Remembering 9/11

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

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

The attacks shook the world, but did not destroy the commitment to dialogue and cooperation of Catholic and Muslim leaders in interreligious relations.

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

After the attacks, Pope John Paul II immediately sent a telegram to President George W. Bush, and the pope spoke about the tragedy at his general audience the next day, saying:

“Yesterday was a dark day in the history of humanity, a terrible affront to human dignity.

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

Department of Health and Human Services mandate ‘unprecedented,’ must be rescinded, USCCB attorneys say

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

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

“Only rescission will correct HHS’ legally flawed interpretation of the term ‘preventive services.’”

The mandate and a proposed religious exemption to it were announced on Aug. 1 by HHS Secretary Kathleen Sebelius and are subject to a 60-day comment period. The USCCB attorneys also took issue with the religious exemption proposed by HHS, saying it “represents an unprecedented intrusion by the federal government into the precincts of religion that, if unchecked here, will support even more expansive and corrosive intrusions in the future.”

HHS has proposed that only religious employers meeting four criteria would be exempt from providing contraceptives and female sterilization through their health plans. Those requirements are that the organization (1) has the inculcation of religious values as its purpose; (2) primarily employs persons who share its religious tenets; (3) primarily serves persons who share its religious tenets; and (4) is a nonprofit organization under specific sections of the Internal Revenue Code.

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

“The government has no business engaging in religious gerrymanders, whereby some Churches are ‘in’ and others
Pope Benedict XVI

As pope, he visited ground zero in New York in 2008 and read a special prayer for the need to know God’s human face. If we see Christ’s face, our Lord who needs to know God’s human face. If other ends. It has been politicized of belief in the love of God, which is greater than all evil.”

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

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

“On the other hand, perhaps I would have spoken more about the need to know God’s human face. If we see Christ’s face, our Lord who needs to know God’s human face. If other ends. It has been politicized of belief in the love of God, which is greater than all evil.”

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

Ten years have passed, but the images remain vivid for Tim Baughman as he recalls the 11 days he spent as a rescue worker at ground zero in New York, the site of the collapsed ruins of the World Trade Center from the terrorist attacks of Sept. 11, 2001. "I come from a family of strong faith," said Baughman, a husband, father of three and member of Holy Spirit Parish in Indianapolis. "There were a few times when I was there when I was just out of the frame of reality for a pretty hard time."

Within hours of the attacks, the veteran firefighter boarded a bus in Indianapolis and headed east, part of Indiana Task Force 1, a quasi-military Federal Emergency Management Agency team to arrive in New York.

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

"My mom is really involved with the Catholic Church," Baughman said. "I'm one of 12 kids. My dad died when I was 11. She leaned on the Church when we were down and gave us strength from it."

Ten years later, Baughman thinks about how the events of Sept. 11, 2001, still affect his country. He also feels blessed that the United States hasn’t been attacked again. He shares another point from his 25 years of serving his community as a firefighter. "So many of the police officers and firefighters are Catholic," he said. "In the Catholic faith, we’re taught to serve the Lord and serve each other. It’s part of who we are and the work we do."
Bishops urge ‘supercommittee’ to remember the poor in budget-cut talks

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

“In this effort, you will examine endless data, charts and alternative budgets,” said Bishop Howard J. Hubbard of Albany, N.Y., chairman of the Committee on Domestic Justice and Peace.

“Behind all those numbers are people we should work to strengthen and improve them on an ongoing basis,” said Bishop Howard J. Hubbard of Albany, N.Y., chairman of the bishops’ Committee on International Justice and Peace, and Bishop Stephen E. Blaire of Stockton, Calif., chairman of the Committee on Domestic Justice and Human Development, in their Aug. 31 letter.

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

“A just framework for future budgets cannot rely on disproportionate cuts in essential services to poor and vulnerable persons. These programs need to be made more effective, efficient and responsive, and we should work to strengthen and improve them on an ongoing basis,” said Bishop Hubbard and Bishop Blaire.

While it is a temporary eyesore, the Philadelphia Archdiocese of failing to stop priests from sexually abusing children even after a previous report had called attention to problems. It said more than three dozen priests with allegations of sexual abuse were still in positions where they could contact children.

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

In response, the Philadelphia Archdiocese has taken actions that include hiring a former sex crimes prosecutor to review personnel files of the 77 priests named in the grand jury’s report. Cardinal Rigali also placed more than two dozen priests on administrative leave while allegations against them are reviewed.

“The newness is that is needed in an archdiocese that has been rocked by scandal and are led by much-beloved leaders experience when a new prelate is welcomed. A new bishop will not solve all of the problems facing a diocese or archdiocese, but offers rejuvenation of energy that excites the base, Father Gill said.

“It’s something that is part of the constitution of the Church that we will always have bishops, shepherds to guide and keep us in the way of Christ,” he said. “The newness is sure that is residing in the hearts of many of the people who have suffered, and have borne very personally and deeply the pain of our troubles over the past couple of years.”

Even Catholic dioceses that are not in the midst of scandal and are led by much-beloved leaders experience jubilation when a new prelate is welcomed. A new bishop will not solve all of the problems facing a diocese or archdiocese, but offers rejuvenation of energy that excites the base, Father Gill said.

“We realize everyone has a “story” and we want to know yours. We live our Mission every day through caring for the mind, body and spirit of our residents, patients and each other. Come see what we’re all about - we’ll remember your story.
Ten years after 9/11, why do so many things in our lives remain unchanged?

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

Ten years ago, I wrote that my plans had changed as a result of the terrible crimes of Sept. 11. Now, 10 years later, things still are pretty much the same. Life continues on as before. For a little while, things did change:

The world was filled with sympathy for the United States.

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

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

Airport security became much more rigorous.

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

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

Still another obstacle is the apathy of Catholics.

Some are homeless and even suicidal. We still pray for them every day. The Church supposed to compete? That’s a challenge for every catechist.

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

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

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

We need to talk with your parish’s director of religious education about that possibility.

—John F. Fink

Letter to the Editor

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

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

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

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

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

For these past 10 years, we have witnessed the failure of policies built on vengeance. Our elected leaders manipulated our grief and fear to justify foreign policy decisions which had little to nothing to do with the tragedy of 9/11. Our nation was ensconced in a culture of fear, where the scapegoating of peoples, the fanning of religious intolerance and the curtailing of civil rights served the needs of political expediency.

We have been witnesses to the dark places where our government’s response to 9/11 led our nation—the justification of torture, the murder of innocent civilians, the daily reports of innocent civilians killed as collateral damage, the deaths of thousands of U.S. service personnel, and the stealing of our national wealth to pay for wars abroad as our children, our elderly and the most vulnerable paid the price.

Today, as we acknowledge the 10-year anniversary of 9/11, there can be no doubt that we are at war. War in Iraq. War in Afghanistan. War in Libya. War in Syria. War in the American soul.

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Reflexión personal sobre el papel de los padres como primeros maestros

S eptiembre es uno de mis meses favoritos del año. Es el mes de la revista común de los padres de familia, y el mes de las primeras pruebas de los niños. En mi opinión, es el mes más hermoso del año. Es el mes de la bendición de los nuevos maestros y catequistas de nuestras parroquias. Es el mes en el cual reflexionamos acerca del papel de los padres como educadores y maestros.

A medida que me hago más mayor, aprecio más que nunca la gran dádiva que fueron y que aún siguen siendo mis padres para mí. El mayor regalo que fue que me bautizaran en Cristo al día siguiente de mi nacimiento. Me enseñaron a ser un sacerdote, pero no solamente como lo entendimos los sacerdotes de hoy. Me enseñaron sobre la vida, dedicada al servicio de Dios, a la iglesia y al mundo. Me enseñaron sobre la importancia de la fe, la caridad y la docencia. Me enseñaron sobre la importancia de la formación humana, la formación cristiana y la formación espiritual.

En aquellos primeros años de mi vida, los padres siempre estuvieron allí para mí. Me enseñaron sobre la importancia de la fe, la caridad y la docencia. Me enseñaron sobre la importancia de la formación humana, la formación cristiana y la formación espiritual.

En este nuevo año escolar, quiero recordarles a todos los padres y madres que, aunque el nuevo año escolar está en pleno modo, todavía es importante recordarles que el papel de los padres como primeros maestros y catequistas es crucial. Les deseo, como padre, que su hijo o hija sea más feliz en el nuevo año escolar.

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

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

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

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

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

La intención del Arzobispo Buechlein para vocaciones en septiembre

Maestros/Directores de Educación Religiosa: que ellos puedan contar con la ayuda y el apoyo del Espíritu Santo cuando planifiquen la fe Católica y les den ánimo a ellos a considerar las vocaciones al sacerdocio y la vida religiosa.

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

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

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September 9
St. Anne Parish, 5276 N. Hamburg Road, Oldenburg. Turkey supper, 4:30-7:30 p.m. Information: 812-934-8554.

September 9-11
St. Peter Parish, 212 Washington St., North Vernon. "Community Fall Festival," 9-11 a.m.-5 p.m. Information: 812-934-8554.

September 9-14

September 10

September 14-15, 17-18

September 16-18
Our Lady of Fatima Retreat House, 3533 E. 56th St., Indianapolis. "Fuhl Weekend," marriage preparation. Information: 317-545-7681, ext. 15, or mariannomn79@gmail.com

September 17
St. Michael the Archangel Church, 530 W. 33rd St., Indianapolis. "Blessing of the Infants, pro-life Mass," Father John Hollowell, celebrant, 8:30 a.m., Mass and rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-545-7681, ext. 200 and 882-3936, ext. 1569.

September 17
St. Bartholomew Parish, 1306 S. 27th St., Columbus. "Fall Festival," 5-9 p.m., food, games, corn hole tournament. Information: 317-392-9384 or Mariannomn79@gmail.com.

September 17
St. Roch Parish, 3600 S. Pennsylvania St., Indianapolis. Class of 1961, 50-year class reunion, Mass, 5 p.m., meal and gathering following Mass, $60 individual, $75 per couple. Information: 317-842-7039 or tykaye.stephen@at.net.

September 18
Rexville, located on 925 South, 1 mile east of 421 South and 8 a.m.-4 p.m. Information: 812-357-5533.

September 19
512 N. Perkins St., Rushville. "Fall Festival," food, rides, music. Information: 317-924-3982 or marianoasis7@gmail.com.

September 20-22, 2017
56th St., Indianapolis. "Fall Festival," food, rides, music, Fri. 5-11 p.m., Sat. 3-11 p.m., Sun. 1-6 p.m. Information: 317-545-4005.

October 18-20
13150 W. State Road 48, Bloomington. "Fall Festival," 4-9 p.m., food, games, booths, costumed games. Information: 317-392-9384 or marianoasis7@gmail.com.

October 19

October 20
Marian University, Ruth Lilly Student Center, 3200 Cold Spring Road, Indianapolis. Adult Programs, session information, 6 p.m., free admission. Information: 317-575-6671 or mariana@marian.edu.

October 20

October 24
St. Peter Parish, 145 St. Michael Blvd., Brookville. "Fall Fest," Sat. grilled, smoked pork chop supper, Sun. pan-fried chicken dinner, Sat.-Fri. 4-11 p.m. Sun. 10 a.m.-6 p.m. Information: 812-934-8554.

October 24

October 24
St. Meinrad Archabbey, 100 Hill Drive, St. Meinrad. "Forgiven and Forgiving," Father Werner, speaker, followed by rosary at 9 a.m. Information: 812-357-5533.

October 25
New Wording in the Mass," 8 a.m.-4 p.m. Information: 317-924-3982 or marianoasis7@gmail.com.

October 28
Children’s Mass, 5 p.m., meal and gathering following Mass, $60 individual, $75 per couple. Information: 317-392-9384 or tykaye.stephen@at.net.

October 29
Cathedral High School, O’Malley Performing Arts Theater, 5225 E. 56th St., Indianapolis. "Thanksgiving Feast," home-baked goods, jams and jellies, antiques, 7 a.m.-5 p.m. Information: 317-843-5701.

October 30
St. Pius V Parish, Highway 66, Troy. "Fall Festival," food, rides, music, Fri. 5-11 p.m., Sun. 1-6 p.m. Information: 317-545-4005.

October 31
Trinity Missionary Baptist Church, 315 E. 4th St., Richmond. "Charismatic prayer group," 7 p.m. Information: dixoncourt@att.net.

November 4
South Park Cemetery, 275 W. 17th Ave., Indianapolis. "Veterans Day Mass," 8 a.m. Information: 317-875-6621 or karina@wrlindy.org.

November 10

November 12

November 17

November 17
St. Michael the Archangel Church, 530 W. 33rd St., Indianapolis. "Blessing of the Infants, pro-life Mass," Father John Hollowell, celebrant, 8:30 a.m., Mass and rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-545-7681, ext. 200 and 882-3936, ext. 1569.

November 18

November 18
St. Meinrad Archabbey, 100 Hill Drive, St. Meinrad. "Forgiven and Forgiving," Benedicite Benefice Zachary Willberding, presenter. Information: 800-566-4905 or MZeefell@smcindianum.edu.

November 18
Rexville, located on 925 South, 1 mile east of 421 South and 8 a.m.-4 p.m. Information: 812-357-5533 or california@smcin.org.

November 26

November 26

November 27
St. Meinrad Archabbey, 100 Hill Drive, St. Meinrad. "Forgiven and Forgiving," Benedicite Benefice Zachary Willberding, presenter. Information: 800-566-4905 or MZeefell@smcindianum.edu.

November 27
Mother of the Redeemer Retreat Center, 8220 W. State Road 48, Bloomington. "Sin, Conversion and the Call to Holiness," VIPS Larry and Pat (Logan) Browne, members of St. Bernadette Parish in Indianapolis, celebrated their 50th anniversary on Sept. 4. They were married on Sept. 4, 1961, at former St. Francis de Sales Church in Indianapolis. They have three children, Ben, Bill and Bob Browne, as well as four grandchildren and five great-grandchildren.

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

"God Alone," the eighth annual Indianapolis Catholic Women’s Conference, will feature three nationally known speakers at 17th Cathedral High School, 5225 E. 56th St., in Indianapolis. Conference speakers are: Colleen Carroll Campbell of St. Louis, an author, columnist, television host and former White House speech writer. Katrina Zeno of Phoenix, coordinator of the John Paul II Resource Center for Theology of the Body and Culture for the Diocese of Phoenix and co-founder of Women of the Third Millennium and Eva Muntan of San Francisco, who helped found the West Coast Walk for Life and Cinema Vita, a pro-life film festival. The conference begins at 8 a.m. at Cathedral’s O’Malley Performing Arts Theater. Conference speakers are the Marian Center and Indianapolis Office of Pro-Life Ministry. Registrations are $45 per person or $40 per person for groups of 10. To register for the conference or for more information, log on to www.rtlindy.org.

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

Operation Rescue president and author Tony Newman of Wichita, Kan., will be the keynote speaker for the “Celebrate Life” fundraising dinner, sponsored by Right to Life of Indianapolis, on Sept. 27 at the Indiana Convention Center, 100 S. Capitol Ave., Indianapolis. Newman’s organization has been instrumental in closing abortion facilities throughout the U.S. He will discuss ways that pro-life supporters can work together to help end abortion.

The reception begins at 6 p.m. at the Sagamore Ballroom followed by the dinner at 7 p.m., volunteer awards presentation at 7:30 p.m. and at 10 p.m. Reservations are $60 per person, and are due by Sept. 17. For more information or to register, call 317-582-1526 or log on to www.rtlindy.org.
Papal table features produce from pope's farm at Castel Gandolfo

By Brandon A. Evans

This week, we continue to examine what was going on in the Church and the world 50 years ago as seen through the pages of The Criterion, which is celebrating its 50th anniversary. Here are some of the items found in the Sept. 8, 1961, issue of The Criterion:

- **Bishop's stand restores bus service**
- **25 cows produce more than 150 gallons of milk per day.**
- **University professor of sociology at Fordham University, criticized textbooks.**
- **Fordham professor criticizes textbooks.**

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

For more on these stories from our Sept. 8, 1961, issue by logging on to our archives at www.CriterionOnline.com.
Pentagon Memorial pays solemn tribute to victims of 9/11 attacks

ARLINGTON, Va. (CNS)—The Pentagon Memorial pays solemn tribute to the 184 people who lost their lives at that spot 10 years ago, but it also is a place that conveys a sense of life moving on. It is different from other sites of the Sept. 11 terrorist attacks—the field in Shanksville, Pa., or the empty spot where the huge twin towers of the World Trade Center once stood in New York.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

On Aug. 18, just after a thunderstorm swept through the nation’s capital and a double rainbow appeared over the Pentagon, O’Shea said the Pentagon Memorial is important because it not only reminds people of the tragedy, but gives them a place to reflect.

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

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

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

†
yesterday, today and forever—none other we encounter at Mass is the same is, though, doesn’t change because who us taste divinity and experience a foretaste our Creator who, by his Holy Spirit, helps suspended—kneeling at the foot of the and happy.

That’s exactly what is happening with the revised translation of the Roman Missal—a phenomenon you may have heard about and are anticipating. Father Patrick Beidelman, archdiocesan director of liturgy, explained at recent business meetings for parish administrators of religious education, youth ministers and principals in central and southern Indiana why these changes are happening. He explained that, over the course of several years, two popes decided that the English translation of the Mass could be rendered significantly better. Therefore, we will hear some adjustments at each eucharistic liturgy starting during Advent of this year.

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

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

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

It’s not just a nice ceremony with pretty vestments and catchy music. It’s not merely a chance to hear a good talk about how some Bible readings relate to everyday life. Mass is an irreplaceable opportunity to live our Catholic faith and, in the words of the Second Vatican Council, to make a “sacramental link between the experience of the Christian community in the eucharistic liturgy and the life of the faithful outside of it.”

Mass is a sacramental link between the experience of the Christian community in the eucharistic liturgy and the life of the faithful outside of it. It’s a time to grow in appreciation, understanding and enthusiasm for what Mass really is.

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

Yet, even the satisfaction of watching his southern Indiana farmland come to life doesn’t compare to the joy he experiences when he leads youths in his rural parish to a deeper understanding of their faith and a closer relationship with God.

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

Parish catechetical leaders across archdiocese

By John Shaughnessy

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Association supports catechetical leaders across archdiocese

By Sean Gallagher

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

To find guidance in charting a course for the future of religious education in the archdiocese, Thomas Day leaned on the support of her fellow catechetical leaders in central and southern Indiana, most of whom were also new to the field.

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

“It was, more or less, a support group that we were at that time,” said Thomas Day. “We couldn’t talk to the principals. They didn’t know what we did. The priests were even unsure what we were supposed to do.”

A generation later, parish administrators of religious education have been around in most archdiocesan parishes for decades. Their roles and responsibilities are much better understood than they were in 1977. And APARE is still going strong, giving ongoing formation to catechetical leaders like Thomas Day and crucial support to newcomers in the ministry.

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

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

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

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

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

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

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

Each year, APARE sponsors workshops where presentations on catechesis are offered as well as an annual retreat for parish administrators of religious education. It’s not so much nuts and bolts but rather ways to run a parish religious education
Six tasks of catechesis can guide adult faith for mission programs

By Sean Gallagher

The Rite of Christian Initiation of Adults. Faith-sharing groups. Sessions in which to learn about the new Mass translation. These are examples of adult faith formation programs that are offered at parishes across central and southern Indiana, and the list could go on.

McEvoy recommends that parishes and other archdiocesan parishes look to the six tasks of catechesis as laid out in the General Directory for Catechesis, issued by the Vatican in 1997, and the National Directory for Catechesis, approved by the U.S. bishops in 2003. McEvoy, associate director for evangelization and family catechesis of the archdiocese’s Office of Catholic Education, is joined in this recommendation by the members of the archdiocesan Adult Faith Formation Team, many of whom lead catechetical efforts in parishes across the archdiocese.

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

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

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

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

“When you’ve got people in Scripture studies or when you’ve got people engaged in these other activities, draw them back to the fact that this is also present in the liturgy.”

St. Matthew the Apostle Parish in Indianapolis, oversees adult faith formation programs at the Indianapolis North Deaneer faith community. He said there is a lot of emphasis in his parish on the liturgical life and the meaning of the creeds, which is a compendium of Scripture and of the faith of the Church, is the realization of this task (#85).

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

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

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

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

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

That’s real community,” Vandermarks said. “And then we have wonderful options these days in each of these areas that you can then choose from that are solid and are really good Catholic resources.”

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

Excerpts from the Vatican’s 1997 General Directory for Catechesis

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

The following are excerpts from these sections:

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No lack of resources available to prepare Catholics for new missal

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

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

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

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

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

Some of the resources are designed to work best in an adult religious education or small-group faith formation program. Ascension Press, for example, has released A Biblical Walk Through the Mass, a five-part DVD series, book and workbook, along with a 20-page Guide to the New Translation of the Mass, which includes a pull-out reference card detailing the introits that will be used by the people at various parts of the Mass.

"Perhaps more than any other time in recent history, people's attention will be focused on the Mass," said Catholic columnist Mary DeTurris Poust and published by Alpha Books, has a simple goal.

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

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

St. Anthony Messenger Press and the USCCB are offering the Catholic Update Guide to the Changes in the Mass, an 18-segment DVD series led by Franciscan Father Greg Friedman for audiences ranging from parish councils and worship commissions, to RCLA classes, youth groups and Sunday Mass attendants. That does not mean there aren't ample resources aimed at other ages.

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

For younger children, Liturgy Training Publications has released Why the New About the Mass by Maureen Kelly for third- to seventh-grade students with an accompanying handbook for teachers and catechists. Liguori Publications has issued a four-page brochure called "Going to Mass with Roman Missal" by Father Joe Weiss, explaining the upcoming changes in simple language.

Seven publishers—Catholic Book Publishing Corporation in Tonawanda, N.Y.; Liturgical Press in Collegeville, Minn.; Liturgy Training Publications in Chicago; Magnificant in Yonkers, N.Y.; Midwest Theological Forum in Woodridge, Ill.; USCCB Communications in Washington; and World Library Publications in Franklin Park, Ill.—have been authorized to print the new missal, with complete exultations and responses.

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

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

But while the USCCB is also a publisher, in order to avoid any appearance of a conflict of interest, the divine worship secretariat is making no recommendations for specific resources on the missal. "Just check the publishers you usually check with," Father Hilgartner said. "Most of them have stepped up."

No lack of resources available to prepare Catholics for new missal

Lifelong Faith Formation Catalog

St. Mary of the knobs Catholic Church

2011-2013

Faith Formation Opportunities For Everyone

ages 3 years through adults

*all scripture is inspired by God and is useful for teaching, rebuke, correction, training in righteousness, so that the man of God may be thoroughly equipped for every good work. 2 Timothy 3:16

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

By Mary Ann Garber

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

Connie Sandlin, director of religious education at St. Anthony of Padua Parish in Clarksville, admits that the pastoral ministry initially intimidated her.

"The most difficult part for me was the faith and preparing them to receive the sacraments which can seem overwhelming at times."

Even with excellent religious education materials, archdiocesan catechetical guidelines and well-trained volunteer catechists, she said, the process of providing lifelong learning about Catholicism for children, teenagers and adults is a challenging parish ministry.

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

The New Albany Deanery parish did not have a faith formation committee in place when Sandlin was hired four years ago. She realized that it would be good to have advice and support from other people in the parish, and from people of different ages and backgrounds.

"Understandingly, organizing a faith formation committee took time," Sandlin said.

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

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

Both the committee and workbook are available resources, Sandlin said, as she coordinates a busy parish religious education and sacramental preparation schedule for the 876-household parish.

The liturgical planning director of catechetical ministry for the New Albany Deanery, worked with Sandlin and committee members as a Chair of the Faith Formation Journey Committee to develop the curricula and set goals, which focus on increasing parish participation in all areas of faith formation.

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

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

"We have a new 3AM," which stands for "Jesus and Me," Sandlin said. "I just pray that I'm in the vessel, and that God will work through me and through our volunteer catechists."

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

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

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

Uhr said introducing Jesus to people of all ages and educating them in the faith is our Christian duty as Catholics as well as an honor and privilege to serve God and the Church.

"When the commission meets, we start by praying together," he said. "For the first three months, we have been studying all of the [religious education] programs we offer to see if they need to be updated or if we can add new programs to engage people."

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

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

Jacobi suggests that commission members begin a three-year planning process with Choosing Faith on the Journey then study the National Directory for Catechesis as well as the U.S. Bishops' pastoral plan for adult faith formation, and Catechetes Tradendae, Blessed John Paul II's 1997 apostolic exhortation on catechesis.

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

"The pastor is the chief catechetical person, but it's important to share the responsibility," Jacobs said. "It's really everyone's role to make sure that people in the parish are formed in the faith. The commission is a great support that affirms our challenges in my ministry."
program,” said Unruh. “The spiritual aspect is also very important. Prayer with fellow directors of religious education is very important.”

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

APARE keeps parish catechetical leaders across central and southern Indiana connected through its quarterly meetings and gatherings that often happen more frequently at the deanery level. Each deanery has an APARE representative that meets regularly with the organization’s overall leadership.

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

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

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

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

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

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

(The more information on the Association of Parish Administrators of Religious Education can be found at http://aparearchindy.com.)

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

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

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

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

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

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

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

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

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

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

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

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

Williams won’t let down the youths of his parish now. I hope to get our youths more involved and more active so our parish will get younger.”

—Marty Williams

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

“It’s just part of the way of life for our rural parishes, according to Williams. At 53, he has been retired from farming for more than a year because he needed knee and hip replacement surgeries. But he has continued his work in youth ministry, a commitment he started in 2005 when the parish’s then-director of religious education died.

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

Fun activities are often a part of youth ministry programs in rural parishes. Youth from St. Augustine Parish in Leopold, St. Boniface Parish in Fulda, St. Mark Parish in Perry County and St. Meinrad Parish in St. Meinrad get together for a volleyball game at St. Mark Parish.
work when she heard the news on the radio that a plane had crashed into one of the twin towers of the World Trade Center in New York—the city where she was born and where some of her family members still lived.

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

"When I got to work, every television was fixed upon the tragic events. My mind immediately thought of my son and all the young men in our country who may be called to serve in an emergency situation. As the spiritual director of the Ascendio and vice rector of Bishop Simon Brute College Seminary in Indianapolis.

"What stands out to me from that day is the feeling of being with the people and the singular focus we all had on our need for prayer and the sense of God’s presence we know most powerfully in the Mass," says Father Beidelman, director of liturgy for the Archdiocese of Indianapolis.

"Father Beidelman said, ‘As we hold in our hearts the thousands who suffered and mourn this day, as we are filled with anxiety, let us stand poised and confident in the consolation, comfort and power of our God to go where we are called.’

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

A mother's desperation

"Our family met in Florida for the Sept. 9 funeral of my sister-in-law, Elaine,” recalls Virginia Unverzagt, a member of St. Margaret Mary Parish in Terre Haute.

"On Sept. 11, my husband and I drove our son to the Miami airport for his 8:30 a.m. departure back to college in Minnesota. When we returned to the motel, we watched the TV in stunned horror at the unfolding events in New York then Washington.

"News anchors speculated that ‘Chicago would likely be next’—the city to which we have been sent since 1991. The TV news appeared to be like I was. I felt disconnected, like this isn’t the world I am used to,” Greene recalls. "I got on the telephone to my three children—one in Seattle, one in Indianapolis and one in a small town in Iowa—so I could connect with them. I called my son, David, in Seattle and said, ‘I need to hear your voice.’ I knew he was all right, but I needed something familiar because everything that morning was scary and unfamiliar. Hearing his voice grounded me and helped me get moving.”

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

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

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

A lesson in life from death

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

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

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

"The events, even as devastating as they were, have been much heavier, even forbidden. We will never forget, yet we must forgive. Given the result and aftermath, these events provided the catalyst for Americans—and the rest of the world—to really take stock in being more vigilant both physically and emotionally, aware of our surroundings and the nature of evil itself."

"The greatest lesson we should have learned is that life is precious but death is quick, and our eternal salvation may lie on how quickly we can be snatched from life. I believe that good does come from bad events, however subtle, and those things that try to make us stronger and hopefully wiser.”†

Cathedral concert to feature musician who witnessed World Trade Center tragedy

By John Shaughnessy

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

"My wife and I lived in Queens at the time,” recalls Gresham, now a music professor at Illinois State University. "You couldn’t see the twin towers from the street corner and the train station near our house. I stood at the train station, just watching for the longest time. One of the most striking images came later when I went to the train station and the walls were covered with posters of missing people. The smell of the burning buildings lingered for a long time.”

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

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

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

"It’s hard to keep in mind what we’re remembering, it will have an even more powerful effect,” he says.

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

"Sometimes when I talk about it, I still choke up,” he says. "It’s like when a loved one dies. You live and move on, but there’s always something missing there.”†
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The following Legacy for Our Mission campaign accountability summary is a reflection of the extraordinary commitment and generosity of more than 33,000 parishioners throughout the archdiocesan community. Nearly 14,000 volunteers worked diligently on the campaign. As a result of these efforts, more than $116 million was pledged.

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

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

**Legacy for Our Mission Archdiocesan Shared Ministry and Home MissionAllocations**

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

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

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

**Our Missions at Home — $9,570,285**

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

**Ministry Allocation Recipients**
- Making a Difference Fund
- Home Missions Fund
- Mother Theodore Catholic Academies scholarship programs

**Our Mission of Charity — $5,959,231**

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

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

**Our Future Ministry — $3,416,616**

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

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

**Our Ministry of Care — $2,397,720**

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

**Ministry Allocation Recipients**
- Priests Retirement and Benefit Endowment Fund
- Catholic Cemeteries Association Perpetual Care Endowment Fund
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- Cathedral renovation

**Did You Know?**

- The permanent deacon formation program received $1,055,758 in Legacy for Our Mission campaign proceeds. Twenty-four deacons and 17 deacon candidates have stepped forward to serve God and his people in the Church in central and southern Indiana.
- The Archdiocese of Indianapolis purchased the Carmelite Monastery of the Resurrection for $2.1 million in Legacy for Our Mission proceeds. The monastery is the new home of the Bishop Simon Brute College Seminary.
- The Archdiocesan Priests’ Retirement and Benefit Fund received $1 million in campaign proceeds to provide for retirement and health care benefits for our retired priests, who have provided prayer, spiritual direction and the sacraments—the life-giving wonders of our faith.
- Campaign proceeds in the amount of $4 million enabled the staff of Holy Family Shelter to expand its mission of providing homeless people the tools to break the cycle of poverty. Generous donor contributions made it possible to build a new facility to accommodate the ever increasing demand of family homelessness in our community and to have the appropriate service space.
- Legacy for Our Mission funds in the amount of $1.18 million helped St. Elizabeth/Coleman Pregnancy and Adoption Services repair and renovate its facility after a tornado ravaged the building and its goods. The funds also provided for its ongoing commitment to be responsive to the emotional, physical and spiritual needs of the many birth and adoptive parents who are served.
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**Accountability Summary | Summer 2011**

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Faith!

Vacations help us reconnect with God, family, friends

By Marcellino D’Ambrosio

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

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

Work takes up a majority of the waking hours of most people. But the workday must be punctuated with a few minutes of diversion, fellowship and laughter from time to time. We call this recreation. The work year must also be punctuated with longer pauses for recreation. Some of these pauses are holidays, often celebrated at home.

But another annual pause usually entails getting away from work and home for an extended time. This we call vacation. A vacation, like a retreat, is bound up with the idea of getting away from normal, everyday life. It is all about a total change of scenery and routine. The point is to reconnect—with family, with friends, with God and with nature.

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

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

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

Of course, we usually go on vacation with close friends or family. This does entail some kind of a financial investment. Is it worth it?

If the immediate benefits of stress relief and refreshment are not enough to make you answer in the affirmative, consider that the payoff of such a vacation goes far beyond short-term renewal of vision and enthusiasm. Family vacations create shared memories, stories and images that strengthen the bonds of love and bring delight for years to come. Sometimes even vacation mishaps—when plans fail, tires go flat and flights are cancelled—bring chuckles long into the future when they are retold year after year around the family dinner table.

Keep in mind that for a Christian, natural blessings such as vacations are transformed and elevated by faith. A vacation away from home never means a vacation from prayer, Mass and Christian morality as well. “What happens in Vegas stays in Vegas” stands for an approach to vacation that we frankly have to reject. Even for the unbeliever, sin is never refreshing. It eventually leads to sadness, weariness and boredom.

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

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

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

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

(Marcellino D’Ambrosio lives in Texas.)

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

By David Gibson

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

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

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

Disappointment and dissatisfaction are also among the companions of burnout. Rightly or wrongly, feeling unable to do all that is asked of us does not make us happy. Of course, sometimes the disappointment and dissatisfaction get directed at others.

To speak of the frustration, anger, confusion, disappointment and sense of dissatisfaction that often accompany burnout is only to describe some of its symptoms.

Frequently, burned-out people assert that they have way too much to do.

No wonder rest, vacations and retreats commonly are prescribed antidotes for burnout. I am not suggesting that many people return from vacations feeling unrested.

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

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

Burnout’s roots are tangled. Unjust workplace demands, relentless workloads, lack of support in doing the work of a household are genuine issues.

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

Msgr. Stephen Rossetti reflects on overwork in a February 2011 speech to priests in the Diocese of Rockville Centre, N.Y. He is a clinical associate professor of pastoral studies at The Catholic University of America in Washington.

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

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

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

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

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

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

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

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

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

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

The feast of St. John Chrysostom, one of the original seven bishops of the Church from the East, is on Sept. 13. He was born in Antioch, a city of Syria, was recognized as bishop of Constantinople and forced to become an exile in 404. He was made an enemy of Emperor Honorius when he began to preach against the extravagances and immorality of the wealthy women that he saw in Constantinople.

There’s dispute over whether John actually lived in Constantinople or Crete, a Greek island.

Comucopia/Cynthia Dewes

An expression of appreciation for political incorrectness

Sometimes, in fact most of the time, I think of political correctness as a form of terrorism.

At such moments, I feel like digging into a 16-ounce hunk of red meat that’s been fried in real butter. I get an urge to wildly wrap my hands around the spinning door as if I were the compost bucket instead of leaning out behind the back door into the woods.

I don’t know what comes over me. Well, actually I do. It’s a feeling of resentment about being bullied into responsibility. Responsibility, as in caring about the welfare of others as well as me, and for being a responsible steward of the Earth as God requested long ago. I don’t want to be a re-user and saver in general. Talk about being a re-user and saver in general, I don’t want to “be all there.”

To be “all there” is to be focused, to respond to them better. It endows us with the kind of prudent maturity that should be evident in the way we conduct ourselves. It is a word meaning something other than a color.

I remember using every bit of food, down to the scraps that wound up in stew or soup. We ate the bones, we ate the shell and cans for other purposes once they were empty, and even saved string. (Although, unless for a raincoat, is it necessary to know just how thick that string is?)

We need the discipline of being able to focus on what is important regardless of what is happening all around us.

Periodically, an awfully attractive ad comes along in which you, shutting out all distractions and going deep inside yourself or herself to master the art of concentration, is replaced with the discipline of being able to focus on what is important regardless of what is happening all around us.

The human heart is not a trophy case with limited shelf space. It’s not a bank account that we can save a little here and a little there and hope that when our inner self and renew the wonderful God-given gift of interiority.

We tell ourselves we are in control, but we are often so busy with endless activities that we don’t know how to be still and “all there.”

It is easier to influence others, he continued. “If you are out of it at all, the man who buried perjury or any such sin at all—only of not feeding the hungry ‘will go off to punishment, he said. “Such are those men who refuse to give Christ food.”

Christian cannot help others. “It is easier to influence others, he continued. “If you are out of it at all, the man who buried perjury or any such sin at all—only of not feeding the hungry ‘will go off to punishment, he said. “Such are those men who refuse to give Christ food.”

We need to hear the landowner’s question. “To be there” is to be focused, to respond to them better. It endows us with the kind of prudent maturity that should be evident in the way we conduct ourselves.

Love exists in infinite supply.

The human heart is not a trophy case with limited shelf space. It’s not a bank account that we can save a little here and a little there and hope that when our inner self and renew the wonderful God-given gift of interiority.

We tell ourselves we are in control, but we are often so busy with endless activities that we don’t know how to be still and “all there.”

The landowner’s question. “To be there” is to be focused, to respond to them better. It endows us with the kind of prudent maturity that should be evident in the way we conduct ourselves.

The most valuable thing you can possess is your existence. Love exists in infinite supply.

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

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

When we throw away the scorecards, our humanity gives way to holiness. We celebrate the divine love that enunciates that.
**Daily Readings**

**Monday, Sept. 12**
- The Most Holy Name of the Blessed Virgin Mary
  - 1 Timothy 2:1-8
  - Psalm 28:2-7, 9
  - Luke 7:1-10

**Tuesday, Sept. 13**
- John Chrysostom, bishop and doctor of the Church
  - 1 Timothy 3:1-13
  - Psalm 101:1-3, 5-6
  - Luke 7:11-17

**Wednesday, Sept. 14**
- The Exaltation of the Holy Cross
  - Numbers 21:1-8, 14-19
  - Psalms 78:1-2, 34-38
  - Philippians 2:6-11
  - John 3:13-17

**Thursday, Sept. 15**
- Our Lady of Sorrows
  - 1 Timothy 4:1-16
  - Psalm 111:7-10
  - John 19:25-27

**Go Ask Your Father/Fr. Francis Hoffman**

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

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

**A** St. John the Baptist stated: “At this moment the way of the Lord and fasting and penance because fasting makes room in the heart, mind, body and soul for the Lord. We fast before holy Communion for the same reason—to prepare the way for the Lord, to make room for him, to ‘clean house.’ The eucharistic fast promotes a deeper reverence and respect for this augment sacramento, which is not ordinary food. It is the ‘panis angelorum,’ the ‘bread of angels.’” The human body and soul are so closely connected that the soul is prepared for a more fruitful reception of the Blessed Sacrament when the body is denied the comfort and satisfaction of eating or drinking. The one-hour fast increases mental alertness and fosters a deeper hunger in the soul to become united with Our Lord.

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

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

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

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

If a person deliberately ate meat on a Friday years ago out of spite for the Church, then perhaps that would constitute grave matter. Otherwise, I think deliberately eating meat on a Friday was a venial sin. As you note, the Church has since relaxed the rules about Friday abstinence from meat. But they never intended to encourage the faithful to relax from penance.

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

In 1966, when the practice was relaxed, the U.S. bishops explained: “Among the works of voluntary self-denial and personal penance which we especially commended to our people for the future observation of Friday, even though we hereby terminate the traditional law of abstinence as binding under pain of sin, as the sole prescribed means of observing Friday, we give first place to abstinence from flesh meat. We do so in the hope that the Catholic community will ordinarily continue to abstain from meat by free choice as formerly we did in obedience to Church law” (NCBC).


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

Finally, those who repent of their sins before they die receive the mercy of Christ. Those who die unrepentant of their mortal sins are not accounted worthy of the teaching, deserving of eternal punishment. But we pray for them, nevertheless, and ask God to grant them mercy.

Q** Recently I heard that an old, sick person in a nursing home refuses to eat anymore, “to end his miserable life as soon as possible.” Is this correct?**

More common is the experience that an elderly person is tired of life, sick of being sick, tired of being lonely and sees his life as a burden. Thus it may be that he or she will live to live and, as a consequence, loses any desire to eat. That’s not suicide.

Q** In my experience, it is rare for an elderly sick person in a nursing home to refuse to eat anymore in order “to end his miserable life as soon as possible.” Is this correct?**

Yes, it is much more common to see an elderly person tired of living, sick of being sick, tired of being lonely and sees his or her life as a burden. Thus it may be that he or she will live to live and, as a consequence, loses any desire to eat. That’s not suicide.
RIP

Obituaries

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.


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


KORES, Donald, Jerome, 78, St. Lawrence, Indianapolis, Aug. 10. Husband of Mary Kores. Brother of Jim Kores.

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


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


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


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


Come to Batesville for the St. Louis Church Fall Festival

September 17
BerCaron
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Friday - Fish Fry Saturday - Chicken Dinner
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Thursday, September 15th, 2011
5:00 to 9:00 p.m.
Main Street Batesville
www.sttbotc.org

September 18
Chicken & Roast Beef Dinner Beginning at 11:00 Am Adults - $10.00 Children 10 & Under - $4.00
Supper Beginning at 4:00 pm Outdoor Dining Available All Day

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St. Teresa Benedicta of the Cross Fall Festival and Harley Raflle

St. Teresa Benedicta Festival
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September 16 & 17, 2011 5:00 to 11:00 p.m.
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High water

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

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

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

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

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

The formal “Response of the Holy See” was hand-delivered on Sept. 3 by Msgr. Eamon Balieostro, underscreeen for relations with states, to Helene Kelcher, charge d’affaires at the Irish Embassy to the Holy See in Rome, the Vatican said.

The Irish government’s Cloyne Report was issued on July 13 and said then-Bishop John Magee of Cloyne paid “almost entirely on observant Catholics—those with whom we disagree, embracing some measure of personal charity than on the desire to protect the life of those whose lives were shattered on 9/11. Let each one of us decide what it is that we can do to create a legacy which heals instead of harms. Let us begin with the assurance that such

The response emphasized three points:
• The Congregation for Clergy’s observations about potential problems in the Irish bishops’ 1996 child protection guidelines did not nullify the guidelines or prevent local bishops from adopting them in their dioceses.
• Church officials, including bishops, are required to follow their nation’s civil laws regarding mandatory reporting of crimes and are free to report crimes to police even when they are not required by law to do so.
• The sexual abuse of children is a crime both in civil law and in Church law.

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

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

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St. Louis de Montfort Church
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or e-mail: kifer@SLDMFishers.org

“Let us gather one decade from now—not amidst the ruins of all that has been torn down—but in the midst of that new social justice for all our top priority. The common good is an opportunity to reflect on the values of the God to whom we have given our allegiance. Let us remember those who were lost, and memorialize this day by committing our lives to “the things that make for peace”—drawing closer to those who suffer, cultivating understanding in the midst of suspicion, finding truth in the arguments of those with whom we disagree, embracing some measure of personal sacrifice today to make a better world for our children and grandchildren tomorrow.”

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

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