



The

Criterion

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Wrath of Ida

Dioceses emerge from hurricane's devastation as others prepare to help, page 2.

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(CNS photo from Reuters)



(CNS photo/Sean Adair, Reuters)

Never forget: Remembering 9/11

As our country marks the 20-year anniversary of the Sept. 11, 2001, terrorist attacks on America, *The Criterion* asked its readers, among them our shepherd Archbishop Charles C. Thompson, to reflect on that tragic day and how it has impacted their lives and faith then and now. In our special pull-out section on pages 7-14, also read how firefighters from the archdiocese reflect on their work at ground zero, how local Catholics and Muslims continue to nurture a friendship that was tested on 9/11, and how archdiocesan pilgrims, planning to travel overseas, responded in faith as they overlooked the horrifying scenes in New York City on 9/11.



(CNS photo from Reuters)

Not all 'eventualities' considered in Afghanistan withdrawal, Pope Francis says during interview

VATICAN CITY (CNS)—The chaotic withdrawal of U.S. forces from Afghanistan was due in part to a lack of foreseeing all possible eventualities,



Pope Francis

Pope Francis said in a new interview.

"The way to negotiate a withdrawal, an exit, from what we see here it seems that—I don't want to judge—not all the eventualities were taken into account,"

the pope said in an excerpt of an interview with COPE, the radio network owned by the Spanish bishops' conference, released on Aug. 31.

During the 90-minute interview, which was broadcast on Sept. 1, the pope addressed health concerns, the legalization of euthanasia in Spain, the question of Catalan independence as well as the situation in Afghanistan, COPE said.

When asked if the Vatican could use its diplomatic power to discourage the new regime from waging reprisals against the people, the pope said, "Yes, in fact, the secretary of state [Cardinal Pietro Parolin] is doing that."

During his Sunday *Angelus* address on Aug. 29, the pope appealed to all Christians to fast and intensify their prayers for Afghanistan in the wake of increased violence in the country.

"I ask everyone to continue to help

the needy and to pray that dialogue and solidarity may lead to the establishment of a peaceful and fraternal coexistence and offer hope for the country's future," he said, after praying the *Angelus* with visitors in St. Peter's Square on Aug. 29.

He said he had been following the news out of Afghanistan "with great concern."

"I take part in the suffering of those who are grieving for the persons who lost their lives in the suicide attacks that happened last Thursday and of those who are seeking help and protection," he said.

The pope was referring to the Aug. 26 attack when a suicide bomber detonated an explosion among the

See AFGHANISTAN, page 19



Fran Tribe sits with her dog, Dave, outside a home in Houma, La., on Aug. 30 after Hurricane Ida made landfall. (CNS photo/Scott Clause, USA TODAY Network via Reuters)



Public Schedule of Archbishop Charles C. Thompson

September 2–15, 2021

<p>September 2 – 11 a.m. CST Mass for Gathering of Missionaries of Mercy at Saint Meinrad Archabbey, St. Meinrad</p> <p>September 2-5 Bishops' Support Group</p> <p>September 7 – noon Legacy Gala Sponsor Lunch, Indianapolis</p> <p>September 7 – 6 p.m. ACE, Echo, FOCUS Cookout at St. John the Evangelist Parish, Indianapolis</p> <p>September 8 – 8:15 a.m. Mass for students of St. Roch School, Indianapolis, at St. Roch Church</p>	<p>September 9-12 USCCB National Advisory Council meeting in Baltimore, Md.</p> <p>September 13 – 10:30 a.m. USCCB CCLV Committee meeting in Washington, D.C.</p> <p>September 14 – 10:30 a.m. Priest Personnel Board meeting at Archbishop Edward T. O'Meara Catholic Center, Indianapolis</p> <p>September 15 – 10 a.m. Department Heads meeting at Archbishop Edward T. O'Meara Catholic Center</p>
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Dioceses emerge from Hurricane Ida's wrath as others prepare to help

WASHINGTON (CNS)—Catholic Charities in and around the areas of Louisiana and Mississippi affected by Hurricane Ida—one of the most powerful storms to hit the continental U.S. since Hurricane Katrina in 2005—are collecting donations as they prepare to help with the yet-unknown damage caused by the late August storm.

In a televised Aug. 30 meeting with President Joe Biden, Louisiana Governor John Bel Edwards said he estimated that close to 2 million are without electricity in the region, though news reports said about 1 million were affected.

Many remained without cellphone service and although just four deaths had been confirmed in the region by early on Aug. 31, Edwards said the death toll likely will rise.

Many Masses on Aug. 29 had been suspended in the region as residents prepared to ride out the storm or had evacuated.

Edwards said the damage was "catastrophic" as news outlets showed flooded and destroyed homes, torn roofs and water running through Louisiana streets like a rushing river.

Biden said he asked the Federal Aviation Administration (FAA) to work with electric providers in Louisiana and Mississippi to use surveillance drones "to assess Ida's damage to energy infrastructure."

Though the hurricane had torn through much of Louisiana as a Category 4 storm on Aug. 29, the following day it was heading, as a downgraded tropical storm, but still life-threatening, toward Mississippi and then Tennessee, where flooding was the main concern.

As levees in Louisiana seemed to have stood up of Ida's wrath, many on social media urged the public to keep in mind that help would be needed in small agricultural towns, not just for damage to New Orleans.

Catholic dioceses and organizations said they were mobilizing to help as soon as conditions allowed.

"Our local disaster response teams will be ready to hit the ground when it's safe to do so," tweeted Catholic Charities of Baton Rouge, a few hours after the storm hit New Orleans.

The Diocese of Houma-Thibodaux, Louisiana, in an Aug. 30 message on its website and social media channels, said its schools "will be closed until further notice." The New Orleans archdiocese announced, too, that its schools and main administrative offices would be closed until at least Labor Day.

In a Facebook video on Aug. 30, Peter Finney, editor of the *Clarion*



Archbishop Gregory M. Aymond

Herald, newspaper of the Archdiocese of New Orleans, said Archbishop Gregory M. Aymond, who remained at his residence during Ida, was trying to contact pastors to assess the extent of the damage to churches and schools.

"There's nothing really right now to report, but he'll have much more of an understanding today," Finney said. "He asked for prayers for the entire community and please stay safe."

Archbishop Jose H. Gomez of Los Angeles, president of the U.S. Conference of Catholic Bishops, issued a statement on Aug. 31 praying for the lives and safety of all those impacted by the hurricane, which caused damage across several states:

"Hurricane Ida has hit the Gulf Coast and brought with it catastrophic damage with wind, rain, storm surges and flooding. As the storm moves inland, it continues to hit communities in several states and causing damage. Multiple

dioceses of the Church in the United States have been affected," he said. "I call on people of good will to join me in praying for the safety, well-being, and protection of everyone in these impacted areas.

"We also pray in a special way for the first responders, health care workers and emergency personnel who bring relief, comfort and healing. I urge our Catholic faithful and all people of good will across the country to stand in solidarity with these impacted communities," Archbishop Gomez continued. "We entrust all our brothers and sisters in harm's way to our Blessed Mother, and we ask for her continued protection and for her intercession in comforting those who are suffering."

The *Clarion Herald* also reported after the winds from Hurricane Ida peeled off the roof of a seven-story apartment building in Metairie, La., on Aug. 29, St. Francis Xavier Church—across the street from the apartment building—was transformed into an emergency shelter for 34 residents, even though the parish had also lost electrical power.

Several parishioners live in the Metairie Towers apartment building across the street from the church.

Father Joe Palermo, the pastor, said he was initially notified of the emergency by the fire chief of Jefferson Parish.

"He said the roof had blown off," Father Palermo told the newspaper.

"He was called to the building because the sprinkler system was going off in the building," the priest said, "but water was also pouring in from the hurricane. The whole place is flooded. They say there may be six inches of water in the lobby."

Father Palermo said a number of residents had evacuated to other areas in advance of the hurricane, which left fewer residents at home. Fire officials were going door-to-door on Aug. 29 to ask

remaining residents to leave the building due to safety concerns.

"They called me and asked if we could put up everybody in some place, and I said, 'Of course,'" Father Palermo said. "We talked about several buildings, and we decided the church was the easiest place to get into because we had two Masses earlier today and would still be a little cool. We have water, blankets and bathrooms."

Father Palermo said he expected the evacuees to spend the night. Church volunteers were there with flashlights.

"That's as far as we know, because the person from emergency services said that the hurricane is kind of stalled, and it's too risky to try to get people relocated," he said.


Catholic Charities of Southwest Louisiana in Lake Charles offered 900 meals for Hurricane Ida evacuees, remembering how they, too, had been helped by neighboring states during last year's hurricane season.

The Diocese of Beaumont, Texas, which suffered damage from Hurricane Laura in late August 2020, said Bishop David L. Toups "has invited all of our priests and faithful ... to pray and intercede for our brothers and sisters in Louisiana. We stand with them in prayer during the storm and will stay by them to assist in recovery."

It's hard to know how the hurricane and subsequent storm will affect states in the southern U.S. that already were experiencing a shortage of hospital beds and equipment, including oxygen, because of rising COVID-19 rates.


The day after the hurricane, Lady of the Sea General Hospital in Galliano, La., reported that part of its roof had been ripped off by Ida's winds.

(To donate to Hurricane Ida relief efforts, go to www.catholiccharitiesusa.org.) †



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Father Joseph Mader served in seminaries, archdiocesan parishes

By Sean Gallagher

Father Joseph Mader, a retired priest of the Archdiocese of Indianapolis, died on Aug. 23 in Palm Beach, Fla. He was 81.



Fr. Joseph Mader

The Mass of Christian Burial was celebrated on Sept. 1 at SS. Peter and Paul Cathedral in Indianapolis. Archbishop Charles C. Thompson was the principal celebrant of the liturgy. Retired Msgr. Mark Svarczkopf was the homilist.

Burial followed in the priests' circle at Calvary Cemetery in Indianapolis.

Father Mader, who struggled with health challenges throughout his priestly life and ministry, was known primarily for the many years he spent in the formation of future priests in seminaries. He also ministered in archdiocesan parishes.

Father Michael O'Mara, pastor of Holy Spirit Parish in Indianapolis, received spiritual direction from Father Mader when he was a college seminarian at Saint Meinrad.

"He enjoyed guiding seminarians who were not only discerning priesthood and who they were, but also searching for God," said Father O'Mara.

That including searching for God amid life's tragedies, such as when a brother of Father O'Mara died in a car accident.

"Father Joe walked beside me, helping me to find the peace that one loses when confronted with a violent death," Father O'Mara recalled.

He shared with Father Mader that he was struggling with depression in the wake of his brother's death. So was his grandmother. When her doctor told her to take life one day at a time, she responded that, at times, she could only take it a half

hour at a time. Father O'Mara shared that story with Father Mader.

"With that, Father Joe got up from his chair, found a 3 x 5 index card and wrote the fraction '1/2' on it and said, 'Follow your grandmother's advice. She understands,'" said Father O'Mara.

Father Mader knew how to cope with the challenges of life because he experienced health challenges from the start of his priestly ministry, recalled his longtime friend, retired Msgr. Mark Svarczkopf.

"Even when he was ordained, he really couldn't preach at his first Mass because, just before his ordination, he was struck with Bell's palsy and half of his face was paralyzed," said Msgr. Svarczkopf. "So, even from the day he was ordained, there was always something wrong with Father Joe."

Despite bearing the cross of poor health for so long, Father Mader did not let that get him down.

"He was always joyful," said Msgr. Svarczkopf. "He was in pain, and you knew it. But he never got depressed, mean or anything like that."

Because of his health challenges, Father Mader received good care for many years through the help of many people. This, Msgr. Svarczkopf said, is part of his friend's legacy that people can learn from.

"He experienced the tenderness and the care of the archbishops, the priests and the laity," Msgr. Svarczkopf said. "The archdiocese as an organization takes really good care of its sick and retired priests. We need to take care of each other."

Joseph Eugene Mader was born on May 27, 1940, in Indianapolis to the late Sylvester and Marie Mader. He was baptized at St. Philip Neri Parish in Indianapolis and later received the sacrament of confirmation at St. Thomas Aquinas Parish, also in Indianapolis.

Father Mader became an archdiocesan seminarian as a high school student, receiving priestly formation at the former Saint Meinrad High School in St. Meinrad.

He later received priestly formation at the former Saint Meinrad College in St. Meinrad, at Kenrick-Glennon Seminary in St. Louis and at the former St. Maur Seminary in Indianapolis.

Father Mader was ordained a priest by Archbishop Paul C. Schulte on May 7, 1967, in the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad. He celebrated a Mass of thanksgiving on May 14, 1967, at St. Michael the Archangel Church in Indianapolis.

Father Mader's first pastoral assignment was as associate pastor of Our Lady of the Most Holy Rosary Parish in Indianapolis and as a full-time instructor at the former Latin School of Indianapolis, the archdiocese's high school seminary at the time.

During his ministry at Holy Rosary and the Latin School, Father Mader also completed graduate work in mathematics at the University of Notre Dame in northern Indiana, earning a master's degree in the field.

At the closure of the Latin School in 1978, Father Mader became a member of the faculty of Saint Meinrad College, where he served until 1983.

He then ministered as the associate pastor of St. Charles Borromeo Parish in Bloomington from 1983-84. From 1984-88, Father Mader served as pastor of St. Thomas More Parish in Mooresville.

Father Mader's final pastoral assignment was as associate pastor from 1988-93 of St. Michael Parish in Cannelton, St. Paul Parish in Tell City and St. Pius V Parish in Troy.

In 1993, he was granted a medical leave of absence, living for two years at St. Lawrence Parish in Indianapolis. Two years later, he began living in parishes in Florida and was granted an early retirement because of his health in 1999.

Memorial contributions can be sent to the Archdiocese of Indianapolis, 1400 N. Meridian St., Indianapolis, IN 46202, or to Saint Meinrad Seminary and School of Theology in St. Meinrad, 200 Hill Drive, St. Meinrad, IN 47577. †

Archbishop Broglio prays for dialogue, respect for human life after bombing

WASHINGTON (CNS)—Archbishop Timothy P. Broglio of the U.S. Archdiocese for the Military Services, called for prayers and respect for human life following the bombing outside of an airport in Kabul, Afghanistan, that claimed the lives of 170 Afghan citizens and 13 U.S. service members.

The archbishop, who was in San Diego on Aug. 27 attending a diocesan convocation, said in a statement that he joined the assembled priests "to pray for the repose of the souls" of the lost U.S. soldiers "and the consolation of their families."

"Together we beg the Prince of Peace for a time of dialogue and a profound respect for the priceless value of human life," the statement said.

The terrorist attack outside of the airport on Aug. 26 occurred as hundreds of people gathered in hope of being evacuated on one of dozens of flights arranged in the days following the rapid advance of the Taliban as it regained

control of the Afghan government. U.S. forces were deployed to facilitate evacuations and to keep order among the throngs of people.

The U.S. military has carried out two attacks on members of the Islamic State in Afghanistan, known as Islamic State Khorasan, which has claimed responsibility for the airport bombing.

President Joe Biden, first lady Jill Biden and several U.S. officials paid respect to the U.S. troops killed in the bombing as their bodies were returned home in a ceremony at Dover Air Force Base in Delaware on Aug. 29.

Also in response to the attack, Archbishop William E. Lori of Baltimore said he was heartbroken by "the senseless loss of precious life."

"Acts of terror are an attack against all of us and have no place in a civilized or just society," he said in a statement released by the archdiocese on Aug. 26. "Please, I urge the members of our

Archdiocese of Baltimore to join our Holy Father, Pope Francis and our global community to pray for peace and an open dialogue that creates a path to solutions

and not to more death and suffering."

He also urged the faithful to "remember all of the victims, their families and loved ones." †

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VOICE

He was ordained in 1977. He was made a monsignor in 2004.

After serving the Catholic Church for 42 years, he was diagnosed with ALS in 2019. Monsignor Paul Koetter might've lost his speech, but he has not lost his voice. Father Paul still has much yet to teach, and he is feeling God's presence in new ways each and every day.

MSGR. PAUL KOETTER

Pastor Emeritus, Holy Spirit Catholic Church

The journey is a hard one. I have many people supporting me and offering to help in any way. It continues to mean a lot to me when people are praying for me. It pulls me closer to so many people and the prayers connect us with a common voice before the Lord.

I have preached often about trusting in the Lord, in good times and in difficult times. Now I know what that truly means. In some ways, I have to trust the Lord more than ever since I have little control over my future. The journey is hard and at times, scary, but I truly believe that the Lord is walking with me.

Blessings to each of you. God is good...all the time.

For Paul

IN CONVERSATION

Family (1:32)

Lessons from Covid (1:47)

Pivoting During COVID (6:06)

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Editorial



New York firefighters and rescue workers are seen on Sept. 11, 2001, carrying Franciscan Father Mychal Judge, a chaplain with the New York Fire Department, who died while giving last rites to a firefighter in the aftermath of the terrorist attacks that brought down the twin towers of the World Trade Center. (CNS photo/Shannon Stapleton, Reuters)

9/11, its heroes remind us we are our brothers' and sisters' keepers

No one has greater love than this, to lay down one's life for one's friends
(Jn 15:13).

As we mark the 20th anniversary of the Sept. 11, 2001, terrorist attacks on the United States in this week's issue of *The Criterion*, the words above from the Gospel of John come to mind.

It is indeed true, we believe, that no American woke up on the morning of 9/11 thinking it would be one of the most tragic days in our country's history.

Yet, the heinous acts of a group of terrorists turned a beautiful, sun-splashed morning on the East Coast into a day of infamy.

The fact that nearly 3,000 souls perished on 9/11 reminds us that we never know the time and place when God will call us home. It also teaches the hard truth that our lives on Earth may end through the evil acts of others.

Many ask the questions: "Where was God on this morning?" Or, "Why did God let this happen?"

The actions of that day remind us of the free will our Creator gives us. Sadly, it shows how some use it for evil means.

While there is continued sadness as we mark two decades since 9/11 occurred—and it is a sadness we believe will linger for generations—we are also reminded of the brave and courageous actions of so many of our brothers and sisters in Christ during the chaotic aftermath of hijacked planes hitting both towers of the World Trade Center in New York, and another airliner hitting the Pentagon just outside Washington.

The passengers aboard United Airlines Flight 93 will always be remembered for their heroism. Reports said their plane was headed toward the White House or U.S. Capitol in Washington, D.C., where hijackers allegedly planned to crash it into one of those iconic buildings in our nation's capital.

Learning of the other hijackings taking place through phone calls with loved ones, the Flight 93 passengers overtook the hijackers on their plane. The aircraft crashed in an open field near rural Shanksville, Pa., where all aboard died.

The heroic actions didn't end there. There are stories of first responders—

firefighters, police officers, emergency medical technicians and countless others—rushing into harm's way to do all they could to assist their fellow man.

Sadly, many of them lost their lives as well, doing what they were called to do, no matter the price.

A poignant photo of Franciscan Father Mychal Judge, a New York Fire Department chaplain who died while ministering last rites to a firefighter at the scene of the World Trade Center attacks, will always be remembered.

Images captured strangers helping strangers during the resulting chaos. Our Catholic faith, and many faith traditions, teach us: we are our brothers' and sisters' keepers.

While we will remember 9/11 as one of the most tragic days in America's history, we must never forget as followers of God that we are a people who strive to bring peace to all corners of the globe.

It is by no means, an easy task.

Let us always remember what the "Prayer of St. Francis of Assisi" instructs us:

Lord, make me an instrument of your peace:

*where there is hatred, let me sow love;
where there is injury, pardon;
where there is doubt, faith;
where there is despair, hope;
where there is darkness, light;
where there is sadness, joy.*

O divine Master, grant that I may not so much seek

*to be consoled as to console,
to be understood as to understand,
to be loved as to love.*

*For it is in giving that we receive,
it is in pardoning that we are pardoned,
and it is in dying that we are born to eternal life.*

Amen.

If you're a student of history, Sept. 11, 2001, will always be among the lessons you remember.

If you're a person of faith, you must pray that another tragedy of epic proportions, where there is tremendous loss of life, will never again occur—anywhere.

Please, Lord, may it be so.

—Mike Krokos

Be Our Guest/Richard Doerflinger

Trapped in the self of today's culture

Recently, I've seen television footage of two protests against vaccine and mask mandates. In my home state of Washington, a



protester held up a large sign saying, "My Body, My Choice." A protest in Louisiana featured the slogan "Freedom of Choice."

These, of course, have been mantras of the pro-abortion movement: Whatever I choose regarding myself is valid and beyond reproach, simply because it's my choice.

Of course, one's choices about abortion and the pandemic affect more bodies than one's own, devastatingly so in the former case. But some protesters were probably staunchly pro-life, objecting to vaccines that were developed—or later tested—

using a cell line from an abortion performed decades ago. How must they have felt, seeing those slogans?

For me, that question leads to political, cultural and even spiritual reflections. Libertarianism—emphasizing individual freedom and some distrust of government power—has always been part of American politics. In recent decades, both major parties have embraced it to some extent, applying it differently: Democrats favored a strong government in economic matters, but maximum freedom on moral issues of life and sexuality; Republicans favored the free market economy, but defended traditional norms on the social issues.

That seems to be breaking down. Corporate America promotes the freedom to choose one's sexual orientation and even one's gender; and formerly "pro-choice" Democratic politicians work to force others to fund and even perform abortions.

Culturally this has been a long time coming. Social commentators once called the baby boom generation, born during the prosperity after World War II, the "Me Generation." But some of the boomers' descendants make them look socially responsible by comparison.

In the 1980s, sociologist Robert Bellah and philosopher Charles Taylor called the dominant worldview of our time

"expressive individualism." It sees persons as atomized individuals, who fulfill themselves by expressing their inner truth so they can invent their own destiny and even identity. Personal autonomy is the core of the person.

Law professor O. Carter Snead of the University of Notre Dame points out in his impressive new book *What It Means To Be Human* that on matters of life, death and procreation, this tends to reduce human relationships to contracts for mutual benefit, discarded when they no longer serve one's personal goals.

Even the human body becomes a mere instrument for achieving those goals—and vulnerable people at the beginning and end of life who cannot freely express and pursue such goals may not be persons at all.

Snead shows that this ignores fundamental aspects of the human condition. We are embodied beings, not sovereign wills trapped in prisons of flesh. Our very existence depends on the love and care of others, beginning with our parents, and our flourishing depends on our learning to give and receive love.

What does expressive individualism make of religion? It can accept being "spiritual but not religious"—spiritual wayfaring can be yet another way to advance oneself, and there is no religious authority to contradict that. But it has a serious problem with the Judeo-Christian claim that human flourishing comes from my loving God above all, and my neighbor as myself.

As Bishop Robert E. Barron says, "Your life is not about you" is a central Christian message. Jesus says to take up our cross and follow him, that we must lose our life to save it.

Nothing could be more alien to the self-absorption typical of our culture. Which means that nothing is more desperately needed.

(Richard Doerflinger worked for 36 years in the Secretariat of Pro-Life Activities of the U.S. Conference of Catholic Bishops. He writes from Washington state.) †

As Bishop Robert E. Barron says, "Your life is not about you" is a central Christian message. Jesus says to take up our cross and follow him, that we must lose our life to save it.

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Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary

based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

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

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ARCHBISHOP/ARZOBISPO CHARLES C. THOMPSON



Christ the Cornerstone

Bishops, pope remind us work must give people dignity

“We ask St. Joseph to help us fight for the dignity of work, so that there might be work for all and that it might be dignified work, not the work of a slave.” (Pope Francis)

The publication date for this column is Friday, Sept. 3, the beginning of the long Labor Day weekend. Traditionally, Labor Day marks the end of the summer and, as a nation, we take this time to rest and unwind before returning to our daily labors.

Our Church teaches that work is a blessing, a participation in God’s creative activity. Properly understood and structured, work gives dignity to the women and men who undertake it—to express themselves, to support their families, to build up their local communities and to make life better for themselves and others. Unfortunately, this vision of the meaning of human labor is not always realized in practice. Some work is demeaning rather than dignifying, and too often people who need, and desperately want, worthwhile work simply can’t find it.

In March 2015, the Catholic bishops of Indiana issued a pastoral letter “Poverty at the Crossroads:

The Church’s Response to Poverty in Indiana.” The purpose of this letter was “to call attention to the poverty that exists right here within the state that calls itself the Crossroads of America.” As this letter points out:

“The economy must serve people, not the other way around” is a succinct paraphrase of a crucial statement by St. John Paul II in his encyclical, “Laborem Exercens”: “In the first place, work is for man and not man for work” (#6.6). Work is more than simply a way to make a living; it is a continuing participation in God’s creation. If the dignity of work is to be protected, then the basic rights of workers must be respected. These include the right to productive work, to decent and fair wages, to organize, to private property, and to economic initiative. ... The human person is what is most important, not economic theory or social structures. The human person, the one who works, is not a means to an end, but the primary beneficiary of his or her own labor.

Pope Francis strongly reinforces this teaching by repeatedly calling our attention to the idea that work contains goodness within itself and creates harmony between things. It creates

beauty and goodness, and it involves every part of the person—mind, body and spirit. Work is man’s first vocation. Unfortunately, the Holy Father says, “Today there are many slaves—many men and women who are not free to work: they are forced to work for enough to live on, nothing more. They are slaves to forced labor ... and poorly paid.”

One of the most devastating effects of the COVID-19 pandemic was the economic hardships that resulted from lockdowns and the loss of jobs. To be unemployed for more than a year affects a person’s self-esteem, and it causes economic difficulties for businesses, local communities and entire nations. That’s why the task of rebuilding our economy—responsibly and with a clear focus on the dignity of individual workers—must be a top priority for us.

As we bishops wrote six years ago: *To address the serious challenges facing our economy in the state of Indiana today, we must look carefully at the impact of policies, legislation and governmental regulations on real people—the women and men who struggle to earn a living, support their families and make ends meet. We cannot fix the economy by employing abstract theory that is detached from*

those whose lives are at stake. As St. John Paul II tells us, we cannot simply look at material needs (food, shelter, clothing, health care, etc.), as important as these are for individuals, families and communities. We should also foster a spirituality of work, which recognizes its profound impact on the intellectual, social, cultural and religious life of individuals, families and communities.

To create a “spirituality of work,” we must always put the good of the human person ahead of the goods and services he or she produces. That’s why Catholic social teaching refuses to accept either unrestrained capitalism or unbridled socialism. As we state in “Poverty at the Crossroads,” “Work should be the primary means by which parents provide for their families and contribute to a healthy community. Governmental programs should exist principally to provide an adequate safety net for individuals who are in transitional situations or suffer from incapacitating illness or injury.”

Let’s enjoy this Labor Day weekend, but let’s also remember to pray for those who are in need of worthwhile work to support themselves and/or their families. And let’s seek to build an economy that is just and that provides for the needs of all. †



Cristo, la piedra angular

Los obispos y el Papa nos recuerdan que el trabajo debe dar dignidad a las personas

“Pedimos a san José que nos ayude a luchar por la dignidad del trabajo, para que haya trabajo para todos y que sea un trabajo digno, no un trabajo de esclavo” (Papa Francisco).

La fecha de publicación de esta columna es el viernes 3 de septiembre, el comienzo del fin de semana largo del Día del Trabajo. Tradicionalmente, este feriado marca el final del verano y, como país, nos tomamos este tiempo para descansar y desconectarnos antes de volver a nuestras labores diarias.

La Iglesia nos enseña que el trabajo es una bendición, una participación en la actividad creadora de Dios. Cuando es bien entendido y estructurado, el trabajo dignifica a las mujeres y a los hombres que lo realizan: para expresarse, para mantener a sus familias, para construir sus comunidades locales y para mejorar su vida y la de los demás. Lamentablemente, esta visión del significado del trabajo humano no siempre se lleva a cabo en la práctica. Algunos trabajos son degradantes en lugar de dignos, y con demasiada frecuencia las personas que necesitan (y desean desesperadamente) un trabajo que valga la pena sencillamente no lo encuentran.

En marzo de 2015 los obispos católicos de Indiana publicaron una carta pastoral titulada “Pobreza en la Encrucijada: la respuesta de la Iglesia ante la pobreza en Indiana.” La finalidad de esta era “llamar la atención

sobre la pobreza que existe aquí mismo, dentro del Estado que se hace llamar la Encrucijada de Estados Unidos.” Tal como señala la carta:

“La economía debe estar en función de los pueblos, no al contrario” es la paráfrasis sucinta de la declaración fundamental que realizó San Juan Pablo II en su encíclica titulada “Laborem Exercens”: “ante todo, el trabajo está ‘en función del hombre’ y no el hombre ‘en función del trabajo’” (#6.6). El trabajo es más que una simple forma de ganarse la vida; es la participación continua en la creación de Dios. Si se ha de proteger la dignidad del trabajo, entonces también deben respetarse los derechos básicos de los trabajadores, entre los que se encuentran el derecho al trabajo productivo, a un salario decente y justo, a organizarse, a la propiedad privada y a la iniciativa económica. ... La persona humana es lo más importante, no la teoría económica ni las estructuras sociales. La persona humana, el trabajador, no es un medio para lograr un fin, sino el principal beneficiario de su propia labor.”

El Papa Francisco refuerza fuertemente esta enseñanza llamando repetidamente nuestra atención sobre la idea de que el trabajo contiene la bondad en sí mismo y crea armonía entre las cosas. Crea belleza y bondad, e involucra todos los aspectos de la persona: mente, cuerpo y espíritu.

El trabajo es la primera vocación del hombre. Desafortunadamente, dice el Santo Padre, “hoy hay muchos esclavos, muchos hombres y mujeres que no son libres para trabajar: están obligados a trabajar para ganar lo suficiente para vivir, nada más. Son esclavos de los trabajos forzados ... y mal pagados.”

Uno de los efectos más devastadores de la pandemia de COVID-19 han sido las dificultades económicas derivadas de los cierres y la pérdida de puestos de trabajo. Estar desempleado durante más de un año afecta la autoestima de una persona, y causa dificultades económicas a las empresas, a las comunidades locales y a naciones enteras. Por eso, la tarea de reconstruir nuestra economía, de forma responsable y con un claro enfoque en la dignidad de los trabajadores individuales, debe ser una prioridad absoluta para nosotros.

Tal como lo expresamos los obispos hace seis años:

Para abordar los grandes desafíos que enfrenta actualmente la economía en el estado de Indiana, debemos examinar cuidadosamente el efecto que surten las políticas, la legislación y las normas gubernamentales sobre la gente real, los hombres y las mujeres que luchan para ganarse la vida, mantener a sus familias y llegar a fin de mes. No podemos reparar la economía mediante la aplicación de teorías de empleo abstractas que nada tienen que ver con aquellos cuyas vidas

están en juego. Tal como lo expresa San Juan Pablo II, no podemos simplemente tomar en cuenta las necesidades materiales (alimento, vivienda, vestido, atención de salud, etc.), sin menoscabo de la importancia que tienen para las personas, las familias y las comunidades. También debemos fomentar el trabajo espiritual, que reconoce su profunda influencia sobre la vida intelectual, social, cultural y religiosa de las personas, las familias y las comunidades.

Para crear el “trabajo espiritual” debemos anteponer siempre el bien de la persona humana a los bienes y servicios que produce. Por eso la doctrina social católica se niega a aceptar el capitalismo salvaje o el socialismo desenfrenado. Tal como señalamos en “Pobreza en la Encrucijada”: “El trabajo debería ser la principal forma mediante la cual los padres proveen para sus familias y aportan para el bienestar de una comunidad sana. Los programas gubernamentales deberían existir principalmente para proporcionar una protección social adecuada para aquellas personas que se encuentren en situación de transición o que sufran enfermedades o lesiones incapacitantes.”

Disfrutemos de este fin de semana del Día del Trabajo, pero también recordemos rezar por quienes necesitan un trabajo digno para mantenerse a sí mismos o a sus familias. Y tratemos de construir una economía que sea justa y que satisfaga las necesidades de todos. †

Events Calendar

For a list of events for the next four weeks as reported to The Criterion, log on to www.archindy.org/events.

September 5

St. Catherine of Siena Parish, 9995 E. Base Rd., Greensburg. **Church Picnic**, 11 a.m.-5 p.m., games, raffles, country store, basket booth, beer garden, Fireside Inn chicken or roast beef dinners 11 a.m.-4 p.m., dine inside or out, carry out available, \$12 adults, \$5 children. Information: 812-934-2880 or stcatherine47240@gmail.com.

September 5, 12

Benedictine Conversations via GroupMe, 4 p.m. Sundays, Benedictine Sister Jill Marie Reuber, facilitator, sponsored by Sisters of St. Benedict, Ferdinand, Ind. (Diocese of Evansville). Information: vocation@thedorm.org.

September 6

St. Peter Parish, 1207 East Road., Brookville. **100th Labor Day Festival**, 10 a.m.-8 p.m., country fried chicken, turtle soup, beer garden, quilt raffle, country store, basket raffles, games, free admission. Information: 765-647-5462 or brookvilleparishes@gmail.com.

St. Anthony of Padua Parish, 4773 Church Road., Morris. **Annual Labor Day Picnic/Festival**, 11 a.m.-5 p.m., fried chicken dinners, children's games, grand raffle, free admission. Information: 812-934-6218 or stewardship@stanthonymorris.org.

September 8

Group Lectio via Zoom, 7 p.m., Benedictine Sister Jill Marie Reuber, facilitator, second and fourth Wednesdays of each month, sponsored by

Sisters of St. Benedict, Ferdinand, Ind. (Diocese of Evansville). Information: vocation@thedorm.org.

September 9

Prairie View Golf Club, 7000 Longest Dr., Carmel. **Little Sisters of the Poor Swing Fore Seniors Golf Tournament**, 10 a.m. registration, \$220 for individual player, includes cart use, green fees, lunch and dinner. Information and registration: cutt.ly/swingforeseniors21, 317-415-5767 or devindianapolis@littlesistersofthepoor.org.

September 10

Northside Events and Social Club 2100 E. 71st St., Indianapolis. **Struttin' Our Stuff**, St. Vincent de Paul Indianapolis Council annual fundraiser, 6-10 p.m., cocktail hour, dinner, silent and live auction, fashion show for men and women, heads-and-tails raffle, \$75. Information: 317-796-6325.

September 10-12

St. Mary Parish, 629 Clay St., North Vernon. **Community Festival**, Fri. 5-11 p.m., Sat. 3-11 p.m., Sun. 11 a.m.-3 p.m., carnival rides, live music, beer garden, raffle casino night, outdoor grill and chicken dinner, silent auction, free admission. Information: 812-346-3604 or saintmarysfestival@gmail.com.

September 11

St. Joan of Arc Parish, 4217 Central Ave., Indianapolis. **French Market**, noon-10 p.m., Mass 5:30 p.m., French

cuisine, live entertainment, raffle, artisans, bake sale, historic church tours, children's food and games until 5 p.m., free admission. Information: 317-283-5508.

September 11-12

St. Michael Parish, 101 St. Michael Dr., Charlestown. **Bruté Weekend**, all weekend Masses, Father Andrew Syberg, vice rector of Bishop Simon Bruté College Seminary, will celebrate Mass and share how the seminary forms future priests. Information: Ellen Sanders, 317-236-1501 or esanders@archindy.org.

September 12

St. Mary Parish, 512 N. Perkins St., Rushville. **Fall Festival**, 10 a.m.-2 p.m., fried chicken dinners, raffles, kids' activities, home-cooking, crafts, free admission. Information: 765-932-2588 or dspaeth@stmaryrush.org.

September 12-14

Immaculate Heart of Mary Church, 5692 Central Avenue, Indianapolis. **Parish Mission: "Welcome Home,"** 7 p.m., Father Joe Donnelly facilitator, free. Information: 317-257-2266 or ueble@ihmindy.org.

September 13

St. Therese of the Child Jesus (Little Flower) Parish Center, St. Therese Room, 4720 E. 13th St., Indianapolis. **SoulCore Rosary Workout**, 6:30-7:15 p.m., prayer and exercise, free. Information: 317-727-1167, joane632003@yahoo.com or soulcore.com.

September 14

Church of the Immaculate

Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods. St. Mary-of-the-Woods. **"The Spirit Breathes" monthly Taizé Prayer Service**, 7-8 p.m., silent and spoken prayers, simple music, silence, virtual option available at cutt.ly/Taize. Information: 812-535-2952, provctr@spsmw.org.

Our Lady of Perpetual Help Parish, 1752 Scheller Ln., New Albany. **Pandemic Mass of Consolation**, 5:30 p.m., masks required, social distancing available. Information: 812-945-2374 or tyost@olphna.org.

September 15

Calvary Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-784-4439 or www.catholiccemeteries.cc.

September 16

St. Joseph Church, 1401 S. Mickley Ave., Indianapolis. **Third Thursday Adoration**, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m.

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

September 17

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **Pro-Life Film Series: Divided Hearts of America**, 6 p.m., catered pizza dinner, space limited to 100 attendees, required registration. Information and registration: cutt.ly/dividedhearts.

September 17-18

St. Malachy Parish, 9833 E. County Road 750 N., Brownsburg. **Country Fair and Hog Roast**, 3-11 p.m., live entertainment, carnival rides, homemade food, youth games, adult beverage tent, raffle and casino, free admission. Information: 317-852-3195 or jkiefer@stmalachy.org.

September 17-19

Knights of Columbus Annual Indiana Biking for Babies Ride, proceeds help fund ultrasound machines for women's care centers, 175-mile ride from state line to state line, or the leg from Our Lady of Lourdes Parish in Indianapolis to St. Michael, Greenfield. Rider Information and registration: ranewport@gmail.com. Sponsor a rider or donate: www.kofc437.com. †

Retreats and Programs

For a complete list of retreats as reported to The Criterion, log on to www.archindy.org/retreats.

September 17

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **A Day of Quiet Retreat**, 9 a.m.-4 p.m., \$20, \$70 with spiritual direction. Information and registration: 812-933-6437, www.oldenburgfranciscancenter.org.

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Film, Faith & Franciscanism: Patterns of Evidence: The Moses Controversy**, 6:30-9:30 p.m., freewill offering, registration required,

online option available. Information and registration: 812-933-6437, www.oldenburgfranciscancenter.org.

September 17-19

Saint Meinrad Archabbey Guesthouse, 100 Hill Dr., St. Meinrad. **How to Read the Biblical Prophets**, Benedictine Father Eugene Hensell presenting, \$255 single, \$425 double. Registration: saintmeinrad.org/retreats.

Our Lady of Fatima Retreat House, 5353 E. 56th St.,

Indianapolis. **Tobit Marriage Preparation Weekend**, 7 p.m. Fri.-11:45 a.m. Sun., for engaged couples only, includes materials, meals, snacks, presentations and separate overnight accommodations, \$298 per couple. Registration: cutt.ly/TOBITRetreat or 317-545-7681, must also complete "Tobit Required Info Sheet" at cutt.ly/TOBITForm and email to jbarger@archindy.org. Information on program: cutt.ly/fatimaretreats, 317-545-7681 x. 106 or cmcsweeney@archindy.org. †

Numerous events mark National Migration Week on Sept. 20-26

Three events in the Archdiocese of Indianapolis will mark the U.S. Conference of Catholic Bishops' (USCCB) National Migration Week on Sept. 20-26.

The first is a bilingual Mass celebrated by Archbishop Charles C. Thompson at Our Lady of the Greenwood Church, 335 S. Meridian St., in Greenwood, at 5:45 p.m. on Sept. 20.

Next is a virtual prayer service hosted by the archdiocese's Catholic Charities' social concerns ministry from noon-12:45 p.m. on Sept. 22. To

register to join this free service, go to cutt.ly/Migration (case sensitive).

To close the week, an ecumenical prayer service for migrants will be held at St. Bartholomew Church, 1306 27th St., in Columbus, at 5:30 p.m. on Sept. 26. It will be led by Father Christopher Wadelton, pastor of St. Bartholomew Parish.

All are invited to join in each of these events. For more information on the USCCB's National Migration Week, go to cutt.ly/MigrationWeek (case sensitive). †

Events and retreats can be submitted to The Criterion by logging on to www.archindy.org/events/submission, or by mailing us at 1400 N. Meridian St., Indianapolis, IN 46202, ATTN: Ann Lewis, or by fax at 317-236-1593.

Wedding Anniversaries

RON AND LINDA BRANDES



RON AND LINDA (HIDAY) BRANDES, former members of St. Thomas the Apostle Parish in Fortville, currently members of Holy Spirit Parish in Geist (Lafayette Diocese), will celebrate their 50th wedding anniversary on Sept. 4.

The couple was married in St. Simon the Apostle Church in Indianapolis on Sept. 4, 1971.

They have three children: Julie Tegt, Jason and Jeff Brandes.

The couple also has six grandchildren. †

GARY AND DIANE HILDENBRAND



GARY AND DIANE (GREATINGER) HILDENBRAND, members of St. Barnabas Parish in Indianapolis, celebrated their 50th wedding anniversary on Aug. 21.

The couple was married in St. Matthew Church in Oak Creek, Wis., on Aug. 21, 1971.

They have two children: Leslie Hildenbrand Jerger and Jason Hildenbrand.

The couple also has five grandchildren. †

TIM AND BOBBIE O'NEILL



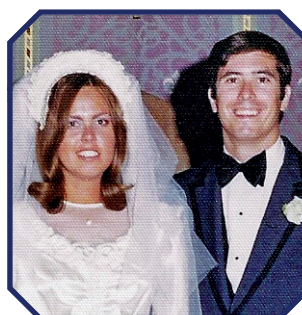
TIM AND BOBBIE (DURHAM) O'NEILL, members of St. Joan of Arc Parish in Indianapolis, celebrated their 50th wedding anniversary on Aug. 28.

The couple was married in St. Margaret Mary Church in Terre Haute on Aug. 28, 1971.

They have three children: Doug, Eric and Greg O'Neill.

The couple also has two grandchildren. †

DANIEL AND DIANE PFLUM



DANIEL AND DIANE (NEUMAN) PFLUM, members of St. Gabriel Parish in Connersville, celebrated their 50th wedding anniversary on Aug. 14.

The couple was married in St. Gabriel Church in Connersville on Aug. 14, 1971.

They have one child: Julie Johnson.

The couple also has two grandchildren. †

Announcements for couples celebrating 50, 55, 60, 65, 70 or more years of marriage are accepted. Go to cutt.ly/anniversaries or call 317-236-1585.



Never Forget: Remembering 9/11

9/11: Faith and fear at forefront of a day that changed our world

(Archbishop Charles C. Thompson, then a priest of the Archdiocese of Louisville, offered a remembrance of Sept. 11, 2001, how he and others reacted to that day's tragedies, and how people's lives and faith have been affected since.)



I was traveling on a bus with senior citizens from St. Augustine Parish in Lebanon, Ky., to Saint Meinrad Archabbey/Seminary in southern Indiana when we learned of the terrorist attacks that morning.

At first, we were stunned. It seemed unreal. Upon our returning to Lebanon that night, I learned that the two priests living with me had held a prayer service earlier in the evening.

My recollection is that, as is common with major crisis events, some people responded in faith while others reacted in fear.

The Church was quite full that following weekend. We were especially concerned about the children, being particularly present in the school. The response of faith was evident in people joining together in prayer, especially at Mass, in outreach and support. The reaction of fear was noticed in various forms of panic, suspicion and withdrawal.

Overall, it seems that the events of Sept. 11, 2001, caused people to re-evaluate what was most important in their lives; namely, God, family and friends. It also caused people to feel more vulnerable which, consequently, rapidly increased security measures in travel and a variety of ways. Our world was changed, and our way of living was altered.

The Church played a key role in helping people to overcome their fear, panic, anxiety, depression, sadness and uncertainties. Unfortunately, however, this was just months before the sex abuse of minors in the Church would become such a public scandal and reverberate throughout the world for decades to come.

The key to surviving any crisis, like 9/11, is not to lose hope. As people of faith, our hope is in God. Jesus Christ is our hope and salvation.

In many ways, practically every facet of religion and society has increasingly become polarized beyond any other time in history. Some might wonder if the events of 9/11 had a greater degree of impact than we might realize on this phenomenon. It should all remind us of the need to remain rooted in prayer, faith and mutual respect rather than to succumb to the destructive consequences of fear, suspicion and hate.

As Pope Francis exhorts us time and again, even when there is disagreement, we must never tire of accompaniment, dialogue, encounter and mercy.

For Catholics, that rootedness is ultimately realized and sustained in remaining steadfast in the word of God and the sacraments, particularly the Eucharist.

In essence, we are at our best when we strive to be Christ-centered rather than self-centered or agenda-driven. †

Inside this special supplement:

- *Faith, service bound together for firefighters who served at ground zero, page 9.*
- *Readers: 'We were no longer strangers, we were all children of God who came together,' pages 10-12.*
- *Singing at the funeral Masses of 9/11 victims gave my voice a vocation, page 12.*



(CNS photo/Chris Sheridan)

Archdiocesan pilgrims found hope amid terror on Sept. 11, 2001

By Sean Gallagher

Around noon on Sept. 11, 2001, Father Patrick Beidelman celebrated Mass on the top floor of a hotel in New Jersey across the East River from Manhattan.

It was just a few hours after terrorist attacks took the lives of 2,606 people in the destruction of the twin towers of the World Trade Center.



Father Patrick Beidelman

As Father Beidelman led 35 pilgrims from the archdiocese in prayer who were supposed to have left the previous day for a pilgrimage to Austria and Germany, he looked out toward Manhattan

and could see an enormous plume of smoke rising from the site of the World Trade Center, which has since become known as ground zero.

Then he sought to share in his homily a message of hope and meaning on a day of unimaginable terror.

“As we gather this day, we make a pilgrimage now into the heart. We ask God to touch our hearts and minds and to be with those who have died, those who are suffering, ... those who are worried about family members and those who are grieving the loss of loved ones,” said Father Beidelman, as reported in the Sept. 21, 2001, issue of *The Criterion*.

“For a variety of reasons, we’ve all been led here, and we gather around this table—now an altar of the Lord—and the Lord invites us to make a pilgrimage into the heart, a pilgrimage of prayer, a pilgrimage of sadness and a pilgrimage that trusts in God’s salvation.”

Twenty years after that fateful day, Father Beidelman can only look to God for the reason why he was able to share such a reassuring message.

“I’m amazed at the grace that I was given at that time to find the words to say something encouraging that connected

faith to that moment,” said Father Beidelman in a recent interview with *The Criterion*. “It felt very chaotic and disorienting. I’m just surprised, knowing how much uncertainty there was in our minds during that time, that God gave me the grace to say something encouraging.”

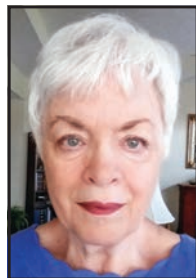
What’s even more amazing is that Father Beidelman, in 2001 a priest for just three years, only learned on Sept. 8 that he was going to serve as the chaplain for the pilgrimage.

Msgr. Joseph Schaedel, then archdiocesan vicar general, was supposed to have been the chaplain for the pilgrimage. But his father had died in the week before it was to begin.

On the weekend before the pilgrimage, Msgr. William Stumpf, then archdiocesan vicar for clergy, called Father Beidelman to see if he could fill in as chaplain. At the time, Father Beidelman was serving as pastor of St. Michael Parish in Brookville and the former Holy Guardian Angels Parish in Cedar Grove.

Father Beidelman looks back on the events of 20 years ago and is grateful that divine providence helped him “be available for how God needed me and all of us, really, to come to him in prayer and be connected to him, especially through the Mass.”

Carolyn Noone, archdiocesan special events coordinator at the time, had planned the pilgrimage to leave for Europe on Sept. 10. But bad weather and a construction fire at Newark Liberty International Airport in Newark, N.J., delayed the pilgrims’ departure from Indianapolis long enough that their flight for Europe took off before they arrived in New Jersey.



Carolyn Noone

So, they found lodging late on Sept. 10 in a hotel across the East River from midtown Manhattan. When Noone woke up on Sept. 11 and saw on television the towers of the World Trade Center on fire, she said to her husband, “ ‘John, is this a movie that we have missed?’ Then we sat there and realized that it was all happening.”

She and the rest of the pilgrims were shocked like much of the rest of the world, except that they were just a few miles from ground zero. “We didn’t know what to think,” Noone said. “We didn’t know what to do. We were just frozen. What was going to happen next? Should we be here? People were afraid to be anywhere because anything could happen.”

Art Berkemeier shared a hotel room with Father Beidelman on Sept. 10. On the morning of Sept. 11, he saw live on TV the second jetliner strike the second tower.

“Your heart sank right away,” said Berkemeier, a member of St. Mark the Evangelist Parish in Indianapolis. “You knew that the world had changed at that moment.”

While the pilgrims watched in disbelief the events of that morning, Father Beidelman knew that they needed soon to come together in



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 20th anniversary of the attacks that claimed the lives of nearly 3,000 people in New York City and Shanksville, Pa., and at the Pentagon. (CNS photo/Beth Kaiser, Reuters)



Hijacked United Airlines Flight 175 flies toward the World Trade Center twin towers before slamming into the south tower as the north one burns in the Sept. 11, 2001, attacks. (CNS photo from Reuters)

prayer and hastily organized a Mass.

“Everything was kind of thrown together,” he recalled. “We didn’t even have a Mass kit. I had to go out to a nearby parish and see if they would loan me the things for Mass. I took a taxi. The parish loaned me the stuff, and I came back and had the Mass for our group and another pilgrimage group from Buffalo [N.Y.]”

As Father Beidelman led the pilgrims in prayer, he experienced just how important it was that they come together for worship.

“The anchor of our ritual of prayer gave us something to do, which was the best thing we could do at that moment,” he said. “So, making sure we did it was very important and was something that we had absolute clarity about in the midst of a time of so much uncertainty. We needed to pray, to come together for Mass.”

Berkemeier was glad for the chance to pray together with his fellow pilgrims.



Art Berkemeier

“It was somber,” he recalled. “We prayed very much for the people involved. But we also prayed for our country and our own safety, not knowing the magnitude of what was happening.”

Because all commercial air travel in U.S. airspace was grounded for several days after Sept. 11, the pilgrimage to Europe came to an end before it had hardly begun. The pilgrims made their way back to Indianapolis by motorcoach.

“To put our feet on the ground at home was like, ‘We’re going to be safe. We’re here. We can’t wait to see family and get to our homes and just be safe,’” said Noone. “We were so thankful that God was protecting us and helped us get back home.”

Looking back 20 years after the

attacks on 9/11, Father Beidelman and Berkemeier recalled enduring lessons they learned that day.

“It strengthened my resolve and commitment to be ready to rise to the occasion,” said Father Beidelman. “That was kind of a premiere moment when I think God’s grace helped me to do that. Sometimes you need to set aside yourself, especially in this circumstance.”

“You learned quickly that life is not permanent,” said Berkemeier. “Life as you know it can change very, very quickly. And not just your personal life, but the life of the country. The whole atmosphere and life of the country can change that quick.”

“... We’re not in charge. God is. Why this happened, we didn’t know. You have to be prepared. You have to be ready at any moment.”

Although Noone was glad to return to Indianapolis with the other pilgrims, the shock of Sept. 11, 2001, and being so close to ground zero that day was difficult for her.

“For weeks and weeks after that, I had horrible nightmares of being trapped in a hotel on a high floor and not being able to get out,” Noone said. “I’d just wake up with terrors. I needed my faith more than ever. All of us did.”

In December 2001, Noone led another archdiocesan pilgrimage group to New York City. In addition to the city’s historic churches, the pilgrims also visited one other holy place: ground zero.

Noone recalled how a police officer who escorted the group’s motorcoach to the site instructed the pilgrims before they left the bus.

“She got on the bus and told us, ‘Do not speak. This is a place of great reverence,’” Noone said. “We went to a viewing balcony. It was overwhelming. You could not help but cry. I don’t know what words could describe it. The sorrow we had for our brethren that we had lost.” †

'The ultimate calling'

Faith and service bound together for firefighters who served at ground zero

By Sean Gallagher

Sept. 11, 2001, started as an ordinary day for Charles Glesing, at the time a firefighter in Indianapolis.

He was off duty and had dropped off his children at school when he heard news on his car radio about the terrorist attacks on the World Trade Center in New York.

Returning home, Glesing watched coverage of the attacks on TV. When he saw the first of the twin towers collapse, he knew that he might no longer be a distant spectator of the history-making events of that day.

That was because he was a member of Indiana Task Force 1, an elite unit of people from various fields of work specially trained in urban search and rescue. The task force can be deployed at a moment's notice across the country by the Federal Emergency Management Agency.

"A light bulb went off in my head, 'We might be going,'" recalled Glesing, a member of Christ the King Parish in Indianapolis. "Later, the phone rang and I was told that we were activating the task force and we'd be heading to New York. I got my stuff and gear ready to go."

Traveling on a bus overnight to New York, Glesing and 64 other task force members approached Manhattan at dawn on Sept. 12, a plume of smoke still rising from the site of the World Trade Center, now commonly known as ground zero.

"It started to hit you more—the realism and severity," Glesing said. "We knew we were in for a big job here."

Two other Catholic members of the task force at that time recently spoke with *The Criterion* about their experience of working at ground zero. Of the three, one is still a member of the Indianapolis Fire Department (IFD), while two have retired.

For each of them, faith is interwoven with their work as first responders, which they experience as a kind of vocation. Seeing their service as firefighters through the eyes of faith helped them cope with the challenges of working in New York after 9/11, and leads them to find meaning in the tragedies of that day 20 years ago.

An instinctual reaction to serve

Tim Baughman was on duty as a firefighter on the east side of Indianapolis on Sept. 11, 2001.

A member of the task force, he learned later that day that he was going to New

York. He met his wife as she was picking up their children from school.

"She just looked at me and said, 'I've got this. Go,'" recalled Baughman, a member of Holy Spirit Parish in Indianapolis, who now works as the senior director for track safety and medical services for the NTT IndyCar Series.

In recent years, Baughman has learned from his children, who are now adults, of their fears for their father on Sept. 11, 2001—feelings they kept to themselves that day.

"I probably wouldn't have gone if I had known how they felt at the time," he said. "Sometimes, I reflect back on that and you think it's kind of selfish. These little kids were afraid and their dad just said, 'Hey, I'm going.'"

But Baughman's family had gotten used to his instinctual call to serve.

"I don't see an accident without stopping," he said. "If my family and I are sitting in a restaurant and I see someone choking or having a problem, I immediately go. My kids say, 'When are you going to stop being this way?' I say, 'I probably won't ever.'"

So, when it became clear quickly that thousands died in the terrorist attacks in New York, Baughman didn't think twice about going into harm's way with the task force.

"We literally walked into a cloud of dust," Baughman said. "It was like walking in and out of a cloud."

Baughman's job in the task force in 2001 was to oversee efforts to keep his fellow members safe in their work. To aid him in that work, he went up about 100 feet above ground zero on a fire truck ladder to get a perspective on the scene.

"It gave a feeling of how immense it was," he said. "And that was just the pile [of rubble where the twin towers had stood]. There were buildings all the way around it that were also impacted."

There were thousands of people from across the country working at the site, hoping to rescue survivors but increasingly resigned to the fact that the mission would be more of recovering the remains of those who had died.

"We didn't rescue anyone," said Baughman. "We went to the biggest [search and rescue] incident that has ever happened to date in this country. But we didn't rescue anyone. That was tough. It was tough."

When the task force returned to



Charles Glesing, left, Tim Baughman and Dave Cook pose on Aug. 25 at the Indiana 9/11 Memorial in Indianapolis. All three were members of Indiana Task Force 1, an elite urban search and rescue team deployed to ground zero in New York City less than a day after terrorist attacks destroyed the twin towers of the World Trade Center on Sept. 11, 2001. They are touching a steel beam taken from the rubble of ground zero. (Photo by Sean Gallagher)

Indiana after about 10 days of work at ground zero, they received a hero's welcome—something that didn't sit well with Baughman.

"I felt embarrassed," he recalled. "We didn't save any lives, but we were being celebrated."

'An immediate reverence'

Saving the lives of people in danger is at the heart of the mission of a firefighter. That mission takes on greater urgency when it's the lives of other firefighters that are threatened.

On Sept. 11, 2001, 343 members of the Fire Department of the City of New York (FDNY) died after rushing to the World Trade Center when so many other were fleeing the famed twin towers.

Baughman recalled what happened at ground zero when the remains of a firefighter were found.

"Every time they would find a firefighter, work would stop and they would blow horns," he said. "They'd call the firefighters to line up and bring the remains out on a stretcher. There was an immediate reverence that would take place. That happened several times while we were there."

As it happened again and again, it led Dave Cook, a member of Indiana Task Force 1, to reflect on the meaning of sacrifice in his life and work.

"You begin to think, 'What if this was me?'" said Cook, a member of St. Pius X Parish in Indianapolis now serving as an IFD battalion chief. "You think about their families and the children. Their dad went to work and that was the last time they saw him. It begins to affect you that way, because then I thought about my own family."

"To this day, every time that [my family and I] see each other or say goodbye, we're all hugging each other."

The sacrifice of first responders on 9/11 has continued in the 20 years since the day of the attacks.

Many of those who did search and rescue work at ground zero have developed illnesses related to exposure to various toxins in the atmosphere around the site. Some have died.

That includes four members of Indiana Task Force 1 who served at ground zero, according to Thomas Neal, the current coordinator for the task force. Some 40% of

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Indy firefighter new on the job on 9/11 integrates work and faith

By Sean Gallagher

Thomas McKiernan was on his second day on the job as a firefighter in Indianapolis when the terrorist attacks of Sept. 11, 2001, occurred.

On that day, 343 firefighters died in the attacks on the World Trade Center in New York City.

Yet the enormous sacrifice and loss experienced by his brother firefighters in New York never led



Indianapolis Fire Department firefighter Thomas McKiernan sits on Aug. 25 on the bumper of a fire engine in Station 25 in Indianapolis. McKiernan was on his second day on the job as a firefighter on Sept. 11, 2001. (Photo by Sean Gallagher)

McKiernan to question the career he had just entered.

"It gave me the sense that this was absolutely what I wanted to do," said McKiernan, 43, a member of Our Lady of Lourdes Parish in Indianapolis. "I had a sense of duty that I was going to carry on what they left at ground zero."

This dedication to service and self-sacrifice was instilled in him as he grew up in Cincinnati as the son of a police officer and hospital nurse.

"Firemen aren't just made in the academy," McKiernan said. "They're made before ever getting hired. There's a sense of service, duty and love for their fellow man, a desire to serve others—that's how I was brought up. So, I was halfway a firefighter before I ever got hired. I could never walk away from it. No way."

He also recalled sage advice from a retired Fire Department of the City of New York firefighter who taught at the University of Cincinnati, where McKiernan had majored in fire science. The instructor told him, "If I walked into a shift one night and I met my guardian angel, and he said, 'You're going to die tonight,' I would say, 'OK. What's for dinner?'" McKiernan said.

As the years have gone on after 9/11, McKiernan has integrated more and more his Catholic faith with his work as a firefighter for the Indianapolis Fire Department, trying to see Christ in everyone he serves.

"We meet all sorts of people, but usually on the worst day of their lives," McKiernan said. "It's easy to find Christ, say, in a single mom whose car has caught on fire and now she doesn't have any way to get to work. It's harder to find Christ in, say, the guy who's overdosed for the fourth time this month and won't do anything about his addiction."

"You really have to delve into your faith to find Christ in everyone. And I strive very hard to treat everyone with the dignity that God demands that we treat all of his creation."

At the same time, this interweaving of his faith and his work has helped him live out more fully his vocation as a husband, father of seven children and Benedictine oblate of Saint Meinrad Archabbey, dedicating himself to praying the Liturgy of the Hours and reading from the *Rule* of St. Benedict daily.

"I have learned to put a lot of trust in Christ," McKiernan said. "The department trains us very well. But there have been times when I'm crawling down blind through a smoke-filled, incredibly hot hallway in a house, and I'm doing what I've been trained to do, but I'm also saying, 'Jesus, I trust in you.'"

"If I can trust Jesus in that moment, I can trust Jesus when it comes to complications in a pregnancy with my wife, or dealing with my son's latest attitude problem. My job has made me trust Christ all the more."

Twenty years after he was a newly minted firefighter on Sept. 11, 2001, McKiernan keeps lessons he learned that day in his heart and mind.

"No matter what, we can always come together," he said. "We have a common factor in that we're human. Whatever walk of life we have, we have the ability to console and support each other."

"We've learned each other's humanity a lot. But now we're losing that again and we need to be reminded that all of us are human. All of us hurt. All of us love. And we just need to stop, listen to each other and realize the humanity in each person again." †

'We were no longer strangers, we were all children of God who came together'

Sept. 11, 2001: A time of terror, faith, heartbreak—and the unity we once knew in the United States

(Editor's note: Readers of The Criterion have shared their thoughts and memories of Sept. 11, 2001, creating an emotional perspective of how that tragic day in American history touched their lives and their faith then—and continues to influence their lives and faith today.)

By John Shaughnessy

Judy Davis-Fuller screamed in horror on the morning of Sept. 11, 2001.

By the end of that emotionally overwhelming day, the feeling of devastation was still there from watching terrorists deliberately crash two planes into the twin towers of the World Trade Center in New York City. But that terror was also touched by a solidarity, a strength and a single purpose that bonded strangers in a way that Davis-Fuller will never forget, and that still guides her life.

A member of St. Michael Parish in Greenfield, Davis-Fuller was enjoying being part of a family reunion on a Georgia beach on that tragic morning.

"I had turned on the TV to watch the news while preparing breakfast and shortly heard the news about the first plane hitting one of the towers," she recalls. "I must have screamed because suddenly, everyone else was in the kitchen and dining room area watching with me in disbelief and horror.

"Cameras were now trained on the smoke billowing out of the first tower. We could see people actually jumping to their death to escape the fire from the jet fuel. Then we again watched in horror as a second plane intentionally flew into the second tower. We were so stunned that at first no one could say anything except, 'Oh, dear God!'"

During the course of the day, terrorists also hijacked



An American flag hangs from a building near the base of one of the World Trade Center twin towers in New York, on September 16, 2001. The World Trade Center collapsed after being hit by hijacked airplanes on September 11, 2001. (REUTERS/Shawn Best)

and crashed another plane into the Pentagon. Then another plane—Flight 93—crashed in a field in western Pennsylvania. That plane had also been taken over by terrorists and was believed to be headed toward the White House or the U.S. Capitol until passengers joined together to stop that plan.

Overwhelmed by the news, Davis-Fuller and other family members retreated to the beach, trying to make sense of "what was happening in our country."

"Evidently there were many more who had the same idea," she recalls. "Perfect strangers gathered together on the beach to share thoughts, share comfort. We were no longer strangers, we were all children of God who came together to discuss the event and to pray together."

"I was already a believer, but that horrendous event strengthened my belief even more when strangers gathered together to pray for a single cause—to pray for those who lost their lives that day and to pray for those firefighters and other first responders who were frantically working, putting their own lives on the line, to save those who were buried in the rubble when the towers both fell."

Twenty years later, one special thought is forever etched in her mind.

"The United States of America was forever changed on that day," she says. "People from all walks of life, all religions, all races and nationalities came together as one under God's protection."

"I no longer take anything for granted. I thank God every morning for getting me safely through the night, for all the blessings he has given me, and for giving me a new day to try to become a better Christian."

'Christ was present'

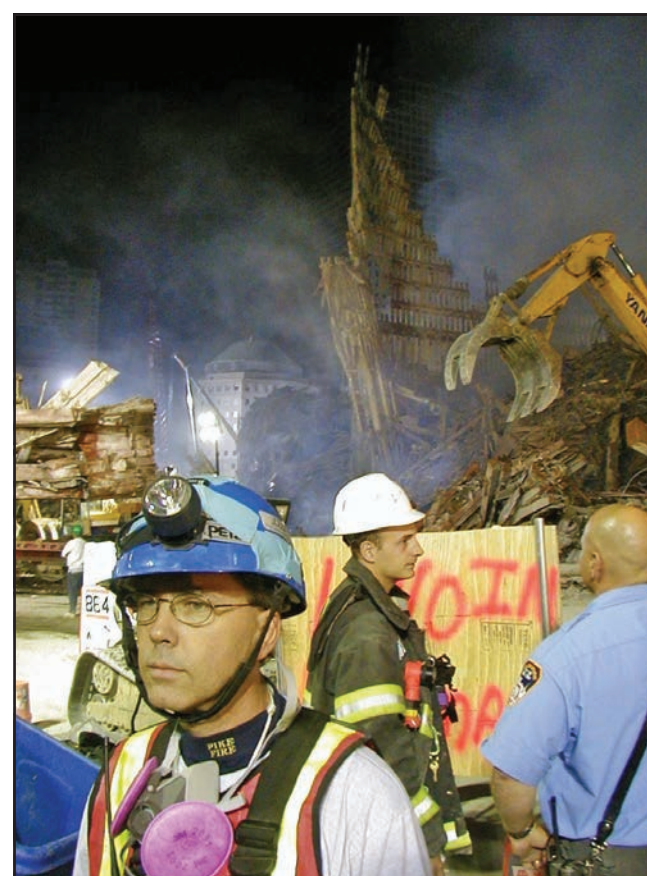
The heartbreak and reverence still fill Rick Pohlman as the retired Indianapolis firefighter shares his memories of rushing to New York City to try to rescue people from the buried rubble of the twin towers of the World Trade Center.

He still remembers the adrenaline of traveling through the night of Sept. 11, 2001, as a member of the Indiana Task Force 1.

He still recalls the haunting, gut-churning feeling of seeing "the pile" for the first time—and how he said a prayer and made an examination of conscience as he tried to make his way through 16 acres of collapsed concrete, including the "widow makers," the name given to the debris hanging from surrounding buildings that posed extreme hazards to everyone working the pile.

He also remembers the emotion of passing the Catholic church where New York firefighters took the body of Franciscan Father Mychal Judge, the chaplain of the Fire Department of New York who initially prayed over dead bodies in the streets on the morning of 9/11 before rushing to provide aid and prayers to people in the North Tower. There, he and others were killed by falling debris from the South Tower.

And Pohlman will never forget the impact that all those scenes and experiences have had on his Catholic faith then and still now.



Rick Pohlman working at the site of ground zero in New York City after the attacks of Sept. 11, 2001. (Submitted photo)

"Frequently while responding to difficult situations, you would acknowledge to yourself that what you were about to experience could end badly," says Pohlman, a member of Holy Spirit Parish in Indianapolis. "Usually, that would invoke a short prayer and perhaps an act of contrition or examination of conscience."

He turned to his faith often at "ground zero." "The rubble pile was [more than] five stories tall with massive spires still standing," he recalls. "Fires would erupt without warning from the flammable liquids in vehicles parked in the below-ground garages. On one search operation, we had a squad in a void area when one of these fires erupted. Luckily, we only sustained minor casualties with a few second-degree burns. Again, a gut check and a few prayers of thanksgiving."

There were also the moments of thanks that Pohlman and the other rescue-and-recovery workers received. "Each day approaching the pile, we were greeted by people lining the streets cheering us on and thanking us for our assistance," he says. "Early on, there was still hope of finding survivors. Later in the week, it became less likely, and efforts were shifted to respectful recovery of those who perished."

A feeling of heartbreak and reverence set in during those efforts. In the midst of that time, the power of the Eucharist and the presence of Christ touched Pohlman deeply in a moment he never expected.

"On Sunday, Sept. 16, I was working the pile. I had lost track of the days at that point until I saw a priest at the edge of the pile just across from Fire Station 10. The priest was distributing Communion to the workers. I was brought to tears as I received the Eucharist from this priest."

"I cannot convey the range of thoughts and emotions of receiving the Eucharist in the midst of such utter devastation. Somehow, Christ was present in the midst of all of that, through the efforts of a priest who saw the need to minister to those working the pile. This was even more poignant remembering Father Mychal, who had given his life ministering to others in the middle of the chaos."

A time of death—and life

In many ways, the story of Sept. 11, 2001, can be framed in terms of the nearly 3,000 Americans who died in the terrorist attacks.

They were husbands, wives, fathers, mothers, daughters, sons, sisters, brothers and friends. And the impact of their deaths on the people they loved and the people who loved them was devastating—and has continued in different emotional ways in the 20 years since then.

In the midst of the heartbreak of that tragedy—and the fear and uncertainty that gripped the United States at that time—Christa Bunch's main focus was on life. She was five months pregnant with her and her husband's first child.

As Bunch watched the news coverage of the planes flying into the twin towers of the World Trade Center in New York, the former airline flight attendant knew the crashes were intentional. She and her husband Eric—an airline mechanic—knew enough about flying to know when planes were "being off pattern versus flying into a building."

As she continued to watch the news coverage in the following days, she hoped for miracles, that lives could be rescued from the rubble that entombed so many, never sensing that her own child would soon be struggling to live.

Two months later, on Nov. 14, Bunch went to visit her doctor for her monthly checkup when it was determined she was already going into labor at just 26 weeks of being pregnant. Her doctor immediately sent Bunch across the street to a hospital. There, for the next two weeks, every effort was made to get the labor to stop.

"It was successful at first and then, like the flip of a switch, I went into unstoppable labor," recalls Bunch, a member of St. Jude Parish in Indianapolis.

She was rushed into an operating room for an emergency cesarean section that led to the delivery of Maxwell Warner Bunch, their 2-pound, 12-ounce, 15-inch-long son.

"He was bruised from head to toe because he was still so far up inside me," she recalls. "It took everything to get him out."

As Max remained in the hospital into December, his life once again hung in the balance.

"We received a call late one night that Max had stopped breathing, and they needed to send him to Riley Children's Hospital for further evaluation," his mother says.

Max pulled through again and finally came home to his parents on January 18, 2002, three weeks before his actual due date of Feb. 12.

"With only minor setbacks over the first couple of years, Max has turned into a healthy, thriving, 6-foot, 2-inch,



Christa Bunch and her husband Eric admire their son, Maxwell, shortly after his birth in 2001. (Submitted photo)

Life's haunting question and God's healing answer

By John Shaughnessy

The question is a haunting one, echoing through the ages whenever tragedy strikes.



Emily Trinkle

who allows this to happen?" she found herself thinking.

Yet just as quickly, she says, her thoughts turned to another question, "How can I afford not to?"

In the days that followed the horror of the terrorist attacks that killed nearly 3,000 Americans, Trinkle found herself "watching for and acknowledging" signs of God at work amid the tragedy.

Her initial list included the sight of two metal beams in the debris forming a cross, and the reality that St. Paul's Chapel, directly across the street from the World Trade Center, suffered no physical damage, not even a broken pane of glass.

There was also the story of the heroics of Franciscan Father Mychal Judge, the chaplain of the Fire Department of New York—how he

20-year-old young man," says Bunch about her son who recently began his college education at Ball State University.

"I could never reason in my head why any of it happened the way it did, but the one thing I knew is that God had him in his protective hands from day one and has never let him go.

"On 9/11, almost 3,000 lost their lives. I often think of Max as being God's way to carry on the life of one person lost on 9/11."

'We became more aware of our need for each other'

The sinking feeling hit James Welter in waves. It came first as he watched the tragedy of 9/11 unfold on a small television and saw the heartbreak of lives lost and families devastated as "powerful symbols of our culture crumbled before our eyes."

The second wave struck Welter as the U.S. government ordered that "all airplanes are to land immediately, and all flights are canceled."

"My wife was overseas, maybe even in the air on the way home," recalls Welter, a member of St. Barnabas Parish in Indianapolis. "I raced home to check her itinerary in a frantic attempt to determine her location."

"In one of those grace-filled moments, the phone rang five minutes after I arrived at the house: My wife Helen was safe, but she was stranded in Rome and did not know when she would be able to return. For another eight agonizing days, I struggled to get airline information and waited for her e-mails."

"I was not alone in my fear and anxiety. People came to church in great numbers in the days and weeks following the attack, as we all experienced a new closeness with

family and friends. We became more aware of our need for each other. We recognized our dependence on God. And we came to terms with our own mortality and saw the fragility of life."

At the time, Welter was about a year into an online, faith-sharing ministry that he had started at St. Monica Parish in Indianapolis—sending his reflections of faith by e-mail.

"In my daily reflections, I reminded folks that none of those final phone calls from the towers and from Flight 93 were to check on the stock market or to see if a business deal got closed. They were about the important things in life—they were about relationships."

Welter shared one of his reflections from that time. It included this thought:

"Our illusions of security and safety are shattered, our innocence gone. We know now that our lives are not our own. We do not possess life. It comes through us, but it is not from us."

"Under the ashes, there is no race. Under the ashes, there are no differences. Under the ashes, we see life as the gift that it truly is."

"Under the ashes, we are one."

Keeping the faith

The day began for Alexander Fay with a quick walk across the street from his family's home to his eighth-grade classroom at Immaculate Heart of Mary School in Indianapolis.

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READERS

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Later that morning, he and his classmates were taking the I-Step exam when the news started to spread through the school about the terrorist attacks.

Suddenly, Sept. 11, 2001—a day he remembers as being “clear, mild and non-humid”—also became a day he has never forgotten because of the impact it has continued to have on his faith.



Alexander Fay

“I have so many memories of 9/11 and the days and weeks that followed,” Fay says. “So much can be said of President [George W.] Bush and our nation’s rallying response to the attacks. I truly miss that one, united America. However, for me, so much more can be said with how our faith community responded.”

He remembers how then-pastor Father Jeffrey Godecker invited the students into the parish church and “provided words of comfort and strength.” And he recalls the priest having the same impact on parishioners in a Mass that evening.

“I didn’t know it at the time, but 20 years later I recognize that my Catholic faith is always there and like a rock,” Fay says. “Whenever I am fueled with anger or emotion, or whenever I consider political issues and form an opinion, my faith keeps me in check, and I always consider what the Church teaches. It is a balancing mechanism for me.

“On that day and the months that followed, while I was upset and became stronger in patriotism, my faith kept me balanced. I didn’t know at the time how it would help me in the future.”

Now, he does.

“Today, when I consider issues such as immigration, abortion, poverty and health care, for example, the Catholic faith keeps me in check with my opinions and beliefs. Sometimes it is a gut punch, but it is with tough love, and I am reminded that these are not political issues.

“Sept. 11 taught me not only to turn to faith during times of tragedy and sadness, but to keep the faith during all times.”

‘We were turning to God’

When Jeff Ferland played “America, the Beautiful” on this past July 4 at St. Christopher Church in Indianapolis, his tears flowed.

In fact, Ferland says that he has cried every time he has played that song in the past 20 years, because it takes him back to some unforgettable moments on Sept. 11, 2001.

That was the day he rushed to phone his sister, who flew at least four times a week from Newark Liberty



Mija Quigley of Princeton Junction, N.J., leans on an engraving of the name of her son Patrick Quigley, who died in the 9/11 attack, during a 2013 ceremony marking the 12th anniversary of the attack on the World Trade Center in New York. The 2001 terrorist attacks claimed the lives of nearly 3,000 people in New York City, Shanksville, Pa., and at the Pentagon. (CNS photo/Chris Pedota, pool via Reuters)

International Airport in New Jersey for her job. Hearing her voice and her decision to delay her trip that morning, he sighed with relief before focusing again on helping to calm the children in his music classes at St. Monica School in Indianapolis.

Then at Ferland’s lunch period that day, the parish’s pastor at the time—Msgr. Paul Koetter—told him he wanted to share a Mass for everyone touched by the tragedy, and he asked Ferland to play the music.



Jeff Ferland

“It was during that Mass that the truth hit me hard,” Ferland recalls. “The church was packed—like Christmas or Easter—but there was no friendly banter that would usually precede the Mass. We were all in what seemed like a coma, and we were turning to God, the Father, to ease our pain.

“We wanted some kind of answer for this terrible terrorist attack, and we were relying on our faith to help us find those answers. The fact that we were able to join together, and that we could do so in the presence of our Creator, brought some comfort.”

Choosing “America, the Beautiful” for the closing hymn, Ferland was stunned by what he heard after he announced the song and played the introduction.

“It was within the first few words that my voice was joined by what seemed to be thousands of angels,” he notes. “I am sure that the roof of the church was lifted up! We were all joined in music, praising God. I thank God all the time for his gift to me of music, and that I had been able to bring as much calmness in that time of violent events as my music could.

“God has changed a lot of things in our lives since that day, but I always know that I can turn to God to restore that calmness.

“To this day, I tear up whenever I play or sing ‘America, the Beautiful,’ remembering that Mass.”

(Readers of The Criterion shared an overwhelming number of responses to our request for their thoughts and memories of how 9/11 has had an impact on their lives and faith, then and now. While space concerns limited us from including all our readers’ contributions, we appreciate every one—and we appreciate all of our readers.) †

Singing at the funeral Masses of 9/11 victims gave my voice a vocation

By Ann Margaret Lewis

While many images come to mind for 9/11, the most poignant for me was a funeral Mass, one of many I’d sung at the parish of St. Margaret of Cortona in



Ann Margaret Lewis

the Bronx. As the casket was led into the church surrounded by firefighters as pall bearers, the fallen man’s twin toddler boys followed, carrying his battered helmet that had been found at ground zero.

I was singing for the funeral Mass from above in the choir

loft, and I had to look away. If I didn’t, I’d cry, and crying is not conducive to singing. But I felt desolate, aching for those little boys who would grow up without a father.

It wasn’t the first funeral Mass I’d sung after 9/11, nor certainly the last. One could say I found my vocation as a singer through the days that followed the attack on the twin towers.

By the time of the attacks, I’d lived in New York City for eight years. A native of Michigan, I’d relocated there in 1993 to take what I believed was my dream job of working at DC Comics. I also discovered not long after that that I could sing.

Of course, having made this discovery, I knew I had to cultivate the gift that God had given me. But I was at a loss as to how to use it since most singers my age would

have already begun a career singing for operas and theater companies. Nevertheless, I found a good voice teacher in Manhattan and managed to pay for lessons.

But voice wasn’t my primary focus. I am, and always will be, a writer. In the end, I left the position at DC Comics to work in Internet content and website development, taking positions at several companies in lower Manhattan, the last of which I left two weeks prior to 9/11.

That job was in a building on Trinity Place, only a block away from the South Tower of the World Trade Center. I would have taken the subway to that very station and would have been in the building at 9 that morning had I not been laid off like so many of my peers in the web industry implosion that occurred that year.

But, as it was, that morning I was at a New York state-required appointment at the unemployment office in the South Bronx when the first plane struck the North Tower. I ended up stranded there as all forms of public transportation were suspended. After wandering through the streets of stunned people listening to the news on their boomboxes and others watching the images of the burning buildings on TVs in the open doors of bars and laundromats, I found an independent cab driver willing to drive me home to my apartment in the North Bronx.

With all the freeways being closed to traffic, he had to take the back streets, making it about a 45-minute drive through heavy traffic. I called my mother during that long ride home as well as my sister who lived in New Jersey, and my husband

who was working in Manhattan at 36th street by Macy’s. When I reached my apartment, I sat in front of my TV like many Americans while I cried and prayed my rosary. My husband didn’t get home until late, for he had to wait for the subways to start running again.

While the events of the actual day were traumatic, the days and weeks that followed were even more arduous, causing me to focus on my faith and my secondary gift of voice. A year or two before this, I’d begun serving as a cantor for my parish to gain some singing experience. After the attack, I received a call from our parish organist, asking if I would be free to sing evening Masses. They were adding these Masses to the schedule every night for people to come in and pray for the victims and for those working at ground zero.

Of course, I agreed. What I didn’t realize was how many members of my parish were emergency personnel, though being an Irish parish, it made sense.

While I switched off evenings with another cantor, every other night I would sing Mass for a congregation made up mostly of firefighters and police officers who were returning from ground zero, all covered in dust. Since I sang at the front of the church, I’d often see them weeping during Mass, traumatized by what they’d seen or mourning those they’d lost.

By the time it came to sing at the funeral Mass of the firefighter with the toddler twins, several months had passed, and I’d sung at more Masses than I could count. One night, I was almost unable to

sing because I fought tears for those who were crying in the pews.

I therefore asked my priest, Father Lee, if I could sing these Masses from the choir loft at the rear of the church. An immigrant from County Cork in Ireland, his eyes held a sad twinkle as he told me that while he’d normally say yes, he said not this time. “They need to know you’re there,” he said. “You need to stay up front and be there for them.”

I’m sure he knew that what he was asking me to do was difficult. He had a way of testing me that way. But it was with his words that I realized why I had my voice. My voice was truly meant for them and for God.

Today, because of those Masses after 9/11, I’ve made singing for the Church the focus of my vocal work. While I’ve had the honor of singing in the chorus of the Indianapolis Opera, my greatest joy has been offering my voice at the parishes of Our Lady of the Most Holy Rosary in Indianapolis, Holy Name of Jesus in Beech Grove, and St. Mary and the Cathedral of SS. Peter and Paul, both in Indianapolis.

I no longer worry that my voice isn’t used for something “grander” as my voice teachers might have liked. I know it’s being used where God and his people need it, and there’s nothing better than that.

(Ann Margaret Lewis is executive assistant in the archdiocesan Office of Communications and the author of several books. E-mail her at alewis@archindy.org.) †

Solidarity shared on 9/11 by Catholics, Muslims in Indy continues

By Sean Gallagher

In the days following the terrorist attacks of Sept. 11, 2001, many American Muslims experienced an angry and sometimes violent backlash from their fellow Americans because the men who hijacked the airliners that day had been Muslim extremists.

The Nur-Allah Islamic Center in Indianapolis had multiple bombing threats made against it in the days after 9/11. So, when the Muslims of the center gathered for prayer on the Friday after the attacks, they knew that they could become the victims of an attack themselves.

But they weren't alone. Joining them that day were some of their Catholic friends who were members of Focolare, an international lay ecclesial movement in the Church that, among other things, promotes greater unity in the broader human family.

"It was a very emotionally moving experience," said Nur-Allah member

David Shaheed, who has also served as a Marion County judge since 1996. "They felt connected to us. They felt that we were friends and neighbors. They put their lives at risk to be with us at such a historically tumultuous and scary time."



David Shaheed

John Mundell, a member of St. Pius X Parish on 9/11, was part of the Focolare group that came to Nur-Allah on Sept. 14, 2001.

"That experience was probably one of the most sacred moments of my life," he said. "When we walked in as a group and they saw us, you could tell by the look on their faces that they realized that what we had established was real. There was nothing fake or superficial about it."

The Focolare members knew that choosing to stand with their friends at Nur-Allah after bombing threats had been made against their center potentially put their lives in danger. But their mutual relationship was important enough to them that they accepted that risk.

"Our Catholic faith called us to be there with them," said Mundell, now a member of Our Lady of Lourdes Parish in Indianapolis. "This was where the rubber

met the road. In your gut, you know what the right thing to do is, but you then have to say, 'Yes, we're doing it.'"

Thankfully, no attacks happened on that day. But some members of Nur-Allah so appreciated the solidarity shown to them by their Catholic friends that they joined them for Mass two days later at St. Pius X Church.

"It was reciprocal love," said Mundell. "You reached out in love and then received this kind of wave [of love] back. It was a sacred feeling. Somehow there was the presence of God in this relationship we had established."

That relationship had started in 1997 and followed the example of Chiara Lubich, the Italian foundress of Focolare, who had reached out to W.D. Muhammed, the leader of a branch of Islam in the United States made up primarily of Black Americans.

In the years that followed the start of the relationship in Indianapolis, the members of Focolare and Nur-Allah hosted meetings of Catholics and Muslims that drew people from across the Midwest. One had taken place in Indianapolis less than two months before 9/11.

But the events of that day quickly deepened their relationship in ways that they could not have imagined.

"There are times when God calls us to unity through pain," said Michael Saahir, the resident imam of Nur-Allah.

That, for him, is an enduring lesson of 9/11, one that he is concerned is being forgotten as the years pass.

"Too often, when the pain subsides, we forget," Saahir said. "We tend to forget too easily. Or we don't even take time to study the lessons that come from it. And the oneness of the human family is the main one."

In recent years, members of Focolare in Indianapolis have become more aware of the pain experienced by their Black Muslim friends because of their race.

"We're not perfect as Americans, as Catholics in embracing this idea of universal brotherhood and sisterhood," Mundell said. "We have a long way to go. There's a racial aspect that we need to continue to work on and listen to."

Focolare and Nur-Allah members are making efforts so that the lessons of 9/11 and other lessons are remembered. In the months and years that have followed that day, people from both faith communities have been



Michael Saahir, left, and John Mundell stand on Aug. 26 by the sign of the Nur-Allah Islamic Center in Indianapolis. The pair and other Muslims and Catholics in Indianapolis have had a close relationship since 1997 that was tested in the days following the terrorist attacks of Sept. 11, 2001. (Photo by Sean Gallagher)

invited to parishes across and beyond the archdiocese and to universities to speak about their interreligious experience and relationship.

When Mundell started receiving these invitations, he began to recognize a significance to the simple personal bonds that had been created with his Muslim friends in 1997.

"It made us realize the uniqueness of that relationship and that it was no longer meant for just us," he said. "It was meant to be shared with everyone."

"People need to see a model or example," said Saahir. "I'm grateful that our relationship with Focolare is a model, not just for Muslims and Catholics, but for anyone to see that this is doable and has longevity."

Mundell and Saahir hope that the

longevity of the relationship between their two communities will continue into the next generation.

"It's like passing on your faith," Mundell said. "The next generation has to take it on as their own. They have to have their own experience."

"This is something that we'll be doing for the rest of our lives. The relationships have to be continually renewed and rebuilt." †



A group of Catholic and Muslim youths gather in 2006 at Martin University in Indianapolis around W.D. Mohammed, then the leader of a branch of Islam in the United States made up primarily of Black Americans. (Submitted photo)



Dave Cook, a member of St. Pius X Parish in Indianapolis, stands amid the rubble of ground zero in New York City following the terrorist attacks that destroyed the twin towers of the World Trade Center on Sept. 11, 2001. Cook was a member at the time of Indiana Task Force 1, an elite urban search and rescue team that was deployed to ground zero. He is still a member of the task force and a battalion chief for the Indianapolis Fire Department. (Submitted photo)

TASK FORCE

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the 65 task force members who were deployed to New York have developed various illnesses related to their work there.

Glesing is one of them. He suffers from reactive airway disease.

"They call it the World Trade Center cough," he said.

He and others with ongoing physical effects from service at ground zero have their related medical care paid for through federal programs. The programs were established by the John Zadroga Act, named in honor of a New York Police Department officer whose death was linked to exposure to toxins at ground zero. The relatives of those who have died have also been compensated for their loss.

Despite the ongoing challenges of serving at ground zero, Glesing doesn't regret working there.

"I'd go again in a heartbeat," he said. "If the bell goes off, you get on the truck and go. That's the nature of whatever's inside of you to be a helpful person to your community. You're just willing to do something a little more dangerous."

'The ultimate calling'

Given that these men embraced a profession in which self-sacrifice is a daily possibility, it's no wonder that their Catholic faith and their work were deeply intermingled.

Growing up as the son of a police officer in Indianapolis, Glesing knew from a young age the meaning and importance of giving of oneself in serving others.

He discerned the possibility that God might be calling him to serve as a priest, graduating in 1974 from the Latin School of Indianapolis, the archdiocese's former high school seminary, and in 1978 from the former Saint Meinrad College in St. Meinrad.

At that time, Glesing's discernment led him away from priestly formation to service for four years as a teacher at

Bishop Chatard High School in Indianapolis. He became a firefighter in 1982.

"I always knew, even when I was contemplating a [priestly] vocation, that a career or a vocation of service to others was one of the best and highest ways that you can live your life," Glesing said. "You're there to help others, whether it's as a firefighter, police officer, priest, nun, doctor—whatever. If you're there because you want to help others, that is the ultimate calling there is."

For Cook, this calling to service includes caring for the firefighters under his command. Seeing such loss among first responders on Sept. 11, 2001, reinforced this duty in him.

"I have to watch out for their well-being when we're doing fires or technical rescues, being cautious as their protector, watching their back and making decisions that will allow them to go back to their families," he said.

Cook said that he looks to "the model of Christ to give back to other human beings and to help them and feel compassion for them."

Glesing's faith led him to see giving comfort to those he served as a part of his mission as a firefighter.

"Because of some of my background from being in seminary, I also saw that I was there to comfort where I could, if the opportunity arose," Glesing said.

At ground zero, that happened in simple moments such as when firefighters would visit search and rescue dogs that Indiana Task Force 1 brought in its deployment.

"The FDNY guys would see the dogs and come over to pet them," Glesing recalled. "A couple of them broke down in tears because the dog was something normal. It comforted people."

When Baughman returned to ground zero in 2018, the visit "reinforced what our calling is all about."

"We didn't do anything [to rescue anyone], but people still need to know that there's good out there and there are people who have faith and understanding of doing the right thing," Baughman said. "Where would we be if people didn't have that basic understanding?" †

'Never forget,' says foundation CEO who lost firefighter brother in 9/11

WASHINGTON (CNS)—Frank Siller still goes to the same Catholic church he has gone to since he was a little kid, Blessed Sacrament in the New York City borough of Staten Island. He always sits in his family's same pew for Mass.

This is one illustration of the strong place the Catholic faith has in the lives of Siller, 68, and his siblings as they do the work of the Tunnel to Towers Foundation.

They began the foundation to honor the sacrifice of Stephen, their baby brother, a firefighter with the Fire Department of the City of New York (FDNY) who gave his life, like so many others did, trying to save lives on 9/11—the worst terrorist attack on U.S. soil.

The foundation helps the spouses and children of firefighters and police officers killed in the line of duty, and for many of these families pays off their remaining mortgage. Its Gold Star program provides mortgage-free homes to Gold Star families with young children of military members who have died while serving their country.

It also assists military members who return home from war with catastrophic injuries by providing these warriors and their families new mortgage-free, specially adapted smart homes—100 and counting. And it plans to build a community of these mortgage-free smart homes called "Let Us Do Good Village" in Florida.

"Catholic faith drives all we do," said Siller, the foundation's CEO and chairman.

His late parents, George and Mae, were secular Franciscans who taught their seven children to follow the example of St. Francis of Assisi, who made Christ the center of his life in serving others. The elder Sillers always quoted one of the saint's well-known sayings: "While we have time, let us do good."

"It's a simple mission," Siller said of the foundation's work. "But it is very important we succeed and take care of the families left behind."

He spoke to Catholic News Service (CNS) ahead of his "Never Forget Walk," a more than 500-mile journey through six states to mark the 20th anniversary of the terrorist attacks, taking him from the Pentagon in Virginia to Shanksville, Pa., and then to New York City and ground zero in lower Manhattan, the former site of the World Trade Center. Siller expects to complete the walk by Sept. 11.

"It is first time I've done anything like this—525 miles," he said. "I decided to do it because I wanted to make sure we shine a big light on what happened 20 years ago. It's meaningful and personal for the foundation to go to the three locations that had such great loss of life."

The morning of Sept. 11, 2001, terrorists hijacked two passenger planes and flew them into the World Trade Center, destroying the twin towers.

This attack was quickly followed by terrorists flying a third hijacked passenger plane into the Pentagon. A fourth passenger plane, initially headed to Washington, crashed into a field near Shanksville after passengers thwarted the hijackers.

Nearly 3,000 people were killed in the attacks, including the 246 passengers and 19 hijackers aboard the planes. More than 6,000 others were injured, and many people have suffered substantial long-term health consequences.

It is one of the single deadliest terrorist attacks in human history and is the single deadliest incident for first responders in the history of the United States.

The "Never Forget Walk" is really "becoming more of a spiritual journey," said Siller, who is being joined along the way by families the foundation has helped, as well as first responders, military members, veterans and supporters of the foundation.

On Aug. 1, he and his family held a private wreath-laying ceremony at the Pentagon in Virginia, then joined the other participants to begin the walk at nearby Arlington County Fire Station 5, one of the stations that responded to the 9/11 attack on the Pentagon.

Siller said he and his siblings didn't set out to do all that the foundation is doing now but the effort has grown. The enterprise began as a way to "honor our brother's sacrifice," he said. "There is no greater love than what he gave—his life for strangers. ... We were just moved, inspired by his selflessness."

"We're a very simple blue collar family," he said. "There is no doubt that God has put us in a position to do this work. None of us get paid; we're volunteers."

The "foundation of the foundation is the family," said Msgr. Peter G. Finn, former pastor of Staten Island's Blessed Sacrament Parish.

The Sillers "are devoted to each other.

They are a very dedicated group of people, faithful to religion, family and community," the retired priest told CNS. "Frank exemplifies it. ... What he's doing now is an ongoing thing he's been doing for most of his life."

Before Stephen's tragic death and the foundation that followed, he said, people already knew Frank for his charitable efforts "and his kindness." He



Frank Siller, chairman and CEO of the Tunnel to Towers Foundation, waves his hat outside of a fire station in Arlington, Va., on Aug. 1 as he and other participants start the "Never Forget Walk" in memory of the nearly 3,000 lives lost during the 9/11 terrorist attacks on the U.S. The 500-mile-plus walk began near the Pentagon, then was headed to Shanksville, Pa., and was to end in New York City at ground zero, site of the former World Trade Center's twin towers. The walk was to end close to Sept. 11, the 20th anniversary of 9/11. (CNS photo/courtesy Tunnel to Towers Foundation)

"has a supporting cast of family that are unbelievable in their goodness and faith and their kindness," added Msgr. Finn, a former director of communications for the New York Archdiocese and a former seminary rector.

Frank Siller's commitment to the foundation is "almost apostolic," the priest said. "He's a tough guy, a good guy and he'd work himself down to the bone to make sure this [effort] continues."

The foundation gets its funding from "the masses," Siller noted, adding with a laugh, "I don't say that because of Catholic Mass." Grassroots donors who commit \$11 a month support the foundation, not corporate donors.

"Everybody should do something for our military that die for us, the cops and firemen," he said. Those who give \$11 a month see what the foundation does and can say "my \$11 a month did that," he added.

The "Tunnel" in the foundation's name is the Brooklyn Battery Tunnel. Stephen Siller, 34, ran through the two-mile tunnel to the site of the World Trade Center. He was off duty that day but heard the emergency calls and suited up and carried his 60 pounds of FDNY gear on his back through the tunnel. He left behind his wife, Sarah, and their five children.

His brother running through the tunnel that day also serves as a metaphor for how the Siller family eventually worked through the grief his death brought—they moved through the "tunnel of despair to find hope" and turned tragedy into service, and they work to help others through the same tunnel.

"Everything we do is focused on doing good," Siller said, and helping those who "lose loved ones with no notice [and] have to continue living with this



Stephen Siller is pictured in his FDNY fireman's uniform standing by a fire engine on a New York City street on May 3, 2001. Siller died working to save others after the 9/11 terrorist attack on New York City. His brother, Frank, and his other siblings founded the Tunnel to Towers Foundation in his memory. (CNS photo/courtesy Tunnel to Towers Foundation)

unbelievable sadness and try to bring joy into their life.

"You can survive it," Siller said. "Mae and George wouldn't let us complain about a thing," and would always tell their children to "do something for someone else."

He said he told his own children the same thing when they were growing up. He has three children and six grandchildren.

Siller misses Stephen every day. They were the closest in age of all their siblings, and he had a role in helping raise his little brother.

By the time, Stephen was 10, their mom and dad had died. The oldest Siller, Russ, and Russ's wife, Jacky, took in Stephen and raised him with the help of Frank and the others. Russ died on Nov. 8, 2019, at age 77.

The first thing Siller does every morning is look at his photos of Stephen, Russ, and his mom and dad, and tells them, "Good morning."

Family, faith, God and "most certainly our country" are top of mind for him every day, he said.

And his mission has been the same since 9/11: Never forget.

(More information on the Tunnel to Towers Foundation website can be found at <https://t2t.org>.) †



The U.S. Marine Corps Band plays outside of a fire station in Arlington, Va., on Aug. 1 as participants in the "Never Forget Walk" honor the victims of the 9/11 attack in New York, in Shanksville, Pa., and at the Pentagon in Virginia. The walkers will journey over 500 miles through five states and end up at "ground zero" in New York City close to the 20th anniversary of 9/11, the worst terrorist attacks on the U.S. in its history. (CNS photo/courtesy Tunnel to Towers Foundation)



'It's a simple mission. But it is very important we succeed and take care of the families left behind.'

—Frank Siller, Tunnel to Towers Foundation's CEO and chairman

Catholic Medical Association joins lawsuit over HHS ‘transgender mandate’

PHILADELPHIA (CNS)—The Philadelphia-based Catholic Medical Association (CMA) on Aug. 26 joined in a lawsuit challenging the Biden administration’s mandate that doctors and hospitals perform gender-transition procedures on any patient despite any moral or medical objections of the doctor or health care facility.

“Biological identity must remain the basis for treating patients,” said Dr. Michael Parker, president of the association, a national, physician-led community of more than 2,300 health care professionals in 114 local guilds.

The suit was filed on Aug. 26 in U.S. District Court by Alliance Defending Freedom, a national faith-based nonprofit in Arizona that focuses on legal advocacy.

Other joining the suit are Dr. Jeanie Dassow, a Tennessee OB-GYN doctor who specializes in caring for adolescents, and the American College of Pediatricians, made up of more than 600 physicians and other health care professionals in 47 states who treat children.

A news release said the association and the college joined the suit on behalf of their members. It was filed in U.S. District Court for the Eastern District of Tennessee in Chattanooga.

The suit over what its opponents call a “transgender mandate” names as defendants Secretary Xavier Becerra, head of the Department of Health and Human Services (HHS), and Robinsue Frohboese, acting director and principal deputy of the HHS Office for Civil Rights.

Alliance Defending Freedom’s attorneys argue in the filing that HHS has reinterpreted Section 1557 of the Affordable Care Act (ACA), which prohibits sex discrimination, “to include gender identity and thus require gender-transition interventions, services, surgeries, and drugs on demand, even for children, no matter a doctor’s medical judgment, religious beliefs or conscientious objection.” If doctors and hospitals do not comply, they will be held liable for discrimination.

“This mandate not only puts the health and safety of our patients in jeopardy, but it in effect also mandates that health care providers give up their fundamental right to conscience,” Parker added in a statement. “This sets a dangerous precedent with incalculable implications for the ethical practice of medicine.”

Ryan Bangert, the alliance’s senior counsel, said in a statement: “The laws of our land and the medical profession have long respected the biological differences between boys and girls and the unique needs they each

present in health care.

“Forcing doctors to prescribe transition hormones for 13-year-olds or perform life altering surgeries on adolescents is unlawful, unethical and dangerous,” he added.

On Aug. 9, a U.S. District Court judge ruled to block the so-called “transgender mandate” in its current form as proscribed by the Biden administration.

Judge Reed O’Connor of the District Court for the Northern District of Texas in Wichita Falls ruled in *Franciscan Alliance v. Becerra*.

Franciscan Alliance, based in Mishawaka, Ind., is a Catholic health care system now known as Franciscan Health that operates hospitals serving Indiana and one hospital in Illinois and employs more than 18,000 full- and part-time employees.

“The Christian plaintiffs contend that violation of their statutory rights under RFRA [Religious Freedom Restoration Act] is an irreparable harm,” O’Connor said in his ruling.

“The court agrees,” he said, “and concludes that enforcement of the 2021 interpretation [of Section 1557] forces Christian plaintiffs to face civil penalties or to perform gender-transition procedures and abortions contrary to their religious beliefs—a quintessential irreparable injury.”

“The court grants plaintiffs’ request for a permanent injunction and permanently enjoins” HHS, Becerra and all HHS-related divisions, agencies and employees “from interpreting or enforcing Section 1557 of the Affordable Care Act.”

In 2020, the Trump administration put in place a final rule that eliminated the general prohibition on discrimination based on gender identity and also adopted abortion and religious freedom exemptions for health care providers. But the courts blocked this rule change.



A court gavel is seen in this illustration photo. (CNS photo/Andrew Kelly, Reuters)

In 2021, shortly after he was inaugurated, President Joe Biden issued an executive order declaring his administration would apply in all areas—including the ACA—the U.S. Supreme Court’s ruling in *Bostock* in 2020 that discrimination based on sex outlawed Title VII of the Civil Rights Act of 1964 covers people who are gay or transgender.

O’Connor’s ruling is “a victory for common sense, conscience and sound medicine,” said Luke Goodrich, vice president and senior counsel at the Becket Fund for Religious Liberty, based in Washington. He is the lead counsel for the plaintiffs in the Franciscan Alliance case.

On Jan. 19, the U.S. District Court for the District of North Dakota in Fargo blocked the mandate in ruling in a lawsuit filed on behalf of Franciscan Alliance/Franciscan Health, and the Christian Medical and Dental Associations. The states of Texas, Kansas, Kentucky, Nebraska and Wisconsin also joined in the suit.

The Biden administration filed an appeal of that ruling on April 20 with the U.S. Court of Appeals for the 8th Circuit, based in St. Louis. †

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really depend on Jesus for everything”. For a voice that was never intended to speak, she has testified before the Australian Parliament, British House of Common and US Congress. A life that was never meant to be has been used to inspire-even save-others.

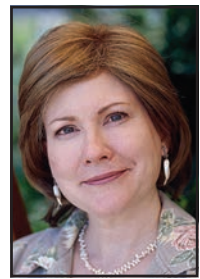
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Living Well/Maureen Pratt

What—or who—gives? During pandemic, it depends

My delight in earning a graduate degree in theology this spring has given way to a desire to downsize. I'm not planning to move, but am eager to simplify my life and give many things away, good things that I'm sure others can use.



Only, I'm running into a bit of a problem.

Today, in quick succession, my options for charitable giving evaporated. The company I was going to schedule to pick up my items, including several pieces of furniture, has gone out of business in my area.

My usual Catholic charity is not able to enter my apartment nor use the building elevator, which would mean I would have to take everything "downstairs somewhere" but, where and how?

Another organization wasn't sure who could do what needed to be done. Yet another will take items, but only if I drive them to their location.

I have assured everyone I've talked with that I am fully vaccinated, there is an elevator in my building, and the items are in good condition, just too numerous and, in some cases, heavy for me to move myself—a perfectly

pristine daybed, for example.

Each day, I receive unsolicited calls, e-mails and physical mail asking for donations of cash, but in this particular situation in our still-pandemic world, I am finding it impossible to be charitable! How strange, how unfortunate.

Of course, there are many reasons for organizations to be unable to operate as they once did. A labor shortage, COVID-19 regulations, general fear of spreading illness—these and other obstacles undoubtedly contribute to the seemingly frozen nature of charitable donation retrievals.

Perhaps, too, there is a difficulty at the other end of the donation chain to sell or find appropriate places to give items to; we have only barely begun to open up.

But I suspect that the need in our communities has not frozen, nor has the desire to give been contained only to persons capable of hauling bags, boxes and daybeds downstairs so that they can be picked up.

There have to be many others like myself who want to part with usable items so that others can benefit, many others who are meeting the same resistance.

How long before the gap between desire to give and ability is closed?

As happens with obstacles on the way to determined donating, the setbacks I

encountered today have only galvanized me to gather more items for giving and keep trying. I have hope that eventually all will find new homes and refuse to cede my momentum (although it might mean having bags and boxes underfoot for longer than I'd expected).

I will broaden my search and begin to call local parishes. Perhaps someone will know of individuals or families in need or other options, including help with transporting the items I have.

Perhaps the inability of larger organizations to operate normally can be compensated for by smaller, localized efforts—an intriguing possibility that could mark the start of new ways to fill close-by needs.

The trucks with charities' names on the sides were a presence in our streets that could encourage and inspire others to give. With the curtailment of pick-ups, awareness of charities doing such work is diminished, although need persists.

Bag by box, I hope that one day soon, we will be able to give freely again—goods, good works and all—and what we share will not only bring help, but healing in days and years to come.

(Maureen Pratt writes for Catholic News Service. Her website is www.maureenpratt.net.) †

For the Journey/Effie Calderola

Some good news

Ready for some good news? Who isn't? Just a quick look at headlines during the past few weeks is sobering.



With our first cup of coffee one morning, we learned about the murderous earthquake in Haiti. There's the grim U.N. Climate Report. The Taliban has overtaken Kabul, Afghanistan, and the

terror felt there, especially by women and girls, is palpable. Fires rage on in California, and the COVID-19 pandemic surges.

OK, did I say good news? Bad news comes in devastating waves. Sometimes, good news is like drops of soft spring rain.

For several years, my friends Tim and Ruth have been loyal to a man Ruth met while visiting the detained as part of her ministry. A Somali, he had fled his country because of life-threatening violence. He languished in a jail two years here in Omaha, Neb., visited by Ruth and warehoused by the government while seeking asylum.

Three times, the local immigration judge ruled his plea credible, and he was finally freed from jail. Under surveillance, with nowhere to go and no employment, he was taken in by Tim and Ruth, who made their home his for months as his petition wound its way through a hostile system.

Each time the local judge reiterated that his asylum request was legitimate, the Virginia appeals court sent his request back to the Omaha courts on repetitive and flimsy technicalities.

Finally, some immigration leaders suggested he was never going to make progress in our system, and they assisted him in reaching Canada. (Don't ask how.)

In Canada, he was welcomed. His intelligence and credibility were recognized, and he was provided with housing, training and the possibility that his wife and children, who had fled to South Africa, could eventually join him.

Before COVID-19, Ruth and Tim drove their two cars to Canada and left one for him. They decided they could get by with just one. Their commitment to him has been unwavering.

Today, the good news: His family made it to Uganda, where they were retested for COVID-19 and will await the next leg of their journey to Canada, where they've been accepted as permanent residents. Through Ruth and Tim's family, friends and members of our faith-sharing community, Ignatian Associates, money has been raised for airline flights and other needs.

They are a lovely family, and Canada is blessed to have them.

You won't see this family mentioned in any headlines this week.

There's a saying, "Yard by yard life is hard, inch by inch life's a cinch." The good that we do as individuals is often inch by inch, while headlines are yards of sorrow.

We can't send millions of dollars to Haiti, but we can donate something to Catholic Relief Services to help. We can't grant security to all the young people waiting for citizenship through the Deferred Action for Childhood Arrivals program (DACA), but we can write our legislators and let them know we care about those young folks.

We can't solve the climate crisis on our own, but we can put up a clothesline in the backyard and turn off the dryer. We can compost and recycle.

It's easy to be disheartened by headlines with their yards of bad news. Maybe we should focus on walking that inch each day to bring good news to someone.

I'll never be as generous as Tim and Ruth, opening my home to a stranger and walking with him through years of struggle and exile. But their example challenges me to stretch those inches out a little.

(Effie Calderola writes for Catholic News Service.) †

It's All Good/Patti Lamb

'Shhh ... Be still': Take time to unplug, connect with God

Recently, I didn't appreciate my teenage daughter's sassy tone, and I revoked her cell phone and electronics privileges for a few days. What she said to me a few days later—after she had regained her technology privileges—startled me.



Margaret said, "Sometimes I wish I had lived back before there were cell phones and the Internet and social media."

I asked her what prompted her statement. Actually, I think she might have secretly enjoyed her punitive "no electronics" time. Her brief amount of unplugged time opened her eyes to some phenomena she hadn't been observing.

"Well—I suppose there are multiple reasons," she said. "FOMO, I guess," she added. I had to inquire what that meant, as I'm tragically unhip.

Margaret explained that "FOMO" is fear of missing out, and recently at a birthday lunch with her friends, most of them were staring at their phones. She told me that kids her age flock to social media and their phones because they don't want to miss out on anything important or particularly trendy.

"I literally had to suggest to my friends that we put our phones down and just talk," Margaret said. She had been eagerly anticipating this trip to her favorite restaurant with good friends for weeks, and she said it was like most weren't fully present.

"And very few people want to go outside to play tennis or basketball or to ride bikes to Dairy Queen these days," she added. My daughter has noticed that she and many of her friends would rather binge watch a TV series than throw a ball or a Frisbee.

Online gaming is often preferred to a walk in the neighborhood.

"Plus, everything in my generation is edited," she said.

Margaret continued to explain that she sees old photos of me with my eyes closed when we used film, and all our pictures had to be developed and didn't come out perfectly. (Back then, we thought one-hour photo processing was speedy.) These days, friends share "bestie" photo shoots in matching clothes, and everything in that square is perfect—thanks to retakes and filters.

I acknowledged that Margaret's observations were wise, and reminded her that it's important to unplug from the world and to connect with God, who is always present—even when we haven't been particularly present to him.

When I went to gather laundry in her bedroom, I noticed that she had pulled out her daily devotional when she didn't have access to electronics. *Jesus Calling, 365 Devotions for Kids* by Sarah Young was lying open to page 99 on her desk.

That day's passage was titled "Shhh ... Be Still," and the entry read:

"I come to you when you are still and quiet. It is then that you can hear me speaking to your heart."

"Don't be discouraged if it is hard to find a quiet time and place. This world likes everything to be loud and fast. Try slipping out into the backyard and letting the sounds of My creation draw you to Me. Shut the door to your room, and close out the world for a while. Turn off the music, and tune into Me."

"My eyes are always on the lookout for a heart that is seeking Me. And that person is so very precious to Me. I know when you are trying to find Me, and My heart is blessed by your efforts."

That's a great reminder not just for kids, but for all of us, at whatever age we find ourselves: "Shhh ... Be still."

(Patti Lamb, a member of St. Susanna Parish in Plainfield, is a regular columnist for The Criterion.) †

The Human Side/Fr. Eugene Hemrick

Successful marriages are rooted in friendship and virtue

Timothy P. O'Malley's chapter in *Sex, Love, Families: Catholic Perspectives* raises the question: What exactly is

marriage, and on what should it depend most? O'Malley writes:

"Think for a moment about dating websites or apps. Potential lovers meet through a quantified algorithm dedicated to assessing compatibility. Do both



of you like to hike? Are you interested in sports or classical music concerts? Are you readers of *The Wall Street Journal* or *The New York Times*? If matches do not share these things in common, then the relationship is presumed to be a failure waiting to happen. ...

"The focus on sexual compatibility is related to another facet of modern love—sexual attractiveness. Advertising and film in the mid-19th century created what [professor] Eva Illouz calls a 'canon of erotic allure.' ... This canon proposes to us that youthful flesh, not the aged body, is the norm for romantic compatibility."

St. Thomas Aquinas and Aristotle viewed marriage as friendship, and Cicero defined friendship as "mutual harmony in affairs human and divine coupled with benevolence and clarity."

In the book *Spiritual Friendship*, Cistercian monk Aelred of Rievaulx defines charity as an "affection of the heart and the word, 'benevolence,' caring it out in deed." Here friendship is envisioned as heartfelt love that inhabits our very center, and benevolence is seen practicing the maxim: "Actions speak

louder than words."

No doubt marriage is a loving friendship, a working together in unity and taking decisive action when needed. This being true, what needs to fuel friendship in marriage?

Here we turn again to Aristotle and St. Thomas Aquinas, who say that it needs the bond of virtue. In other words, marriage partners should be directed by the four cardinal virtues of prudence, ruled by justice, guarded by fortitude and moderated by temperance.

In *The End of the Modern World*, Father Romano Guardini worries about our postmodern world becoming an endangered species. Why is this? For one thing, we have now gained power over power. For example, the atom. If not controlled, he worried an Armageddon

See HEMRICK, page 18

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

The Sunday Readings

Sunday, September 5, 2021

- Isaiah 35:4-7a
- James 2:1-5
- Mark 7:31-37

The first reading for Mass this weekend, from the Book of Isaiah, speaks of the blind, the deaf and the lame.



Today's culture is different from that in which this section of Isaiah was written. Physical impairments now can be managed in many cases. Medicine today works wonders. People with physical challenges lead lives that would only have

been dreams long ago in ancient Israel.

Moreover, no public scorn now accompanies physical disabilities. People in this day and age know that these impairments have a physical explanation, that genetics, disease or injury cause such difficulties.

Times have changed. When Isaiah lived, the inability to walk was a critical disadvantage. Even more a disadvantage was being unable to hear or see. Communications for almost everyone was verbal or visual.

Immobility, blindness, lameness or deafness therefore severely isolated people. Then, as much as at any time in human history, being alone was a fearful thought. More fearful than being alone was being alone and helpless.

Furthermore, physical impairments were regarded as the consequence of sin. It was an ancient Jewish belief that sin upset a person's life and indeed the life of the broader society.

This reading, therefore, refers to people whose impairments isolate them from others and whose sin separates them from God.

God, in great mercy and love, restored vision, hearing and the ability to move, thus re-establishing a place in the human community for people with these maladies. Most importantly, God forgave sin. His forgiveness healed and strengthened.

The Epistle of St. James is the source of the second reading. The New Testament mentions several men with this name.

Likely, other men by the same name were alive at the time of Jesus or in the first decades of the Church. The Scripture does not identify the specific man to whom the title of this epistle refers.

Was it James, who was called the brother of Jesus? To recall the oldest Christian tradition, James was a son of Joseph by Joseph's earlier marriage. Under Jewish law, sons or daughters of Joseph's earlier marriage, if indeed there was an earlier marriage, would have been called the brothers and sisters of Jesus.

Realizing this Jewish custom is important as today many deny that Mary always was a virgin.

The reading this weekend is a great lesson in the inevitable destiny of humans and of earthly life. All earthly things will die. Only the spiritual will endure.

St. Mark's Gospel provides the third reading. Jesus has returned from visits to Tyre and Sidon, in what today is Lebanon, and to the Decapolis, an area now in Jordan.

Merely by having visited these places, Jesus has taken the presence of God far and wide, to Gentiles as well as to Jews.

Jesus encountered a man who could neither hear nor speak. Bystanders, and possibly the man himself, would have assumed that sin somehow was in his background. By healing the man, Jesus demonstrated divine forgiveness.

It brought the man back into the community, and into union with God, gave him hope and access to life.

Reflection

The Church for weeks has called us to discipleship. It also has warned us that we are shortsighted and weak.

In these readings, the Church confronts us with our sins, the source of ultimate weakness. Sin separates us from God. It blinds us and leaves us deaf. It renders us helpless. We cannot free ourselves. We are doomed.

God forgives us, and we are restored, refreshed and strengthened. We can see. We can hear. We can find our way.

Sin is our burden as humans, with all its dire effects. God, in Christ, is our hope. No one anywhere is beyond the scope of God's love and mercy. He offers life to all. †

Daily Readings

Monday, September 6

Colossians 1:24-2:3
Psalm 62:6-7, 9
Luke 6:6-11

Tuesday, September 7

Colossians 2:6-15
Psalm 145:1b-2, 8-11
Luke 6:12-19

Wednesday, September 8

The Nativity of the Blessed Virgin Mary
Micah 5:1-4a
or Romans 8:28-30
Psalm 13:6abc
Matthew 1:1-16, 18-23
or Matthew 1:18-23

Thursday, September 9

St. Peter Claver, priest
Colossians 3:12-17
Psalm 150:1b-6
Luke 6:27-38

Friday, September 10

1 Timothy 1:1-2, 12-14
Psalm 16:1b-2a, 5, 7-8, 11
Luke 6:39-42

Saturday, September 11

1 Timothy 1:15-17
Psalm 113:1b-7
Luke 6:43-49

Sunday, September 12

Twenty-fourth Sunday in Ordinary Time
Isaiah 50:4c-9a
Psalm 116:1-6, 8-9
James 2:14-18
Mark 8:27-35

Question Corner/Fr. Kenneth Doyle

Care is needed when Catholics consider dating someone who is divorced

QI have a question regarding dating people who are divorced (Catholic or non-Catholic). At my age (42) it seems like the majority of those in the dating pool are, in fact, divorced. Many of these potential dates are through online dating apps, which don't list the person's whole history.



Then there is the issue of knowing

whether the person's marriage was valid to begin with. These are questions that I feel need to be asked over the course of several dates. So, my question is this: Is it OK for a Catholic to date someone who is divorced? (Maryland)

ACertainly before entering any kind of serious romantic relationship, a Catholic should know whether the person he or she is dating is free to marry in the Catholic Church. And it is good to consider how quickly—especially at the age of 42—a dating relationship can become serious.

In terms of knowing whether someone's previous marriage was valid in the Church's eyes, it is safest to presume that it was. Certainly, two non-Catholics have no responsibility to get the Catholic Church's approval before marrying, and the assumption is that the couple was in good faith and that their decision must be honored.

I can understand—especially with the advent of online matches—that you wouldn't want to "grill" a potential date at the very outset on the circumstances of their first marriage; but fairly early in the

relationship you would want to know that, should you decide to marry, the two of you would be free to marry in the Church.

Should your dating partner need a declaration of nullity of a previous marriage (commonly known as an annulment), you should know in advance that that process could take several months. The questionnaires are extensive and seek to examine whether there was some reason—psychological or emotional—that may have hampered the first couple from entering into a permanent relationship.

QI am a cradle Catholic, born 90 years ago. I am troubled by the lack of reverence given of late to the name of Jesus. From childhood, that name has always prompted me to bow my head in reverence, but I never see that done anymore. I, as a party of one, am asking people to restore this simple gesture of respect. (Georgia)

AThe custom of bowing at the name of Jesus has a long history in the Church. It takes its origin from St. Paul's Letter to the Philippians, in which he wrote: "God greatly exalted him and bestowed on him the name that is above every other name, that at the name of Jesus every knee should bend ... and every tongue confess that Jesus Christ is Lord" (Phil 2:9-10).

To kneel or genuflect at every mention of Jesus might distract from the flow of prayer, and so in the 13th century Pope Gregory X found a reasonable accommodation. In 1274, he wrote this to the Dominican friars:

"Recently, during the council held at Lyons, ... we have also judged it proper to persuade the faithful to demonstrate more reverence for that Name above all names, the only Name to which we claim salvation—the Name of Jesus Christ, who has redeemed us from the bondage of sin. Consequently, in obedience to that apostolic precept, 'In the Name of Jesus let every knee be bent,' we wish that at the pronouncing of that Name, chiefly at the Holy Sacrifice, everyone would bow his head in token that interiorly he bends the knee of his heart."

The custom took hold and became part of the Church's regular practice. So, you are correct in bowing your head when you pronounce or hear the name of Jesus. Although there is no absolute rule, it is a worthy custom that deserves to endure, reminding us that there are lofty realities that transcend and protect us.

(Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 30 Columbia Circle Dr., Albany, New York 12203.) †

My Journey to God

Seek and See God in the Chaos

By Natalie Hoefler

In tragedy, in trial
seek God in the chaos.
In sickness and poor health
see God in doctors and nurses.
In natural disasters
see God in neighbor helping neighbor.
In hunger
see God in food pantry volunteers.
In prison
see God in prison ministers.
In emotional distress
see God in concerned family and friends.
In the death of loved ones
see God in the help of the parish.
In the death of sin
see God in the mercy of confession.
And in 9/11
see God in a cross of beams,
in ecumenical outreach,
in the prayers of the Church
and in every first responder
who searched for life,
who gave their life,
who lived to serve again.



(Natalie Hoefler is a member of St. Monica Parish in Indianapolis and is a reporter and columnist for The Criterion. Photo: One of two beams from the twin towers that are part of a 9/11 memorial along the canal in Indianapolis boasts an eagle facing east toward New York. In the spirit of seeking God in the chaos, the inset shows a rosary hanging high above the ground from the second beam [not pictured] at the memorial.) (File photos by Natalie Hoefler)

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.

BECHT, Sharon A. (Daniel), 76, Our Lady of Perpetual Help, New Albany, Aug. 16. Mother of Marc, Matthew and Michael Becht. Sister of Cheryl Kost, Barbara Pulliam and Carol Waterhouse. Grandmother of six. Great-grandmother of two.

BYRNE, Margaret, 93, Christ the King, Indianapolis, Aug. 20. Mother of Mary Amanda, David, Dennis, Kevin and Stephen Byrne. Grandmother of six. Great-grandmother of four.

CATTON, Nancy, 58, St. Pius X, Indianapolis, Aug. 8. Daughter of Dottie Catton. Sister of Cathy, Ed, Mark and Steve Catton. Aunt and great-aunt of several.

CONSTANTINO, Susan M., 61, Holy Spirit, Indianapolis, Aug. 10. Wife of Dan Constantino. Mother of Jenna Beard, Natalie, Demetrio, Tony and Vinny Constantino. Sister of Dr. Stephen Huff. Grandmother of three.

DAUBY, Imogene (Poellein), 96, St. Paul, Tell City, Aug. 19. Mother of Kathleen Kleeman, Dorothy McKenzie and J.R. Dauby. Sister of Jane Stutsman. Grandmother of five.

DRURY, Adam C., 86, St. Michael, Charlestown, July 29. Husband of Jeanette

Drury. Father of Mary Evans, Kina McKinney, Harold and Michael Drury. Grandfather of 12. Great-grandfather of 10. Great-great-grandfather of one.

EICKHOLTZ, Juliann N. (Korty), 76, St. Michael, Charlestown, Aug. 11. Wife of Raymond Eichkholtz. Mother of Teresa Geesaman, Sara Seals, Donna Upton and Paula Westerhouse. Sister of Helen Beiswanger, Ruth Grider, Jane Synovec, Dorothy Thise, Lucy Tormoehlen, Daniel, David, Herman, Isidore, Norbert, Stephen and Tom Korty. Grandmother of seven.

ELIAS, Thomas F., 92, St. Barnabas, Indianapolis, Aug. 23. Father of Katie Cordell, Karen Szczepanski, Bob and Jim Elias. Grandfather of nine. Great-grandfather of three.

FREEMAN, Katheryn A. (Distel), 68, Prince of Peace, Madison, Aug. 19. Mother of Kelly Walz and Gabriel Freeman. Sister of Mary, George and Gregory Distel. Grandmother of four.

HAYES, Joan J., 77, St. Michael, Charlestown, Aug. 3. Mother of Shannon Stevens, Michael and Steven Hayes. Grandmother of seven. Great-grandmother of 19.

MEYER, Phyllis A., 78, St. Luke the Evangelist, Indianapolis, Aug. 9. Wife of Bill Meyer. Mother of Andrea, Blaine, Mike and Nathan Meyer. Grandmother of seven.

MEYERS, Deborah, 64, St. Ambrose, Seymour, Aug. 24. Wife of Terry Meyers. Mother of Matthew Meyers. Sister of Connie Fohl and Jim Gillman. Grandmother of one.

O'BRIEN, Mary Ann, 77, St. Joan of Arc, Indianapolis, Aug. 16. Wife of James O'Brien. Mother of Terri Drake, Julie Porter, Dan and Greg O'Brien. Sister of Charlotte White, Bill, Jim and Joe Clark. Grandmother of 17. Great-grandmother of 10.

ROTH, Anna L., 94, St. Louis, Batesville, Aug. 22. Aunt of two.

SCHMITZ, Mary Jo (Sabers), 80, St. Teresa

Ireland heatwave



A young man jumps into the water to cool off at Sandy Cove Beach during a heatwave in Dublin on Aug. 24. (CNS photo/Clodagh Kilcoyne, Reuters)

Benedicta of the Cross, Bright, Aug. 12. Wife of Joseph Schmitz. Mother of Melissa Moore, Bruce, Christopher, David and Kevin Schmitz. Sister of Barbara Jones and Kathy Shepard. Grandmother of 14. Great-grandmother of five.

SCHULTZ, Cecilia E., 73, St. Jude, Indianapolis, Aug. 16. Mother of Mark, Marty and Mike Schultz. Sister of Frannie Effinger, Helen Prickle and Jeanne Seevers. Grandmother of five. Great-grandmother of one.

SCOTT, Jr., Norman L., 74, St. Michael, Charlestown, June 22. Husband of Linda Scott. Father of Brian and Chris Scott. Brother of Nick Scott.

TOLENTINO, Emmanuel, 71, St. Roch, Indianapolis, Aug. 22. Husband of Linda Tolentino. Father of Missy Lindorf, Vanessa Stuckey and

E.J. Tolentino. Grandfather of five.

TULLY, Allene (Butler), 84, St. Michael, Charlestown, July 31. Mother of Linda Faye

Wolfe, Lisa and Mike Tully. Grandmother of four. Great-grandmother of three.

WILLEFORD, Mary Ann (Warren), 71, St. Michael,

Charlestown, Jan. 11. Mother of Elizabeth Crozter. Sister of Herman, Joe, Kenny, Paul and Tommy Warren. Grandmother of four. †

Providence Sister Kathleen Kelly served in Catholic schools, parish ministry

Providence Sister Kathleen Kelly (formerly Sister Edward Marie), a member of the Sisters of Providence of Saint Mary-of-the-Woods in St. Mary-of-the-Woods, died on Aug. 17 at Mother Theodore Hall on the campus of her religious community's motherhouse. She was 89. The Mass of Christian Burial was celebrated on Aug. 27 at the Church of the Immaculate Conception at the motherhouse in St. Mary-of-the-Woods. Burial followed at the sisters' cemetery.

Sister Kathleen was born on July 21, 1932, in Chicago. She entered the Sisters of Providence on Feb. 2, 1951, and professed final vows on Aug. 15, 1958.

Sister Kathleen earned a bachelor's degree at Saint Mary-of-the-Woods College and master's

degrees at Indiana State University in Terre Haute and at Seattle University in Seattle.

During her 70 years as a member of the Sisters of Providence, Sister Kathleen ministered for 30 years in Catholic schools in California, Illinois and Indiana. She later served in parish ministry in Chicago and in the Diocese of Gary, Ind. In 2012, Sister Kathleen returned to the motherhouse where she served in spiritual direction and in other ways.

In the archdiocese, Sister Kathleen served at St. Patrick School in Terre Haute from 1953-55.

Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence Road, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

Pope meets with genocide survivor who inspired his Iraq trip

VATICAN CITY (CNS)—Pope Francis held a private audience with Nadia Murad, a Nobel Peace Prize laureate and survivor of the Islamic State-led genocide in Iraq, on Aug. 26 at the Vatican.

The pope met her previously at the Vatican at the end of a general audience in St. Peter's Square in May 2017 and privately in December 2018, after she and Denis Mukwege were jointly awarded the Nobel Prize for "their

efforts to end the use of sexual violence as a weapon of war and armed conflict."

She is the first Iraqi and Yazidi to be awarded a Nobel Prize.

She survived a genocidal campaign against the Yazidis by Islamic State militants in Iraq in 2014. The militants kidnapped her, and she escaped captivity after three months.

In an Aug. 16 tweet commenting on recent events in Afghanistan, she wrote: "My heart breaks for the next generation of girls [and] women whose nation has been overtaken by the Taliban. Kabul fell on the same day my village fell to ISIS 7 years ago. The international community must address the repercussions before tragedy is repeated."

Murad has been leading efforts to raise awareness about the plight of the Yazidi people, the need to hold ISIS accountable and to advocate for women in areas of conflict and survivors of sexual violence. She is the U.N. goodwill ambassador for the dignity of survivors of human trafficking.

She founded Nadia's Initiative and seeks to meet

with world leaders to convince "governments and international organizations to support sustainable redevelopment of the Yazidi homeland," according to the initiative's website.



Nadia Murad

Pope Francis told reporters flying back to Rome from Iraq on March 8 that one of the reasons he became convinced he had to visit the nation was after reading Murad's memoir, *Last Girl: My Story of Captivity and My Fight Against the Islamic State*.

A reporter had given him a copy of the book, he said, and "that book affected me."

He said when he met Murad, she told him "terrible" things and "then, with the book, all these things together, led to the decision, thinking about all of them, all those problems.

"At certain points, since it is biographical, it might seem rather depressing, but for me this was the real reason behind my decision," he said. †

ourselves, as well as to others, harmony follows.

When we endeavor to understand another and see him or her through his or her eyes, harmony follows. When we stand strong in the face of adversity, we overcome. And when we are well disposed to others, our nation, the world and God, harmony prospers.

Throughout history's difficulties, the practice of virtue has pulled us through. So too has it helped inspire successful marriages.

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

Online Lay Ministry Formation

The Archdiocese of Indianapolis has partnered with the University of Notre Dame and Catholic Distance University (CDU) to offer not-for-credit online theology classes:

- Earn certificate in Lay Ministry
- Complete 12 courses online with ND STEP program
- CDU offers classes on Catechism of the Catholic Church
- 20% discount for all employees, volunteers, and parishioners

For more information, please log on to www.archindy.org/layministry



REPORT SEXUAL MISCONDUCT NOW

If you are a victim of sexual misconduct by a person ministering on behalf of the Church, or if you know of anyone who has been a victim of such misconduct, please contact the archdiocesan victim assistance coordinator. There are two ways to make a report:

- 1 Ethics Point**
Confidential, Online Reporting
www.archdioceseofindianapolis.ethicspoint.com or 888-393-6810
- 2** Carla Hill, Archdiocese of Indianapolis, Victim Assistance Coordinator
P.O. Box 1410, Indianapolis, IN 46206-1410
317-236-1548 or 800-382-9836, ext. 1548
carlahill@archindy.org

HEMRICK

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was possible. He likewise worried of becoming matter of fact about this.

How then do we avoid these pitfalls?

It is by earnestly practicing virtues like truthfulness, understanding, reverence, kindness, courage and selflessness. These and those mentioned above have spawned worldly success and, equally important, produced successful marriages. When we are truthful to

Italian priest recounts group's harrowing escape from Kabul

ROME (CNS)—Although Barnabite Father Giovanni Scalese, head of the Catholic mission in Afghanistan, found himself back in his native Italy after the fall of the Afghan capital, his thoughts remained on the Church he was forced to leave behind.

"We continue to pray for Afghanistan. We cannot abandon this country and its suffering people," Father Giovanni said in an interview published on Aug. 26 with SIR, the news agency of the Italian bishops' conference.

Father Giovanni was among thousands of foreigners who had to flee the country after the Taliban, an extremist Islamic movement that ruled Afghanistan until ousted by a U.S.-led coalition nearly 20 years ago, took control of the country prior to the withdrawal of U.S. forces.

He, along with five Missionaries of Charity nuns and 14 orphaned and disabled children and young adults in their care, landed safely at Rome's Fiumicino airport on Aug. 25.

According to a report by the Italian newspaper *La Repubblica*, the orphans, many of whom are in wheelchairs, are between the ages of 6 and 20.

"Our center is no longer open. It is closed, and we are destroyed," a Missionary of Charity nun from Madagascar told *La Repubblica*. "It is done, there is no hope in Kabul."

"I said it and I have done it," Father Giovanni told the Italian newspaper. "I would have never returned to Italy without these children. We couldn't leave them there."

The Italian priest was appointed by Pope Francis in 2014 as the superior of the Catholic Church's mission in Afghanistan. St. John Paul II, as pope, established the mission "*sui iuris*" in Afghanistan in May 2002, led by the Clerics Regular of St. Paul, known as the Barnabites.

The pontifical mission is housed in the Italian embassy, which was the largest contributor to the U.S.-led international military coalition. The sole parish in Afghanistan, the Chapel of Our Lady of Divine Providence, is located at the embassy.

The mission's work is limited to charitable and humanitarian activities because the Islamic faith is recognized as the state religion in the country of 37 million people, "and conversion to other religions is a crime of apostasy," Father Giovanni explained.

"Since its inception, the Catholic mission has never baptized any Afghans because this is stipulated in the agreements from the beginning," he added. "Our presence is exclusively at the service of non-Afghan, foreign Catholics. The Missionaries of Charity work with the Afghans in a totally neutral way ... and do not proselytize."

Father Giovanni told SIR that although he "felt concerned" after the Taliban took over the capital, he felt safe being inside the embassy.

"Outside the gates of our embassy there were Taliban [fighters] who, if they had wanted to harm us, could have done so. But absolutely nothing happened," he recalled. "I was more worried about the [Missionaries] of Charity, who had remained in their homes and were therefore more exposed and afraid."

Nevertheless, Father Giovanni said that while waiting to board the next available flight, "we never felt alone," and both Church and state authorities were in constant contact with them.

Pope Francis "was interested in the matter and followed it," he said.

The Barnabite priest said the group attempted to leave the country several days before their arrival in Rome, only to be forced to turn back from the airport "because the situation was deteriorating."

"We only managed to get through the entrance the other night. It was not easy to pass through so many people and the enormous tension," he said.

"The Taliban, among other things, had issued a warning that they would close the roads to the airport to Afghans, allowing only foreigners to pass through," Father Giovanni added. "As soon as we arrived, we were put on a military flight that, after a stopover in Kuwait, arrived in Rome."

Father Giovanni told SIR that in his seven years in Afghanistan, he did not expect "such a sudden and abrupt conclusion."

While the threat of the Taliban regaining control of the country was known, "we all hoped for a more negotiated conclusion" aimed at finding a compromise that would lead to the formation of "a transitional government or one of national unity," the priest said.



Italian Red Cross workers assist orphaned and disabled children and young adults upon their arrival at Rome's Fiumicino airport on Aug. 25 after they were evacuated from Afghanistan along with a Catholic priest and five Missionaries of Charity nuns. The 14 disabled children and young adults were evacuated from the Charity House run by the Missionaries of Charity in Kabul, Afghanistan.

(CNS photo/ANSA)

Instead, "within a few days everything collapsed: government, army, police forces. The Taliban did not fight to seize power, they just took it over. It was a good thing in part because they avoided a huge bloodbath. There have been deaths, but it is not a civil war," he said.

Although the Taliban have promised no revenge or retaliation against Afghan citizens who collaborated with U.S. and NATO forces, Father Giovanni said many of those who helped had already fled the country.

Furthermore, he said, "those who are leaving the country these days are well-educated, prepared people. Their departure is an impoverishment for Afghanistan. I hope that the new Taliban regime will respect what it has declared in these days: no revenge."

Father Giovanni told SIR that despite his abrupt departure, "if the conditions were right for a return, I would have no problem returning."

"But it doesn't depend on me. If the Holy See believes that there are conditions to resume the mission, why not?" he said.

"We are not concerned with politics, but in serving the Afghan people," Father Giovanni added. "It is not up to us to decide who should govern this country." †

AFGHANISTAN

continued from page 1

crowds of people desperate to leave the country at the gate of the Hamid Karzai International Airport. The blast killed at least 170 civilians and 13 U.S. service members, who withdrew from the country on Aug. 30. Thousands of Afghans were seeking to be evacuated as well. The Islamic State claimed

responsibility, saying the suicide bomber was targeting Afghan collaborators with the U.S. army.

The pope said, "I entrust the deceased to the mercy of almighty God and I think those who are striving to help" the people who have been through so much, in particular the women and children.

"In historic moments like this one, we cannot remain indifferent; the history of the Church teaches us this," he said.

Improving from COVID-19, Cardinal Burke grateful for medical staff and prayers

LA CROSSE, Wis. (CNS)—Cardinal Raymond L. Burke thanked health care workers as well as people who have been praying for him as he continues his recovery from COVID-19.



Cardinal Raymond L. Burke

In an Aug. 28 letter posted on his website, he said he would remain hospitalized as he begins what he described as "intensive rehabilitation."

The cardinal did not disclose his location.

His letter credited hospital staff who

have "provided vigilant, superb and steadfast medical care" during his hospitalization.

"For these dedicated professionals, too, I offer heartfelt thanks, as well as to the priests who have ministered to me sacramentally. To those who have offered innumerable rosaries and prayers, lighted candles, and requested the offering of the Holy Mass, I extend my sincere gratitude, and I ask the Lord and his Mother to bless all of you," the letter said.

He also said that his illness had united

him with all people "suffering from the effects of the COVID-19 virus."

Citing the episcopal motto he took when he was named a bishop, "*secundum cor tuum*" ("according to your heart"), Cardinal Burke said his suffering, united with Jesus' suffering on the cross, "is truly efficacious in his Divine Plan for our salvation when accepted willingly and wholeheartedly."

"United with Jesus Christ, priest and victim, I offer all that I suffer for the Church and for the world," he wrote.

The cardinal's official Twitter account on Aug. 14 indicated the 73-year-old prelate had been admitted to the hospital with COVID-19 and was "being assisted by a ventilator." He first tweeted on Aug. 10 that he had tested positive for the coronavirus that causes the illness.

The cardinal has not made it public knowledge on whether he was vaccinated for the 2019 coronavirus.

The Vatican had started offering all Vatican residents, retirees and employees the vaccine developed by Pfizer and BioNTech in mid-January. The cardinal was eligible for the vaccine as a member of the College of Cardinals and a member of the Apostolic Signatura, which he led as prefect from 2008 until his resignation in 2014. †

"As Christians, this situation obligates us," he said, launching an appeal to everyone "to intensify your prayer and practice fasting. Prayer and fasting, prayer

and penance. This is the moment to do so. I am speaking seriously: intensify your prayer and practice fasting, asking the Lord for mercy and forgiveness." †

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Post-quake Haiti: Funerals and a daily quest for food, water, shelter

LES CAYES, Haiti (CNS)—Two weeks after Haiti’s Aug. 14 earthquake, the country’s southwest peninsula is still marked by funerals, aftershocks and a daily search for clean water, food and shelter.

“One of the things that really struck me two weeks out is the number of funerals—everywhere you go there are funerals, as people are burying their loved ones, and it brings a sense of overwhelming grief when that many people pass away; it is very striking,” said Beth Carroll, head of programs for Catholic Relief Services (CRS) in Haiti.

She spoke with Catholic News Service (CNS) by phone from Haiti on Aug. 28, the same day that several funerals were scheduled for family members of at least two CRS staff in the Les Cayes region.

Carroll said that while visiting Les Cayes on Aug. 25, an aftershock sent her running out of a building and triggered many others in the area to “reflexively scream and run out of their homes.”

“People were already stressed about the situation in Haiti, and this [earthquake] has caused added stress for people,” she said, referring to the difficult political, economic and social crises that have been making life in Haiti almost unbearable for the past two years.

The magnitude 7.2 quake killed more than 2,200 and injured more than 12,200 others. About 130,000 homes were damaged, including 50,000 which were completely destroyed, according to Haiti government estimates.

“It is very visible in the affected communities, where 90% of homes, schools and churches were flattened in the hot spots,” said Carroll. “There is also significant damage which is less visible: a lot of water systems are damaged and no longer functioning, or the water is dirty and not usable.”

Staffers of CRS, the U.S. bishops’ international relief and development agency, are operating under tarps at a parking lot near their operations center in Les Cayes following damage to their offices.

Dioceses around the country have held special collections for Haiti at the behest of the U.S. Conference of Catholic Bishops.

Following the tragedy, CRS has been focused on distributing emergency shelter and hygiene kits in concert with the Haiti government’s thrust to help Haitians rebuild their lives at home and discourage them from relocating to tent cities or sleeping in the streets.

CRS maintains a stockpile of emergency supplies in-country and has embellished its earthquake response resources with goods from the U.S. military along with the U.S. Agency for International Development, the United Nations and World Vision, which works in Haiti but had no presence in the Les Cayes region.

Les Cayes is Haiti’s third-largest city. Carroll said local hospitals and health clinics have done the best they can to treat the injured with their available resources and are moving toward normalcy following the crisis. They also moved many patients to other hospitals in the southern region or to Port-au-Prince.

A major concern in the Les Cayes region is damage to schools and the potential fallout for children, who already have lost significant time in the classroom due to the COVID-19 pandemic and Haiti’s dysfunctional political situation and widespread food insecurity.

“We would really like to see how we can prevent a late start to the school year, and many schools aren’t going to be able to accept children,” Carroll said. “They really can’t afford to miss further class time.”



The coffins of five family members who died in the Aug. 14 earthquake are lowered into a joint plot during their burial near Les Cayes, Haiti, on Aug. 23. (CNS photo/Ralph Tedy Erol, Reuters)

CRS is also working closely with the local Catholic diocese in Les Cayes as well as the regional office for Caritas Internationalis, which Carroll said recently lost its regional director to COVID-19.

Caritas has “started a very rapid response program, and we are supporting them and doing training with them despite the upheaval of a new [Caritas regional] director, an earthquake and a recent tropical storm [Grace]—and yet they are still out there doing their project,” Carroll said.

She said there is only speculation as

to why Haiti has been spared so far from more cases of COVID-19.

“There are a lot of theories, including that the Haitian population is so young, and that people spent a lot of time outdoors in fresh air rather than indoors with recirculated air,” she said.

(Donations for Haiti relief are still being accepted by Catholic Relief Services. Go to crs.org; by phone: 877-435-7277 from 8 a.m. to 11 p.m. Eastern; by mail: P.O. Box 17090, Baltimore, Maryland, 21297-0303.) †

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