of Cardinal Rigali, but a change at this time offers everyone a clean slate, she said.

"There is a hope that with someone who is new, things will be different and things will be better," Father Gill said. "I'm



The sanctuary of the Cathedral Basilica of SS. Peter and Paul in Philadelphia is seen from down its main aisle on Aug. 30. The Archdiocese of Philadelphia will receive Archbishop Charles J. Chaput as its new archbishop on Sept. 8 at the cathedral.

sure that is residing in the hearts of many of the people who have suffered, and have borne very personally and deeply the pain of our troubles over the past couple of years."

Even Catholic dioceses that are not in the midst of scandal and are led by much-beloved leaders experience jubilation when a new prelate is welcomed.

A new bishop will not solve all of the problems facing a diocese or archdiocese, but offers rejuvenation of energy that excites the base, Father Gill said.

"It's something that is part of the constitution of the Church that we will always have bishops, shepherds to guide and keep us in the way of Christ," he said. "The newness is the new person. The ministry remains the same." †

Bishops urge 'supercommittee' to remember the poor in budget-cut talks

WASHINGTON (CNS)—The chairmen of the U.S. bishops' international and domestic policy committees urged the 12-member Joint Select Committee on Deficit Reduction—popularly known as the 'supercommittee'—to remember the poor and vulnerable as they come up with a plan to deal with the nation's financial deficit.

"In this effort, you will examine endless data, charts and alternative budgets," said Bishop Howard J. Hubbard of Albany, N.Y., chairman of the bishops' Committee on International Justice and Peace, and Bishop Stephen E. Blaire of Stockton, Calif.,

chairman of the Committee on Domestic Justice and Human Development, in their Aug. 31 letter.

"Behind all those numbers are people we serve every day in our parishes, schools, hospitals, shelters and soup kitchens. The poorest and most vulnerable do not have powerful lobbyists, but they have the most compelling needs and a special claim on our individual consciences and national choices, especially in these times of massive joblessness, increasing poverty and growing hunger," they said.

The supercommittee, made up of six members of the Senate and six members of the House of Representatives, and equally

divided between Democrats and Republicans, was created as part of the August deal to raise the national debt ceiling. It will first meet on Sept. 16, and must recommend by Thanksgiving cuts of \$1.5 trillion over 10 years. If its recommendations are not adopted, \$1.2 trillion in cuts over 10 years would be triggered—half involving defense spending.

"A just framework for future budgets cannot rely on disproportionate cuts in essential services to poor and vulnerable persons. These programs need to be made more effective, efficient and responsive, and

we should work to strengthen and improve them on an ongoing basis," said Bishop Hubbard and Bishop Blaire.

"However, it would be wrong to balance future budgets by hurting those who already hurt the most by cutting programs, such as foreign aid, affordable housing programs, child nutrition or health care," they said. "A just framework also requires shared sacrifice by all, including raising adequate revenues, eliminating unnecessary military and other spending, and addressing the long-term costs of health insurance and retirement programs fairly." †



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Editorial

Becoming a people of faith—again

Remember it?

Though we have been inundated in recent days by media outlets commemorating the 10-year anniversary of the terrorist attacks on America, we don't need the news stories, and graphic photographs and videos to recapture the chilling memories of a day that millions will never forget. Many families still relive that fateful event every day.

Ten years later, we need to remember the words that our then Holy Father, Blessed John Paul II, spoke during a general audience on the day after this international tragedy of historic proportions left nearly 3,000 people dead and a world reeling in disbelief.

"Yesterday was a dark day in the history of humanity, a terrible affront to human dignity. ... How is it possible to commit acts of such savage cruelty? The human heart has depths from which schemes of unheard-of ferocity sometimes emerge, capable of destroying in a moment the normal daily life of a people.

"But faith comes to our aid at these times when words seem to fail. Christ's word is the only one that can give a response to the questions which trouble our spirit. Even if the forces of darkness appear to prevail, those who believe in God know that evil and death do not have the final say. Christian hope is based on this truth. At this time, our prayerful trust draws strength from it."

Faith. It aided millions of people

Rescue workers stand next to a piece of wall still standing from the fallen World Trade Center on Sept. 13, 2001, in New York, two days after the terrorist attacks. Sept. 11 this year marks the 10th anniversary of the attacks that claimed the lives of nearly 3,000 people in New York and Shanksville, Pa., and at the Pentagon.



who crowded churches to be with their brothers and sisters in Christ in the days, weeks and even months after this unspeakable act.

It united us.

What has happened since then? Many people of various religious traditions, Catholics included, no longer seem to make their lives of faith a priority.

Is it only at moments when we feel powerless that we turn to our Creator?

Let us pray that this year's special 9/11 commemoration brings more people home to their church.

This time to stay.

—Mike Krokos

Educating children in the faith

We strongly encourage you to take the time to read our annual Religious Education Supplement on pages 9-12 of this issue.

A great deal of attention is given to our Catholic schools, and it should be because they are so important. But the fact is that many of our children are not enrolled in those schools. We don't have the statistics for this year, but last year 22,380 students were enrolled in 58 Catholic elementary schools and 12 Catholic high schools in the archdiocese.

But somehow the Church must reach those children who are not in our schools. Last year, 15,427 of them participated in religious education programs from preschool through 12th grade.

It is absolutely vital for the future of our Church in central and southern Indiana that we educate those children in the faith. It's a daunting job because of all the obstacles the catechists face to try to get the attention of those children.

Most of those catechists are volunteers in our parishes. The parishes could not accomplish what they are doing without them. It's hard work and time consuming—preparing lesson plans before classes and then teaching the classes every week.

What about those obstacles we referred to? Undoubtedly, the most difficult to overcome is the fact that religious formation must be done in a relatively short time compared with the amount of time the students hear contrasting values from our secular society.

We see from time to time various studies that tell us that children and youth spend a tremendous amount of time watching television and texting one another. We all know the values those situation comedies are inculcating. They are seldom what the Church is teaching.

Many parents do their best to keep such programs away from their children, but that's a difficult task at best. How is the Church supposed to compete?

Texting has become an epidemic. Perhaps most of it is innocent enough, but we frequently read about some of the situations that can occur.

Another obstacle is the fact that many of the children in religious education classes have no wish to be there. There are a hundred places they would rather be. That's a challenge for every catechist.

Still another obstacle is the apathy of too many parents. Many of the parents of the children in our classes are victims of a period in our history when the Church did not do a good job of catechizing. They don't know what they should about their religion.

The worst cases are those parents who drop their children off for religious education classes, but don't go to Mass with them. How is the Church supposed to compete with parents who don't provide a good example?

We have an idea that those who are reading this editorial are not that type of parent. But perhaps you are a potential catechist. We urge you to talk with your parish's director of religious education about that possibility.

—John F. Fink

Parish Diary/Fr. Peter Daly

Ten years after 9/11, why do so many things in our lives remain unchanged?

I was wrong. Things did not change very much. I thought that they would.

Ten years ago, I wrote that my plans had

changed as a result of the terrible crimes of Sept. 11. Now, 10 years later, things are pretty much the same. Life continues on as before.

But for a little while, things did change:

• The world was filled with sympathy for the United States.

• The country became united in grief and common purpose. There was an outpouring of patriotism and piety. Members of Congress stood together and sang "God Bless America." Public meetings began with the Pledge of Allegiance. People flew the flag everywhere.

• On Capitol Hill, partisan divisions disappeared. The government passed one piece of anti-terrorism legislation after another, almost without reflection.

• Airport security became much more rigorous.

• Access to public buildings was limited. Whole areas of Washington, D.C., for example, were cordoned off. I got searched while driving to celebrate a wedding at St. Joseph Parish on Capitol Hill. So did the guests.

• For a little while after the attacks, the churches were full. People were united in their sorrow and prayer. Every candle was lit. Daily Mass was overflowing. People talked openly of their stories of grief and their faith. For weeks, we watched the sorrowful funerals of firefighters, police and EMT workers.

Our little Maryland community held a common prayer service at the local high school. It included Christians, Muslims and Jews. Nearly everyone participated, except for a group of evangelicals. They would not pray with non-Christians.

• Support for the military was also overwhelming 10 years ago. As the United States took action in Afghanistan nine years ago, there was a sense that it was just and necessary. We began praying for the safety of our troops at every Mass.

Indeed, 10 years after Sept. 11, 2001,

Letter to the Editor

On the 10th anniversary of 9/11: The things that make for peace

Ten years ago, just scant hours after our nation witnessed the tragic events of Sept. 11, Pax Christi USA released a statement which said, in part:

"We recognize that as the reality of the magnitude of loss becomes clear, our nation's grief will soon move toward rage. As people of faith and disciples of the nonviolent Jesus, we must be willing, even now in this darkest moment, to commit ourselves, and urge our sisters and brothers, to resist the impulse to vengeance. We must resist the urge to demonize and dehumanize any ethnic group as 'enemy.' We must find the courage to break the spiral of violence that so many in our nation, we fear, will be quick to embrace."

On Sunday, Sept. 11, 2011, the 10th anniversary of 9/11, as we gather to celebrate the Eucharist together, a question will be put to us:

"Could anyone nourish anger against another and expect healing from the Lord? Can anyone refuse mercy to another, yet expect pardon for one's own sins?" (Sir 28:3-4).

These past 10 years, we have witnessed the failure of policies built on vengeance. Our elected leaders manipulated our grief

the memory remains, but the shock is gone. It does not seem like things are fundamentally changed:

• The fervor of piety evident in the weeks after September 2001 has disappeared.

• Church attendance has returned to normal levels.

• The national unity of purpose is gone, and we seem to be divided over even ordinary things.

• The sympathy that the United States once enjoyed around the world after 9/11 has evaporated. It was burned away by the war in Iraq.

• We have surrendered our privacy and even our civil liberties. Metal detectors are at every public building. We even go through metal detectors to enter our local Bureau of Motor Vehicles. My 90-year-old mother was subjected to a pat-down search when she got on a plane last summer.

Today, support for the military remains very high, but our veterans are suffering greatly. We still pray for them every Sunday, but with an emphasis on them being returned to us.

Many military personnel come back traumatized by war. Many are unemployed. Some are homeless and even suicidal. Thousands of lives have been lost and a trillion dollars was spent in Iraq. There still is no peace there.

People have gotten used to bad news. The fact that our government was torturing people in secret CIA prisons and incarcerating even American citizens without trial was greeted with a shrug by most Americans.

One hundred years ago, Catholic writer G.K. Chesterton observed that the one doctrine of the Church that you could prove by picking up the morning newspaper was original sin.

The human condition is the human condition. Sin and grace will always be part of our lives.

Ten years after Sept. 11, 2001, we still remember the events with horror and grief. But the struggle between good and evil goes on.

The more things change, the more they stay the same.

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

and fear to justify foreign policy decisions which had little to nothing to do with the tragedy of 9/11. Our nation was ensconced in a culture of fear, where the scapegoating of peoples, the fanning of religious intolerance and the curtailing of civil rights served the needs of political expedience.

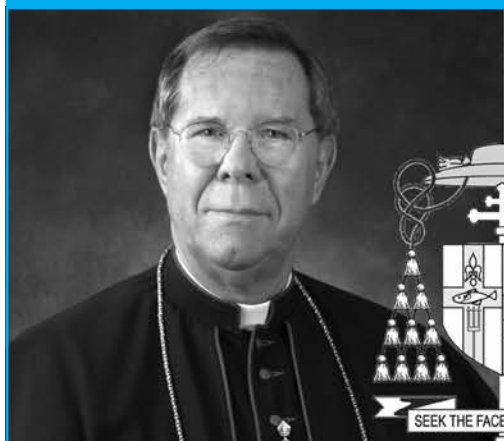
We have been witnesses to the dark places where our government's response to 9/11 led our nation—the justification of torture, the moral bankruptcy of pre-emptive war, the daily reports of innocent civilians killed as collateral damage, the deaths of thousands of U.S. service personnel, and the stealing of our national wealth to pay for wars abroad as our children, our elderly and the most vulnerable are left to suffer at home.

Today, as we acknowledge the 10-year anniversary of 9/11, there can be no doubt that responding with war and violence can neither console us in our grief nor achieve the security for which we long. Until we commit our own nation to the pursuit of justice and peace for the entire human family, we should not be surprised when the violence suffered by those living on the other side of the world—as well as those living on the wrong side of town—eventually engulfs us all.

Ten years have passed, but we believe that the opportunity is still with us. Let us start, now, today, in Washington, D.C., and in every city and town across this land, in our

See PEACE, page 19

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

A personal reflection about the role of parents as first teachers

(Editor's note: While Archbishop Buechlein continues to recover from a stroke, we offer some reprints of his various columns for your enrichment. The following column is from the Sept. 23, 2005, issue of The Criterion.)

September is one of my favorite months of the year. It is the month of my deceased parents' birthdays. It is the month of new beginnings for the school year and our parish catechetical programs. It is the month when I reflect about my Mom and Dad as teachers and catechists.

The older I am, the more I appreciate the gift that my parents were and still are for me.

The greatest gift was having me baptized into Christ the day after my birth. With that gift, the promise of eternity was given to me. What greater gift could a person get? Like life itself, everything else of any worth began with that moment.

These days, we often say parents are the first teachers, parents are the first catechists of the faith. My parents taught me the Catholic faith, and provided me with the education to understand and appreciate the sacraments and the doctrine of the Church.

They taught me by the simple example of their lives as well as with timely words along the way. As for observing Sunday and holy day obligations to attend Mass, there was no discussion.

The same was true in observing other disciplines associated with the practice of our Catholic faith. I am deeply grateful for

the no-nonsense way in which I was taught about what is right and what is wrong.

Like most people in the post-Depression era, in the early years our family lived a very simple life, certainly by today's standards.

For the most part, my brother and I didn't particularly think we were living a deprived life. Without much ado, our parents taught us a sense of values that have stood us in good stead. Remembering our parents' values is so appropriate in a culture that has become more and more secular and materialistic.

The older I am, the more I appreciate other values that Mom and Dad passed on to my brother and me. One of those was the value and dignity of hard work. Only later in life, especially as I read some of the social encyclicals of our more recent popes, I recognized that although they didn't say it, our folks were teaching us that work is one of the ways in which we experience our human dignity.

The late Pope John Paul II, himself the beneficiary of the experience of hard work in his youth, was particularly eloquent on this point.

During my summer vacations from the seminary, Mom and Dad saw to it that I had a variety of work experiences ranging from working in a factory, doing farm work, working in a bakery and doing janitorial work. Dad would say, "If you are going to be a priest, I want you to know how people live." I try to remember that, and appreciate his foresight and concern

about how people work for a living, especially poor people.

Mom taught elementary school, but not once did she do my homework. If I had questions, she was there for me. She did keep an eye on me so that I did what I was supposed to do. And she would pat me on the back when I brought home a good report card.

With hindsight, I appreciate the fact that she gave me room to develop the habit of taking initiative for my responsibilities in life. As I grew older, I found that I was not the only one to recognize that, in a quiet way, Mom was a source of extraordinary wisdom.

People often ask how Dad and Mom reacted to my desire to become a priest, especially since I wanted to enter the seminary at an early age. While asking appropriate questions about my intentions, they offered their support and truly sacrificed to make it possible for me to go to Saint Meinrad. I don't think Mom missed one week in 12 years that she did not send me a letter with updates about what was happening at home. She and Dad visited me faithfully, and there was never any doubt that they wanted me to do what would make me happy and what I figured out was

God's will.

Their trust in my judgment was tested when I informed them that, rather than become a diocesan priest, I wanted to join the monastery at Saint Meinrad. That elicited a special visit and some thoughtful questioning, but, that being done, their support was there.

Parents' birthdays merit our reflection about the gifts they are for us. I intend this simple narration about Mom and Dad to remind you parents about how important you are as the first teachers and catechists of your children. You are far more influential than you might sometimes believe. I pray that God blesses you in your words and deeds. †

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

Archbishop Buechlein's
Prayer List
Archdiocese of Indianapolis
1400 N. Meridian Street
Indianapolis, IN 46202-2367

Archbishop Buechlein's intention for vocations for September

Teachers/Religious Education Directors: that they may rely on the strength and guidance of the Holy Spirit as they hand on the Catholic faith to our youth and encourage them to consider vocations to the priesthood and religious life.

Reflexión personal sobre el papel de los padres como primeros maestros

Septiembre es uno de mis meses preferidos del año. Es el mes del cumpleaños de mis difuntos padres. Es el mes del comienzo de un nuevo año escolar y de los programas de catecismo de nuestra parroquia. Es el mes durante el cual reflexiono acerca del papel de mis padres como maestros y catequistas.

A medida que me hago más mayor, aprecio más la gran dádiva que fueron y que aun siguen siendo mis padres para mí. El mayor regalo fue que se me bautizara en Cristo al día siguiente de mi nacimiento. Con ese obsequio se me hizo la promesa de la eternidad. ¿Qué mayor regalo puede recibir una persona? Así como la vida misma, todas las demás cosas importantes comenzaron en ese momento.

En la actualidad, se dice con frecuencia que los padres son los primeros maestros. Los padres son los primeros catequistas de la fe. Mis padres me enseñaron la fe católica y me brindaron la educación para poder entender y valorar los sacramentos y la doctrina de la Iglesia.

Me enseñaron por medio del ejemplo sencillo de sus vidas, así como también con palabras oportunas a lo largo del camino. En cuanto a respetar la obligación de asistir a misa el domingo y en las fiestas de guardar, no había discusión. Lo mismo sucedía en el caso de respetar otras disciplinas asociadas con el ejercicio de nuestra fe católica. Me siento profundamente agradecido por el modo coherente como se me enseñó sobre lo que estaba bien y lo que estaba mal.

Como la mayoría de la gente durante la época de la post-depresión, en los primeros años nuestra familia llevaba una vida simple,

ciertamente siguiendo los estándares de hoy en día. En general, mi hermano y yo no pensábamos que tuviéramos una vida particularmente menesterosa. Sin demasiadas complicaciones, nuestros padres nos enseñaron el sentido de los valores que nos han resultado muy útiles. El recordar los valores de nuestros padres resulta muy apropiado en una cultura que se ha vuelto cada vez más secular y materialista.

Mientras más mayor me vuelvo, más aprecio otros valores que papá y mamá nos transmitieron a mi hermano y a mí. Uno de ellos fue el valor de la dignidad por el trabajo arduo. No fue sino hasta más tarde en mi vida, especialmente mientras leía algunas de las encíclicas sociales de nuestros Papas más recientes, que reconocí que, a pesar de que no lo dijeran, nuestros padres nos enseñaban que el trabajo es una de las maneras de experimentar nuestra dignidad humana.

El difunto Papa Juan Pablo II, beneficiario de la experiencia del trabajo arduo en su juventud, era especialmente elocuente en este particular. Durante mis vacaciones de verano del seminario, mamá y papá se preocuparon por que yo tuviera diversas experiencias laborales, que iban desde trabajar en una fábrica, labrar la tierra, trabajar en una pastelería y realizar trabajos de limpieza. Mi papá me decía: "Si quieres ser un sacerdote, tienes que saber cómo vive la gente." Trato de recordar eso y valoro su visión y preocupación por cómo trabaja la gente para subsistir, especialmente los pobres.

Mi mamá enseñaba en la escuela primaria, pero ni una sola vez me hizo los

deberes. Si yo tenía alguna pregunta, ella estaba allí para ayudarme. Pero sí me supervisaba para que yo hiciera lo que debía hacer. Y me alentaba cuando llevaba a casa una boleta con buenas calificaciones. En retrospectiva, valoro el hecho de que me diera amplitud para que yo desarrollara el hábito de tomar iniciativas con respecto a mis responsabilidades en la vida. A medida que crecía, me di cuenta de que no era el único que reconocía que, de manera silente, mamá fue una fuente de extraordinaria sabiduría.

Por lo general las personas me preguntan cómo reaccionaron papá y mamá a mi deseo de convertirme en sacerdote, especialmente porque quise ingresar al seminario a muy temprana edad. Si bien cuestionaron de manera apropiada mis intenciones, me ofrecieron su apoyo y verdaderamente se sacrificaron para hacer posible que yo fuera a Saint Meinrad. Creo que no faltó una semana en 12 años que mi mamá no me enviara una carta con noticias sobre lo que sucedía en casa. Papá y ella me visitaban fielmente y nunca hubo ninguna duda de que ellos querían que yo hiciera lo que me hiciera feliz y lo que yo había identificado como la voluntad de Dios.

Su confianza en mi juicio se puso a prueba cuando les informé que, en lugar de convertirme en sacerdote diocesano, quería ingresar al monasterio de Saint Meinrad.

Eso produjo como respuesta una visita especial y algunas preguntas minuciosas, pero, después de ello, su apoyo continuó allí.

Los cumpleaños de nuestros padres ameritan nuestra reflexión acerca del obsequio que ellos son para nosotros. Dedico esta sencilla narrativa sobre mamá y papá para que ustedes, como padres, recuerden lo importante que son como primeros maestros y catequistas de sus hijos. Ustedes tienen mucha más influencia de lo que ustedes mismos puedan reconocer. Le rezo a Dios para que los bendiga en sus palabras y acciones. †

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

Lista de oración del Arzobispo
Buechlein
Arquidiócesis de Indianápolis
1400 N. Meridian Street
Indianapolis, IN 46202-2367

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

La intención del Arzobispo Buechlein para vocaciones en septiembre

Maestros/Directores de Educación Religiosa: ¡que ellos puedan contar con la fuerza y dirección del Espíritu Santo cuando pasen la fe Católica a los jóvenes y les den ánimo a ellos a considerar las vocaciones al sacerdocio y la vida religiosa!

Events Calendar

September 9

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

September 9-11

St. Mary Parish, 212 Washington St., North Vernon. **"Community Festival,"** celebration of 150 years, Fri. fish dinner, 4:30 p.m.-close, Sat. 5K run, 8 a.m., kickball tournament mid-morning, Italian dinner, 4:30 p.m.-close, Sun. 150th anniversary Mass, 10:30 a.m., chicken dinner following Mass, rides, children's games. Information: 812-346-3604.

September 10

St. Joan of Arc Parish, 4217 N. Central Ave., Indianapolis. **"French Market,"** noon-10 p.m., French food, booths, children's activity area, entertainment. Information: 317-283-5508.

Marian Inc., 1011 E. St. Clair St., Indianapolis. **"Feast of the Holy Cross,"** dinner, live band, 6-10:30 p.m., \$50 per person. Information: 317-578-4581.

Immaculate Heart of Mary Parish, 5692 N. Central Ave., Indianapolis. **Class of 1961, "Coed Kickball,"** 10 a.m., spectators welcome, free. Information: 317-257-2266.

MCL Restaurant, 5520 Castleton Corner Lane, Indianapolis. **St. Mary Academy, Class of 1956, 55-year reunion,** 11:30 a.m. Information: 317-467-9308 or 317-846-9473.

St. Roch Parish, Family Life Center, 3603 S. Meridian St., Indianapolis. **Single Seniors,** meeting, 1 p.m., age 50 and over. Information: 317-784-4207.

Geneva Hills Golf Course, Clinton. **Saint Mary-of-the-Woods College, 12th annual "SMWC Scholarship Scramble,"** 11 a.m., \$70 per person, registration and lunch, 11 a.m. Information: 812-239-3050 or brugnaux@avenuebb.com.

Our Lady of Perpetual Help School, 1752 Scheller Lane, New Albany. **"Trivia Night,"** 6:30 p.m., \$50 per couple, \$30 individual, includes dinner. Information: 812-944-1184.

September 10-11

St. Michael Parish, 145 St. Michael Blvd., Brookville. **"Fall Fest,"** Sat. grilled, smoked pork chop supper, Sun. pan-fried chicken dinner, Sat. 4-11 p.m., Sun. 10 a.m.-6 p.m. Information: 765-647-5462.

St. Agnes Parish, 1008 McLary Road, Nashville. St. Agnes Guild, fourth annual **"Applefest,"** apples and apple baked goods for sale. Information: 812-988-2778.

September 11

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Concert to mark 9/11 anniversary, "Quatuor pour la Fin du Temps," ("Quartet for the End of Time"),** 3 p.m., free-will offerings accepted. Information: 317-634-4519.

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

St. Mary (Immaculate Conception) Parish,

512 N. Perkins St., Rushville. **"Community Fall Festival,"** music, dance, Sun. 8 a.m.-4 p.m., chicken dinner. Information: 765-932-2588.

St. Pius V Parish, Highway 66, Troy. **"Fall Festival,"** 11 a.m.-5 p.m., dinners, games, music. Information: 812-547-7994.

Huber's Winery, 19816 Huber Road, Starlight. **New Albany Deanery Young Adult gathering,** concert and wine tasting party, 1-4 p.m. Information: 812-945-2000.

Queen and Divine Mercy Center, Rexville, located on 925 South, .8 mile east of 421 South and 12 miles south of Versailles. Mass, 9:30 a.m., on **third Sunday holy hour and pitch-in,** Father Elmer Burwinkel, celebrant, daily Mass, 9 a.m. Information: 812-689-3551.

September 13

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild,** meeting, 12:30 p.m. Information: 317-885-5098.

Saint Meinrad Seminary and School of Theology, Gallery, 100 Hill Drive, St. Meinrad. **Dolle Lecture on Church Art and Architecture, "Build My Church—A Journey through Planning, Funding and Managing a Church Restoration Project,"** Bernard Gruenke, Conrad Schmitt Studios Inc., New Berlin, Wis., presenter, 7 p.m., free admission. Information: 812-357-6501.

Marian University, Ruth Lilly Student Center, 3200 Cold Spring Road, Indianapolis. **Adult Programs, information session,** 6 p.m., free admission. Information: 317-955-6271.

September 15

Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. Haverstick Road, Indianapolis. **Mass,** 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

Our Lady of Mt. Carmel Parish, 14598 Oak Ridge Road, Carmel, Ind. (Diocese of Lafayette). **Catholic Professional Business Club,** Mass, 6:30 a.m., breakfast, Bishop Timothy L. Doherty, presenter, \$15 members, \$25 non-members. Information: 317-590-0634 or info@cpcb-ld.org.

September 16

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange,** Mass, breakfast and program, "Staying Strong in the Storm," **Chuck Lofton,** WTHR Channel 13 meteorologist, presenter, 6:30-8:30 a.m., \$14 members, \$20 non-members. Reservations and information: www.catholicbusinessexchange.org.

St. Thomas More Parish, 1200 N. Indiana St., Mooresville. **"Applefest,"** Fri. 5-10 p.m., Sat. 10 a.m.-10 p.m., Fri. car, truck and bike show, music, food, games. Information: 317-831-3802.

September 16-17

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

September 16-18

St. Lawrence Parish, 6944 E. 46th St., Indianapolis. **"Fall Festival,"** food, rides,

games, music, Fri. 5-11 p.m., Sat. 3-11 p.m., Sun. 1-6 p.m. Information: 317-546-4065.

September 17

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants, pro-life Mass,** Father John Hollowell, celebrant, 8:30 a.m., followed by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or 800-382-9836, ext. 1569.

St. Bartholomew Parish, 1306 27th St., Columbus. **"Fall Festival,"** 4-9 p.m., food, music, games, cake auction, corn hole tournament. Information: 812-372-5031.

Cathedral High School, O'Malia Performing Arts Theater, 5225 E. 56th St., Indianapolis.

Indiana Catholic Women's Conference, 8 a.m.-4:45 p.m. Information: 317-924-3982 or Mariancntr@aol.com.

St. Roch Parish, 3600 S. Pennsylvania St., Indianapolis. **Class of 1961, 50-year class reunion,** Mass, 5 p.m., meal and gathering following Mass, \$60 individual, \$75 per couple. Information: 317-888-1495 or taylor-stephen@att.net.

Holy Cross Parish, 12239 State Road 62, St. Croix. **"Flea Market,"** home-baked goods, jams and jellies, antiques, 7 a.m.-5 p.m. Information: 812-843-5701.

St. Mary Parish, 302 E. McKee St., Greensburg. **St. Mary's Alumni and Friends Association, "Kickball Classic,"** \$10 per person or \$50 per team, eight people to a team, rock climbing wall, bounce house, children's games, food, beginning at 9 a.m. Information: 812-663-2849 or www.stmarysgreensburg.com.

George's Neighborhood Grille, 6935 Lake Plaza Drive, off Binford Boulevard, Indianapolis. **St. Mary Academy, Indianapolis, Class of 1951, 60th class reunion,** noon.

St. Vincent de Paul Church, 4218 E. Michigan Road, Shelby County. **Knights of Columbus, annual pork chop dinner,** 3:30-7 p.m., \$10 adults, \$6 children age 6 to 12, children under 6 free. Information: 317-398-4028.

September 18

St. Louis Parish, 13 E. St. Louis Place, Batesville. **"Fall Festival,"** 10:30 a.m.-7 p.m. Information: 812-934-3204.

St. Michael Parish, 101 St. Michael Drive, Charlestown. **"Septemberfest,"** fried chicken dinner, quilts, games, 11 a.m.-4 p.m. Information: 812-256-3200.

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

Richmond Catholic Community, 701 N. "A" St., Richmond. **Charismatic prayer group,** 7 p.m. Information: dicksoncorp@parallax.ws.

Retreats and Programs

September 16-18

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Tobit Weekend," marriage preparation.** Information: 317-545-7681, ext. 15, or cmcsweeney@archindy.org.

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Forgiven and Forgiving,"** Benedictine Brother Zachary Wilberding, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

Mother of the Redeemer Retreat Center, 8220 W. State Road 48, Bloomington. **"Sin, Conversion and the Call to Holiness,"**

Priest of Mercy Father Wade Menezes, presenter. Information: 812-825-4642, ext. 200, or marianoasis7@gmail.com.

September 18

Oldenburg Franciscan Center, Oldenburg. **"Youth Night at the 'Burg,"** jam session, high school and older, 6:30-8 p.m. Information: 812-933-6437 or center@oldenburgosf.com.

September 18-October 16

Sisters of St. Francis, motherhouse chapel, Oldenburg. **"Series on New Wording in the Mass,"** four Sundays following 9:30 a.m. Mass. Information: 812-933-6437 or center@oldenburgosf.com.

VIPs



Larry and Pat (Logan) Browne, members of St. Bernadette Parish in Indianapolis, celebrated their 50th anniversary on Sept. 4. They were married on Sept. 4, 1961, at the

former St. Francis de Sales Church in Indianapolis. They have three children, Ben, Bill and Bob Browne, as well as four grandchildren and five great-grandchildren. †

Operation Rescue president to speak at Celebrate Life dinner on Sept. 27

Operation Rescue president and author Troy Newman of Wichita, Kan., will be the keynote speaker for the "Celebrate Life" fundraising dinner, sponsored by Right to Life of Indianapolis, on Sept. 27 at the Indiana Convention Center, 100 S. Capital Ave., in Indianapolis. Newman's organization has been instrumental in closing abortion facilities throughout the U.S. He will discuss ways that pro-life

supporters can work together to help end abortion. The reception begins at 6 p.m. at the Sagamore Ballroom followed by the dinner at 7 p.m., volunteer awards presentation at 7:30 p.m. and speaker at 8 p.m. Reservations are \$60 per person, and are due by Sept. 17. For more information or to register, call 317-582-1526 or log on to www.rtlindy.org.

Indiana Catholic Women's Conference is Sept. 17 at Cathedral High School

"God Alone," the eighth annual Indiana Catholic Women's Conference, will feature three nationally known speakers on Sept. 17 at Cathedral High School, 5225 E. 56th St., in Indianapolis. Conference speakers are: • Colleen Carroll Campbell of St. Louis, an author, columnist, television and radio host, and former White House speech writer. • Katrina Zeno of Phoenix, coordinator of the John Paul II Resource Center for Theology of the Body and Culture for the Diocese of Phoenix and co-founder of Women of the Third Millennium.

• Eva Muntean of San Francisco, who helped found the West Coast Walk for Life and Cinema Vita, a pro-life film festival. The conference begins at 8 a.m. at Cathedral's O'Malia Performing Arts Theater. Conference sponsors are the Marian Center of Indianapolis and archdiocesan Office of Pro-Life Ministry. Reservations are \$45 per person or \$40 per person for groups of 10. To register for the conference or for more information, log on to www.mariancenterofindianapolis.com.



Guest speaker at Roncalli

Roncalli High School 2005 graduate Jason Werner speaks to juniors and seniors on Aug. 23 at his alma mater, an archdiocesan interparochial high school in Indianapolis. Werner, who achieved state football recognition during his high school years, encouraged the Roncalli students to make the most of their high school experience.

Papal table features produce from pope's farm at Castel Gandolfo

VATICAN CITY (CNS)—On any given day, the papal table may feature extra-virgin olive oil, lightly pasteurized milk, fresh eggs, free-range chicken, honey, apricots and peaches—all straight from the farm at the papal villa in Castel Gandolfo.

"The pope's farm, even if it is similar to many others, still gives rise to curiosity," said the Vatican newspaper, *L'Osservatore Romano*.

Part of the curiosity comes from the fact that, for years, the only media allowed on the farm have been the writers and photographers who work for the Vatican newspaper. *L'Osservatore Romano* wrote about and published photos from the farm in its Aug. 31 edition.

The farm, which covers just under 50 acres, is home to an olive grove, fruit trees, and greenhouses used to raise flowers and plants that often are used to decorate the papal apartments and meeting rooms, the newspaper said.

Each day, 25 cows produce more than 150 gallons of milk, and more than 200 eggs are collected from some 300 hens. In addition, about 60 chickens are raised for meat.

What the pope and his aides do not use is sold to Vatican employees and retirees at their discount supermarket.

L'Osservatore Romano said the farm took shape in the 1930s under the pontificate of Pope Pius XI, who saw it "as a model of a genuine lifestyle, the same he was able to enjoy as a youth."

Saverio Petrillo, director of the papal villa, told the Vatican newspaper that the farm once hosted two wild boars that had been given to Pope Paul VI, but they were a bit rowdy.

"The gazelles of Pius XI were more tranquil," Petrillo said. "They were given to the pope by the apostolic delegate in Egypt, and the pope had great affection for those beasts. He would go visit them" every time he went to Castel Gandolfo, and he always went with some treat to feed them.

"People often say that he would carry around the smaller of the two," Petrillo said.

Unfortunately, the story had a tragic end, he said.

"One day, frightened by a group of young



A worker gives hay to cows on the papal farm at Castel Gandolfo, Italy, in this undated photo provided by the Vatican's *L'Osservatore Romano* newspaper. The papal farm has 25 cows that produce more than 150 gallons of milk per day.

Hungarian scouts who came to visit the pope, they jumped the fence," and were hit by a car "to Pius XI's great sorrow." †

What was in the news on Sept. 8, 1961? A war ning against both ultra-conservatives and an overemphasis on the number of children

By Brandon A. Evans

This week, we continue to examine what was going on in the Church and the world 50 years ago as seen through the pages of *The Criterion*, which is celebrating its 50th anniversary.

Here are some of the items found in the Sept. 8, 1961, issue of *The Criterion*:

- **Biblical scholarship revival is hailed by parley speaker**
- **For interracial work: Indianapolis woman wins national award**
- **From Peru and India: Foreign nuns to study at Oldenburg convent**
- **Stay clear of extremists, bishop warns collegians**

"BERKELEY, Calif.—Bishop Paul J. Hallinan of Charleston, S.C., delivered a blistering attack on the right-wing John Birch Society here, and urged

Catholic college students to stay clear of its extremism. 'We are against Communism,' Bishop Hallinan said, 'but we are for the social order that the John Birch Society would not even understand, much less accept.' ... In his attack on ultra-conservative Americans, he said, 'These small minds and faint hearts today are betraying the grandeur of the Christian apostolate.'"

- **Bishop's stand restores bus service**
- **Small but persistent: Layman defends Church in Red Poland**
- **Report new drive launched by Russ against religion**
- **154 girls 'inaugurate' new Camp Christina**
- **Cardinal promotes Catholic visits to public schools**

- **Football Jamboree plans in final stage**
- **Protestant clergy to attend retreat**
- **See family as the key to literature problem**
- **Urge caution in using psychological testing**
- **Church use of schools held legal**

• **Decries over-emphasis on number of children**

"ST. LOUIS—Catholic parents have been oversold on their procreation responsibilities and undertrained in the responsibilities of upbringing their children, the Rev. William J. Gibbons, S.J., said here. Father Gibbons, visiting professor of sociology at Fordham University, criticized textbooks

still in use in some Catholic schools which emphasize procreation alone as the primary end of marriage. 'The education and welfare of the children are equally important as the primary end of marriage,' Father Gibbons said. ... There is no ideal number of children for all families, Father Gibbons observed. ... 'You have to take into account the physical and mental health of the parents, their economic condition, and the society in which they live.' "

- **20 laymen are assigned to missions**
- **Back after 54 years: Missioner was blessed by a saint**
- **Urges more frequent use of improvised prayer**
- **Cardinal warns movie producers**

(Read all of these stories from our Sept. 8, 1961, issue by logging on to our archives at www.CriterionOnline.com.) †



SAINT LAWRENCE FALL FESTIVAL

Fri, Sept. 16 5PM-11PM Sat, Sept. 17 3PM-11PM Sun, Sept. 18 1PM-6PM

FRIDAY

SATURDAY

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providing HOPE

More than 1.5 million women and men will be diagnosed with cancer this year. That's why the St. Vincent Foundation is providing support for those facing this disease by sponsoring the **Walk of Hope** on October 1, 2011 in Carmel.

Come join the Women of Hope and participate in the 1 or 3 mile Walk of Hope and inspirational Opening Ceremonies! Visit the Village of Hope Community Fair featuring free health screenings, a Kid's Zone, entertainment, shopping, food and more at Coxhall Gardens 10:00 a.m. - 4:00 p.m. To learn more or to register, please visit stvincentwomenofhope.org.

stvincentwomenofhope.org

THE SPIRIT OF CARING®

Pentagon Memorial pays solemn tribute to victims of 9/11 attacks

ARLINGTON, Va. (CNS)—The Pentagon Memorial pays somber tribute to the 184 people who lost their lives at that spot 10 years ago, but it also is a place that conveys a sense of life moving on.

It is different from other sites of the Sept. 11 terrorist attacks—the field in Shanksville, Pa., or the empty spot where the huge twin towers of the World Trade Center once stood in New York.

The Pentagon Memorial, dedicated in 2008, is adjacent to the enormous facility housing the Department of Defense and its more than 26,000 employees. It is alongside a busy Washington highway and under the flight path of the nearby airport. Cars and trucks are almost always whizzing by—or crawling along depending on the time of day—and about every minute a plane flies overhead.

There is no ground zero sense of something missing since the damaged side of the Pentagon was repaired within a year, and there is no sense of being set apart from the rest of the world as in the rural Shanksville setting.

On an evening nearly a month before the 10th anniversary of the terrorist attacks, a worker cleared gravel from the base of one of the stainless steel benches symbolizing those who died when American Airlines Flight 77 crashed into the side of the Pentagon.

“It’s hard to be here. It brings sadness to me,” said Nyeanti Y. Smith, a 65-year-old Liberian native who has worked a few nights a week at the Pentagon Memorial for the past three years. He makes sure the grounds are clear, water is flowing in the fountains under each bench and lights underneath each bench are lit.

The memorial is open 24 hours a day, and Smith said family members and friends of those killed tend to visit the site late at night. Seeing them huddled in sadness is particularly hard for him.

Pointing to the benches, lined up in chronological order according to the victim’s date of birth, from ages 3 to 71, Smith said he often thinks about how these people just came to work or got on a plane that day and “didn’t plan to die.”

“These people didn’t deserve this,” he said.

Lt. Gen. Timothy Maude, an Indianapolis native, was the highest-ranking U.S. Army officer killed at the Pentagon.

Before Smith could get back to his job at hand, a group of tourists asked him some questions. Nine-year-old triplets from Chicago wanted to know why the benches face opposite directions. He explained that the 59 benches facing away from the Pentagon represent those who died on the plane and the 125 benches facing the other way are for those who were killed inside the Pentagon. Individual names are engraved at the end of each bench.

One of the triplets also asked about where the plane hit, and Smith pointed to the different shade of Bedford, Ind., stone that makes up a large section of the building’s side.

Part of the Bedford stone from the Pentagon’s damaged limestone walls is incorporated in a border at the entrance of the memorial with the inscription “September 11, 2001, 9:37 a.m.”—marking the exact time the hijacked plane crashed, almost an hour after the first plane hit New York’s World Trade Center and about 20 minutes before the plane crashed in Shanksville.

Kristen O’Shea, mother of the triplets and a 12-year-old girl visiting the memorial, has a personal connection with the attacks of Sept. 11. A former flight attendant with United Airlines, O’Shea was pregnant with the triplets and on bed rest during the fall of 2001. A co-worker and friend of hers was on United Airlines Flight 175, the second plane to hit the World Trade Center.



Above, the Pentagon Memorial dedicated to victims of the Sept. 11, 2001, terrorist attacks was completed in 2008 in Arlington, Va., near Washington. Sept. 11 this year marks the 10th anniversary of the attacks that claimed the lives of nearly 3,000 people at the Pentagon in Arlington, Va., near Washington, and in New York and Shanksville, Pa.

Left, a family visits a memorial at the Pentagon on Aug. 18 that is dedicated to victims of the Sept. 11, 2001, terrorist attacks.

O’Shea can’t help feeling that she could have easily been on that flight.

She also is conscious that the attacks impacted the whole country, making everyone “a little more patriotic and maybe a little kinder” in the days and months afterward, a feeling she thinks is now fading.

On Aug. 18, just after a thunderstorm swept through the nation’s capital and a

double rainbow appeared over the Pentagon, O’Shea said the Pentagon Memorial is important because it not only reminds people of the tragedy, but gives them a place to reflect.

The fact that this event “happened in my lifetime, and not a moment in history, is important,” she said. “We were all a part of it, and it had such an impact on us.” †

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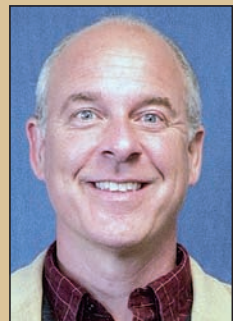
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New words for the same beautiful Mass

What can change about our Catholic faith, and what about it is eternal and unchanging?

This question will be on the minds of many people when they arrive at Mass on the weekend of Nov. 26-27, the first Sunday of Advent this year, and hear slightly different words as Mass is celebrated.



God loves you so much that he reveals information

about himself—eternal, unchanging truth in the form of Catholic teaching, drawing on both sacred Scripture and sacred tradition.

But doctrinal and moral teaching—which has traditionally been called the deposit of faith—are not exactly the same as that area of Church life often called discipline and practice.

In the realm of discipline and practice, the Holy Spirit often prompts Church leaders to make adjustments so that a Catholic life is more accessible and engaging for people of various times, places and cultures.

That's exactly what is happening with the revised translation of the *Roman Missal*—a phenomenon you may have heard about and are anticipating.

Father Patrick Beidelman, archdiocesan director of liturgy, explained at recent business meetings for parish administrators of religious education, youth ministers and principals in central and southern Indiana why these changes are happening.

He explained that, over the course of several years, two popes decided that the English translation of the Mass could be rendered significantly better. Therefore, we will hear some adjustments at each eucharistic liturgy starting during Advent of this year.

Father Beidelman noted that this development is important for Catholic education leaders in two related ways.

First, we must help prepare the faithful to use some new words at Mass when these changes are implemented this November. In a sense, this first need is relatively easy to do.

The second need runs deeper in the experience of Catholics throughout the months ahead. We must help God's people grow in appreciation, understanding and enthusiasm for what Mass really is.

It's not just a nice ceremony with pretty vestments and catchy music. It's not merely a chance to hear a good talk about how some Bible readings relate to everyday life.

Mass is an irreplaceable opportunity to be in the presence—the Real Presence—of Jesus himself in his body, blood, soul and divinity. Mass is a serious obligation that, like all the demands God makes of us, helps make us whole, holy, healthy and happy.

At Mass, we experience time and space suspended—kneeling at the foot of the Cross—offering our lives and ourselves to our Creator who, by his Holy Spirit, helps us taste divinity and experience a foretaste of our ultimate destiny—eternal life in a place none other than heaven.

Yes, changes are coming to the words we use to celebrate Mass. What the Mass is, though, doesn't change because who we encounter at Mass is the same yesterday, today and forever—none other than Jesus Christ!

(Ken Ogorek is archdiocesan director of catechesis.) †

A time to grow



Youths from the Tell City Deanery pose for a photo outside the Carriage Inn, a restaurant in Tell City. The youths ate there after getting together for bowling. The youths represent the parishes of St. Augustine in Leopold, St. Boniface in Fulda, St. Meinrad in St. Meinrad and St. Pius V in Troy.

Rural parishes face challenges and make connections to bring faith to life for youths

By John Shaughnessy

For 34 years, Marty Williams made his life and living as a farmer, helping seeds grow into crops that sustained and nourished people.

Yet, even the satisfaction of watching his southern Indiana farmland come to life doesn't compare to the joy he experiences when he leads youths in his rural parish to a deeper understanding of

their faith and a closer relationship with God.

"I just enjoy seeing the kids discover more about themselves and their faith," says Williams, administrator of the religious education program at St. Augustine Parish in Leopold in the Tell City Deanery. "I just try to be there for them, be a role model for them, and answer their questions honestly. I also encourage them to grow in their faith—be all they can be."

While faith formation and youth ministry in rural parishes often provide fulfillment and results, nurturing young souls in "country" settings also offers challenges to youth ministers, parish administrators of religious education and pastors across the archdiocese.

"The simplicity of life in rural communities is both a challenge and a blessing," says Father Scott Nobbe, pastor

See RURAL, page 12

Association supports catechetical leaders across archdiocese

By Sean Gallagher

When Mary Jo Thomas Day began her work in 1977 as the director of religious education at St. Monica Parish in Indianapolis, lay catechetical leadership in parishes was a fairly new phenomenon.

To find guidance in charting a course into this new ministry, Thomas Day leaned on the support of her fellow catechetical leaders in central and southern Indiana, most of whom were also new to the field.

Together, they founded the Association of Parish Administrators of Religious Education (APARE) in 1977 to give that help in an organized way.

"It was, more or less, a support for the small group that we were at that time," said

Thomas Day. "We couldn't talk to the principals. They didn't know what we did. The priests were even unsure what we were supposed to do."

A generation later, parish administrators of religious education have been around in most archdiocesan parishes for decades. Their roles and responsibilities are much better understood than they were in 1977.

And APARE is still going strong, giving ongoing formation to catechetical veterans like Thomas Day and crucial support to newcomers in the ministry.

Kara Tsuleff was one such newcomer when she began her ministry as director of religious education at St. Lawrence Parish in Lawrenceburg in July 2009.

APARE, as it has for many years now,

worked with the archdiocesan Office of Catholic Education to set up a mentoring relationship for Tsuleff, pairing her with Kim Sprague, longtime director of religious education and youth minister at nearby St. Teresa Benedicta of the Cross Parish in Bright.

Tsuleff described her mentoring relationship as a "pretty good lifeline" during her first year of leading all of the catechetical programs in her Batesville Deanery parish.

"I had someone who was very open to any questions that I had," Tsuleff said. "We would meet for lunch or breakfast. And I had her cell phone number and her e-mail address. That first year, especially, we were in communication quite a bit."

Bill Unruh was in a similar position when he became director of religious education in 1991 at St. Michael Parish in Bradford in the New Albany Deanery.

At the time, Unruh was transitioning into full-time catechetical ministry from a career in banking. So learning the ropes from a veteran parish administrator of religious education was key for him.

As the current APARE president, Unruh also appreciates other ways beyond the mentoring program that the organization supports parish catechetical leaders across the archdiocese.

Each year, APARE sponsors workshops where presentations on catechesis are offered as well as an annual retreat for parish administrators of religious education.

"It's not so much nuts and bolts on how to run a parish religious education

See APARE, page 12



Parish catechetical leaders from across central and southern Indiana pose on Sept. 23, 2010, at St. Bartholomew Church in Columbus during the annual Fall Day meeting of the Association of Parish Administrators of Religious Education.

Six tasks of catechesis can guide adult faith formation programs

By Sean Gallagher

Bible studies. The Rite of Christian Initiation of Adults. Faith-sharing groups. Sessions in which to learn about the new Mass translation.

These are examples of adult faith formation programs that are offered at parishes across central and southern Indiana, and the list could go on.

To make these programs as effective as possible in helping adults learn and live out their faith, Peg McEvoy recommends that parish adult faith formation leaders look to the six tasks of catechesis as laid out in the *General Directory for Catechesis*, issued by the Vatican in 1997, and the *National Directory for Catechesis*, approved by the U.S. bishops in 2003.

McEvoy, associate director for evangelization and family catechesis of the archdiocese's Office of Catholic Education, is joined in this recommendation by the members of the archdiocesan Adult Faith Formation Team, many of whom lead catechetical efforts in parishes across the archdiocese.

The tasks, as explained in #85-#86 of the *General Directory* and in #20 of the *National Directory*, are:

- Promoting knowledge of the faith
- Liturgical education
- Moral formation
- Teaching to pray
- Education for community life
- Missionary initiation

The first four tasks correspond to the four pillars of the *Catechism of the Catholic Church*, which explain the Church's creed, sacraments, moral teachings and prayer traditions.

The last two tasks help those being formed in the faith to live it out well among other believers, and to draw new members into the Church.

McEvoy described the tasks as the "full spectrum of the experience of our faith" that would be good for parishes and individuals to follow when considering ways to study the faith.

"In many cases, I think people, when they are pursuing things on their own, ... are naturally drawn to some of these areas," McEvoy said. "However, we really need to be looking at all of these areas. So, we might, for example, be drawn to learning more about spirituality, but we also need to be looking at areas of morality."

Conventual Franciscan Brother Bob Baxter helps oversee adult faith formation offerings at Mount St. Francis Center for Spirituality in the New Albany Deanery, and is a member of the archdiocesan Adult Faith Formation team.

He said that he uses the six tasks to be sure the programs the center offers will be best suited to help those who participate in them to grow in the fullness of the faith.

"I see those as a way to ensure that we have a holistic program that configures the whole person, mind and heart, into Christ," Brother Bob said. "That's the real goal, isn't it? It's communion with the Lord."

Aaron Haag, pastoral associate at



St. Matthew the Apostle Parish in Indianapolis, oversees adult faith formation programs at the Indianapolis North Deanery faith community.

He said there is a lot of emphasis in his parish and other archdiocesan parishes this year on catechesis regarding the liturgy since a new translation of the Mass will be implemented at the start of Advent.

But Haag said there are ways of weaving liturgical catechesis into other kinds of adult faith formation programs, such as Bible studies, thus linking together some of the six tasks.

"It's really important to emphasize how scriptural the liturgy is," Haag said. "When you've got people in Scripture studies or when you've got people engaged in these other activities, draw them back to the fact that this is also present in the liturgy."

Jillian Vandermarks, director of religious education at St. Paul Catholic Center in Bloomington, has seen that many college students at Indiana University find significance in connecting liturgy and prayer to their moral formation, and reaching out to help those in need.

"[The ministry of charity] is not just action, but it's actually a reaction, a movement from my relationship with God into the public sphere," Vandermarks said. "Our prayer life, in good catechesis, is not just formation or information. But it is information that leads to formation that leads to action."

She saw these connections in a special way in the large group of volunteers from St. Paul who helped when it was used at a homeless shelter on occasion during the last two winters.

Above, in this 2008 file photo, Benedictine Father Julian Peters, at the time administrator pro-tem of SS. Peter and Paul Cathedral Parish in Indianapolis, baptizes Scott Warpool during Cathedral Parish's Easter Vigil. Then-transitional Deacon Aaron Jenkins, holding the parish's Easter candle, stands at left. The Easter Vigil culminates the Rite of Christian Initiation of Adults, which is a primary means of adult faith formation in many parishes.

Left, in this 2008 file photo, then-deacon candidate Lawrence French, third from left, leads a Bible study at Buckeye Village, a senior citizens apartment complex in Osgood. Scripture study groups are common adult faith formation programs in parishes across central and southern Indiana.

"That response, I believe, came directly from their relationship in the sacraments and in their understanding to be Christ in the world," Vandermarks said. "We really do see that the reverence and the love that comes through the sacraments moves them into action."

McEvoy said the six tasks actually make planning adult faith formation programs in parishes easier.

"We don't have to reinvent the wheel every time. We've got these tasks," McEvoy said. "And then we have wonderful options these days in each of these areas that you can then choose from that are solid and are really good Catholic resources."

(For a link to the *General Directory for Catechesis*, read the online version of this article at www.CriterionOnline.com.) †

Excerpts from the Vatican's 1997 *General Directory for Catechesis*

The *General Directory for Catechesis*, issued by the Holy See's Congregation for Clergy in 1997, sets forth six basic tasks for catechesis and reflects on each of them at some length.

The following are excerpts from these reflections.

• Promoting knowledge of the faith—"By deepening knowledge of the faith, catechesis nourishes not only the life of faith, but equips it to explain itself to the world. The meaning of the creed, which is a compendium of Scripture and of the faith of the Church, is the realization of this task" (#85).

• Liturgical education—"Catechesis, along with promoting a knowledge of

the meaning of the liturgy and the sacraments, must also educate the disciples of Jesus Christ 'for prayer, for thanksgiving, for repentance, for praying with confidence, for community spirit, for understanding correctly the meaning of the creeds,' as all of this is necessary for a true liturgical life (#85, quoting *Catechesi Tradendae*, #67c).

• Moral formation—"Conversion to Jesus Christ implies walking in his footsteps. Catechesis must, therefore, transmit to the disciples the attitudes of the Master himself. The disciples thus undertake a journey of interior transformation, in which, by participating in the paschal mystery of the Lord, 'they

pass from the old man to the new man who has been made perfect in Christ'" (#85, quoting *Apostolicam Actuositatem*, #10).

• Teaching to pray—"Communion with Jesus Christ leads the disciples to assume the attitude of prayer and contemplation which the Master himself had. To learn to pray with Jesus is to pray with the same sentiments with which he turned to the Father: adoration, praise, thanksgiving, filial confidence, supplication and awe for his glory" (#85).

• Education for community life—"Christian community life is not realized spontaneously. It is necessary to educate it carefully. In this apprenticeship, the teaching of Christ on community life,

recounted in the Gospel of St. Matthew, calls for attitudes which it is for catechesis to inculcate" (#86a).

• Missionary initiation—"Catechesis is also open to the missionary dimension. This seeks to equip the disciples of Jesus to be present as Christians in society through their professional, cultural and social lives. It also prepares them to lend their cooperation to the different ecclesial services, according to their proper vocation. This task of evangelization originates, for the lay faithful, in the sacraments of Christian initiation and in the secular character of their vocation" (#86b). †

No lack of resources available to prepare Catholics for new missal

WASHINGTON (CNS)—As Catholics look toward the weekend of Nov. 26-27, when the new edition of the *Roman Missal* goes into use in the United States, there is no lack of resources to help them prepare for the new sound and feel of the liturgy.

Dozens of books and brochures have been published or are in the works, along with many DVDs and audiotapes aimed at specific audiences—from priests to teens to elementary school students.

But how can average Catholics know what the best resources are for their particular circumstances?

Father Richard Hilgartner, executive director of the U.S. Conference of Catholic Bishops' Secretariat on Divine Worship, advises people to look to their pastors, diocesan worship offices or Catholic bookstores for recommendations.

"Anything will ultimately be helpful in some way," he told Catholic News Service. "But some materials are more targeted at different age groups and audiences."

Some of the resources are designed to work best in an adult religious education or small-group faith formation program.

Ascension Press, for example, has released *A Biblical Walk Through the Mass*, a five-part DVD series, book and workbook, along with a 20-page *Guide to the New Translation of the Mass*, which includes a pull-out reference card detailing the new responses by the people at various parts of the Mass.

"Perhaps more than any other time in recent history, people's attention will be focused on the Mass," said Catholic theologian Edward Sri, who wrote *A Biblical Walk Through the Mass* and the briefer guide. "This is an excellent opportunity for catechesis and faith formation."

The Essential Guide to Catholic Prayer and the Mass, written by Catholic columnist

Mary DeTurrís Poust and published by Alpha Books, has a similar goal.

In addition to describing the upcoming Mass changes, it "offers devoted Catholics a way to explore prayer styles [that have] never been considered, and non-Catholics or Catholics on the edge a look into a world that can seem mysterious and intimidating," according to a news release about the book.

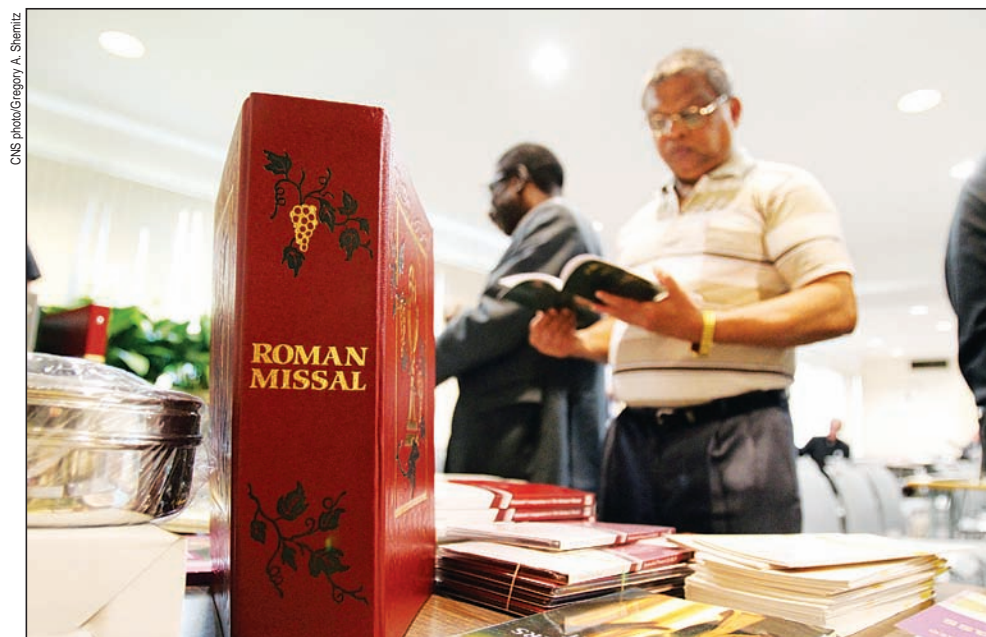
Among other new books aimed primarily at adult Catholics are *Understanding the Mass: 100 Questions, 100 Answers*, written by Mike Aquilina, executive vice president of the St. Paul Center for Biblical Theology, and published by Servant Books; *The Mass in Scripture* by Catholic biblical scholar Stephen J. Binz and published by Our Sunday Visitor; and *Mass Revision: How the Liturgy Is Changing and What It Means for You* by Catholic author Jimmy Akin and published by Catholic Answers.

St. Anthony Messenger Press and the USCCB are offering the *Catholic Update Guide to the Changes in the Mass*, an 18-segment DVD series led by Franciscan Father Greg Friedman for audiences ranging from parish councils and worship commissions, to RCIA classes, youth groups and Sunday Mass attendees.

That does not mean there aren't ample resources aimed at other ages.

Life Teen, the Arizona-based national program for Catholic teenagers, recently introduced *Word for Word*, a book and DVD designed to update high school and middle school students and their parents about the coming changes.

For younger children, Liturgy Training Publications has published *What's New About the Mass* by Maureen Kelly for third- to seventh-grade students with an accompanying handbook for teachers and catechists. Liguori Publications has issued a four-page brochure called "Going to Mass



Literature is displayed on a table during a workshop to prepare priests for the implementation of the third edition of the *Roman Missal* at St. Elizabeth of Hungary Parish in Melville, N.Y., on May 31. The new *Roman Missal* will go into use in the United States on the weekend of Nov. 26-27, the first Sunday of Advent.

with *Roman Missal*" by Father Joe Weiss, explaining the upcoming changes in simple language.

Seven publishers—Catholic Book Publishing Corporation in Totowa, N.J.; Liturgical Press in Collegeville, Minn.; Liturgy Training Publications in Chicago; Magnificat in Yonkers, N.Y.; Midwest Theological Forum in Woodridge, Ill.; USCCB Communications in Washington; and World Library Publications in Franklin Park, Ill.—have been authorized to print the new missal, with completion expected by Oct. 1.

Many of them also are offering preparatory materials on the missal through special websites. The bishops' divine worship secretariat also has a variety of resources available online at

www.usccb.org/romanmissal.

Each publisher has a slightly different emphasis, however, Father Hilgartner said. Liturgy Training Publications and Liturgical Press are focusing on catechetical resources and resources for priests, he said, while Magnificat has an emphasis on personal devotional material, and World Library Publications has a special interest in hymnals and other musical aids for worship.

But because the USCCB is also a publisher, in order to avoid any appearance of a conflict of interest, the divine worship secretariat is making no recommendations for specific resources on the missal.

"Just check the publishers you usually check with," Father Hilgartner said. "Most of them have stepped up." †

Faith formation committee brings creative ideas to religious education programs

By Mary Ann Garber

Teaching the faith to a new generation of Catholics or adults returning to the Church can be daunting tasks.

Connie Sandlin, director of religious education at St. Anthony of Padua Parish in Clarksville, admits that the pastoral responsibility of forming people in the faith and preparing them to receive the sacraments can seem overwhelming at times.

Even with excellent religious education materials, archdiocesan catechetical guidelines and well-trained volunteer catechists, she said, the process

of providing lifelong learning about Catholicism for children, teenagers and adults is a challenging parish ministry.

Sandlin is grateful for support and inspiration from members of St. Anthony's faith formation committee, six dedicated volunteers who help her plan effective religious education programs during monthly meetings.

The New Albany Deanery parish did not have a faith formation committee in place when she was hired four years ago.

"I realized that it would be good to have advice and support from other people in the parish," Sandlin said, "from people of different ages and backgrounds."

Understandably, organizing a faith formation committee took time.

As Sandlin got to know parishioners then learned about their interests and talents, she assembled a group of people who love God and the Church, and want to do their part to respond to Christ's call to share the Catholic faith with others.

She found the administrative tools needed to create and maintain an effective committee structure in *Choosing Paths on the Journey: Living Out Our Call to Discipleship through Commission Life*, a comprehensive training manual published by the archdiocesan Office of Catholic Education several years ago and implemented by trained facilitators.

Both the committee and workbook are invaluable resources, Sandlin said, as she coordinates a busy religious education and sacramental preparation schedule for the 878-household parish.

Christina Flum, director of catechetical ministry for the New Albany Deanery, worked with Sandlin and committee members as a *Choosing Paths on the Journey* facilitator to identify and set goals, which focus on increasing parish participation in all areas of faith formation.

Of particular concern, Sandlin said, are finding new ways to involve more children and teenagers that attend public schools in parish religious education classes.

"I think our ideas are working because our numbers are up this year," she said. "They're still not up where we want them to be, but there has been an increase in participation."

Titled "JAM," which stands for "Jesus and Me," St. Anthony's religious education programming for students enrolled in public schools begins on Sept. 11 this year.

"We also have a new Bible study program," Sandlin said, "and parishioners will be praying the rosary before all of the Masses during the month of October. That idea came up at one of our meetings, and we decided as a faith formation committee that we would like to organize it."

Catholics are called to live their lives in faith-filled ways, she said, with help from parish catechetical ministries.

"I always put the ministry in God's hands," Sandlin said. "I just pray that I'm the vessel, and that God will work through me and through our volunteer catechists."

"The committee provides purpose and direction in identifying key areas that we want to work on," she said. "Their input and support are so helpful to our ministry. Our committee comes up with all kinds of wonderful ideas that I wouldn't have thought of on my own."

Bill Unruh, director of religious education at St. Mary-of-the-Knobs Parish in Floyd County, started a faith formation commission after he was hired five years ago to better serve the parish's 1,011 households.

"The commission is the voice of the parish," Unruh said. "As the administrator, I need to hear their ideas. They are my eyes and ears to the parish, to the people in the pews. I've gotten some good ideas from our commission. We came up with a faith formation catalog that we hand out at registration every year showing everything that is offered for 3-year-olds through adults. I wouldn't have thought of something like that so it's always good to share ideas."

Unruh said introducing Jesus to people of all ages and educating them in the faith is

our Christian duty as Catholics as well as an honor and privilege to serve God and the Church.

"When the commission meets, we start by praying together," he said. "For the past three months, we have been studying all of the [religious education] programs we offer to see if they need to be changed and to make sure the programs can engage people."

John Jacobi, director of religious education at St. Michael Parish in Bradford, recommends that every pastor and parish staff make it a priority to organize a faith formation committee or work to strengthen an existing commission through a variety of Church resources.

"A great deal of benefit can be gained from reading various catechetical documents together as a group," he said. "This is formational to the commission, and it sets a great example to the parish of lifelong faith formation."

Jacobi suggests that commission members begin a three-year planning process with *Choosing Paths on the Journey* then study the *National Directory for Catechesis* as well as *Our Hearts Were Burning Within Us*, the U.S. bishops' pastoral plan for adult faith formation, and *Catechesi Tradendae*, Blessed John Paul II's 1979 apostolic exhortation on catechesis.

"The faith formation commission can be a great sounding board when an administrator is looking at new resources," he said. "We are working on the new *Roman Missal* and enhancing family catechesis" for the parish's 413 households.

"The pastor is the chief catechetical person, but it's important to share the responsibility," Jacobi said. "It's really everybody's role to ensure that people in the parish are formed in the faith. The commission is a great support that affirms and challenges me in my ministry." †

Lifelong Faith Formation Catalog

St. Mary of the Knobs Catholic Church
2011-2012



Faith Formation Opportunities For Everyone

ages 3 years through adults

"All scripture is inspired by God and is useful for teaching...and for training in righteousness, so that everyone who belongs to God may be...equipped for every good work." 2 Timothy 3:16-17

Faith formation commission members at St. Mary-of-the-Knobs Parish in Floyd County developed a religious education catalog to promote all of the catechetical opportunities in the 1,011-household parish in the New Albany Deanery. The catalog has helped increase participation in faith formation programming for children, teenagers and adults.

APARE

continued from page 9

program,” said Unruh. “The spiritual aspect is also very important. Prayer with fellow directors of religious education is very important.”



Bill Unruh

For the past five years, Unruh has ministered as director of religious education at St. Mary-of-the-Knobs Parish in Floyd County.

APARE keeps parish catechetical leaders across central and southern Indiana connected through its quarterly meetings and gatherings that often happen more frequently at the deanery level.

Each deanery has an APARE representative that meets regularly with the organization’s overall leadership.

These people, in turn, meet regularly with Ken Ogorek, director of catechesis in the archdiocese’s Office of Catholic Education.

“If APARE didn’t exist, I would make something like it,” Ogorek said. “It’s very helpful to have a structure like theirs in place with deanery representation and that line of two-way communication.”

Although APARE is independent of the Archdiocese of Indianapolis, Ogorek knows that working with it is important to further catechesis in parishes across central and southern Indiana.

“I feel blessed to have what I think is a great relationship with APARE,” he said. “We work in solidarity with each other.”

Thomas Day also feels blessed by having been a member of APARE since its earliest days. She knows that the ministry she provides for members of St. Monica Parish has been enhanced by her participation in APARE.

“APARE can affect directors of religious education, who can then, in turn, affect their parish,” Thomas Day said. “I’ve learned so much through the professional in-service meetings I’ve been to through APARE and the retreats. And I can share that with the parish. They can see what I have learned by my teaching it to them.”

(For more information on the Association of Parish Administrators of Religious Education, log on to <http://aparearchindy.com>.) †



Jonathan Chamblee, center, director of religious education at Holy Name of Jesus Parish in Beech Grove, asks a question on Aug. 1 during the annual administrators conference sponsored by the archdiocesan Office of Catholic Education that took place at the French Lick Resort in French Lick. The Association of Parish Administrators of Religious Education, which gives professional and spiritual support to parish catechetical leaders like Chamblee, held a business meeting during the conference.

Photo by Faith Schaefer



Fun activities are often a part of youth ministry programs in rural parishes. Youths from St. Augustine Parish in Leopold, St. Boniface Parish in Fulda, St. Mark Parish in Perry County and St. Meinrad Parish in St. Meinrad get together for a volleyball game at St. Mark Parish.

RURAL

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of four rural parishes in southeastern Indiana—St. John the Baptist Parish in Dover, St. Joseph Parish in St. Leon, St. Martin Parish in Yorkville and St. Paul Parish in New Alsace.

“You have a lot of extended families, a lot of people who are related to each other—even throughout the four parishes. The blessing is that there is a sense of being Catholic that’s lived out. The challenge is getting people to take their faith to another level.”

Another challenge is that many rural parishes have a small number of youths. Then there is the extended distance from their homes to the parishes—a factor that sometimes comes into play when trying to get youths together for faith formation events.

Similar to any parish in the archdiocese, rural parishes also struggle with the busy schedules of youths who are often involved in sports and other school activities. And some rural youths also have farm chores that include baling hay and taking care of livestock.

Many rural parishes also rely on volunteers or part-time administrators who receive modest stipends, according to Ken Ogorek, director of catechesis for the archdiocese.

Striving to overcome those challenges, rural parishes often succeed in the faith formation of young people by combining their programs and resources. Consider the example of several nearby parishes in the Tell City Deanery in southern Indiana.

Marty Williams’ youth group at St. Augustine Parish has connected with youths from Holy Cross Parish in St. Croix and St. Martin of Tours Parish in Siberia.

The former farmer has also formed an alliance with Faith Schaefer, youth minister at St. Meinrad Parish in St. Meinrad and St. Boniface Parish in Fulda. And further outreaches have been made to the youths of St. Mark Parish in Perry County, St. Pius V Parish in Troy and St. Isidore the Farmer Parish in Perry County.

“They come from different schools where they compete against each other in sports,” Williams says. “Our programs create a lot of friendships between kids who wouldn’t meet each other in any other way. By getting other parishes involved, they all come together and see it’s OK to be Catholic.”

Service to others also forms a strong bond among young rural Catholics.

“They like to work together, and they see it as a benefit to the community,” Schaefer says. “When we

went Christmas caroling for senior citizens last year, the kids saw many people overwhelmed that they had taken the time to sing for them. They saw the tears, and how they were welcomed inside homes for snacks.”

Schaefer tries to extend that same caring approach to the youths in her programs. She has consoled a youth who lost a mother to cancer. She has comforted high school students who had a classmate die in a car accident.

“In a rural setting, in a small parish, we’re fortunate to know the youths personally,” she says. “There’s a trust factor between us. A lot of times, we just listen. I want them to know that there are people who care for them, that the Church and God want to help them.”

Ogorek sees that level of commitment in many adults who lead faith formation programs for youths across the archdiocese.

“These folks are very talented, and they’re very dedicated,” he says. “They’re doing very important work. They deserve our gratitude and support. To the extent that parishes can help them engage in professional and spiritual development, it’s a great way to show support.”

Ogorek also saluted those rural communities that have a tradition of setting aside Wednesday evenings for Church-related activities.

“It’s admirable,” says Ogorek, an Indianapolis resident. “I’m envious in a way.”

It’s just part of the way of life for rural parishes, according to Williams. At 53, he has been retired from farming for more than a year because he needed knee and hip replacement

surgeries. But he has continued his work in youth ministry, a commitment he started in 2005 when the parish’s then director of religious education died.

“God tapped me on the shoulder and said, ‘You need to step up here,’” recalls Williams, who now works as an assistant in a special education classroom. “I didn’t think I could do it. It was by the grace of God. With enough praying and studying, he hasn’t let me down yet.”

Williams won’t let down the youths of his parish either.

“I just hope all the kids in our parish will be involved,” he says. “It’s just special for the ones who are. If we get them interested, hopefully they’ll get involved in the parish. We have a lot of older people in the parish now. I hope to get our youths more involved and more active so our parish will get younger.”

“I just want them to learn to grow in their faith and love their faith as much as possible—for them to know and love God.” †

‘I just hope all the kids in our parish will be involved. It’s just special for the ones who are. If we get them interested, hopefully they’ll get involved in the parish. We have a lot of older people in the parish now. I hope to get our youths more involved and more active so our parish will get younger.’

—Marty Williams

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REFLECTIONS

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work when she heard the news on the radio that a plane had crashed into one of the twin towers of the World Trade Center in New York—the city where she was born and where some of her family members still lived.

“My heart stopped for a second as I envisioned this tragedy,” recalls Eacret, a member of St. Barnabas Parish in Indianapolis. “Many of my family and friends live there. Before I could think of how this event would affect us, the news of another plane hitting the second tower was announced. I knew immediately that this was no accident. I began to pray aloud for our country and for those people in the Trade Center.

“When I got to work, every television was fixed upon the tragic events. My mind immediately thought of my son and all the young men in our country who may be called in to serve in an emergency situation.

“[Later,] we all gathered on the circle outside the hospital to pray—nurses, doctors, anyone who could be there. As the day progressed and we heard about the other planes at the Pentagon and in Pennsylvania, my heart sank. I was afraid, and all I could think to do was to pray. I called my family and friends in New York. All were safe, thank God.

“How did that day change my spiritual life? I pray daily now for our country, our leaders and our military. I am ever mindful of how vulnerable we are, and how life can be changed in an instant. And I keep my eyes focused on Jesus, who has me always in his care.”

The sense of God’s presence

For the 35 pilgrims from the Archdiocese of Indianapolis, their journey to Europe had already been delayed a day due to adverse weather, leading them to spend the night of Sept. 10, 2001, at a hotel just across the Hudson River from New York. The next morning, they looked through their hotel windows in horror as fire and smoke poured from the two World Trade Center towers.

As the spiritual director of the



Fr. Patrick Beidelman

pilgrimage, Father Patrick Beidelman watched in horror, too, before he decided to celebrate a memorial Mass with the pilgrims and a tour group from a Catholic parish in Buffalo, N.Y.

In his homily at the hotel, Father Beidelman said, “As we hold in our hearts the thousands of people that suffer and mourn this day, as we are filled with anxiety, let us stand poised and confident in the consolation, compassion and power of our God to go where we are called.

“May God keep his loving hand upon each of us and upon all on this sad day. May the violence and bloodshed and the killing stop now, and may our prayers be with those who desperately need our support.”

Ten years later, Father Beidelman still recalls the sacredness that he experienced that day amid the tragic events.

“I have very vivid memories of that day of being with the people and the singular focus we all had on our need for prayer and the sense of God’s presence we know most powerfully in the Mass,” says Father Beidelman, director of liturgy for the archdiocese and vice rector of Bishop Simon Bruté College Seminary in Indianapolis.

“What stands out to me from that day is our experience of one another’s sadness, one another’s pain and one another’s fear. The power of faith and the importance of our worship and prayer together satisfy our hunger for a meaning and a purpose in our lives in the most difficult times.”

A mother’s desperation

“Our family met in Florida for the Sept. 9 funeral of my sister-in-law, Elaine,” recalls Virginia Unverzagt, a member of



Virginia Unverzagt

St. Margaret Mary Parish in Terre Haute. “On Sept. 11, my husband and I drove our son to the Miami airport for his 8:30 a.m. departure back to college in Minnesota. When we returned to the motel, we watched the TV in stunned horror at the

unfolding events in New York then Washington.

“News anchors speculated that ‘Chicago would likely be next’—the city to which we had just sent our son. The fact that American Airlines jets had been targeted and that he was aboard an AA jet only compounded our dismay. He was scheduled



A U.S. flag is posted in the rubble of the World Trade Center on Sept. 13, 2001, in New York, two days after the terrorist attacks. Sept. 11 this year marks the 10th anniversary of the attacks that claimed the lives of nearly 3,000 people in New York and Shanksville, Pa., and at the Pentagon.

to land around 9:30 a.m., but we did not receive a phone call from him until after 2 p.m. It was the most harrowing, frightening 4½ hours [that] I’ve ever experienced.

“It took me several years to process the events of that day. I was able to be at peace with the desperation I felt at the possibility of losing my son only through theological reflection. I can remember the moment I connected my feelings with Mary’s at the loss of the young Jesus in the temple. To this day, I feel a deep identification with Mary as mother.”

‘I need to hear your voice’

Ed Greene had an immediate need to talk to his children after he saw the television report showing that a second plane had crashed into the second tower of the World Trade Center.

“I felt disconnected, like this isn’t the world I’m used to,” Greene recalls. “I got on the telephone to my three children—one in Seattle, one in Indianapolis and one in a small town in Iowa. I needed to connect with them. I called my son, David, in Seattle and said, ‘I need to hear your voice.’ I knew he was all right, but I needed something familiar because everything that morning was scary and unfamiliar. Hearing his voice grounded me and helped me get moving.”

Greene drove that morning to SS. Peter and Paul Cathedral in Indianapolis, where he works as director of music.

“I got to the cathedral, and we decided a larger noon Mass was going to be needed that day,” Greene recalls. “Shortly before noon, the cathedral was full and very quiet. It was obvious that people were shaken. They were looking for something that would ground them and reassure them, just like I was.

“I’m emotional now just thinking about

it. I just got the sense that we all knew that in the Church and our faith we’d find the stability we needed for whatever would come our way.”

A lesson in life from death

Ten years later, the events of Sept. 11, 2001, still serve as a poignant reminder about life for Jerald Archer, a member of Our Lady of the Most Holy Rosary Parish in Indianapolis.

“The events that occurred helped me to see two very important aspects of our short but rather precious existence here,” Archer wrote in his reflection. “The first was how quickly we can be snatched from life without warning. And secondly, that we as a human race are tested and proven by our tragedies.

“I tend now to understand the importance of true penance today better than ever before. It changed the very way I lived and thought about my immortal soul. Blessings will often be created within tragedy, but the real wisdom is to be able to see it.

“The events, even as devastating as they were, could have been much worse, heaven forbid. We will never forget, yet we must forgive. Given the result and aftermath, these events provided the catalyst for Americans—and the rest of the world—to really take stock in being more vigilant both spiritually and socially, and [more] aware of our surroundings and the nature of evil itself.

“The greatest lesson we should have learned is that life is precious but death is quick, and our eternal salvation may lie on the brink of a single decision in any given moment. I believe that good does come from bad events, however subtle, and those events that try us only make us stronger and hopefully wiser.” †

Cathedral concert to feature musician who witnessed World Trade Center tragedy

By John Shaughnessy

A witness to the attacks on the World Trade Center, David Gresham



David Gresham

offers a touching perspective on that day as he prepares to perform during a concert at SS. Peter and Paul Cathedral in Indianapolis that will mark the 10th anniversary of Sept. 11, 2001.

“My wife and I lived in Queens at the time,” recalls

Gresham, now a music professor at Illinois State University. “You could see the twin towers from the street corner and the train station near our house. I stood at the train station, just watching for the longest time. One of the most striking images came later when I went to the train station and the walls were covered with posters of missing people. The smell of the burning buildings lingered for a long time.”

Gresham will be one of four musicians combining their talents for the 3 p.m. concert on Sept. 11 that will feature the musical work, “*Quatuor pour la Fin du Temps*,” French for “Quartet for the End of Time.” The piece is the work of French composer Olivier Messiaen.

“He was a very dedicated Catholic who played the organ at a church in Paris,” Gresham notes. “A lot of his music has his faith as a source of what he’s trying to express. He was captured and taken to a prisoner of war camp in Germany during World War II.”

There’s an intensity, beauty, passion and haunting quality to the piece that will serve as a powerful tribute to the 10th anniversary of Sept. 11, 2001, Gresham says.

“If we keep in mind what we’re remembering, it will have an even more powerful effect,” he says.

Gresham notes that he sometimes gets emotional when he recalls the events of 9/11.

“Sometimes when I talk about it, I still choke up,” he says. “It’s like when a loved one dies. You live and move on, but there’s always something missing there.” †

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LEGACY FOR OUR MISSION:

For Our Children and the Future

ACCOUNTABILITY SUMMARY | SUMMER 2011

Legacy for Our Mission, a campaign for the mission and ministry of the Archdiocese of Indianapolis, continues to celebrate the uniqueness of our parishes and archdiocesan community. It challenged parishioners to join together, as a family of faith, to respond to the ever growing capital, direct ministry and endowment needs of our local Church.

The following Legacy for Our Mission campaign accountability summary is a reflection of the extraordinary commitment and generosity of more than 33,000 parishioners throughout the archdiocesan community. Nearly 14,000 volunteers worked diligently on the campaign. As a result of these efforts, more than \$116 million was pledged.

Currently, \$26.96 million has been allocated to support the shared ministries and home missions of the local Church. Inside is a summary of the many wonderful outcomes that affect parishes, schools and agencies throughout the archdiocesan community.

Thank you for being Christ's hands and feet in our parishes and to those whom you may never meet in other parts of the archdiocese.



Legacy for Our Mission Archdiocesan Shared Ministry and Home Mission Allocations

Our Mission of Education — \$5,577,495 Allocation

The Office of Catholic Education has enhanced and sustained the excellent work of our Catholic schools through capital improvements, student financial assistance, innovations in teacher development and enrichment programs for students.

Ministry Allocation Recipients

- Catholic Youth Organization (CYO) — Camp Rancho Framasa
- St. Mary's Child Center
- Opportunity Fund Endowment (for non-center-city student tuition)
- Project EXCEED programming and sustainability
- Teacher development training
- High school capital improvements for the following schools:
 - Bishop Chatard High School
 - Cardinal Ritter Jr./Sr. High School
 - Our Lady of Providence Jr./Sr. High School
 - Roncalli High School
 - Father Thomas Seccina Memorial High School
 - Seton Catholic High School
 - Father Michael Shawe Memorial Jr./Sr. High School

Our Missions at Home — \$9,570,285

Support for our home mission parishes and schools in urban and rural areas visibly provides hope for the people and neighborhoods they serve as they carry out the ministry of our parish and archdiocesan community.

Ministry Allocation Recipients

- Making a Difference Fund
- Home Missions Fund
- Mother Theodore Catholic Academies scholarship programs

Our Mission of Charity — \$5,959,231

Catholic Charities agencies are called by the Gospel to uphold the dignity of all people. Contributions from Legacy for Our Mission provide compassionate services to individuals and families in need.

Ministry Allocation Recipients

- Catholic Charities capital and programming needs
- Catholic Charities in Bloomington
- Catholic Charities in Indianapolis
- New Holy Family Shelter
- St. Elizabeth/Coleman Pregnancy and Adoption Services
- St. Elizabeth – Catholic Charities in New Albany

Our Future Ministry — \$3,416,616

Investing in our future leadership and ministry through vocations recruitment, education of seminarians and priests and formation of permanent deacons is fundamental to the spiritual health of our local Church.

Ministry Allocation Recipients

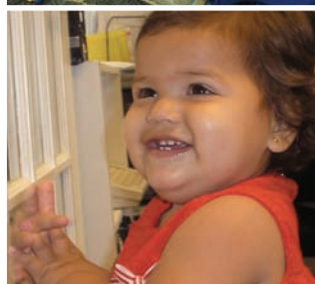
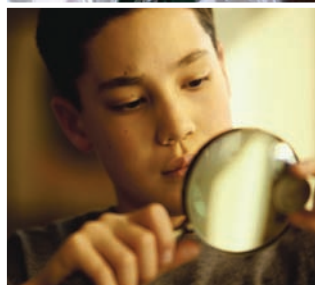
- Permanent deacon formation
- Leadership and ministry through vocations recruitment
- Seminarian and priest education
- Support for new ministry programs through the growth and Expansion Fund

Our Ministry of Care — \$2,397,720

Legacy for Our Mission contributions provide care and support for retired priests, address the spiritual needs of guests at Our Lady of Fatima Retreat House, maintain our cathedral and the ministry of Catholic cemeteries.

Ministry Allocation Recipients

- Priests Retirement and Benefit Endowment Fund
- Catholic Cemeteries Association Perpetual Care Endowment Fund
- Our Lady of Fatima Retreat House
- Cathedral renovation



Did You Know?

- The permanent deacon formation program received \$1,055,758 in Legacy for Our Mission campaign proceeds. Twenty-four deacons and 17 deacon candidates have stepped forward to serve God and his people in the Church in central and southern Indiana.
- The Archdiocese of Indianapolis purchased the Carmelite Monastery of the Resurrection for \$2.1 million in Legacy for Our Mission proceeds. The monastery is the new home of the Bishop Simon Brute College Seminary.
- The Archdiocesan Priests' Retirement and Benefit Fund received \$1 million in campaign proceeds to provide for retirement and health care benefits for our retired priests, who have provided prayer, spiritual direction and the sacraments—the life-giving wonders of our faith.
- Campaign proceeds in the amount of \$4 million enabled the staff of Holy Family Shelter to expand its mission of providing homeless people the tools to break the cycle of poverty. Generous donor contributions made it possible to build a new facility to accommodate the ever increasing demand of family homelessness in our community and to have the appropriate service space.
- Legacy for Our Mission funds in the amount of \$1.18 million helped St. Elizabeth/Coleman Pregnancy and Adoption Services repair and renovate its facility after a tornado ravaged the building and grounds. The funds also provided for its ongoing commitment to be responsive to the emotional, physical and spiritual needs of the many birth and adoptive parents who are served.

- The Catholic Cemeteries Association Perpetual Care Endowment Fund received \$1,125,000 from campaign proceeds. Distributions are to be used for ongoing maintenance to the grounds.
- Project EXCEED has received \$1 million in proceeds from the Legacy for Our Mission campaign for programming and operational expenses. Project EXCEED is a comprehensive, measurable and sustainable initiative to raise the bar for student academic achievement.
- The CYO has been awarded \$100,000 in campaign proceeds for Camp Rancho Framasa in Brown County.
- St. Mary's Child Center has been awarded an allocation of \$150,000 in campaign proceeds to pay for capital improvements and to provide services to children who are at risk for a wide range of social, emotional, economic and environmental problems.
- The Opportunity Fund received \$1.65 million from the campaign proceeds. Distributions are being used to provide funds to Catholic elementary schools for financial aid to underserved students attending schools throughout the Archdiocese of Indianapolis.
- The Making a Difference Fund received \$3,705,164 from Legacy for Our Mission campaign proceeds. Distributions are to be used to provide funds for underserved children attending Indianapolis center-city Catholic grade schools.



Faith *Alive!*

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Vacations help us reconnect with God, family, friends

By Marcellino D'Ambrosio

Work is a four-letter word, true. But it is not a curse word. As the jobless know all too well, gainful employment is a blessing. Work is an important means to an even more important end—life.

But unending work becomes a curse, leading to drudgery, even slavery.

A Charles Dickens character, Ebenezer Scrooge, is an example of a person whose glum existence is nothing but work. Scrooge loses all perspective in his obsession. Work for him becomes an end in itself.

Work takes up a majority of the waking hours of most people. But the workday must be punctuated with a few minutes of diversion, fellowship and laughter from time to time. We call this recreation.

The work year must also be punctuated with longer pauses for recreation. Some of these pauses are holidays, often celebrated at home.

But another annual pause usually entails getting away from work and home for an extended time. This we call vacation.

A vacation, like a retreat, is bound up with the idea of getting away from normal, everyday life. It is all about a total change of scenery and routine. The point is to reconnect—with family, with friends, with God and with nature.

New places, people and experiences mean renewal, re-creation, restoration of a proper perspective where God is first, others are second and I am third.

The new experiences of a vacation can generate new insights, new ideas, even new solutions for problems at home, Church or work.

When we continuously spin our wheels at work and in the normal routine of life,

we often dig ruts that get so deep that they bog us down and block our view. Plodding along, we stagnate in a stressful and unproductive monotony.

Vacation has the potential to re-ignite both creativity and productivity. And “getting away from it all” can often lead to renewed appreciation of “it all”—family, the hometown and work.

Vacation planning, however, often runs into obstacles, such as lack of funds. So one approach to a more affordable vacation is a “stay-cation” where people

remain at home during their week or two off work.

But beware. If this time is used just to get projects done around the house, it is no stay-cation! It will neither refresh nor restore a person's vision.

If staying home is the only option, get creative about

planning a series of day trips that provide the new experiences that are an essential part of a vacation.

A college buddy and I once ended our summer jobs in mid-August with only a couple of weeks left before having to return to school. We desperately needed a vacation, but only had \$35 each to spend. Undeterred, we borrowed bicycles, strapped a tent and sleeping bags on our backs, and began pedaling into the woods, expecting to catch our dinner in wilderness streams. It turned out to be one of the greatest adventures of our lives.

Another problem for some can be the lack of companionship. There was a summer in my single years when none of my friends had time off when I did. I reluctantly tried a solo vacation with God, C.S. Lewis fiction and the summertime beauty of coastal New England to keep me company. It

‘New places, people and experiences mean renewal, re-creation, restoration of a proper perspective where God is first, others are second and I am third.’



A hiker looks out over the Andes Mountains near Machu Picchu in Peru. In taking time away from our normal routines, vacations can allow us to renew our relationships with God, family and friends.

was amazingly energizing!

Of course, we usually go on vacation with close friends or family. And this does entail some kind of a financial investment.

Is it worth it?

If the immediate benefits of stress relief and refreshment are not enough to make you answer in the affirmative, consider that the payoff of such a vacation goes far beyond short-term renewal of vision and enthusiasm.

Family vacations create shared memories, stories and images that strengthen the bonds of love and bring delight for years to come. Sometimes even vacation mishaps—when plans fail, tires go flat and flights are cancelled—bring chuckles long into the future when they are retold year after year around the family dinner table.

Keep in mind that for a Christian, natural blessings such as vacations are transformed and elevated by faith. A vacation away from home never means a

vacation from prayer, Mass and Christian morality as well. “What happens in Vegas stays in Vegas” stands for an approach to vacation that we frankly have to reject.

Even for the unbeliever, sin is never refreshing. It eventually leads to sadness, weariness and boredom.

The Christian celebrates and enjoys the blessings of God's creation on vacation, but all is sanctified by prayer and thanksgiving.

While a vacation is not exactly the same thing as a retreat, vacation for a Christian should always mean not only rest and relaxation, but a renewal of our relationship with God and a restored sense of vocation.

Some people would protest that going away on vacation is a luxury. It is a want, they say, not a need.

While vacation may not be necessary to survive, I maintain that it is necessary—to thrive.

(Marcellino D'Ambrosio lives in Texas.) †

Burnout is a ‘wakeup call’ to review priorities in life

By David Gibson

If an overload of work and responsibilities leaves me feeling not only tired, but also stressed out and drained in ways that make it hard to keep putting one foot in front of the other, I may conclude that I am suffering from burnout.

People who feel burned out may wonder how the tasks facing them grew so large and difficult, and why nothing they do seems to be enough. They may feel frustrated, confused, inadequate and unsuccessful.

Anger may sprout in the “soil” of burnout. If people view themselves as unjustly overworked, unfairly overburdened or unsupported in their responsibilities by others, they may boil over, at least inwardly.

Disappointment and dissatisfaction are also among the companions of burnout. Rightly or wrongly, feeling unable



A family plays together in a park. While it brings with it many unhappy symptoms, burnout can lead us to re-order our priorities in life.

to do all that is asked of us does not make us happy. Of course, sometimes the disappointment and dissatisfaction get directed at others.

To speak of the frustration, anger, confusion, disappointment and sense of dissatisfaction that often accompany burnout is only to describe some of its symptoms. Frequently, burned-out people assert that they have way too much to do!

No wonder rest, vacations and retreats commonly are prescribed antidotes for burnout.

I write this having just returned from a vacation in the mountains with our family, including seven grandchildren, one a baby. So much was wonderful about those days away. The children delighted in running and exploring such a different environment.

Still, it would not be fully accurate to call this vacation “restful.” I suspect that many people return from vacations feeling unrested.

I am a believer, though, that rest is essential. In small or large amounts, rest helps to rejuvenate and restore the spirit within. When refreshed, we are better able to meet daily life's demands.

But I dare say that learning how to rest in rejuvenating ways remains a work in progress for most people. And while rest may alleviate or help prevent burnout, it may not be a panacea.

Burnout's roots are tangled. Unjust workplace demands or lack of support in doing the work of a household are genuine issues.

But are we to believe that all work, even hard work, inevitably leads to burnout?

Msgr. Stephen Rossetti reflect on overwork in a February 2011 speech to priests in the

Diocese of Rockville Centre, N.Y. He is a clinical associate professor of pastoral studies at The Catholic University of America in Washington.

Discussing the morale of U.S. priests today, Msgr. Rossetti at one point turned attention to their workloads. His research shows that “as a group, priests are not burned out,” though more than 40 percent of priests in his surveys “said they were overwhelmed with work.”

Burnout, Msgr. Rossetti proposed, “is not a measure of how much work one does,” but instead “is a measure of what is happening to us while we labor.”

He commented that while some priests are burned out, most are not “because they like and are nourished by their ministries and their priestly lives. And they are nourished by their own spiritual life and relationship to God.”

Is there a message there for those of us who are not priests?

Burnout is no fun! Left to its own devices, it can prove harmful. But that is not to say that burnout, properly understood and assessed, can never lead to anything good.

If burnout pitches its tent in my life, I'll need to rest. But I doubt that this rest period should be a passive time.

I view burnout as a wakeup call. It might alert me to take stock of what is problematic about my work and responsibilities. But it also might call me to refocus on what I consider fulfilling, where and who I look to for happiness, and why I am a worthy person in the eyes of others and of God.

(David Gibson served on Catholic News Service's editorial staff for 37 years.) †

From the Editor Emeritus/John F. Fink

Wisdom of the saints: St. John Chrysostom

This is the 50th column in my series on the wisdom of the saints. Next week, I will move on to another topic.



The feast of St. John Chrysostom, one of the original four Doctors of the Church from the East, is on Sept. 13.

He was originally known as John of Antioch, where he was born, but earned the name "Chrysostom" by his preaching. It means "golden-mouthed." His preaching, though, got him in a lot of trouble.

Because of his reputation as a preacher, he was actually kidnapped by the forces of Emperor Arcadius, taken to Constantinople and forced to become archbishop there in 389. But he made an enemy of Empress Eudoxia when he began to preach against the extravagances and immodesty of the wealthy women that he saw in Constantinople.

There's dispute over whether John actually called Eudoxia a Jezebel, in

reference to the biblical wife of King Ahab, who plotted the killing of Naboth so Ahab could get his vineyard, but Eudoxia thought he did and plotted with Archbishop Theophilus of Alexandria to get rid of this troublemaker. The plot worked, John was deposed, and he spent the rest of his life in exile.

The Office of Readings from the *Liturgy of the Hours* includes 20 excerpts from John's homilies. In one of them, he declared, "There is nothing colder than a Christian who does not seek to save others."

You cannot plead poverty, he said, giving the example of the widow who contributed her last coins, or St. Paul, who was so poor he was often hungry.

You cannot plead humble birth, he said, for the Apostles were humbly born. You cannot plead lack of education because they were uneducated. You cannot plead ill health for Timothy also had poor health with frequent illnesses. "Each one can help his neighbor if only he is willing to do what is in his power," he said.

People who are selfish are fit only for

punishment, he said. "Such are those men who refuse to give Christ food," he said, referring to Christ's words that those who do not feed the hungry "will go off to eternal punishment" (Mt 25:46).

Notice that none of them is accused of personal sins, he said. "They are not accused of committing fornication or perjury or any such sin at all—only of not helping anybody else. The man who buried the talent was like this. His life was blameless, but he was of no service to others."

Don't say that it's impossible for you to influence others, he continued. "If you are a Christian, it is impossible for this not to happen."

We insult God, he said, if we say that a Christian cannot help others. "It is easier for the sun not to give warmth or shine than for the Christian not to shed his light. It is easier for light to be darkness than for this to happen."

If we actually live as a Christian and seek to save others, he said, "the light of a Christian cannot escape notice. So bright a lamp cannot be hidden." †

Cornucopia/Cynthia Dewes

An expression of appreciation for political incorrectness

Sometimes, in fact most of the time, I tire of political correctness.



At such moments, I feel like digging into a 16-ounce hunk of red meat that's been fried in real butter. I get an urge to throw candy wrappers out the car window or toss aluminum cans and plastic water bottles

into the trash. I have to force myself to put potato peelings in the compost bucket instead of heaving them out the back door into the woods.

I don't know what comes over me. Well, actually I do.

It's a feeling of resentment about being bullied into responsibility. Responsibility, as in caring about the welfare of others as well as me, and for being a responsible steward of the Earth as God requested long ago. I already thought I was responsible.

I mean, being "green" is not new. Recently, someone sent me a funny e-mail about how those of us in the older set were "green" long before Kermit found it wasn't easy to be green, and before "green" was a word meaning something other than a color.

We remember using every bit of food,

down to the scraps that wound up in stew or soup. We patched clothing, re-used bottles and cans for other purposes once they were empty, and even saved string. (Although, unless it's for a "Ripley's Believe it or Not" item, why would anyone do that?)

Anyway, the point is that the Great Depression and World War II, among other things, made us natural re-cyclers, re-users and savers in general. Talk about green!

There are other irritating forms of political correctness afoot. Recently, I read about an effort to block a sculpture of a black freedman, formerly a slave, from being placed near the City-County Building in Indianapolis. It showed him throwing off his chains, and was supposed to represent the heroic victory of black people over systematic injustice.

But the protestors decided it was demeaning to black people to publicly display anything connected to slavery. They thought it shameful rather than uplifting. Never mind that slavery is a terrible fact of American history whose implications should never be forgotten, especially since the fight to shake it still continues. Some facts are just not politically correct because they are so uncomfortable.

Then we have the forbidden pleasures that, according to the currently correct notion, lead

to high cholesterol, high blood pressure, obesity and maybe even hair loss. These include things like potato chips, butter in or on anything, doughnuts and candy. They are especially bad when combined with sitting in front of the TV for hours or driving the car from the garage to the curbside in order to put out the garbage.

Horror of horrors, these evil practices can also contribute to aging, which is the absolute nemesis of the fit and healthy specimens who support exercise centers and bottled water. Woe to the slacker who chooses to read a book rather than jog a mile or the ingrate who thinks Richard Simmons is probably delusional.

But hey, I think we should give people a break. After all, aren't we made in the image of God? Haven't we been given free will? Haven't some of us even been given common sense or good genes? We all know that what we do to or for our bodies will result in good or bad results.

Furthermore, aging is not necessarily a bad result, and death will eventually come to us all.

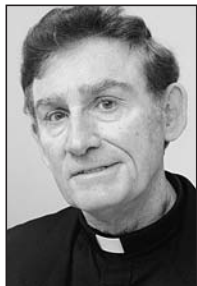
Now, there's a couple of uncomfortable politically incorrect ideas for you.

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

The Human Side/Fr. Eugene Hemrick

Interior focus is a winner for ensuring a happy retirement

Are you about to retire? If so, what might be a good practice for making your retirement a success?



No doubt, a number of excellent books on retirement are worth reading, and your retired friends' wisdom is something that you should tap.

However, as beneficial as it is to read books and ask questions, a good place to start is to decompress yourself, to slowly surface from the depths of your rushed life and to firm up your grip on it.

I am not suggesting that you withdraw from activities. Just change them in an effort to allow for more discernment.

It is so common to see people of all ages in a rush. Posted speed limits and traffic signals changing to red are ignored. Pedestrians dodge in between oncoming cars while metro riders hustle down escalators, cram into the cars of the train, often jamming closing doors.

As a society, Americans are people on the run. We are forever running our

children to school or to practice after school. We run for buses, airplanes and trains. We run to be first in line, to go on vacation and to return home quickly.

We tell ourselves we are in control, but more often than not we are scatterbrained. We need the discipline of being able to focus on what is important regardless of what else is happening around us.

Periodically, an awesome athlete comes along who does this, shutting out all distractions and going deep inside himself or herself to master the power of concentration.

This same interior focus is a winner for ensuring a happy retirement.

Ralph Waldo Emerson once said that "concentration is the secret of strength." Although many retired people work out to maintain muscle tone, reason would counsel: Don't overlook toning up your mind and soul along with your body.

One of the legacies of renowned

theologian Msgr. Romano Guardini, who lived from 1885 to 1968, was to point out repeatedly that Christians were losing their contemplative edge, and didn't know how to be still and "all there."

To be "all there" is to be focused, to concentrate, to be in touch with oneself to

fully absorb what is being experienced.

A beautiful outcome of being "all there" is the power that will result, allowing us to see through situations and respond to them better. It endows us with the kind of prudent maturity that should come with aging.

I believe that Msgr. Guardini would tell us that "retirement

is a wonderful opportunity that gives us needed time to enter more fully into our inner self and renew the wonderful God-given gift of interiority."

(Father Eugene Hemrick writes for Catholic News Service.) †

Twenty Something

Christina Capecchi

Gold stars, blue ribbons and Facebook likes

My friend is blogging again after a four-month hiatus. "In the last week,



two people have asked me about this little blog of mine and, because my ego is easily stroked," she wrote, "I'm back."

Another friend gave up blogging for Lent, and voiced her anxiety the first week of Easter, back at her keyboard:

"So I sat down to write a blog post this morning and saw that my Blogspot followers went down overnight. Unable to help myself [and yet, knowing better], I clicked over to Google Reader and saw that over there, too, I was down by two. Was it something I said or something I didn't? Am I too fluffy? Offensive? Boring? Fat?"

That's the trouble with social media. They have created more ways to chase after approval and more ways to fall short of it. We count friends and fans and followers—none of which live up to the real-life definitions. We can see where they live, how they found us and whether they return.

We are still seeking the gold stars dispensed in grade school, now in electronic form—comments and tweets, LinkedIn recommendations, Facebook likes, Flickr views. A click of a mouse and—presto!—a judgment cast globally. Laptop turned voting booth.

We become politicians, campaigning unceasingly and claiming all the credit.

September's back-to-school cycle heightens the pressure to perform, to make more friends and earn better grades. That is what makes this month's Sunday Gospels so challenging and well timed.

St. Matthew understands how we operate, keeping score and holding grudges. Change the setting of his parables from vineyard to boardroom, and you see how little has changed. We vent to others before addressing the offender—Sept. 4. We accept forgiveness that we don't extend—Sept. 11. We begrudge co-workers who show up late—Sept. 18. We agree to tasks that we don't perform—Sept. 25.

It happens in the classroom and in Congress. And it happens in families. We watch siblings receive credit—forgiven debts, homecoming parties, wedding gifts—and we wonder, "Will I be granted the same benefits when it's my turn? Will the well run dry?"

There's only one baby, for example, that turns parents into grandparents, and the other siblings see all the wet kisses, the gushing superlatives, the free baby-sitting and the singular adoration.

The siblings who are first to parent also worry, whispering their own silly fears. Will my child enjoy the same affection when a new grandbaby arrives?

We are all operating on a false notion, bending to the smallest, saddest portrait of humanity.

We need to hear the landowner's question in the Gospel of St. Matthew: "Are you envious because I am generous?" (Mt 20:15).

The human heart is not a trophy case with limited shelf space. It's not a bank account that runs out after too many withdrawals. Love exists in infinite supply.

We have elastic hearts. There is always more to give.

Deep down, we know this truth, but sometimes we need reminding. So just think of Grandma. Each additional grandchild brings her more joy, which warms everyone. Generosity begets generosity. A heart stretched by one act of charity is open wider for the next opportunity.

When we throw away the scorecards, our humanity gives way to holiness. We celebrate the divine love that encircles us.

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn. She can be reached at www.ReadChristina.com.) †

Twenty-fourth Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Sept. 11, 2011

- Sirach 27:30-28:9
- Romans 14:7-9
- Matthew 18:21-35

The Book of Sirach is the source of this weekend's first biblical reading.



Sirach's author was Joshua, the son of Sirach. He should not be confused with Joshua, who was active centuries earlier as a disciple of Moses and leader of the Hebrews as they passed into the Promised Land.

Written in Jerusalem, originally in Hebrew,

Sirach lost the right to be regarded as Sacred Scripture by some very strict and conservative scholars many years ago because it was presumed to have been written first in Greek, instead of in Hebrew. In fact, it was only later translated into Greek.

Evidently, Joshua, son of Sirach, operated a school in Jerusalem for young men. Young women received no formal education.

His great interest was to teach ethics to his students. Thus, this book is very much a testament of Jewish belief in God, and of Jewish belief in right and wrong.

Composed less than 200 years before Christ, Sirach indicates the intellectual environment in which it appeared, an environment affecting even pious Jews, filled with regard for human logic, a circumstance taken from the Greeks whose military exploits had overtaken much of Asia Minor, including the Holy Land.

The reading frankly calls upon its audience to forgive the faults of others, and to trust in the merciful God. Wrath and anger are hateful things, the reading insists. No one who succumbs to these faults should expect mercy from God.

St. Paul's Epistle to the Romans provides the second reading.

Probably the great majority of Christian Romans, to whom this epistle first was written, were among the poorer classes and tempted to look longingly at the rich and aristocratic, assuming that the privileged controlled their own destinies.

Instead, Paul insists, God controls the lives

of all people, who belong to the Lord.

The last reading this weekend is from the Gospel of St. Matthew.

Jesus answers the question of how often, and to what extent, disciples must forgive the wrongs done to them.

To set the stage, although 2,000 years ago, people hurt each other. Roughly, and generally speaking, they also lived as we live. We owe debts, material or otherwise, to others.

How should we react to hurts? The Lord answers that disciples must forgive, not just "seven" times, but "70 times seven." The number meant complete, absolute and total.

True Christian forgiveness, however, must in all things take account of, and resemble, God. Those stingy with forgiveness are not of God.

Christian forgiveness, so powerfully noted here, but also elsewhere in the Gospels, reveals the essence of the Redemption, that in Christ we as sinners are forgiven. In turn, this reveals again that "God is love," and that always God's will for us is that we should live eternally.

Reflection

During these weeks of late summer, the Church calls us to be good disciples, but reminds us that discipleship is not an uneventful walk down a primrose path.

St. Paul's Epistle to the Romans, the source of the second reading, reminds us that we are humans coping with human imperfections.

But, in the last analysis, we belong to God, who created us. God loves us and invites us to eternal life.

God's will to forgive us never ends nor even pauses. Indeed, the fact that we may choose to seek forgiveness—or reject God's mercy—underscores our potential as human beings. We are free. It also indicates our foolhardiness and sinfulness at times.

While this reading from Matthew comforts us with its promise of God's mercy, it more broadly calls us to discipleship.

As disciples, we must bear witness to God's love. We must love others. We must love ourselves by doing whatever we must to live forever!

We must follow Jesus, who loved us, even to death on the cross. †

Daily Readings

Monday, Sept. 12

The Most Holy Name of the Blessed Virgin Mary

1 Timothy 2:1-8

Psalms 28:2, 7-9

Luke 7:1-10

Tuesday, Sept. 13

John Chrysostom, bishop and doctor of the Church

1 Timothy 3:1-13

Psalms 101:1-3, 5-6

Luke 7:11-17

Wednesday, Sept. 14

The Exaltation of the Holy Cross

Numbers 21:4b-9

Psalms 78:1-2, 34-38

Philippians 2:6-11

John 3:13-17

Thursday, Sept. 15

Our Lady of Sorrows

1 Timothy 4:12-16

Psalms 111:7-10

John 19:25-27

Luke 2:33-35

Friday, Sept. 16

Cornelius, pope and martyr Cyprian, bishop and martyr

1 Timothy 6:2c-12

Psalms 49:6-10, 17-20

Luke 8:1-3

Saturday, Sept. 17

Robert Bellarmine, bishop and doctor of the Church

1 Timothy 6:13-16

Psalms 100:1-5

Luke 8:4-15

Sunday, Sept. 18

Twenty-fifth Sunday in Ordinary Time

Isaiah 55:6-9

Psalms 145:2-3, 8-9, 17-18

Philippians 1:20c-24, 27a

Matthew 20:1-16a

Go Ask Your Father/Fr. Francis Hoffman

Fasting is a preparation to receive Communion and to be united to Christ

Q What is the reason for abstaining from eating or drinking anything one hour before receiving the Eucharist?



A St. John the Baptist prepared the way of the Lord with fasting and penance because fasting makes room in the heart, mind, body and soul for the Lord. We fast before holy Communion for the

same reason—to prepare the way for the Lord, to make room for him, to "clean house."

The eucharistic fast promotes a deeper reverence and respect for this august sacrament, which is not ordinary food. It is the "panis angelorum," the "bread of angels."

The human body and soul are so closely connected that the soul is prepared for a more fruitful reception of the Blessed Sacrament when the body is denied the comfort and satisfaction of eating or drinking. The one-hour fast increases mental alertness and fosters a deeper hunger in the soul to become united with Our Lord.

The *Code of Canon Law* states: "Whoever is to receive the blessed Eucharist is to abstain for at least one hour before holy Communion from all food and drink, with the sole exception of water and medicine" (Canon #919.1).

This discipline does not apply to the sick and elderly. "The elderly and those who are suffering from some illness, as well as those who care for them, may receive the blessed Eucharist even if within the preceding hour they have consumed something" (Canon #919.3).

Q At one time, deliberately eating meat on Friday and deliberately missing Mass on Sunday was a mortal sin and punishable by hell. What is the thinking of the Catholic Church in these matters today? Where are these sinners?

Eating meat on Friday is now permissible, but what about Mass on Sunday?

A Three conditions must be present to commit a mortal sin—grave matter, full advertence and full consent. While moralists universally agree that the Sunday obligation constitutes grave matter, they do not agree that Friday abstinence is grave matter.

If a person deliberately ate meat on a Friday years ago out of spite for the Church, then perhaps that would constitute grave matter. Otherwise, I think deliberately eating meat on a

Friday was a venial sin.

As you note, the Church has since relaxed the rules about Friday abstinence from meat. But she never intended to encourage the faithful to relax from penance.

In fact, the *Code of Canon Law* (1983) still states: "Abstinence from meat, or from some other food as determined by the bishops' conference, is to be observed on all Fridays" (Canon #1251). "In place of abstinence from meat, it can substitute, in whole or in part, other forms of penance, especially works of charity and exercises of piety" (Canon #1253).

In 1966, when the practice was relaxed, the U.S. bishops explained:

"Among the works of voluntary self-denial and personal penance which we especially commend to our people for the future observance of Friday, even though we hereby terminate the traditional law of abstinence as binding under pain of sin, as the sole prescribed means of observing Friday, we give first place to abstinence from flesh meat. We do so in the hope that the Catholic community will ordinarily continue to abstain from meat by free choice as formerly we did in obedience to Church law" (NCCB, "On Penance and Fasting," Nov. 18, 1966).

As for Sunday Mass obligation, it is still considered grave matter, and therefore objectively a mortal sin, to deliberately miss Mass on Sunday.

Finally, those who repent of their sins before they die receive the mercy of Christ. Those who die unrepentant of their mortal sins are, according to Church teaching, deserving of eternal punishment. But we pray for them, nevertheless, and ask God to grant them mercy.

Q Recently, I heard that if an old, sick person in a nursing home refuses to eat anymore, "to end his miserable life as soon as possible," that this is considered a suicide by the Catholic faith. Is this so?

A In my experience, it is rare for an elderly sick person in a nursing home to refuse to eat anymore in order "to end his miserable life as soon as possible."

More common is the experience that an elderly person is tired of life, sick of being sick, tired of being lonely and longs to see his Maker. Gradually, he or she loses the will to live and, as a consequence, loses any desire to eat. That's not suicide. †

My Journey to God

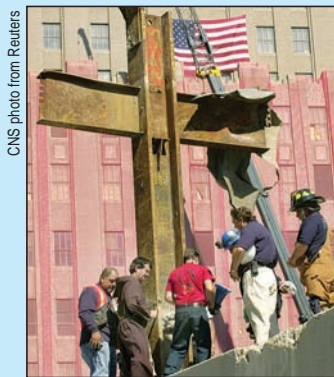
9/11

As long as I can remember,
9/11
Was just another day.
The last of summer,
School in session.
Sometimes a crystal blue sky,
Sometimes hard rain.

Ten years ago—
Can it really be that long?—
Once again 9/11
Was a crystal blue sky day.
It seemed routine, just another day.
Then the phone rang and terrifying
images
Appeared on TV.

Some say that innocence was lost on
that day.
I remember thinking, maybe
Innocence was lost on
December 7, 1941,
The day that lives in infamy,
Or D-Day, June 6, 1944,
Or, maybe,

(Trudy Bledsoe is a member of St. Christopher Parish in Indianapolis. Franciscan Father Brian Jordan, standing with laborers and emergency workers on Oct. 4, 2001, blesses a 20-foot-tall cross of steel beams recovered from the rubble of the World Trade Center in New York. The cross, erected as a memorial near ground zero, was found two days after the towers fell on Sept. 11. "This is our symbol of hope, our symbol of faith, our symbol of healing," Father Jordan said during the blessing.)



The death of Camelot, November 22, 1963.

So many of the proud and innocent
Died on 9/11.
So many injured for life,
Brokenhearted, lost and alone.
Lives changed in an instant.

The day is an open wound,
Running red and raw.
Long held tears flow
and the heart breaks again.

By Trudy Bledsoe

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.

BURKHARDT, Edward, 89, Sacred Heart of Jesus, Indianapolis, Aug. 26. Husband of Mary (Kelley) Burkhardt. Father of Kathy Michaelson, Betty and Leo Burkhardt. Brother of Mary Doyle and Benedictine Father Odilo Burkhardt. Grandfather of four.

CARRASCO, Sophia, infant, SS. Francis and Clare, Greenwood, Aug. 15. Daughter of Robert Venegas and Cynthia Carrasco.

COAK, Dr. Richard, 87, Immaculate Heart of Mary,

Indianapolis, Aug. 21. Husband of Carol Coak. Father of Diane Felts, Julie Sinclair, Craig and David Coak. Brother of Helen Sabin. Grandfather of six.

CONRAD, Geri, 89, St. Malachy, Brownsburg, July 18. Mother of Alan Endre. Sister of Aloysius Conrad. Grandmother of three.

ENRIGHT, C. Rosemary, 92, St. Luke the Evangelist, Indianapolis, Aug. 19. Mother of Nancy Hiltunen, Ann Marie, Margo, John, Patrick and Thomas Enright. Grandmother of 11. Great-grandmother of three.

GOEBEL, Catherine, 91, St. Mary, New Albany, Aug. 24. Mother of Karen Hartfield. Grandmother of four. Great-grandmother of two.

GOODRICH, Glenn Gardner, 49, St. Lawrence, Indianapolis, Aug. 13. Husband of Heather Goodrich. Father of Cade and Turner Goodrich. Son of Aubrey and Marilyn Goodrich. Brother of Gloria Barnes and Greg Goodrich.

KOBES, Donald Jerome, 78, St. Lawrence, Indianapolis, Aug. 10. Husband of Mary Kobes. Brother of Jim Kobes.

MARTINEZ-GARCIA, Lizeth, 17, St. Monica, Indianapolis, Aug. 15. Daughter of Oscar Martinez and Maria Garcia.

McCLINTOCK, Robert L., 81, St. Bartholomew, Columbus, Aug. 23. Father of Cindy Grammer, Jackie McClintock-Lucas, Dan Greene, Roger Fields, Duane, Jeff and Mark McClintock. Brother of Bev Ackeret, Pat Holcomb, Bill, Jack and Jerry McClintock. Grandfather of 18. Great-grandfather of nine.

OFFENBACKER, Carolyn I., 92, St. Lawrence, Indianapolis, Aug. 22. Mother of David and Mark Offenbacher. Sister of Carl Cassidy. Grandmother of four. Great-grandmother of one.

POWERS, Margaret, 96, St. Vincent de Paul, Bedford, Aug. 22. Aunt of several.

SCHILLER, Helen Christine (Ferguson), 97, Most Sacred Heart of Jesus, Jeffersonville, Aug. 19. Mother of Susan, David and Stephen Schiller. Sister of Margaret Kranz and Ann Wagner. Grandmother of three.



CNS photo/Lucas Jackson, Reuters

High water

Water flows past flooded gravestones at a cemetery in Totowa, N.J., on Aug. 30. New Jersey and Vermont residents continue to struggle with their worst flooding in decades, days after Hurricane Irene slammed the U.S. Northeast with torrential rain, dragging away homes and submerging neighborhoods.

SNYDER, Laurena C., 91, St. Gabriel, Connersville, Aug. 20. Sister of Mary Bunyard. Aunt of several.

STONE, Joan Carlson, 82, SS. Francis and Clare, Greenwood, Aug. 19. Mother of Susan Deal, Barbara Marbeiter, Amy Palmquist and Judith Snyder. Grandmother of seven.

STUBBS, Richard, 81, St. Andrew, Richmond, Aug. 25. Husband of Betty Stubbs, Father of Karen Morford and Kathy TenBrink. Brother of Carol

Smith. Grandfather of five. Great-grandfather of five.

WILSON, Wesley, 97, St. Lawrence, Indianapolis, Aug. 18. Husband of Myhoung Wilson. Stepfather of Christian and Matthew Clardy. Grandfather of three. Great-grandfather of one.

WOLFORD, Ruth Doris (Riesenberg), 80, Most Sacred Heart of Jesus, Jeffersonville, Aug. 21. Mother of Steve and William Wolford Jr. Sister of Jerome and Joseph Riesenberg. Grandmother of two.

ZELLER, David P., 43, St. Mary, Lanesville, Aug. 24. Husband of Eva (Beckman) Zeller. Father of Emma and Jacob Zeller. Son of Marilyn Babbitt. Brother of Michael and Scott Zeller.

ZORN, Walter, 93, SS. Francis and Clare, Greenwood, Aug. 23. Husband of Violet Zorn. Father of Beverly Maupin, Connie Pepper, Evelyn Stotler and Richard Zorn. Grandfather of nine. Great-grandfather of 21. †

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Vatican responds to Irish government report on clerical sexual abuse

VATICAN CITY (CNS)—The Vatican forcefully denied it undermined the Irish bishops' efforts to protect children from sexual abuse, and characterized as "unfounded" claims that the Vatican tried to interfere in government investigations regarding Church handling of sex abuse cases.

The Vatican recognizes "the seriousness of the crimes" detailed in a government report about cases in the Diocese of Cloyne, Ireland, and "has sought to respond comprehensively," said a communique released by the Vatican on Sept. 3.

The communique accompanied a 19-page formal response to the Irish government's Cloyne Report on the diocese, and to statements made by the Irish prime minister and motions passed by both houses of the Irish Parliament concerning the report and the Vatican's involvement in how cases were handled.

The Vatican said the report "brought to light very serious and disturbing failings in the handling of accusations of sexual abuse by children and young people by clerics in the Diocese of Cloyne," but it said the local bishop and his vicar general were to blame.

The formal "Response of the Holy See" was hand-delivered on Sept. 3 by Msgr. Ettore Balestrero, undersecretary for relations with states, to Helena Keleher, charge d'affaires at the Irish Embassy to the Holy See in Rome, the Vatican said.

The Irish government's Cloyne Report was issued on July 13 and said then-Bishop John Magee of Cloyne paid

"little or no attention" to safeguarding children as recently as 2008. But the report also accused the Vatican of being "entirely unhelpful" to Irish bishops who wanted to implement stronger norms for dealing with accusations and protecting children.

Addressing Parliament on July 20, Irish Prime Minister Enda Kenny said the Cloyne Report "exposes an attempt by the Holy See to frustrate an inquiry in a sovereign, democratic republic as little as three years ago.

"And in doing so, the Cloyne Report excavates the dysfunction, disconnection, elitism and the narcissism that dominate the culture of the Vatican to this day," the prime minister said.

A few days later, the Vatican took the unusual move of recalling its nuncio to Ireland, Archbishop Giuseppe Leanza, saying it signaled how seriously the Vatican took the government criticisms, and how intent the Vatican was on drafting a comprehensive response to the Cloyne Report and the prime minister's accusations.

The Vatican's response was drafted by the Vatican Secretariat of State and the Congregation for the Doctrine of the Faith, which handles cases of clerical sex abuse, with input from Archbishop Leanza, and the congregations for clergy and bishops, said Jesuit Father Federico Lombardi, Vatican spokesman.

"The point of departure," he said, "is the recognition of the reality of what occurred, the gravity and amount of abuse committed," and, as the Cloyne Report demonstrated,

the "deplorable" lack of serious action on the part of the bishop and diocesan officials, Father Lombardi said. "The seriousness and importance of these failures is not overlooked."



Archbishop Giuseppe Leanza

The response emphasized three points:

- The Congregation for Clergy's observations about potential problems in the Irish bishops' 1996 child protection guidelines did not nullify the guidelines or prevent local bishops from adopting them in their dioceses.

- Church officials, including bishops, are required to follow their nation's civil laws regarding mandatory reporting of crimes and

are free to report crimes to police even when they are not required by law to do so.

- The sexual abuse of children is a crime both in civil law and in Church law.

The response began by asserting the Vatican's "abhorrence for the crimes of sexual abuse" that took place in Cloyne and other dioceses.

"The Holy See is sorry and ashamed for the terrible sufferings which the victims of abuse and their families have had to endure within the Church of Jesus Christ, a place where this should never happen," the response said. †

HHS

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are 'out' for regulatory purposes based on who their teaching calls them to serve, how they constitute their workforce or whether they engage in 'hard-nosed proselytizing,' the attorneys added.

They said it is "blatantly unconstitutional" to treat religious denominations or organizations differently because some are "so to speak, insular in their workplace and ministry," and others "have a missionary outlook."

"Church agencies with the temerity [in the government's view] to hire and serve persons other than their own members are penalized by the HHS exemption or, alternatively, forced to fire nonmembers and withdraw from or limit public service," they said. "Such a forced choice is offensive, discriminatory and unconstitutional."

The USCCB also said in its comments that the HHS contraceptive mandate violates

the Weldon amendment, certain provisions of the Patient Protection and Affordable Care Act and the Obama administration's public statements about coverage of abortion because the contraceptives that must be covered include ella, which can cause abortions.

It also "targets Catholics for special disfavor 'sub silentio' and therefore violates both the Free Exercise and Establishment Clauses of the First Amendment," the comments said.

"Moral opposition to all artificial contraception and sterilization is a minority and unpopular belief, and its virtually exclusive association with the Catholic Church is no secret," Picarello and Moses said. "Thus, although the mandate does not expressly target Catholicism, it does so implicitly by imposing burdens on conscience that are well known to fall almost entirely on observant Catholics—whether employees, employers or insurers."

The mandate also interferes with Church governance by "forcing Churches as

employers [save those few excepted] to purchase for, and then provide without charge to, their employees services that violate the religion's own moral rules," the attorneys said.

"If the state forces Church institutions to violate their own moral rules, then their governance structure is damaged not only by the immediate compulsion, but also by severely compromising that Church's ability to enforce those same rules internally in the future," they added.

In composing a religious exemption, the USCCB urged HHS to look to the "Church plan" exemption found in section 414(e) of the Internal Revenue Code, which defines a "Church plan" to include any pension or welfare plan to cover employees or a Church or tax-exempt organization associated with a Church."

In a separate letter to Sebelius that was to be submitted to HHS during the comments period, a group of prominent Catholics suggested defining a religious organization as a "nonprofit religious, educational or

charitable organization" that "engages its religious, charitable or educational activities for bona fide religious purposes or reasons," and "holds itself out to the public as a religious organization."

Such language "would extend conscience protections to religious organizations on the front lines of the Catholic Church's ancient mission to the poor and the sick," said the letter.

Signers included Jesuit Father Thomas Reese of Georgetown's Woodstock Theological Center; Stephen Schneck of the Institute for Policy Research and Catholic Studies at The Catholic University of America in Washington; Kristen Day of Democrats for Life; and Social Service Sister Simone Campbell of the Catholic social justice lobbying group Network.

Among the other organizations expected to submit comments on the HHS mandate and religious exemption by the end of September were the Catholic Health Association, Catholic Medical Association and Catholic Charities USA. †

PEACE

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schools and our places of worship and within our own homes. Let us write a new chapter and create a new legacy for all those whose lives were shattered on 9/11. Let each one of us decide what it is that we can do to create a legacy which heals instead of harms. Let us begin with the assurance that such

healing will come if we make economic, political and social justice for all our top priority.

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personal sacrifice today to make a better world for our children and grandchildren tomorrow.

Let us gather one decade from now—not amidst the ruins of all that has been torn down—but in the midst of that new world of peace and security for all which we have built up together.

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