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Criterion

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'Cast Out Your Nets'

Super Bowl champion encourages men to follow God's plan for life, page 9.

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African synod closes with message, Mass and final proposals

VATICAN CITY (CNS)—After three weeks of discussion and strategizing, the Synod of Bishops for Africa ended with calls for spiritual conversion and social reforms on the African continent.



Pope Benedict XVI

The more than 200 participating bishops published a message to the world on Oct. 23, appealing for a fairer global order based on Gospel values and telling corrupt

Catholic politicians in Africa to "repent or resign" in the name of the common good.

At a closing Mass in St. Peter's Basilica on Oct. 25, Pope Benedict XVI said if the Church wants to change hearts and minds in Africa it must itself be a model of unity with "no divisions based on ethnic, language or cultural groups."

The pope, who presided over most of the synod sessions, lunched with participants on Oct. 24 and thanked them for "a good job." He also received 57 final propositions from the synod to be used as the basis for a papal document on pastoral directions in Africa.

The propositions called for a new spirituality to counter bad government, ethnic tensions, disease, exploitation by multinational companies and the cultural agenda of foreign aid organizations.

The pope encouraged the bishops to return to their African dioceses and broadcast their 11-page message, which denounced moral and social ills while reminding Africans of their traditional values, particularly regarding the family.

The message said poverty, misery, war and chaos are most often caused by "a tragic complicity and criminal conspiracy of local leaders and foreign interests."

Africa needs "saintly politicians who will clean the continent of corruption, work for the good of the people, and know how to galvanize other men and women of good will from outside the Church to join hands against the common evils that beset our nations," the message said.

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Caught up in the adventure



Photo by John Shaughnessy

High above the ground, 13-year-old Irene Velicer begins to swing on the trapeze—part of an unusual and breathtaking physical education class at St. Charles Borromeo School in Bloomington.

Trapeze program at St. Charles Borromeo School in Bloomington offers lessons in faith and trust

By John Shaughnessy

BLOOMINGTON—As she climbed higher and higher, 13-year-old Delaney Halloran didn't think about how she was taking part in one of the most unusual and breathtaking physical education classes in the archdiocese—and even in the United States.

The eighth-grade student at St. Charles Borromeo School in Bloomington just focused on climbing the 24 steps up the silver ladder toward the trapeze—a climb that left her above the nearby treetops and looking straight ahead at a blue sky marked with puffy white clouds.

As Delaney perched nervously on a small platform that overlooked the elaborate trapeze setup and the safety net below, she knew that her next step would be the one that would send an exhilarating mix of fear and

adrenaline rushing through her body.

Moving to the edge of the platform, Delaney reached for the trapeze in front of her. Then she glanced at a second trapeze about 30 feet away, straight ahead of her. There, Janet French—a 54-year-old mother of three who is also the school's physical education teacher—hung upside down, preparing for the moment when she would try to catch Delaney as the girl jumped from her trapeze.

While her classmates waited for their turn below, Delaney took a deep breath, tightened her grip on the trapeze and swung forward. Flying through the air, she let go of the bar and extended her arms—reaching, reaching, *reaching* toward French, who was swinging toward her from the opposite direction.



Janet French

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Mass celebrates canonization of St. Jeanne Jugan

By Mary Ann Wyand

Joy was visible in the shining eyes and beautiful smiles of the Little Sisters of the Poor and the elderly residents of the St. Augustine Home for the Aged as they celebrated the Oct. 11 canonization of St. Jeanne Jugan during a Mass of Thanksgiving on Oct. 25 at St. Luke the Evangelist Church in Indianapolis.

And "JOY"—which stands for "Jesus, others and yourself"—exemplifies the way that the 4,000 Little Sisters throughout the world humbly live out their religious vocation by lovingly and respectfully serving the elderly men and women who spend their final years on Earth in their homes.

As the residents near their time of death, the Little Sisters and Association Jeanne Jugan lay volunteers take turns sitting quietly by their bedsides, holding their hands, attending to their needs, listening to their concerns, praying the Our Father and decades of the rosary, singing hymns, and lovingly passing the hours with

them until they go home to God and enter into eternal life.

St. Jeanne Jugan, whose religious name was Sister Mary of the Cross, founded the Little Sisters of the Poor in 1839 in France to care for the elderly poor who had no one to love them.

Archbishop Daniel M. Buechlein, the principal celebrant for the Mass, spoke of the saint's devotion to God, humble service to the poor and love for the elderly during his homily.

"It was a great day for our Church, indeed for our local Church, as she [St. Jeanne Jugan] was canonized [by Pope Benedict XVI] in Rome on the 11th [day] of this month," he said. "I was impressed to learn that a resident of every one of the Little Sisters' homes for the aged around the world was chosen to be present for the canonization. Only one Little Sister was chosen by lot to be

See MASS, page 8



Archbishop Daniel M. Buechlein thanks Sister Judith Meredith, superior of the Little Sisters of the Poor at the St. Augustine Home for the Aged, for a medal of St. Jeanne Jugan at the conclusion of an Oct. 25 Mass of Thanksgiving at St. Luke the Evangelist Church in Indianapolis.

TRAPEZE

continued from page 1

Lessons in faith and trust

There are many classes in schools that try to teach safety, self-confidence, faith and trust. It's the rare class that teaches those lessons while students are swinging through the air on a trapeze.

Yet for the past 13 years, Janet French has made the trapeze program a part of her physical education curriculum for sixth-, seventh- and eighth-grade students at St. Charles Borromeo School.

During the week of Oct. 5, French once again trained students in the art and technique of being "high flyers"—a week of trapeze training that always culminates with the students, French and other professional trapeze artists performing a show for the school and the community.

"At least 25 kids get to be in the show," French said. "They're wearing safety lines the whole time, but we do it just like we would do a real trapeze show."

The focus on safety is so complete that the high-flying students are harnessed and attached to safety lines at every turn, from the time they stand at the bottom of the ladder to the moment they land in the net and then return to the ground.

Still, the challenge remains. During one training session, students jumped from the platform, swung through the air and lifted their legs toward the trapeze in the hope of locking the back of their knees over the bar—a maneuver that left them hanging upside down.

"We talk about courage and facing your fears," said French, a petite woman who has a touch of Peter Pan in her attitude and movements. "The worst part is climbing the ladder for the first time and reaching for the bar. The students go up there, and their whole body is shaking at first. Some fall down, but they get back up. And they do it. I'm just hoping they can gain self-confidence and improve their self-esteem."

Caught up in the adventure

Eighth-grade student Irene Velicer remembers her frightening introduction to the trapeze.

"The first time I did it I was in the sixth grade," recalled Irene, 13. "I was really nervous. The board was shaking. But as soon as I was able to grab a hold of the bar, I was able to steady myself. Since then, it's been a lot of fun. I really like the



Harnessed to safety lines, eighth-grade student Cole Blessinger reaches for the trapeze, a sport he considers "fun and different."

feeling of flying through the air."

Delaney Halloran smiled as she talked about flying on the trapeze.

"It's pretty scary, but Mrs. French tells you what to do. And there's the net," Delaney said. "It's really exhilarating."

The stakes and the lessons increase when the training involves letting go of the trapeze and reaching out to be "caught" by a person on another trapeze.

French knows how hard that transition to trusting can be for students.

"They do have to trust you," she said. "For some, the fear is so great that it takes them time to trust you. When they do trust you, it's really fun."

So are the moments when the students trust themselves.

"I had a girl once who reached out for the bar while I held onto her," French recalled. "She was so nervous the platform was shaking. But by the end of the fourth day, she was doing the most difficult tricks that anyone had ever done here at St. Charles."

"And there was one eighth grader who was brand new here. She wasn't really an athlete at all. But she was the best in her class at trapeze. Later, when she played volleyball, she said, 'I'm not very good at sports.' I reminded her how good she was on the trapeze. And she said, 'Oh, yeah!'"

Flying through the air

One of French's favorite stories is how she became a professional trapeze artist and how the show became a signature event for the school.

After a trapeze program was started in Bloomington by a woman named Bernadette Pace, French joined it in 1991, viewing it as a fun activity to share with her then small children, Jake, Hannah and Leah. Drawing from her experience as a gymnast in high school and a diver in college, French immediately embraced the feeling of soaring through the air on a trapeze.

"This is the greatest thing I've ever done," she said. "Just flying through the air and free-falling. You don't get that feeling anywhere else. Only flyers understand it."

Her daughter, Leah, now 26, added, "Every time you get up there, it's scary. If it wasn't still



Physical education teacher Janet French, left, demonstrates to Delaney Halloran, right, the way she will "catch" her when they swing toward each other in the air. Alejandra Hamilton, second from left, and Denise Dorotheo also listen to the instructions from French.



Physical education teacher and trapeze artist Janet French makes the perfect "catch" as she grasps the arms of one of her students at St. Charles Borromeo School in Bloomington.

challenging, you wouldn't still be doing it."

French and her now grown children continue to be involved in the Bloomington High Flyers Circus. They have performed and led trapeze camps across the United States and in Canada, Japan and Puerto Rico. Her children also help her with the trapeze program at St. Charles Borromeo School every year.

"When the school hired me as a teacher, I brought up the notion that we should bring in the high-flying trapeze program and introduce it to our middle school students," French said. "We've been doing it for 13 years. When the students start, it's equal for everyone. No one is the star athlete."

Yet every student has the opportunity to be a star, performing in front of a crowd, high in the sky.

"It's something that most people never get the chance to do," said Alejandra Hamilton, 13, an eighth-grade student. "Before this, I didn't know what it was like to be on a trapeze. It's nice to try something new, especially something that is so fun and exciting." †



Savoring the view, physical education teacher Janet French takes a break on the trapeze—an activity that the 54-year-old teacher calls "the greatest thing I've ever done."

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'Christ Our Hope' outreach fosters person-to-person ministry

By Sean Gallagher

The Archdiocese of Indianapolis is made up of 151 parishes spread out across 39 counties in central and southern Indiana.

Its ministries take place there and in many schools and charitable agencies in big cities, small towns and the rural countryside.

But when you boil it all down, this ministry takes place where one person gives loving care to another.

Father William Stumpf, pastor of St. Charles Borromeo Parish in Bloomington, has gained a keen



Fr. William Stumpf

appreciation of this fact over the years.

He saw it in the loving care that a retired priest gave to his dying mother. He also has seen it in the relationship he has with a young man from his parish, who recently became a seminarian and is exploring the

possibility that God is calling him to the priesthood.

Both of these groups of people—retired priests and seminarians—give and benefit from the person-to-person ministry that happens every day across the archdiocese and that Father Stumpf has come to value so much.

It is these people that Catholics across central and southern Indiana support through their contributions to "Christ Our Hope: Compassion in Community," the archdiocesan annual stewardship appeal.

'Like an angel by his side'

In 2005, Father Stumpf's mother died while living at St. Paul Hermitage in Beech Grove. He was called when it was clear that she was dying. But the priest was unable to get there before her death.

When he arrived, he saw retired Father Henry Brown sitting by her bedside.

"To know that he was with her when she died and that he had been praying with her was so comforting to me,"

Father Stumpf said.

Father Brown died on June 21, 2009, at St. Paul Hermitage, where he had lived for 11 years. He was 82.

According to Benedictine Sister Sharon Bierman, the Hermitage's administrator, Father Brown ministered at the bedside of so many dying residents that other residents contemplating their final days would frequently ask that he be with them as they experienced the dying process.

She told the story of Mary, a resident who was near death for three days. Father Brown hardly ever left her side during that time.

"Every five minutes, she would say, 'Father Brown, are you there?' And he would say, 'Yes, Mary, I am here,'" Sister Sharon said. "We brought him his meals. He was so devoted to Mary that he did not want her to say, 'Father Brown, are you there?' and he would not be able to say, 'Yes, Mary, I am here.'"

Father Brown ministered to more people than just the dying. Sister Sharon said that each evening he would visit all the residents' rooms.

"He'd go in and give them a blessing and say the 'Angel of God' prayer with them," she said.

But it was his ministry to the dying that was the hallmark of Father Brown's time at the Hermitage.

Although his brother, Robert, died at the Hermitage seven years ago, Charles Doyle still speaks with great appreciation for the ministry that Father Brown gave to him.

"Father Brown was there constantly," said Doyle, a member of St. Simon the Apostle Parish in Indianapolis. "He was at his bedside. He would constantly go in and check on him. And through the night, on more than one occasion, he would sit with him for hours, even when Bob wasn't able to talk or recognize anybody. He provided Bob with a real peace.

"... He was like an angel by his side, constantly with him."

The way in which Father Brown continued to minister in his waning years embodied for Father Stumpf the Catholic belief that when a man is ordained a priest,

it becomes a part of his very identity.

"It's his essence," Father Stumpf said. "It's his very being. And out of that, it shapes everything that you do."

A blossoming vocation

In Father Brown, Father Stumpf saw the great value in the life and ministry of a priest at the end of his life.

In Michael Keucher, he sees the value of the seeds of a possible priestly vocation starting to blossom.

Soon after he arrived at St. Charles Borromeo Parish in 2007, Father Stumpf saw that this young man, now 23, was quite active in the parish, going to daily Mass often and helping out in its youth group,

school and religious education, and after-school extended care programs.

"It didn't surprise me that, within that first year, he wanted to have lunch and said, 'You know, I think I have a vocation,'" Father Stumpf said.

Keucher became a seminarian this year and began his first year of formation at Saint Meinrad School of Theology in St. Meinrad in August.

Before he left, students at St. Charles Borromeo School had a send-off party for him.

"What a powerful witness for the parish community," Father Stumpf said of Keucher. "To me, it's just so energizing to have a young person that on fire with his faith."

Keucher has enjoyed the slower pace of seminary life so far. He has been able to devote a lot of time to prayer, developing good relationships with his fellow seminarians and to his academic studies.

"I've really benefited from that," Keucher said. "The whole way the schedule is structured reflects those values."

This is in marked contrast to his undergraduate days at Indiana University in Bloomington, where he would work 20 hours a week in the school's alumni association while carrying a full load of classes.



Michael Keucher



Retired Father Henry Brown prays the eucharistic prayer during a May 11, 2006, Mass at St. Paul Hermitage in Beech Grove. Father Brown, who died on June 21, 2009, became a resident at the Hermitage in 1998, and soon became known for his tireless ministry to his fellow residents who were close to death.

Keucher is able to devote himself full time to his priestly formation because of the way in which Catholics across the archdiocese support future priests through the annual appeal.

"It makes me realize just how blessed I am and how really blessed the Church is, that her own members are so generous and understand the role of the priest and the dramatic need that we have for them," Keucher said. "The fact that people are so generous is just overwhelming."

Although the support Keucher receives from Catholics across central and southern Indiana that he will never know is powerful to him, he still comes back to the power of the personal ministry and witness that he received through Father Stumpf.

"God opened a lot of doors for me through him," Keucher said. "It's face-to-face contact that really is how Christ continues to work through the Church. I just saw Christ working through Father Bill in my own life, kind of inviting me to do things that I wouldn't have done otherwise—inviting me to serve at daily Masses, inviting me to go to dinners with him to talk about things, and inviting me to get more involved in the parish."

"It was through that person-to-person relationship that I had with him that is a large reason why I'm here."

(To learn more about "Christ Our Hope: Compassion in Community," log on to www.archindy.org/ChristOurHope.) †

Colts' Bill Polian is keynote speaker at Catholic School Values awards dinner



Bill Polian

Criterion staff report

Colts president Bill Polian will be the featured speaker during the archdiocese's Celebrating Catholic School Values: Scholarship and Career Achievement Awards dinner on Nov. 10.

The Colts organization will also receive the Community Service Award during the 14th annual event, which has raised more than \$4 million to support need-based education scholarships to Catholic schools in the archdiocese.

Five individuals will also receive Career Achievement Awards at the event: Patricia Cronin of Christ the King Parish in Indianapolis, Oliver Jackson of St. Rita Parish in Indianapolis, Charles "Chick" Lauck of St. Barnabas Parish in Indianapolis, and Robert and Eleanor McNamara of St. Luke the Evangelist Parish in Indianapolis.

The event will begin at 6 p.m. on Nov. 10 at the Indiana Convention Center in Indianapolis.

The annual Catholic school event in the archdiocese brings together corporate sponsors in celebration of archdiocesan Catholic

schools. Corporate sponsorships are now being accepted. Platinum partnerships for the event represent a \$15,000 gift for scholarships. Gold partners are \$10,000, silver sponsors are \$5,000 and bronze partners are \$1,750.

(For sponsorships and ticket information, contact Rosemary O'Brien at the archdiocesan Office of Stewardship and Development at 317-236-1568 or 800-382-9836, ext. 1568, or e-mail her at robrien@archindy.org or log on to www.archindy.org/ccsv.) †

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Editorial



Pope Benedict XVI poses for a photo with Archbishop Rowan Williams of Canterbury, head of the Anglican Communion, during their meeting at the Vatican in this May 5, 2008, file photo. The Vatican announced Oct. 20 that the pope has established a special structure for Anglicans who want to be united with the Roman Catholic Church.

Anglicans becoming Catholics

As reported in our Oct. 23 issue of *The Criterion*, Pope Benedict XVI has established a special structure for Anglicans who want to be in full communion with the Roman Catholic Church while preserving aspects of their Anglican spiritual and liturgical heritage.

Why would Anglicans want to do that, and isn't this a case of the Catholic Church stealing members of the Anglican Communion?

It's hardly a secret that Anglicans have experienced much controversy among its members during recent years. Those controversies include the ordination of women as priests and bishops, the ordination of an openly gay bishop, and the blessing of same-sex unions. The controversies have caused divisions in the Anglican Communion, especially in Africa, with many Anglicans turning to the Catholic Church, where they believe they will feel more comfortable.

As for stealing members, Anglican Archbishop Rowan Williams of Canterbury, head of the Anglican Communion, has given his blessing to the new structure.

In a letter to top Anglican leaders, he said that "this new possibility is in no sense at all intended to undermine existing relations between our two communions or to be an act of proselytism or aggression."

It is, though, recognition of the fact that the recent changes within some of the Anglican provinces makes the possibility of full unity between the Anglican Communion and the Catholic Church highly unlikely anytime soon.

The principal problem that Archbishop Williams has had in holding the Anglican Communion together is the fact that there is no binding authority in the Communion. There is no single Anglican Church with universal authority. Rather, it is an association of 38 provinces of national or regional churches that are in communion with the Church of England. The Episcopal Church is the Anglican province in the United States.

The Church of England began in 1534 when King Henry VIII declared himself head of the Catholic Church in England, and separated the Church from the pope in Rome. It was reunited with Rome in 1553 under Queen Mary I, and then separated again in 1559 under Queen Elizabeth I.

Catholics were persecuted in England

under Queen Elizabeth I. In 1558, priests were required to leave England or face capital punishment, and 128 of them were put to death, along with 93 others. (During Queen Mary's five-year reign, 276 Protestants were burned at the stake.) Persecution continued under Oliver Cromwell, who ruled England from 1649 to 1658.

Without going into the whole history of Catholicism in England, suffice it to say that, by 1702, Catholics in England had dwindled to less than 1 percent. It wasn't until 1778 that a law was passed that permitted Catholics to acquire, own and inherit property. The Catholic Emancipation Act was passed in 1832, and dioceses were re-established by Pope Pius IX in 1850. But it wasn't until the Catholic Relief Act in 1926 that virtually all legal disabilities of Catholics in England were finally repealed.

Today there are about 4.5 million Catholics in England and Wales, about 9 percent of the population. The Catholic Church has continued to grow as Anglicans have been switching membership. Meanwhile, churchgoing in the United Kingdom, including the Church of England, has been declining steadily. In 2008, the Church of England said that 1.7 million people attend its services each month.

The Church of England describes itself as "Catholic Reformed" rather than Protestant—Catholic in that it views itself as part of the universal Church of Christ in continuity with the apostolic and medieval Church, and reformed in that it has been shaped by some of the doctrinal principles of the Protestant Reformation. In practice, Anglicans often refer to themselves as high church (Anglo-Catholic), low church (evangelical) or broad church (liberal).

When the new structure was announced, Cardinal William J. Levada, prefect of the Congregation for the Doctrine of the Faith, said that a new apostolic constitution establishing the structure, and norms to implement it, would be published soon. It will establish personal ordinariates to oversee the pastoral care of those who want to bring elements of their Anglican identity into the Catholic Church with them. Anglican priests who are married may be ordained Catholic priests.

Perhaps we will comment again after the apostolic constitution is published.

—John F. Fink

Parish Daly/Fr. Peter Daly

I want to be a priest like that: St. Damien de Veuster

In the dark of our parish theater, people could not see the tears rolling down my face. They could not see my chin quivering as actor Reid Sasser made Father Damien de Veuster come alive for us in Aldyth Morris' play, *Damien*.



But I was not the only one crying.

I could hear sniffles. I could see people reaching for hankies. I could hear them blowing their noses.

This happened the same day that Father Damien was canonized by Pope Benedict XVI in Rome.

Morris' play is a powerful script. The one-man drama lays out the life of Joseph de Veuster, a Belgian farm boy who went halfway around the world to Hawaii in the 19th century, took the name Damien and died serving the lepers on the island of Molokai.

The most beautiful line for me is when St. Damien explains what a vocation is. He says, "If we are lucky, we get a call within a call. We find our niche."

He found his niche with the lepers of Molokai. When he saw them for the first time from the boat, their fingers and toes missing, their faces eaten away by disease, he said, "I knew I must go and be their priest."

Reid Sasser's presentation of Morris' play was a chance for me to introduce another generation to St. Damien, the holy man of Hawaii, just as I "met" him 50 years ago.

When I was a kid, I saw a film about St. Damien. The nuns showed it to our grade school. In the 1950s, it was a rare treat to see a movie in school.

Assembled in the school gym, we watched a grainy black-and-white film based on the book by John Farrow,

Damien the Leper.

Those images are still imprinted on my mind. I was shocked that leprosy existed in the real world, not just in the Bible.

St. Damien is a "boy's saint." He is not some delicate figure, hidden away in a cloister. He is in the battle for Christ.

Like most men, he had a temper. But he put it to good use for the lepers.

Jesus had a temper, too.

St. Damien was a fighter. He battled bishop and bureaucrat for his leper friends. I loved that he helped to build chapels, a hospital, houses and a water system. He even dug graves for the lepers.

I said to myself, "That is what I want to do—be a priest who helps people."

Ultimately, St. Damien took on the wounds of Christ in the sores of a leper.

After I saw that film, I went out and bought the book with my grass-cutting money. It was the first book that I ever bought. I paid 65 cents for the Image paperback.

Years later, I went to Hawaii to see my high school friend, Charlie Connor, who was stationed there in the Navy.

Charlie suggested we go to Molokai. We rode mules down the steep cliffs to the Kalaupapa peninsula. Escape by land or by sea from that place was almost impossible for the lepers.

We got a tour of the leper settlement by Richard Marx, the "sheriff" of Kalaupapa. He was a leper, and was missing some fingers. In his voice, you could hear that St. Damien was a living presence. The lepers of Molokai still mourn that St. Damien's body was taken back to Belgium in the 1930s.

People need heroes.

St. Damien is one of mine.

I hope in that theater there was another boy thinking, "I want to be a priest like that."

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

Letters to the Editor

Archbishop Buechlein's column provides road map to everlasting life, couple says

Once again, Archbishop Daniel M. Buechlein's weekly column has provided a nugget of inspiration—this time a road map to everlasting life—when he wrote that conversion requires a heart open to the power of God's grace as we continue to try to overcome the natural self-centeredness that nudges us to sidestep opportunities to help our unknown neighbors.

Our world is based on survival of the fittest, and we learn to compete and to grasp for what we want from birth.

But Jesus taught us by his words and example that the way to eternal life is

love—to care and to give rather than to fight and to grasp.

To fully share in God's love and to find happiness in this world and the next, we need to let the power of God's grace (his life within us) transform our natural self-centeredness into an active concern for the welfare of others, to be Jesus' hands and voice for today's world.

Come, Holy Spirit, fill the hearts of your faithful and enkindle in us the fire of your love.

Mike and Ann Walro
Madison

Letters Policy

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

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

The editors reserve the right to select the letters that will be published and to edit

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

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

Send letters to: "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206-1717. Readers with access to e-mail may send letters to criterion@archindy.org.

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Feasts of All Saints and All Souls are an opportunity to pray for parents

Those of you who have followed my column over the years know that, almost as regular as a five-year cycle, I reflect about my mom and dad this time of year.

Two events bring my parents to my mind—three events really.

The first is the October date of their wedding anniversary. The second is the passing from beautiful fall into the gray skies of winter. The third reminder is that of All Saints and All Souls days at the beginning of November.

It has been at least five years since I quoted the beginning of William Cullen Bryant's poem "The Death of the Flowers."

His poem comes to mind because almost always during my early youth at this time of year my mom would quote his poem, usually while we were doing the supper dishes on a gray evening. At least that is how I remember it this many years later.

"The melancholy days are come, the saddest of the year,
Of wailing winds, and naked woods,
and meadows brown and sere.
Heaped in the hollows of the grove, the autumn leaves lie dead;
They rustle to the eddying gust, and to the rabbit's tread;
The robin and the wren are flown, and from the shrubs the jay,
and from the wood-top calls the crow through all the gloomy day.
Where are the flowers, the fair young flowers, that lately sprang and stood

In brighter light and softer airs, a beauteous sisterhood?"

Bryant wrote the poem to commemorate the death of his sister, who apparently died in early November—thus the gray and grieving tone of his poem.

Most of us can probably relate to the melancholy feeling of the often sunless weather of late fall and approaching winter. And we also grieve about the loss of our loved ones, but we can grieve with hope because of our faith.

My mom was not melancholy by temperament. Nor was she the bubbly type of personality. She was just steady and balanced, a good witness for me and my brother and dad.

As a teacher, she loved poetry and would decry the fact that reading and memorizing poetry had slipped away, for the most part, from elementary and secondary academic curricula.

Above all, she was a woman who lived her Catholic faith on good days and melancholy days. She wasn't very demonstrative about her beliefs and practice. She carried her share of suffering and burdens in life, but she took them as they came.

She has been on my mind as I have been "doing rehab" for my shoulder replacement. Mom had broken both hips and was faithful in rehabilitation. I remember how much I respected her for that.

Mom's kind of holiness was less than dramatic, but it has become more and more attractive to me over the years. It is

how I remember her fondly, both on All Saints and All Souls days.

Not surprisingly, the marriage of my mom and dad was also less than dramatic, unless remaining steady and faithful is considered dramatic.

And in the culture of our times, I suppose their fidelity and perseverance through the trials and difficulties of their life together should be described as dramatic.

I was too young to realize how difficult it must have been for folks of their generation to endure the poverty of the Great Depression.

Someone who grew up in similar circumstances as I did was remarking to me recently that we didn't really know we were living in difficult times. The poverty wasn't dire, but we did without things and were part of a close family. Our parents led the way, and we can only be grateful.

I think this time of year, as we approach the end of another liturgical Church year, it might be good to revisit how we responded to our parents during the years of growing up.

We remember good times, but we may not always have been as appreciative as we wish we had.

The feasts of All Saints and All Souls might be an opportunity to pray gratefully for our deceased parents. And for those who are blessed with living parents still, a review of your response to them and a grateful prayer for them would be a good thing as well.

Believe me, I know that some of you do not have happy memories of your parents or one of your parents. That is very painful, and life was or is unfair for you. It would be a generous act to pray for parents who may have been wayward and seemingly unloving.

Prayer and the consolation of speaking with a spiritual guide might lead to healing peace. I pray for that for you in any case.

Our faith can help us live with hope. †

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 St.
P.O. Box 1410
Indianapolis, IN 46202-1410

Archbishop Buechlein's intention for vocations for October

Youth Ministers: that they may always encourage youth to consider service in the Church, especially as priests and religious.

Las fiestas de Todos los santos y de los Fieles difuntos nos brindan la oportunidad para rezar por nuestros padres

Aquellos de ustedes que han seguido mi columna a lo largo de los años saben que, casi en intervalos de cinco años, reflexiono sobre mi madre y mi padre en esta época.

Hay dos acontecimientos que me hacen evocarlos; en realidad, tres.

El primero es la fecha de su aniversario de bodas en octubre. El segundo es la transición del hermoso otoño a los cielos grisáceos del invierno. El tercero es la celebración de Todos los santos y de los Fieles difuntos a comienzos de noviembre.

Han transcurrido al menos cinco años desde que cité el inicio del poema de William Cullen Bryant, titulado *The Death of the Flowers* (La muerte de las flores).

Me viene al recuerdo este poema porque casi siempre por esta época, durante mis primeros años de juventud, mi mamá citaba ese poema, generalmente mientras lavábamos la loza en una noche gris. Al menos así es como lo recuerdo después de tantos años.

"Llegan los días de melancolía, los más tristes del año,
de vientos que aullan, de bosques desnudos, prados mustios y castaños.
Apiladas en los huecos de las arboledas, yacen muertas las hojas del otoño;
crujen por las ráfagas remolinantes y el paso de las liebres;
El petirrojo y el chochín han partido y desde los arbustos llaman;
en la penumbra del día y desde las cimas de los leños el cuervo grazna.
¿Dónde están las flores, las jóvenes y hermosas flores que otrora

retoñaban y se erguían ante la luz brillante y delicadas brisas, cual encantadora armonía?"

Bryant escribió este poema para conmemorar la muerte de su hermana, quien supuestamente falleció a principios de noviembre y de allí el tono tan gris y pesoso del poema.

Probablemente la mayoría de nosotros se identifica con la melancolía de los días carentes de sol de finales del otoño y del inminente invierno. Y también nos apesadumbramos por la pérdida de nuestros seres queridos, pero lo hacemos con esperanza, gracias a nuestra fe.

Mi madre no tenía un carácter melancólico, ni tampoco tenía una personalidad efervescente. Era ecuánime y armónica, un buen ejemplo para mi hermano, mi padre y yo.

Como maestra, le encantaba la poesía y criticaba el hecho de que la lectura y la memorización de la poesía hubieran sido relegadas de la mayoría de los programas de estudios de la escuela elemental y la secundaria.

Por encima de todo, era una mujer que vivía su fe católica tanto en los días buenos como en los melancólicos. No hacía alarde de sus creencias y prácticas. Llevaba su cuota de sufrimiento y de cargas de la vida, pero los aceptaba conforme se presentaban.

La he tenido muy presente en mis sesiones de rehabilitación para el hombro. Mamá se fracturó ambas caderas y era fiel a su rehabilitación. Recuerdo el respeto que me infundía por ello.

El tipo de santidad de mi madre no era en modo alguno sensacional, pero con el pasar de los años se me ha vuelto cada vez más atractivo. Es por ello que la recuerdo

afectuosamente tanto en el Día de todos los santos como en el de los Fieles difuntos.

No es de sorprender que el matrimonio de mis padres tampoco tuviera nada de espectacular, a menos que ser estables y fieles se considere algo espectacular.

Y supongo que en la cultura de nuestros tiempos la fidelidad y la perseverancia en todas las pruebas y dificultades de su vida juntos podría describirse como algo sensacional.

Era demasiado joven para darme cuenta de lo difícil que debió ser para la gente de su generación soportar la pobreza de la Gran Depresión.

Alguien que creció en unas circunstancias similares a las mías observó recientemente que nosotros realmente no sabíamos que vivíamos en tiempos difíciles. La pobreza no era extrema, pero prescindíamos de cosas y formábamos parte de una familia unida. Nuestros padres guiaban el camino y no podíamos menos que agradecerles.

En esta época, a medida que nos acercamos al final de otro año litúrgico de la Iglesia, quizás resulte buena idea examinar cómo nos comportábamos con nuestros padres durante nuestra crianza.

Recordamos los buenos tiempos, pero quizás no seamos tan apreciativos como quisieráramos.

Las fiestas de Todos los santos y de los Fieles difuntos podría ser una oportunidad para rezar con agradecimiento por nuestros padres difuntos. Y para quienes tienen la

bendición de contar con padres que aún vivan, resultaría ideal elevar una plegaria de agradecimiento y analizar su actitud para con ellos.

Créame que sé que algunos de ustedes no conservan gratos recuerdos de sus padres o de uno de ellos. Es algo muy doloroso y quizás la vida fuera injusta con ustedes o todavía lo sea. Rezar por aquellos padres que tal vez fueran caprichosos y aparentemente poco cariñosos sería un acto generoso.

La oración y el consuelo de hablar con un guía espiritual tal vez puedan conllevar a una paz sanadora. De una forma u otra, rezo por ustedes.

Nuestra fe puede ayudarnos a vivir con esperanza. †

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

Lista de oración del Arzobispo
Buechlein
Arquidiócesis de Indianapolis
1400 N. Meridian St.
P.O. Box 1410
Indianapolis, IN 46202-1410

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

La intención del Arzobispo Buechlein para vocaciones en octubre

Pastores Juveniles: Que ellos siempre puedan animar a los jóvenes a considerar dando servicio a la iglesia, sobre todo como sacerdotes y religiosos.

Events Calendar

October 30

St. John the Baptist Parish, 331 S. Buckeye St., Osgood. **Knights of Columbus, Council #8487, pork chop dinner**, 4-8 p.m. Information: 812-689-4244.

Oct. 30-Nov. 23

Clowes Memorial Hall, Butler University, Indianapolis. **"Holy Lands—Journey of a Pilgrim Artist,"** photographs and audio narrative of images from holy sites on four continents by Denis Ryan Kelly Jr., free exhibit, meet the photographer Nov. 1, 12:30 p.m.; Nov. 8, 1:30 p.m.; Nov. 12, 6 p.m. Information: www.deniskelly.com.

October 31

St. John the Evangelist Parish, 126 W. Georgia St., Indianapolis. **Gothic Pulpit Fund garage and bake sale**, 8-11 a.m., tour of Church, 9 a.m., concert, 10 a.m. Information: 317-635-2021 or newsletter@stjohnsindy.com.

November 1

St. Augustine Home for the Aged, 2345 W. 86th St., Indianapolis. **"40 Days for Life" closing reception and baby shower**, 12:30-1:30 p.m. holy hour, 2-3 p.m. reception and baby shower, 3:30-7 p.m. pray in front of Planned Parenthood abortion clinic,

8590 N. Georgetown Road, Indianapolis. Information: www.40daysforlife.com/Indianapolis.

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Tamarindo Foundation, "An Evening with John Guiliano,"** dinner, entertainment, 5:30-7:30 p.m. Information: debbiesahm@gmail.com.

Our Lady of Mt. Carmel Parish, 14598 Oak Ridge Road, Carmel, Ind. (Diocese of Lafayette). **"Fighting Pornography,"** The King's Men founders Mark Houck and Damian Wargo, presenters, 12:30 p.m. Information: 317-514-6638 or vdestefa@gmail.com.

St. Paul Church, 814 Jefferson St., Tell City. **150th Anniversary Mass**, Archbishop Daniel M. Buechlein, celebrant, 10 a.m., lunch and reception following Mass. Information: 812-547-9901.

MKVS, Divine Mercy and Glorious Cross Center, Rexville, located on 925 South, .8 mile east of 421 South and 12 miles south of Versailles. Mass, noon, on **third Sunday holy hour and pitch-in**,

groups of 10 pray the new Marian Way, 1 p.m., Father Elmer Burwinkel, celebrant. Information: 812-689-3551.

November 2

Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. Haverstick Road, Indianapolis. **All Souls Day Masses**, noon and 6 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **All Souls Day Mass**, noon. Information: 317-784-4439.

Calvary Cemetery, 4227 Wabash Ave., Terre Haute. **All Souls Day Mass**, 11 a.m. Information: 812-232-8404.

St. Francis Hospital, Cancer Center, 1201 Hadley Road, Mooresville. **Support program for breast cancer patients**, 8 p.m. Information: 317-782-4422 or www.StFrancisHospitals.org/cancer.

St. Francis Hospital, Cancer Center, 1201 Hadley Road, Mooresville. **"Look Good, Feel Better" workshop for women with cancer**, noon-2 p.m. Registration

required: 317-782-4422.

November 3

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Multicultural Ministry of the Archdiocese of Indianapolis, feast day of St. Martin de Porres, "Fiesta/Harambee" and Mass**, Archbishop Daniel M. Buechlein, celebrant, 7 p.m., celebration at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., following Mass. Bring your favorite ethnic food. Information: 317-299-2535 (English) or 317-298-3033 (*Español*).

November 4

Vito's on Penn, 21 N. Pennsylvania St., Indianapolis. **Theology on Tap, "Healing Hidden Hurts,"** Debbie Miller, presenter, 7 p.m. Information: www.indytheologyontap.com.

November 6

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **Lumen Dei meeting**, Daniel Elsener, president of Marian University in Indianapolis, presenter, Mass, 6:30 a.m., Mass, breakfast and program at Priori Hall, \$15 members, \$20 non-members. Information: 317-435-3447 or e-mail LumenDei@sbcglobal.net.

St. Pius X Church, 7200 Sarto Drive, Indianapolis. **Catholic Charismatic Renewal of Central Indiana, "Praise and Worship,"** Mass, 7:30 p.m. Information: ccrci@inholyspirit.org.

November 7

St. Joan of Arc Church, 4217 N. Central Ave., Indianapolis. **"Pro-life and Pro-family Retreat,"** 8:30 a.m.-12:30 p.m., \$5 per person, \$10 per family, one rosary for religious orders, babysitting available for children no longer in diapers, 9:30 a.m.-12:30 p.m. Reservations: 317-225-8902 or 317-926-4118.

St. Anthony Church, 379 N. Warman Ave., Indianapolis. **Healing Hidden Hurts ministry, 10th anniversary Mass of Thanksgiving**, 2 p.m., light refreshments following Mass. Information: 317-297-7578.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **SS. Peter and Paul Cathedral Parish, "Trivia Challenge—If You Know It, Show It,"** 7 p.m., \$25 per person, \$200 per team. Information: 317-634-4519 or Diana@ssppc.org.

St. Malachy Parish, 326 N.

Green St., Brownsburg. **Christmas Bazaar and Craft Sale**, holiday items, scrapbook items, candy, jewelry, 9 a.m.-3 p.m. Information: 317-892-4494 or sjml@tds.net.

St. Martin of Tours Parish, 1720 E. Harrison St., Martinsville. **26th annual "Holiday Bazaar,"** crafts, cookies by the pound, bake shop, 9 a.m.-3 p.m. Information: 765-342-6379.

St. Luke's United Methodist Church, choir room, 100 W. 86th St., Indianapolis. **International adoption informational seminar**, free, 10-11:30 a.m. Information: 888-797-9900 or www.ftia.org.

November 7-8

St. John the Baptist Parish, 25743 State Road 1, Dover. **Craft show** and soup lunch, Sat., 9 a.m.-4 p.m., Sun. craft show and chicken dinner, 11 a.m.-5 p.m. Information: 812-576-4302.

November 8-11

Our Lady of Perpetual Help Church, 1752 Scheller Lane, New Albany. **Parish mission**, 7-8:30 p.m., child care available by reservation. Information: 812-944-1184 or connie_andres20@yahoo.com. †

Retreats and Programs

November 2-6

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **Retreat for priests, "Reflections on the Gospel of Luke and Contemporary**

Ministry," Benedictine Father Eugene Hensell, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

November 6-7

St. Monica Parish, 6131 N. Michigan Road, Indianapolis. **Retreat, "Letting Mary Guide**

Your Family toward Peacefulness,"

Benedictine Sister Paula Hagen, presenter, Fri. 6-9 p.m., Sat. 9 a.m.-1 p.m., \$12 per person or \$20 per couple, child care available. Information: 317-328-1253 or kvangeem@msn.com. †

VIPs

John A. and Delores (Skillman) Miller, members of St. Roch Parish in Indianapolis, will celebrate their 60th wedding anniversary during a Mass at 5 p.m. on Nov. 7.

The couple was married on Nov. 7, 1949, at St. Roch Church in Indianapolis.

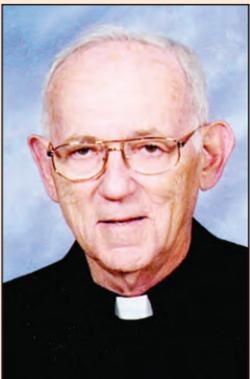
They are the parents of six children: Judy Delk, Anna Everroad, Mary Moyer, Ruth White, John Miller and the late Mike Miller. They also have many grandchildren and great-grandchildren. †

Jim and June (Hart) Meeks, members of St. Mary Parish in New Albany, will celebrate their 50th wedding anniversary during a Mass at 5:30 p.m. on Oct. 31 at their parish church.

The couple was married on Oct. 31, 1959, at Holy Family Church in New Albany. †



Benedictine monk is inducted into Indiana Conservation Hall of Fame



Fr. Damian Schmelz, O.S.B.

Benedictine Father Damian Schmelz, a monk of Saint Meinrad Archabbey in St. Meinrad and the pastor of St. Henry Parish in St. Henry, Ind., in the Evansville Diocese, is among the first group to be inducted into the Indiana Conservation Hall of Fame.

The inaugural class was honored at a banquet on Sept. 25 at The Garrison at Fort Harrison State Park in Indianapolis. The Natural Resources Foundation and the

Indiana Wildlife Federation co-hosted the event.

The Hall of Fame recognizes individuals, living or deceased, who have made extraordinary contributions to the conservation and preservation of natural, cultural and historical heritage.

Since 1976, Father Damian has been a member of the Indiana Natural Resources Commission.

Father Damian is also known for his research on Indiana

old-growth forests.

As chairman of a blue ribbon committee assigned to study controlled deer hunts in Brown County State Park near Nashville, Father Damian and other state wildlife experts determined that the hunts would thin deer herds and prevent destruction to the flora of the state park.

Father Damian taught biology at the former Saint Meinrad High School and College for nearly 40 years. †



'Angels from the Heart'

Volunteers work to put siding on a home on Sept. 19 in the neighborhood surrounding Sacred Heart of Jesus Church on the near south side of Indianapolis. The neighborhood improvement initiative was part of the "Angels from the Heart" program sponsored by the parish annually since 2000 to help low-income residents. About 400 volunteers representing 40 groups helped paint a house, install siding on another house, remove tree limbs and overgrown bushes, and clean streets, sidewalks and alleys.



New Stations of the Cross

Father Thomas Kovatch, the pastor of St. Teresa Benedicta of the Cross Parish in Bright, incenses one of the outdoor Stations of the Cross on Oct. 11 that were recently installed on the grounds of the Batesville Deanery parish. Assisting Father Kovatch are, from left, altar servers Matthew and Anthony Ohlhaut, and Deacon Timothy Heller, who ministers at the parish.

Conventual Franciscan serves home parish in Terre Haute

(Editor's note: In conjunction with the Year for Priests, The Criterion is publishing a monthly feature titled "Faithful Fathers." We plan to profile a priest from each deanery during the next nine months.)

By Mary Ann Wyand

Conventual Franciscan Father Joel Burget is the pastor of St. Benedict Parish in Terre Haute. He was ordained to the priesthood in 1966 and is 70. Born and raised in Terre Haute as a member of St. Benedict Parish, he also served as a missionary priest in Zambia from 1966 until 1989.

Love for his home parish—"My family has been here since the 1840s. My great-grandfather was one of the founding fathers of St. Benedict Church. ... We grew up right down the street. My brother and I used to come and serve Mass. We all went to school here. We were very close to the Church in everything that we did. Our church holds so many childhood memories for me."

Early call to a vocation—"We've always had the Franciscan presence here. The Franciscans have been here since 1872. Originally, it was a Benedictine church, but they could no longer care for it so the Franciscans took it over in 1872. "I've been associated with Franciscans all my life. I never really thought much about the priesthood until I was in the seventh grade. "A missionary priest visited from Zambia. [The Conventual Franciscans] had missions in Zambia at that time. I got to know him, and was enthralled with the

stories he would tell me about the poor people in Africa and how he was ministering to them. I decided that was what I wanted to do. "When I got to the eighth grade, I wrote a letter to the [Franciscan] provincial at Mount St. Francis in southern Indiana, and asked to go to high school there to have some discernment about my vocation. "After high school, I stayed on and went to the novitiate then entered the major seminary [the former Assumption Seminary near Minneapolis] and did my bachelor's program there. At the same time I was doing my theological studies, I did a master's program in geography because there was an opening at St. Francis College in Zambia. They were looking for a geography master. After college, I went [to Zambia]. I stayed there until September of 1989 when I came back to the states."

Hospital chaplaincy—"I went into hospital chaplaincy and worked for nearly 10 years [from 1989 to 1998] as the director of pastoral care at St. Mary's Hospital in Centralia, Ill. The hospital is operated by the Felician sisters out of Chicago. I stayed there as director of pastoral care until the provincial called me and said I needed to come back to Terre Haute because they needed a pastor there."

Homecoming—"I never expected to come back to my hometown. I had left at age 13, but many of my relatives were still here. So I took the position and will have been here 12 years on the third Sunday of Easter in 2010. ... It's a holy place for me because that's where my vocation was formed, and we had all of our catechetical instruction there. We were taught by the Sisters of Providence."

Gratitude for his ministry—"The provincial] assigned me to minister to my

own people, and pay back where my vocation came from. It's a very holy time for me, and I enjoy it very much. We have many ministries that reach out to help the poor, [including] a soup kitchen. It's not Africa, but we are ministering to the people around us."

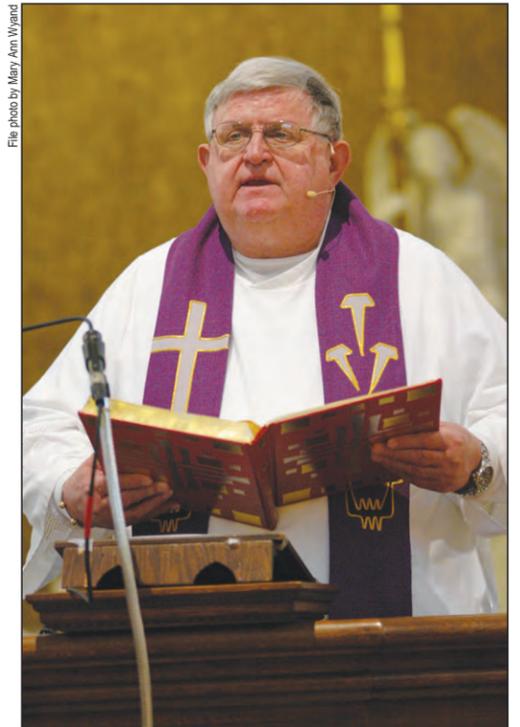
Sister also answered God's call to ministry—"I have two sisters. One of my sisters, Providence Sister Ann Brendan Burget, started the day care center at Saint Mary-of-the-Woods."

God's plan for his life—"If I would have planned [my religious vocation] myself, it never would have turned out as well. God has a way of making things happen."

Life as a Conventual Franciscan—"Our Franciscan charism always has been reaching out to the poor. We've always been associated with those who have less, and that's why we're called the Lesser Brothers. ... Our philosophy is to serve people who have little or less or nothing. "We live in community, where all the members share the tasks and duties of ordinary living. Our order is somewhat contemplative, but it's also very much an active life where we serve people."

Future plans for the friars—"Last week, we were down at Saint Meinrad [Archabbey] for meetings. We had our regional assembly. We had 103 friars there that are planning the future [for the members of the province] for the next few years. We'll have new assignments given to us in 2010 when we have our chapter meeting."

Ministry support—"The Scriptures are so alive to me. In Africa, it was much different because you had to work all the time translating, and here ... I don't have to



Conventual Franciscan Father Joel Burget proclaims the Gospel during Mass on March 22 at St. Benedict Church in Terre Haute. He served as a missionary priest in Zambia for 23 years.

translate my homilies to a different language and see if I got the nuances right. The Scriptures are what I base my [priestly] ministry on."

Why he enjoys the priesthood—"I like being a priest, but more especially I like being a Franciscan priest because we do not minister alone. We're always together in community, bonding together, working together, playing together and praying together. There's a lot more intensity in our community life, which gives us more stability in our active ministry. ... When we come home, we have another life together. It's not all just ministry." †

Current and former Boy Scouts invited to help parish troop celebrate 50 years

By Mary Ann Wyand

Even without a campfire, it's fun to swap Scouting stories. It's even more fun when the Boy Scouts are grown men who reminisce about their childhood camping trips. Memories, jokes and perhaps a few tall tales will probably dominate the conversations when St. Michael the Archangel parishioners in Indianapolis welcome former and current members of Boy Scout Troop #400 to a 50th anniversary reunion on Nov. 7 at the Parish Life Center behind the church at 3354 W. 30th St. St. Michael parishioner and attorney Phil Price said Boy Scouts of all ages will celebrate 50 continuous years of Catholic Scouting at the Indianapolis West Deanery parish. The reunion begins with a Mass at 5:30 p.m. in the church concelebrated by Father Varghese Maliakkal, the parish administrator, and Msgr. Mark Svarczkopf, a son of the parish and former Boy Scout who is now the pastor of Our Lady of the Greenwood Parish in Greenwood. The reunion continues in the Parish Life Center with social time at 6:30 p.m. and a program at 7 p.m. "We're going to celebrate our history as a troop and the fact that we are one of the longest, continuous troops within the West Deanery," Price said. "There were many more. St. Gabriel [the Archangel] Parish, St. Christopher Parish and a number of other parishes had troops. We're still an active troop."



St. Michael the Archangel parishioners Phil Price, from left, his son, William, and Jim Cowden, all of Indianapolis, reminisce about Catholic Scouting during a meeting on Oct. 1 at St. Michael School in Indianapolis. Current and former members of St. Michael Parish's Boy Scout Troop #400 will celebrate 50 years of continuous Scouting on Nov. 7.

He said nearly 600 boys and adult leaders have been members of the troop during the past five decades. "Once I reached the age where you could be a Scout, I joined the troop," Price said. "I think I was the second Eagle Scout of Troop #400. I have been involved with the troop committee for years." Scouting teaches boys important leadership and outdoor skills as they earn a variety of merit badges, Price said, which help them succeed as adults. "Because we are a Catholic Scout troop, the scoutmasters that I had always made sure when we did weekend camping that we made it to church," he said. "We went to church as Scouts in our uniforms." Boy Scouts are always learning new skills, Price said, whether it is cooking outdoors or starting fires with sticks. "It's the camaraderie of being with the guys," he said, "accomplishing things and learning from our mistakes." St. Michael parishioner Dave Hennon, the current scoutmaster, said 18 boys are active in the troop, and Eagle Scouts come back occasionally to help with campouts and other activities.

Hennon is an information systems director at a hospital and the father of two boys who are members of the troop. "I think the Scouting program really helps build self-reliance and confidence," he said. "The kids learn by doing. ... Scouting allows them to learn from their mistakes. ... They learn leadership skills, which are useful to them in school and throughout their life in many capacities." Scouting helps boys learn how to motivate themselves, Hennon said, as well as accept responsibility and finish projects on time. "I enjoyed the water craft sports," Hennon said. "Sailing was, I think, my favorite [activity] because we went to Camp Ransburg, a really large Scout camp in southern Indiana on Lake Monroe. Spending days out on the reservoir on a sailboat was a lot of fun." Boy Scouts gain unique life skills, he said, including first aid and [tying] knots, which he still uses as an adult. "A lot of the things that Scouts do [to earn merit badges] teach them personal management skills," Hennon said. "I think probably the more important thing in terms of a life skill is building a good, solid citizen. A big part of the program is not just leadership, but also service—giving back that spirit of service to the parish and community—that carries into adulthood. "That is part of the reason why I said I would be a Scout leader," he explained. "It's very rewarding. Watching the older boys organize and lead activities is very gratifying.

... That's an age at which they need positive influence with a group of peers who are doing wholesome activities. Scouting—along with what they get in school and sporting programs—helps create a very well-rounded person." St. Michael parishioner Jeb Bardon is a franchise restaurant owner and also serves the people of Indiana as the state representative of District 25. "It was a social activity as much as a training or leadership or community service activity," Bardon said. "We spent literally countless days, if not weeks, off doing things as friends with the guidance of some outstanding adults. If I had not been involved in Scouts, I would never have had these opportunities. We even went spelunking in southern Indiana and spent the night in a cave." †



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MASS

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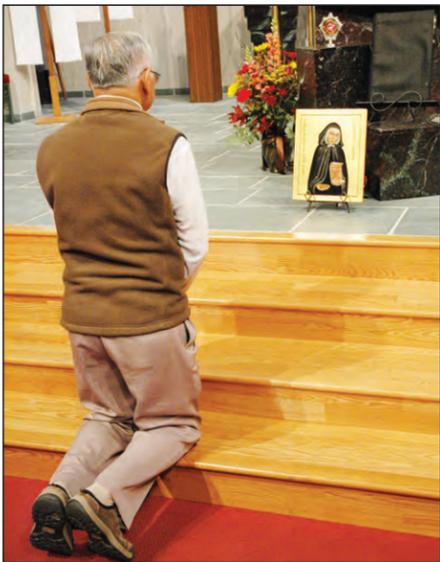
present from your local community. The gesture symbolized the respect you consecrated daughters of St. Jeanne have for the aged residents under your loving care.”

In different places in the Gospels, the archbishop explained, “Jesus emphasizes our duty to love and to do so with simplicity and humility. Perhaps one of the most familiar recent witnesses of the simple love that is our mission of charity is Blessed Teresa of Calcutta. Less familiar to many but, we have learned, equally admirable is the witness of St. Jeanne Jugan. . . . I think of St. Jeanne as someone so like Mother Teresa.”

Commending the Little Sisters for their ministry of love, Archbishop Buechlein noted that “the reverence and respect and love [that] Mother Jugan’s daughters offer the aged residents who might otherwise have been abandoned in lonely poverty is truly a significant gift to the mission of our Church.”

The Little Sisters of the Poor are “witnesses of hope in a society that longs for hope,” Archbishop Buechlein said. “Genuine hope is rooted in faith. Genuine hope is found in the provident love of God.”

Christ is the “true light,” he said, and we are called to be “lights of hope” in the



St. Luke the Evangelist parishioner Anthony Lee of Indianapolis prays before a relic of St. Jeanne Jugan after the Mass of Thanksgiving for her canonization on Oct. 25 at St. Luke Church.

world.

Like the daughters of St. Jeanne Jugan, Archbishop Buechlein said, “let’s go forward and continue on a journey of hope . . . by faithfully proclaiming the word of God, celebrating the sacraments, and exercising our ministry of charity.”

Thirteen priests concelebrated the Mass of Thanksgiving, including Father Noah Casey, the pastor of St. Luke Parish.

At the conclusion of the liturgy, Sister Judith Meredith, the superior of the Little Sisters of the Poor at the St. Augustine Home for the Aged, told the gathering of sisters, residents, volunteers and benefactors that “Jeanne Jugan often said, ‘Be kind to the elderly. Treat them well. Yes, be kind because in serving them it is Jesus Christ himself whom you are serving.’ This is the privileged work that we do at [the] St. Augustine Home.”

Expressing the Little Sisters’ “spirit of gratitude,” Sister Judith presented a medal of St. Jeanne Jugan to the archbishop.

Twenty-five Little Sisters of the Poor from their homes in Indianapolis, Evansville, Cincinnati and Louisville participated in the Oct. 25 Mass of Thanksgiving for the canonization of their foundress.

Currently, 11 Little Sisters serve 94 residents at the St. Augustine Home for the Aged.

During a reception at the home after the liturgy, Sister Judith said St. Jeanne Jugan is a wonderful inspiration to the Little Sisters.

“She is such an example to us,” Sister Judith said. “The canonization is wonderful, and the fact that the Church is recognizing her as a saint is wonderful. But what it means to me is how her life—the way she lived her life, and her spiritual life and her deep union with our Lord, and how she was able to accept humiliation and suffering—is a real witness and example to me in my own life of what is really important. And what really is important is not to be important, to think

Photos by Mary Ann Ward



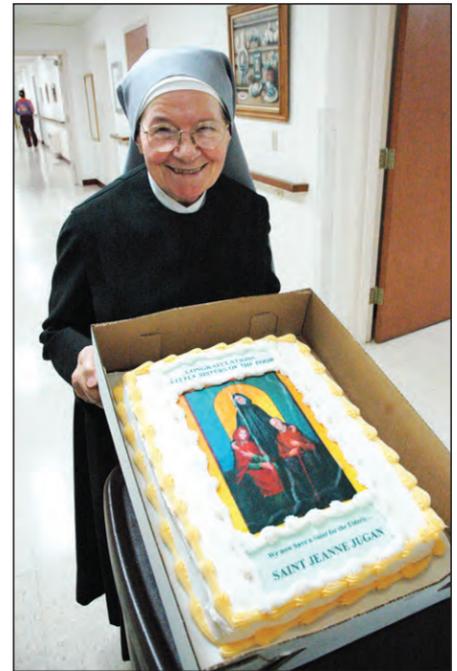
Sister Judith Meredith, superior of the Little Sisters of the Poor at the St. Augustine Home for the Aged in Indianapolis, reads the general intercessions during a Mass of Thanksgiving for the Oct. 11 canonization of St. Jeanne Jugan on Oct. 25 at St. Luke the Evangelist Church in Indianapolis.

of yourself as just one of God’s servants doing whatever good is accomplished.”

St. Jeanne Jugan always gave credit to the Lord, Sister Judith said. “She always said, ‘Blessed be God’ or ‘Thank you, my God’ or ‘Glory be to God.’ We’re only his instruments.”

Mary Ann Phelan, an Association Jeanne Jugan member and resident of the St. Augustine Home, was one of the pilgrims from Indianapolis at the canonization Mass in Rome.

“The highlight of the entire trip for me was the morning when we were sitting outside at the Vatican listening to the pope make Jeanne Jugan a saint,” she said. “This overwhelming feeling came over me—first of all, of how grateful I was to be able to be there to witness such an extraordinary event, and second of how grateful I am to live at the home with the Little Sisters of the Poor. Without St. Jeanne Jugan, there would be no Little Sisters of the Poor and there would be no homes for those of us to live in who need them. I just felt such gratitude and such joy and an overwhelming feeling of the beauty of it all.” †



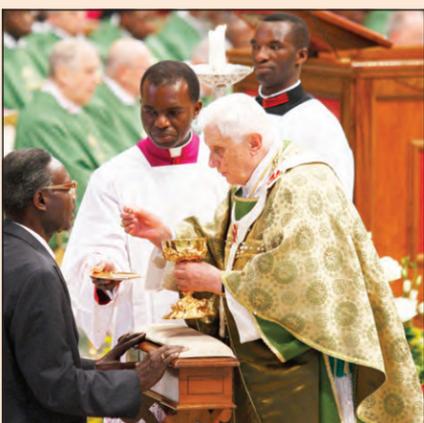
Little Sister Marthe Pugliese displays a cake decorated in honor of St. Jeanne Jugan during a reception on Oct. 25 at the St. Augustine Home for the Aged in Indianapolis.

SYNOD

continued from page 1

The bishops called on international corporations operating in Africa to stop “their criminal devastation of the environment in their greedy exploitation of natural resources.” They lamented that no international body or world leader has come forth to stop “these crimes against humanity” that “foment wars in order to make fast gains from chaos at the cost of human lives and blood.”

The synod’s message noted the Church’s valuable work in fighting HIV and AIDS and caring for those affected, and expressed agreement with Pope Benedict that condoms would not beat the pandemic. It asked people to



Pope Benedict XVI distributes Communion during the closing Mass of the Synod of Bishops for Africa in St. Peter’s Basilica at the Vatican on Oct. 25.

recognize the success obtained by prevention programs advocating abstinence and fidelity within marriage.

The synod’s propositions also spoke about AIDS, calling for efforts against anything “that helps the spread of the disease, such as poverty, the breakdown of family life, marital unfaithfulness, promiscuity and a lifestyle that is devoid of human values and Gospel virtues.”

One of the strongest synod propositions condemned a section of the 2003 Maputo Protocol, adopted by the African Union in Maputo, Mozambique, on women’s rights in Africa for encouraging the continent’s governments to provide abortion services in cases of rape, incest or danger to a woman’s physical or mental health.

While thanking international aid agencies for their assistance, the bishops also criticized aid programs that come with strings attached that violate the recipients’ moral and cultural values.

The propositions said the family in Africa is threatened today by the practice of abortion, the denigration of childbearing, “the distortion of the notion of marriage and the family itself,” and divorce. The bishops called for better education of Catholics in the meaning of Christian marriage, improved marriage preparation programs and better support for families.

The propositions condemned all acts of violence against women, including “the battering of wives, the disinheritance of daughters, the oppression of widows in the name of tradition, forced marriages, female genital mutilation, trafficking in women and several other abuses, such as

sex slavery and sex tourism.”

Synod members promised to promote the education of girls and women, open shelters for those who are abused and bring women into Church decision-making structures.

The closing Mass was concelebrated by more than 200 African bishops, and the liturgy combined Roman and African elements. A Nigerian choir, backed by a restrained drum and percussion section, sang a processional hymn in the Igbo language as the pope, dressed in gold vestments, entered the basilica.

In his homily, Pope Benedict said the Church is called upon to deliver, in word and deed, Christianity’s perennial message of hope, which “the Lord of history never tires of renewing for the oppressed and overwhelmed humanity of every era and every land.”

“Get up, Church in Africa, family of God,” he said. “Set out on the path of a new evangelization with the courage that comes from the Holy Spirit.”

God’s plan does not change, he said, and it is always aimed at the kingdom of liberty and peace for all. This implies his preference for those deprived of peace and freedom, and those violated in their dignity, he said.

“We think in particular of our brothers

CNS photos/Paul Herring



Bishops process from St. Peter’s Basilica at the conclusion of the closing Mass of the Synod of Bishops for Africa at the Vatican on Oct. 25.

and sisters who in Africa suffer poverty, diseases, injustice, wars and violence, and forced migration,” he said.

The pope said the Church must operate by combining evangelization and the promotion of social justice. Its method of “living the Gospel in the first person” seems to be the only one capable of helping Africa emerge from “the slavery of hunger and sickness,” he said.

He said globalization, in particular, needs to be steered by the Church toward a more inclusive economic model that benefits all people and not only the wealthy. The Church must work to “ensure that no African should be deprived of his or her daily bread,” he said.

The liturgy ended with an “Ave Maria” sung in Igbo by the Nigerian choir, and a liturgical chant in Ge’ez, a liturgical language of Ethiopia, invoking the “path of truth.” †

Super Bowl champion encourages men to follow God's plan for life

By Mary Ann Wyand

The game is on, the clock is ticking and we are called to follow God's plan for our lives.

"God has called each of us to something big, something much bigger than 'Monday Night Football,'" former New York Giants starting right guard Chris Godfrey told 950 participants during the fourth annual "Lions Breathing Fire—Cast Out Your Nets" Indiana Catholic Men's Conference on Oct. 17 at the Indiana Convention Center in Indianapolis.

"He has called each of us to cast out our nets and to live our lives in the prime time, to be a faithful son of God, to be a true husband, to be a good father," Godfrey emphasized. "And maybe even doing all of these things as a priest, following Jesus, who is the bridegroom of the Church, and begetting countless spiritual children. But whatever the call is, the ball is now in your hands and you can count on God's help in moving it down the field."

Godfrey was a member of the Giants' offensive line in 1987 when the team completed the National Football League season with a 17-2 record and won Super Bowl XXI.

Now the Detroit native is a lawyer in South Bend, Ind., and a member of the Indiana Bar Association.

Godfrey also is the president of Life Athletes Inc., an organization of more than 300 professional and Olympic athletes dedicated to trying to live—and inspire others to live—lives of virtue, abstinence and respect for life.

"My participation in Life Athletes is my own answer, my own casting out of the net," he said, "... to make a persuasive argument for upholding human life."

The mentoring organization promotes the "Life Athlete's Commitment" to youth and adults based on four promises:

- I will try to do what is right even when it is difficult.
- I will give myself only to that special person whom I marry as my partner for life.
- I will respect the lives of others, especially the unborn and the aged.
- I will not quit or make excuses when I fail. I will try again.

"We have all done things that we wish we hadn't done, and we'll probably drop the

ball sometime in the future, too," he said. "... Any good coach will tell you the only difference between winners and losers is that winners get up again after they lose."

His Super Bowl ring is "as much a testament to perseverance as it is to excellence," he said. "If perseverance is important in football, it's a ... lot more important in our personal lives. ... Our talent is God-given, ... but our heart, our character, we have everything to do with. We make our character through the choices we make in life."

The sooner we realize that we need God, he said, the sooner we can do something about it.

Following God's plan for his life resulted in the priceless blessings of his Catholic faith, he said, as well as his wife, Daria, and their six children. As parents, they practice natural family planning in accordance with Church teachings.

"Now I know that having a good relationship with God and others is the key to my happiness in this world and in the next," Godfrey said. "The relationship between a husband and wife mirrors the relationship that Christ has with his Church. It touches upon the very meaning of life itself. It's that important."

The oldest of nine children, he grew up in a Catholic home, received the sacraments and attended Catholic schools.

"I had every spiritual advantage growing up," he recalled. "... But as I got older and more successful in playing football, my relationship with God changed. ... I was just going through the motions of my faith, ... growing farther and farther away from God."

Godfrey said he grew up believing that "Jesus loved me and would always be there for me," so he took God for granted even as he pondered what was most important in his life.

"Even though I was big and strong on the outside," he said, "when I asked myself those kinds of questions I felt weak on the inside. ... I didn't have an answer."

He played briefly for the Washington Redskins, New York Jets and Green Bay Packers, but was cut from the teams.

"It was my third cut in a year," he said. "Without even thinking about it, I ... fell to my knees and said, 'Lord, I give up.

Photo by Mary Ann Wyand



Chris Godfrey, who earned a Super Bowl championship with the New York Giants in 1987, encourages Indiana Catholic Men's Conference participants to follow God's plan and Church teachings. He was a keynote speaker at the conference on Oct. 17 at the Indiana Convention Center in Indianapolis.

Whatever you want me to do, wherever you want me to go, you're the boss now.' I had never really prayed like that before, but my plans weren't working out so I decided to give God a crack at it.

"[Then] Bart Starr, the head coach of the Packers, apologized for cutting me and asked me to stay," Godfrey said. "I was flabbergasted. I'd been around the NFL long enough to know that they just didn't make mistakes like that. I knew that God had a hand in the whole thing. I knew that God was close to me, and because he was close to me I wanted to get closer to him."

He started to pray and attend Mass more often, and joined a Bible study group with some of his Packers teammates.

"It was amazing," Godfrey said. "Things that I had heard before at Mass or maybe even read on my own before in the Bible all of a sudden just took on a whole new life and had a whole new meaning to me. One passage in particular just jumped off the page [of the Bible] at me. It was Matthew 6:33, one of God's promises. It says, 'Seek first his kingdom and his righteousness and all these things will be added to you.' What it told me was that I needed to get my priorities straight. ...

I needed to do things God's way first then all these other things that I wanted in my life ... would take care of themselves."

A shoulder injury ended his time with the Packers, he said. "But I had an opportunity to grow in my faith and to grow in my relationship with Jesus. ... I grew strong on the inside while my knees and shoulder were healing, too."

After the 1982 NFL strike, the New York Giants signed him.

"I can honestly say that God keeps his promises," Godfrey said. "... The best thing that I have is my relationship with God, and nothing else matters as much to me. ... As St. Paul indicated, the quality of our spiritual life is closely related to our life at home because marriage and family is the normal path to holiness for most men. So in loving my wife and children, I'm actually growing closer to God."

It's good to be fishes in the Lord's net, but that's just the starting point for the Kingdom of God, Godfrey said, emphasizing that we also have to follow Jesus and be fishermen for souls by casting out our own nets in our families and in society to spread the Good News and defend the God-given right to life. †

In the 'game of life,' choose to live for Christ and others, priest says

By Mary Ann Wyand

Choose to live your life for Christ and others, Father Rick Nagel urged 950 men attending "Lions Breathing Fire—Cast Out Your Nets," the fourth annual Indiana Catholic Men's Conference on Oct. 17 at the Indiana Convention Center in Indianapolis.

Father Nagel is the director of young adult and college campus ministry in the Archdiocese of Indianapolis and the Catholic chaplain for Indiana University-Purdue University in Indianapolis.

In his homily during the conference Mass, he explained that St. Ignatius of Antioch, a great saint of the early Church, laid down his life for the Lord as a martyr.

"In our own lives, we are called to be men who lay down our lives for Jesus Christ and for one another," Father Nagel said. "... Do our lives, mine and yours, acknowledge Jesus Christ, the son of God the Father? Do the ways that we live our lives really bring Christ to our world? Do we acknowledge Christ in the way that we live and in the words that we speak?"

He also referred to comments by a conference speaker, Chris Godfrey of South Bend, Ind., about being strengthened "in the game" of life by a personal relationship with God.

Godfrey was the starting right tackle for the New York Giants in 1987 when the team completed the National Football League season with a 17-2 record and Super Bowl XXI championship.

God calls men to holiness, Father Nagel said, and to demonstrate heroic virtue in our world.

"That's what it means to be a son of God the Father," he said. "Today we had a lot of opportunities to hear about the word of God, to learn more about the word of God, to receive Christ more fully in our lives, [and] to think about what it means to be men of heroic virtue. The question is, 'Are we in the game?' Have we decided that we are going to be virtuous men of God, ... to be holy, ... to follow

Christ with all of our being, with everything that we have? Christ said, 'There is no greater love than this than to lay down one's life for that of a friend' [Jn 15:13], and he modeled that for us on the cross."

To truly follow Christ requires desire, drive and devotion, Father Nagel explained. "If we're going to be 'in the game,' we've got to do more than just sit on the sidelines. ... We better have our head and our heart and our whole being in the game."

The conference has been an opportunity to have a personal encounter with Jesus, he said, and get to know the living Christ better as men of the Church and men of God.

"All of you are here for a reason," Father Nagel said. "God has touched you today, there's no doubt about it, by those who have come to share their stories, to share their wisdom, to share Jesus Christ with you. Pay close attention to that. Whatever it is that has resonated with you today, whatever you have heard here that you know is right and true and good, make sure it gets transferred to your heart and to your whole being so that each one of us can leave here today and say, 'I'm in the game,' and our lives reflect that by the way we choose to live each day.

"We can't stop with the desire that has been placed in our hearts today to continue to grow as men of virtue, to continue to grow as men of holiness, to continue to grow as men of Jesus Christ," he said. "... Now the drive must be set into place again. ... The good news is that Christ meets us right where we're at and continues to journey with us forward to grow closer to him. ... The things that will drive us are so beautiful and so clear and so true and so good. [They are] the sacraments, prayer [and] ... the saints that have gone before us [who] help us be driven to follow Christ."

Become men of the Eucharist, Father Nagel emphasized. "... Be men who know that Christ is beautifully present at this table today. ... Be men who are willing to change your lives for the good of others around us. Be men who have the drive to love the sacraments. ...

Photo by Mary Ann Wyand



Father Rick Nagel preaches the homily during Mass at the fourth annual Indiana Catholic Men's Conference on Oct. 17 at the Indiana Convention Center in Indianapolis.

[Be] men of reconciliation [who are] ... willing to make some sacrifices to be sure that our souls are OK."

As one body of Christ, he said, we face these challenges in life with help from God's grace.

"We all desire eternal life," Father Nagel said. "We have the drive to be in eternity, to be in paradise, one day. Who will you bring with you? ... We've got to be accountable for one another [and] encourage one another. ... Be men who are devoted. It's not a sprint. It's a marathon. We must be steadfast in our commitment ... to the sacraments, to prayer and to study the lives of saints who have gone before us, and to model that in our own lives."

When we do that in daily life, we teach others about the love of the living Christ, he said. "Bring others to Christ by being men of great virtue in our world. ... Choose to be 'in the game.' ... Choose to be on the journey to holiness."

(Next week: More coverage of the Men's Conference.) †

Our Lady of Lourdes Parish to celebrate 100 years on Nov. 8

By Sean Gallagher

Our Lady of Lourdes Parish in Indianapolis has been celebrating its centennial with a series of events over the past 12 months.

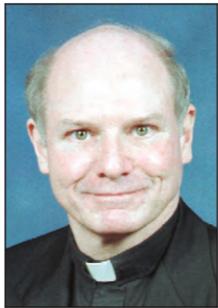
The celebration will culminate with a Nov. 8 anniversary Mass at 2 p.m. in the parish church, 5333 E. Washington St., in Indianapolis. Archbishop Daniel M. Buechlein is scheduled to be the primary celebrant of the Mass. A reception will follow the liturgy.

Although it is part of the Indianapolis East Deanery, Our Lady of Lourdes Parish is situated in the heart of Irvington, a historic neighborhood on the city's east side.

Irvington was founded as a town in 1870, and soon became the first home of Butler University. Although it was annexed into Indianapolis in 1902, Irvington still had the feel of a town distinct from the state capital when Our Lady of Lourdes Parish was established seven years later.

It still retains much of that close-knit neighborhood spirit today, according to Father J. Nicholas Dant, Our Lady of Lourdes' current pastor.

For one parishioner, it was the parish's place in the Irvington community nurtured



Fr. J. Nicholas Dant

over several generations that helped build up one of its defining characteristics: volunteerism. "There were a lot of volunteers," said Lucile Morand, 89, of the time when she raised her children in the parish in the 1950s and '60s. "The mothers and the fathers all got involved in something or other. We were all interested in the kids, and what they were doing and where they were going."

Morand was later in a good position to see the continuing volunteerism of parishioners while serving as the parish secretary and bookkeeper from 1982 until 2005.

Helen Kramer, 85, is a lifelong member of the parish who played the organ during parish liturgies for 37 years as a volunteer.

She saw her parents support the parish when she was a student at its school in the 1930s, and then took her turn when her six children were students there in the 1950s and '60s.

"They followed in our footsteps and were able to go through a wonderful

school," Kramer said. "I was very happy that we were able to send them."

As attached as the members of Our Lady of Lourdes Parish have historically been to Irvington, the broader community on Indianapolis' east side might not have initially been that welcoming of the new Catholic parish 100 years ago.

In the early 1920s, Irvington was at the heart of Ku Klux Klan activity in Indiana. Famed Klan grand dragon, D.C. Stephenson lived in a mansion just blocks from the parish.

Any pressure that parishioners in Irvington may have felt from the anti-Catholic Klan didn't keep the parish from steadily growing in its first decades.

For many of the families who made up the parish during that time, Our Lady of Lourdes was a hub of constant activity.

"Lourdes was just our focal point," said Kramer of her time as a youth and young adult in the 1930s and '40s. "We didn't need anything else. It was where we did everything. We socialized. We prayed. Everything was through Lourdes."

During that time, the parish was served by Msgr. Michael Lyons, who was its pastor from 1919-40, and his successor, Father James Moore, who was pastor from 1940-56.

"He was a wonderful man. But I was scared to death of him as a child," said Kramer of Msgr. Lyons with a laugh. "He seemed so stern. And we were threatened at school that if we didn't mind Sister, our next step was over to Father Lyons. Well, of course, I never got to Father Lyons because I was so scared to death."

"But he would come out on the playground and always asked you a question about geography. And I hated geography with a passion."

Of Father Moore, Kramer said that "[he] was a jewel. He died a very early death. He had cancer of the ear."

A half century later, Father Dant had his own bout with cancer in 2005.

While he was being treated, he personally experienced the spontaneous service of his parishioners.

"People sent me cards, all kinds of cards, all of the time," Father Dant said. "The people were very aware of my suffering and surgery and pain."

Parishioners also volunteered to take him to his daily chemotherapy treatments.

"It's just that consciousness that we need to help each other out that comes from being a strong neighborhood," he said.

Robert and Paula Bittelmeyer experienced similar support from their



Girls process out of Our Lady of Lourdes Church in May 1955 at the conclusion of a May crowning ceremony in the parish situated in the heart of Irvington, a historic neighborhood on Indianapolis' east side.

fellow parishioners in an even more dramatic way when both were diagnosed with cancer within three weeks of each other in 1999.

The parents of five children, they had twins who were students at Father Thomas Sceccina Memorial High School in Indianapolis at the time.

Parishioners organized prayer services for them, brought meals to them three or four days a week for several months, held fundraisers for them and drove them to their sometimes twice daily radiation treatments.

"When you're both going through it at the same time, you don't really have that backup there," Paula Bittelmeyer said. "You needed somebody else, and he [Father James Farrell, the pastor at the time] was there at the drop of a hat to help us out. So the parish was very instrumental ... keeping us going and keeping our spirits up."

While she valued the material support from parishioners, the spiritual support that she and her husband received from Father Farrell and the parishioners was perhaps even more important to Bittelmeyer, who has volunteered as Our Lady of Lourdes' parish nurse since 1997.

"Going through it with both of us at the same time, day after day, month after month, I got to a point where I called

Father Jim and told him, 'I can't even pray anymore,'" she said. "And he said, 'That's why you have people praying for you. God knows what you need and, if you can't pray, there are people praying for you.'"

It's that kind of heartfelt care by Our Lady of Lourdes' parishioners for body and soul that led Rachel Ayres, 31, to move back to Irvington with her family after they had moved only a 15-minute drive away.

Like her parents, she grew up in the parish. Now Ayres is seeing her two sons, an eighth-grader and third-grader at the parish school, experience the same privilege.

A volunteer volleyball coach at the parish since 1997, Ayres wanted her family to be close to the parish because of the crucial unwritten lessons of volunteerism and service that can be passed on to her young sons with such familiarity.

"The people there are extremely personable," Ayres said. "Everybody gives more than they're asked to. People are so involved and ready to give that it's really inspiring."

"It's not something that comes out of a book. It comes through example. That's one thing that I took from Lourdes."

(To learn more about Our Lady of Lourdes Parish, log on to www.lourdesparish.com.) †

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Priestly formation helps men discern their vocation

By Louise McNulty

The process of becoming a priest starts long before a man applies to a seminary, said Father David Toups, associate director of the Secretariat for Clergy, Consecrated Life and Vocations at the U.S. Conference of Catholic Bishops. It starts when a man first feels a stirring in his heart to serve Christ and begins to seriously discern if the Lord is truly calling him to holy orders.

Father Toups, a priest of the Diocese of St. Petersburg, Fla., who ministers in Washington, noted that feeling a call does not necessarily mean that a man “will become or is meant to become a priest.” And while a seminary is the place for a time dedicated to discernment, much of the process should be going on before entering.

“The man should spend a good amount of time in daily prayer, at daily Eucharist and under the spiritual direction of someone who is more mature spiritually,” said Father Toups, who was ordained in 1997.

He also encourages a prospective seminarian to become involved in parish ministries and activities where he has a desire to serve, and to establish contact with the vocation director of a religious community or his diocese. After six months to a year of private discernment, Father Toups said, he should then approach the vocation director to say he is ready to make an application to either a religious order or to his local diocese.

“Religious order priests follow the charism established by their founder and their community, and feel called to share in that charism, whether it be, for example, teaching or ministry to the poor,” Father Toups explained. “A diocesan priest is ordained for a particular Church. In a sense, he is kind of a general practitioner, most often as a parish priest.”

The first step for those aspiring to become members of a religious order is to apply for acceptance into a particular religious community, Father Toups continued. Following acceptance, the next step is to enter the novitiate—a period of training for a person new to formation.

One to two years of intense spiritual discipline is undertaken. Then a man would go to the seminary to study philosophy and theology.

This process, Father Toups said, is very similar to that for a diocesan seminarian, who goes through six years of study mandated by the program of priestly formation of the Vatican and the



Father David Toups, third from right, speaks with young men from New Zealand and the U.S. at the vocations expo at World Youth Day in Sydney, Australia, in 2007. Father Toups is the associate director of the Office of Clergy, Consecrated Life and Vocations at the U.S. Conference of Catholic Bishops.

U.S. bishops.

The actual seminary application process for diocesan priests generally includes interviews with the local bishop, priests, religious and laity in ministry, a background screening and psychological evaluations to assure that the Church is

dealing with a healthy, wholesome individual. “Assuming that the person is accepted, he would basically begin the process of formation,” Father Toups said. He must then apply to a seminary recommended by the diocese, again going through additional interviews and procedures which Father Toups described as “a second level of accountability and protection for the Church.”

Once accepted, the candidate enters the seminary. If he has an undergraduate degree, he would begin a two-year pre-theologate program. During this time, he would study philosophy and lay the groundwork for the further study of theology.

After the two years of pre-theologate studies, the candidate begins four years of theological training, which usually results in earning a master’s degree in theology.

Throughout his studies, Father Toups said, the seminarian continues to discern God’s call.

Regular meetings with a spiritual director and serving in various priestly ministries help throughout this discernment process. Those who do not have an undergraduate degree have the option of entering a college seminary or transferring there from secular institutions. There are also a few seminaries in the U.S. designed for older candidates.

While the formation process for seminarians may vary from religious orders to dioceses, all involve four very basic dimensions that all seminarians undergo, Father Toups explained.

“First, ... the human dimension is developed so that we have a healthy, wholesome individual,” he said. “Second is

the spiritual, so that a man is imbued with a deep prayer life and a spirituality that informs all areas of life. Intellectual/academic formation is fostered through courses in philosophy and theology. And pastoral formation begins when a seminarian takes on weekly assignments, spending an afternoon in different service areas, doing such work as helping in a soup kitchen, a hospital or teaching catechesis to children.”

These four dimensions, Father Toups said, are meant to be integrated, not separated.

Around the end of the second year of theological studies, the seminarian is expected to make a decision on his own since he would make vows to the transitional diaconate during his third year. In some dioceses and seminary programs, seminarians are ordained deacons in the first semester of their fourth year.

Father Toups compared this decision to that required of a man dating a woman.

“At some point, they have to get engaged,” he said. “When a man takes holy orders, he is married to the Church for life. He becomes a married man in a committed relationship with the bride of Christ, the Church.”

(Louise McNulty is a freelance writer in Akron, Ohio.) †

‘When a man takes holy orders, he is married to the Church for life. He becomes a married man in a committed relationship with the bride of Christ, the Church.’

—Father David Toups

Discussion Point

Today’s culture makes it difficult to hear God’s call

This Week’s Question

Do you think it is difficult for men to answer the call to priesthood today? Why or why not?

“Absolutely. There are just too many things that happen in their lives, too many outside influences, to allow them to focus. Also, a lot of young people in that age group simply are not going to church. They’re not hearing [the call] because they’re not there to listen.” (Donna Geiger, Erie, Pa.)

“I think it is difficult for men to answer the call to the priesthood because this call requires sacrifice. Why would you sacrifice yourself for something if you don’t believe in it with your whole heart and soul?” (John Wagner, Norton, Ohio)

“Perhaps [the priesthood] is not encouraged in families as it once was. Families aren’t together as much and are not centered around religion. There’s too much

materialism. Also, the Church has suffered with some bad scandals ... that might discourage some young men.” (Carol Arnold, North Tonawanda, N.Y.)

“It’s difficult because of the environment we live in. Everything is so secular and ... we have lost so much of the sacred. And with girls [as servers] at the altar, the emphasis on men has diminished.” (Eleanore Willett, Cuyahoga Falls, Ohio)

Lend Us Your Voice

An upcoming edition asks: What does it mean for you to be “vigilant at all times and to pray”?

To respond for possible publication, send an e-mail to cgreene@catholicnews.com or write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



From the Editor Emeritus/John F. Fink

Basic Catholicism: Abortion and Communion

(Thirty-eighth in a series)

The Catholic Church has not done a good job of convincing all Catholics either of the evil of abortion or the seriousness of receiving Communion only when one is in the state of grace. The evidence for that statement is the controversy that comes up whenever bishops tell political candidates that they may not receive Communion if they support abortion.

The issue really is quite simple: Catholics have an obligation to respect life, and it is a grievous sin to encourage abortion. Those with any grievous sin on their souls are not worthy to receive Communion.

This is not just a rule for politicians. It applies to everybody. It also isn't a matter of the Catholic bishops getting involved in partisan politics. They are defending what the Church has consistently taught about the Eucharist ever since St. Paul warned the Corinthians: "Whoever eats the bread or

drinks the cup of the Lord unworthily will have to answer for the body and blood of the Lord" (1 Cor 11:27). "Unworthily" is defined as being in the state of mortal sin. It's a sacrifice to do so.

Any mortal sin—adultery, skipping Sunday Mass, stealing a large amount of money, defaming someone's good name, etc.—is incompatible with going to Communion.

But the present controversy concerns abortion. Anyone who votes for a politician precisely because he or she supports abortion rights, while knowing that that is grievously wrong, is committing a mortal sin and may not receive Communion.

The U.S. bishops have not taken a united stand on the issue of whether priests should refuse Communion to pro-abortion politicians. There is agreement that such politicians should not present themselves for Communion, but not on whether they should be refused if they do.

Meanwhile, we have to face the fact that the Church still has a serious need to educate the faithful about the seriousness of the issue of abortion. Those states with the highest percentage of Catholics are those with the

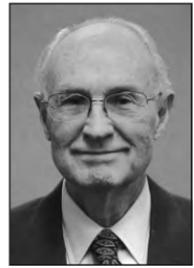
most pro-abortion politicians—Massachusetts, for example. Or Rhode Island, which has the highest percentage of Catholics in the nation and where polls say that 63 percent of the people are pro-choice.

As much as the popes and bishops have emphasized life issues, they apparently have not been able to convince many Catholics. And it is not just abortion, but also euthanasia, embryonic stem-cell research and capital punishment, too.

The *Catechism of the Catholic Church* clearly teaches, "Anyone who desires to receive Christ in Eucharistic Communion must be in the state of grace. Anyone aware of having sinned mortally must not receive Communion without having received absolution in the sacrament of penance" (#1415). This is hardly new teaching.

Perhaps Catholics are no longer aware of what mortal sin is. The catechism states: "For a sin to be mortal, three conditions must together be met: Mortal sin is sin whose object is grave matter and which is also committed with full knowledge and deliberate consent" (#1857).

Again, the same thing the Church has always taught. †



John F. Fink

Coming of Age/Erick Rommel

Learning the power of making a stand in life

One of the lessons taught in every social studies or government class in high schools across the United States is the importance of civic responsibility. The voice of the people is essential to ensure those elected to public office understand the views of those whom they represent.

Teenagers who want to actively engage in the democratic process and let their voices be heard often take the lessons learned in the classroom and immediately apply them to the real world.

That is just what dozens of teenagers are doing in eastern Kentucky. The teens belong to the Pike County Youth Leadership Council. They are on a mission—they want the towns in their community to ban smoking at restaurants—and they are demanding that their voices be heard.

Depending on where you live, that may not seem like a big deal. In the Northeast and other parts of the country, smoking sections in restaurants have been outlawed for years.

In Kentucky, however, things are a bit

different. Kentucky has more tobacco farms than any other state. These kids aren't just standing up for better health; they are standing up against the industry that likely provides jobs to their families and many people they know.

The leadership council's message is simple: A smoking ban will improve the health of the community and protect children who don't have a say in where they eat.

Taking such a stand is courageous, but you might be surprised to learn it has also been successful.

So far, the teenagers have visited three communities in their area. One enacted a smoking ban soon after the teens appeared before the town council. And in follow-up, the teen organization's president shared with the town's leaders new information indicating that since that town initiated its smoking ban many of its restaurants have shown increases in business.

The second community hasn't taken any action yet. And the teens just met with the third community in August.

When the teens visited this community, they didn't just bring statistics. They also offered petitions with the signatures of thousands of registered voters who also support a smoking ban.

The town's leaders were impressed by the

teens' presentation, but government being government, no decision is forthcoming. The council wants to investigate the issue further, and hear from businesses that will be affected by any changes.

Whether these teens are ultimately successful with all of their quests is irrelevant to the bigger picture. They have learned that people with a common cause can be heard, a lesson that is often lost in our world of Facebook and Twitter, where many people talk as individuals and not as a group.

Years from now, the current members of the Pike County Youth Leadership Council will graduate and move on to different activities. But they won't forget. They have given their voice and initiated change. It may not be too long before some of those teens are on the town councils they once appeared before. Maybe their sights will be set even higher.

Wouldn't it be something if these students who are learning about government today became those who lead government tomorrow?

If that happens, we will be in very good hands indeed.

(Erick Rommel writes for *Catholic News Service*.) †



Erick Rommel

Your Family/Bill and Monica Dodds

Establishing a homework routine can help families

It seems that even grade-schoolers' homework has been affected by the recent economic troubles.



Bill and Monica Dodds

No, we don't mean Mom and Dad have lowered any promised payments on good report cards. (The two of us never had that deal as children and never offered it as parents.) We mean colleges

have cut back on the number of students they are accepting.

And so, as one Catholic grade-school teacher told us, representatives from the local Catholic high school recently stopped by to tell the faculty that incoming freshmen were shocked—shocked!—to learn that if they didn't turn an assignment in on time they would receive a greatly reduced credit for it. Or—horrors!—a big fat zero for it.

And so, the high school was getting the word out to the local grade schools that those 14-year-olds would have been helped if they had been given a taste of that harsh reality when they were 12 and 13. And a hearty dash of it when they were 10 and 11.

And so, the grade school's new policy for seventh- and eighth-graders is a grade of 50 for any assignment turned in one day late and zero if two days late. And now for fifth- and sixth-graders, it is 75 for one day late, 50 for two days late and zero for three days.

Amazingly, a poor semester grade during freshman year can hound a student's grade point average throughout high school and tip the balance when it comes to getting into college. And not just at an exclusive college. A state college. (Not that we, as state college graduates ourselves, have anything against state colleges!)

And so, now parents have even more reason to hate homework. And that doesn't seem possible, does it?

As the new school year is unfolding, here are a few suggestions for helping your sons and daughters finish those assignments on time with a minimum of frustration and tears. (And without your children being frustrated or crying too!):

- Know what those assignment deadlines are! Keep an up-to-date calendar in a prominent place. (Love those refrigerator magnets.) Break down big assignments into smaller, more manageable steps that can be

met with incremental deadlines.

- Establish a place, time and environment for homework. All of us are creatures of routine, and it is possible to establish good habits (as well as fall into bad ones).

- Remember you are there to help, not to do the work.

- Never hesitate to get outside help for yourself and your student. For some kids and their parents, homework really is torture, and that is not a reflection on the parents or the children.

- Keep in mind that in the long run and throughout life, effort, attitude and perseverance often trump IQ. (The smart kids don't necessarily do well in the many years following school and the not-so-smart kids can do very well indeed.)

There is help for families on the Internet. Type "help with homework" into any search engine and you are going to find many, many great choices.

(Bill and Monica Dodds are the founders of the *Friends of St. John the Caregiver and editors of My Daily Visitor magazine*. Their Web site is www.FSJC.org. They can be contacted at MonicaDodds@YourAgingParent.com.) †

Faith and Family/Sean Gallagher

Appreciate your common priesthood in the Year for Priests

Did you ever think about how when you are changing your baby's diaper, raking



Sean Gallagher

leaves, working on a factory floor or preparing a legal brief that you could, in these and all the ordinary circumstances of life, be acting like a priest?

If not, then you might not be aware of an ancient teaching of the Church renewed at

the Second Vatican Council.

Believe it or not, all Catholics are priests.

We read in the First Letter of St. Peter that all the members of the Church together are "a holy priesthood [who] offer spiritual sacrifices acceptable to God through Jesus Christ" (1 Pt 2:5).

It was commonplace before the Council for parents to tell their children to "offer up" the hardships that they experienced from day to day.

What they were essentially suggesting their children do was to offer their trials up like a priest renews the one sacrifice of Christ on Calvary at every celebration of the Mass.

The bishops at the Second Vatican Council reflected on how ordained priests and the common priesthood of all the faithful are rooted in the one priesthood of Christ. They did this rather eloquently in "*Lumen Gentium*" ("Light of the Nations"), the Dogmatic Constitution on the Church:

"For all their works, prayers and apostolic endeavors, their ordinary married and family life, their daily occupations, their physical and mental relaxation, if carried out in the Spirit, and even the hardships of life, if patiently borne—all these become 'spiritual sacrifices acceptable to God through Jesus Christ'" (#34, quoting 2 Pt 2:5).

Think of the way your ordinary daily life at home with family or your relationships with co-workers could be transfigured by God's grace if you consciously live out the profound spirituality expressed in this short quotation.

Not only would this be a blessing to you, but it could be a way for God to shower down blessings on others.

For when you "offer up" whatever task you might be doing, you offer it up for someone else or some worthy intention.

When you change your baby's diaper, you can offer that up so that God might bless your baby.

With this priestly perspective on your life of faith in your heart and mind, you'll be more easily and fruitfully able to connect the ordinary duties of your daily life to the worship you give to God at Mass.

The bishops at Vatican II spoke about this also: "Together with the offering of the Lord's body, they [all the tasks mentioned above] are most fittingly offered in the celebration of the Eucharist" (#34).

This brings the common priesthood of all the faithful close to the ordained priesthood of the priests who are the celebrants at Mass.

Although the ordained priesthood is fundamentally different than the common priesthood, the *Catechism of the Catholic Church* teaches us that it is "at the service of the common priesthood" and "is directed at the unfolding of the baptismal grace of all Christians" (#1547).

In this Year for Priests, we lay Catholics might fulfill Pope Benedict XVI's wish that all the faithful pray for our ordained priests and by living out more consciously our common priesthood, offering up tasks in our everyday life as spiritual sacrifices for them. †

Feast of All Saints/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Nov. 1, 2009

- Revelation 7:2-4, 9-14
- 1 John 3:1-3
- Mt 5:1-12a

This weekend, the Church celebrates the Feast of All Saints, rejoicing in the holy lives of all its members who have died and are forever with God.



It is one of the oldest Christian feasts. The thought of honoring holy men and women who have died in grace is very old itself. An ancient Christian writing from the second century A.D. speaks of paying homage to saintly

people who have gone to the next life.

Even the vigil for this feast has a history—All Hallows Eve, now known as Halloween. It would be difficult today to describe the purpose of this vigil, or this secular holiday, as it has become in our culture. It never was a time to shrink away in fear in the face of devils, witches and wicked persons. Rather, it was a happy time to mock evil because evil has been conquered by holiness.

The first reading for this feast is from the Book of Revelation, which was called the Apocalypse in older Catholic translations of the Bible.

No book in the New Testament is more filled with symbolism and mystery, and none is written with greater imagery, than Revelation. Certainly, it depicts conflict between good and evil. After all, the conflict between good and evil is a fundamental reality of Christian life. However, in the last analysis, its message is not of doom and death, but of victory and peace.

The reading today is about heaven and the saints. In the day in which Revelation was written—a time when numbers demanded none of the exactness that we associate with mathematics today since then so few could even count, let alone calculate in terms of higher mathematics—numbers had a more symbolic value.

Twelve was the most perfect of all the numbers and represented perfection.

Twelve tribes composed the people of Israel. Jesus called 12 Apostles, and so on.

The number 144,000 is achieved by multiplying 12 by 12,000 as if to underscore perfection.

In the story, 144,000 souls are with God. It is not a narrow number, a warning of exclusion. Rather, it refers to the lavish mercy of welcome, drawing all humankind to faith and, with God's grace, many respond. They come from everywhere, gathering before the throne of the Lamb, the Lord Jesus, the innocent Lamb of God.

For its second reading, the Church this weekend offers us a selection from the First Epistle of John.

This reading extends the theme, proclaiming how much God loves us. He has made us nothing less than children of God.

St. Matthew's Gospel furnishes the last reading.

It is the beautiful passage called the Beatitudes.

In one sense, the Beatitudes are commandments. Certainly, they are revelation. They tell us who is saintly, and for whom everlasting life will be the reward. It will be the peacemakers, the humble, the truly God-fearing, the pure in heart, and those who endure the abuse and trials of this world.

Reflection

This ancient, wonderful feast calls us to redouble our Christian commitment and stand firm with Christ in this life. Everlasting life with Christ will be our reward.

Revelation was written in a time when Christians were beginning to undergo great trials. Persecution was underway. It was a frightening time for the followers of Jesus.

Matthew's Gospel hints at the conflict between good and evil as it speaks of those who suffer and of perseverance.

The Church urges us to see in the holiness of persons who lived with the Lord, and who have died in the Lord, a great example for the Christian life.

If we are holy then we can anticipate life forever with God in Christ. True discipleship can be daunting, but God's grace and strength will flood over us if we ask for God's help. †

Daily Readings

Monday, Nov. 2
The Commemoration of
All the Faithful Departed
(All Souls)
Wisdom 3:1-9
Psalm 23:1-6
Romans 5:5-11
or Romans 6:3-9
John 6:37-40

Tuesday, Nov. 3
Martin de Porres, religious
Romans 12:5-16a
Psalm 131:1-3
Luke 14:15-24

Wednesday, Nov. 4
Charles Borromeo, bishop
Romans 13:8-10
Psalm 112:1-2, 4-5, 9
Luke 14:25-33

Thursday, Nov. 5
Romans 14:7-12
Psalm 27:1, 4, 13-14
Luke 15:1-10

Friday, Nov. 6
Romans 15:14-21
Psalm 98:1-4
Luke 16:1-8

Saturday, Nov. 7
Romans 16:3-9, 16, 22-27
Psalm 145:2-5, 10-11
Luke 16:9-15

Sunday, Nov. 8
Thirty-second Sunday in
Ordinary Time
1 Kings 17:10-16
Psalm 146:7-10
Hebrews 9:24-28
Mark 12:38-44
or Mark 12:41-44

Question Corner/Fr. John Dietzen

God offers the gift of salvation to everyone to accept or reject

Our Bible study group recently discussed predestination.



The Presbyterian ladies were familiar with the concept. Those of us who are Catholics couldn't remember it being discussed in religion classes.

What is that theory? Does the Bible explain it? (New Jersey)

The concept of predestination has been a major point of theological conflict between Catholics and many Protestant groups for the past 500 years.

It deals with the apparent conflict between God's foreknowledge of our salvation and our free will.

If God knows who will and who will not be saved, and that knowledge is founded in God's will, we have no real choice.

Our salvation or condemnation is already established. In fact, the outcome of our lives, good or bad, ultimately has nothing to do with our actions. It is all God's choice and work.

Catholic theology, on the contrary, holds that God offers the gift of salvation to everyone, and it is our free choice to accept that gift or deny it.

The two major 16th-century figures in the Reformation, Martin Luther and John Calvin, held sometimes ambiguous positions on the subject, but in the end seem to come down firmly on the side of predestination.

Calvin took literally Paul's remark that God hates some people and loves others (see Rom 9:11-16). There's no injustice here, says Calvin, because God doesn't owe us anything, and we can do nothing to merit salvation.

Luther is less absolute about it, but in his work *The Bondage of the Will* he insists so much on God's knowledge and power that our efforts and intentions appear to be meaningless and futile.

The ecumenical Council of Trent (1545-63) countered these theories several times by restating Catholic doctrine that God invites everyone to be his children in Christ, and we can all respond to that call with the gift and power of the Holy Spirit. It condemns those who claim that we humans have no power to do evil, and it is God who does evil works just as he does good.

The Lutheran-Catholic dialogues of recent decades have considerably ameliorated the conflict by revealing that there is much more in common on this topic than had been evident in previous belligerent arguments and mutual condemnations. Resulting texts from these dialogues are available on the Internet.

I have noticed priests and other teachers use the term "unconditional love." Is that found anywhere in Scripture? If so, where? What is meant by the term, and why do we seem to hear about it so often in relation to God?

Unconditional love means a love that is not subject to any conditions or "ifs." Many relationships we identify as love are conditional ones—I will love you if you do this, or as long as you behave this way or that.

The most genuine and total love is unconditional. We are told often, especially in the New Testament, that our love for God must be total and unconditional, and that our love for one another must imitate his love for us.

In the Old Testament, God insists on the totality of that love. Particularly after Hosea, and later in the Book of Deuteronomy, the mutual love which God sees as the relationship he desires between himself and his people becomes more and more evident.

The most astounding proofs of the enormity and generosity of God's love are in the New Testament, particularly in Jesus' words about how God's love for us can be measured only by the love which he has for the Father and the Father for him from all eternity.

"As the father has loved me, so I have loved you" (Jn 15:9), he told his disciples. He later prayed "that they may be one as we are one" (Jn 17:21) so the world would know "that you loved them as you loved me" (Jn 17:23).

That is genuine unconditional love, the measure that Jesus gives for our love of one another.

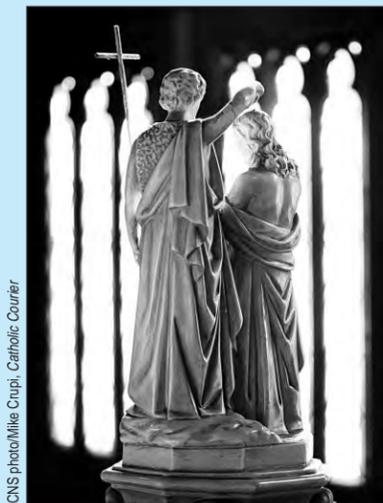
(Catholic Q&A: Answers to the Most Common Questions about Catholicism is a 530-page collection of columns by Father John Dietzen published by Crossroad Publishing Company in New York. Questions may be sent to Father Dietzen at Box 3315, Peoria, IL 61612 or by e-mail to jjdietzen@aol.com.) †

My Journey to God

Finding Grace

In the soul
exists a craving for it.
In the eyes,
longing for it.
In the arms,
feeling for it.
In the ears,
listening for it.
In the mouth,
tasting for its sweetness.
In the breath,
smelling for its aromatic love.

When the moments happen that grace
spreads its wings,
enveloping one's entire being,
a true gift from God is felt.
The feeling is unlike anything earthly.
There exists a sudden sense that all things
are right.
Grace shares the realization that God is in
control.
It deepens the faith that He is there in
good times and rough.
Grace produces a hope that gives the
weakest strength.
It erupts a joy that radiates throughout the
mind.



CNS photo/Mike Crippi, Catholic Courier

Grace ...
Not hidden.
Welcomed.
Longed for.
Life-giving.
Peaceful.
God's loving arms surrounding us.

By Maria Vespo Harr

(Maria Vespo Harr is a member of St. Lawrence Parish in Indianapolis. She said inspiration for this poem came after she felt called to attend the parish mission in October of 2009. A statue of St. John the Baptist baptizing Jesus is in the narthex of Our Lady of the Americas Church in Rochester, N.Y.)

Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

BOLLY, Virgil E., 75, St. Joseph, Sellersburg, Oct. 12. Husband of Anne Bolly. Father of Judy Lawrence, David and Virgil Bolly III. Brother of Carolyn Ernstberger and John Bolly. Grandfather of five.

DENNIN, Colleen Elizabeth (Boyle), 28, Mary, Queen of Peace, Danville, Oct. 8. Wife of Scott Dennin. Daughter of John and Anita (Koers) Boyle. Sister of Nicole Silcox, John Boyle III and Tim Boyle.

DROEGER, Louise, 75, St. Philip Neri, Indianapolis, Oct. 16. Mother of Shelley Austrew, Jim and Mike Droeger. Sister of Elda, Sally, Joseph, Paul and Willie Mattingly. Grandmother of seven. Great-grandmother of 12.

FEDORCHAK, Michael, 85, St. Charles Borromeo, Bloomington, Oct. 16. Husband of Margaret Fedorchak. Father of Paul Fedorchak. Brother of Anna Chekansky and Walter Schurko. Grandfather of three.

FRANCIS, Otis Roger, Jr., 69, St. Agnes, Nashville, Oct. 13.

Husband of Dolores (Herman) Francis. Father of Ann Jensen, Gail, David, Gregory, Jason, Joseph and Raymond Francis. Brother of Sue and Harvey Francis. Grandfather of five.

FUSSNER, Mary C., 96, Sacred Heart of Jesus, Indianapolis, Oct. 13.

GRIFFIN, William, 81, St. Jude, Indianapolis, Oct. 17. Father of Susan Ruhana, James, Joseph and Michael Griffin. Brother of Paul Sanders. Grandfather of eight. Great-grandfather of two.

JACKSON, Virginia H., 85, St. Monica, Indianapolis, Oct. 5. Mother of Barbara Bonczek, Mary Sue Bledowski, Judith, Nancy, Virginia, David, George, James, Michael and Robert Jackson. Sister of Ruth (Habig) Green. Grandmother of 14. Great-grandmother of nine.

JORDEN, Thomas James, 74, Our Lady of Perpetual Help, New Albany, Oct. 18. Husband of Teresa Anne Jordan. Father of Maureen Campbell, Mark, Matthew and Michael Jordan. Grandfather of seven.

KLUEMPER, Ed, 80, St. Maurice, Napoleon, Oct. 3. Father of Patricia Ferguson, Carlotta Gunter and Janet Orr. Brother of Mary Kluemper. Grandfather of 22. Great-grandfather of 23.

KRACHENFELS, Richard P., 91, Christ the King, Indianapolis, Oct. 11.

McDERMOTT, Carol, 84, Holy Name of Jesus, Beech Grove, Oct. 23. Wife of Joe

McDermott. Mother of Jeanne O'Brien and Paul McDermott. Sister of Alta Combs and Alford Everidge. Grandmother of four. Great-grandmother of one.

PARMER, Pauline E., 93, St. Barnabas, Indianapolis, Oct. 11. Mother of Lee Ann, Susan and David Parmer. Grandmother of 12. Great-grandmother of 23.

RICE, Alice, 88, St. Bartholomew, Columbus, Oct. 18. Mother of Kevin, Larry, Richard, Robert and Ronald Rice. Sister of seven. Grandmother of 14. Great-grandmother of 14.

ROERING, Alois H., 72, St. Agnes, Nashville, Oct. 6. Father of Ann Bak, Chris and Michael Roering. Grandfather of seven.

ROMINE, Cheryl M., 51, St. Bartholomew, Columbus, Oct. 15. Wife of Robert Romine. Mother of Darcy Goodman, Danielle Henry, Missy Rutan, Robin Steinway, Teresa Vanarsdall and Kyle Romine. Sister of Beverly Bickell, Pam Cook, Debra, Timothy and Tom Blanford. Grandmother of 10.

SMITH, William G., 85, St. Gabriel the Archangel, Indianapolis, Oct. 15. Father of Barbara Shrake, Charlotte Tsareff, Linda, David and William Smith Jr. Grandfather of nine. Great-grandfather of seven.

THOMPSON, Joseph, 74, Sacred Heart of Jesus, Terre Haute, Oct. 12. Husband of Aloisia Thompson. Brother of Delores Utz.

WEIDENBENER, Robert P., 66, St. Malachy, Brownsburg, Oct. 14. Husband of Catherine Weidenbener. Father of Michael Weidenbener. Son of Golda Weidenbener. Brother of Donna Weidenbener. †



Guardian angel

A statue of an angel overlooks a grave site at the Sisters of St. Joseph's cemetery in Brentwood, N.Y., on Oct. 20. All Souls' Day, the commemoration of all the faithful departed, is observed on Nov. 2 each year.

Charity Sister Louise French, who was born in Indianapolis, was a college professor for 35 years

Sister Louise French, a Sister of Charity of the Blessed Virgin Mary and a native of Indianapolis, died on Oct. 21 at Caritas Center in Dubuque, Iowa. She was 91.

The Mass of Christian Burial was celebrated on Oct. 28 in the Marian Hall Chapel at Mount Carmel.

Burial followed at Mount Carmel Cemetery in Dubuque.

The former Anne French was born on June 23, 1918, in Indianapolis. She attended St. Joan of Arc School in Indianapolis.

She entered the congregation on Aug. 31, 1940, professed first vows on March 19, 1943, and professed final vows on Aug. 15, 1948.

Sister Louise was a professor of philosophy at Clarke College in Dubuque as well as at Mundelein College and Loyola University in

Chicago from 1968 until 2003.

During 69 years as a Sister of Charity of the Blessed Virgin Mary, she also taught at schools in Wisconsin, Kansas, Missouri and Iowa.

Surviving are nieces and nephews.

Memorial gifts may be sent to the Sisters of Charity of the Blessed Virgin Mary Support Fund, 1100 Carmel Drive, Dubuque, Iowa 52003. †

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School blessing

Right, Roberto Marquez, a pastoral minister at St. Philip Neri Parish in Indianapolis, standing at left, and Archbishop Daniel M. Buechlein laugh while chatting with members of the parish school's kindergarten class on Oct. 20. Archbishop Buechlein visited the school that day to bless it after major renovations had been completed. St. Philip Neri School is one of six Mother Theodore Catholic Academies in Indianapolis. The renovations were made possible through a grant received from the Lilly Endowment Inc.

Below, Archbishop Daniel M. Buechlein blesses students and teachers of St. Philip Neri School in Indianapolis on Oct. 20 in front of the school's main entrance.



Photos by Sean Gallagher

Parishioners, bishop reflect on New Jersey pastor slain in stabbing

CHATHAM, N.J. (CNS)—Father Edward Hinds helped many people during his 35 years of priestly life, the last six of which were spent as pastor of St. Patrick Parish in Chatham in the Paterson Diocese.

His brutal murder in the rectory of St. Patrick Church on Oct. 22 stunned the diocese and the nation. As parishioners, friends and brother priests mourned his sudden loss, they also remembered him fondly.

When Marie Ryan, consultant for the diocesan Office of Respect Life, thinks about Father Hinds, she remembers him as more than her family's pastor. She remembers him as a dear friend who would stop by and visit.

"He would knock on the door to my home and just say hello," said Ryan, who lives a few houses away from the church. "When he would come into the kitchen, he would open the pots on the stove and say, 'Let's see what you're

making today,' and have a taste. He became part of our lives and, in turn, we became part of his."

The body of the priest, who was stabbed 32 times, was found on Oct. 23. The parish janitor, Jose Feliciano, 64, was arrested and charged with first-degree murder. Prosecutors said on Oct. 25 he had confessed to the murder.

According to Feliciano's written affidavit, he was arguing with the priest in the rectory on the evening of Oct. 22, took a knife from the kitchen and stabbed the priest. CNN reported that Morris County Prosecutor Robert Bianchi said the two men were arguing over Feliciano's continued employment.

Feliciano had worked for the parish since 1992 when he moved to New Jersey from Puerto Rico. He was baptized a Catholic at St. Patrick Church in 1996, and sent his children to the parish grade school. His youngest child is still an eighth-grader there.

Funeral arrangements for the priest had not been finalized.

John Polanin, parish trustee at St. Patrick, said his fondest memory of Father Hinds was from the parish picnic this past summer.

"It was a beautiful sunny day and the park was filled with people. Father Hinds was wearing a straw hat and sunglasses and was so happy. He skipped around and greeted the people. To me, that's what it was all about for Father Ed, being among his people," he said.

Father Hinds' slaying "has wounded the hearts of all who knew him. Already, many people have told me

about the profound and lasting impact that he had made in their lives," said Bishop Arthur J. Serratelli of Paterson in a column scheduled to appear in the Oct. 29 issue of *The Beacon*, Paterson's diocesan newspaper.

"We mourn his passing for we know that Father Hinds strove, within the limits of our common humanity, to open for others the way to the heart of Christ," he said.

Being among the people was an essential part of Father Hinds' priestly ministry.

Retired Bishop Frank J. Rodimer of Paterson remembered Father Hinds, who served as his first priest-secretary after he was ordained a bishop in 1978.

"It was his own personal preference to serve in the parish ministry," he said. "Even though he had advanced degrees in canon law and was trained for administrative work, he wanted to directly work with people." †



CNS photo/Lee Oglth, The Beacon

Father Edward Hinds raises the host during his first Mass as the new pastor of St. Patrick Parish in Chatham, N.J., in 2003. The priest was found stabbed to death in the parish rectory on Oct. 23. Police have charged a parish janitor, Jose Feliciano, in the priest's death.

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Bishop-designate Etienne reflects on episcopal appointment

By Sean Gallagher

For the first time in 20 years, a priest of the Archdiocese of Indianapolis has been appointed a bishop.

On Oct. 19, Archbishop Pietro Sambi, apostolic nuncio to the United States, announced that Pope Benedict XVI had chosen Father Paul D. Etienne, pastor of St. Paul Parish in Tell City, to become the new bishop of Cheyenne, Wyo. He will be ordained a bishop on Dec. 9 in Cheyenne.

The day after the announcement, Bishop-designate Etienne, still in Cheyenne after meeting with the diocese's pastoral staff and local members of the media, spoke with *The Criterion* in a telephone interview.

Q. I understand you learned about the appointment a couple of weeks ago.

A. [I learned about it on] Monday, Oct. 5.

Q. What was that like for you?

A. Well, it was bizarre. I don't know what else to say. Archbishop Sambi called the office at the parish and it was my day off. We had to play phone tag. I was up at the [family] farm with a chain saw, working in the woods. And, when he called, I was just getting out of my pickup truck.

I was in my Carhart jeans and in my work boots, and had nothing to take notes with. I was just sitting there in my truck listening to him tell me that I've just been named [a] bishop. And he had to say 'Cheyenne' four times before I could understand what he was saying.

I still just can hardly believe it. It's a very unusual experience. What can I say?

Q. I understand that you could not speak about the appointment until just shortly before you left for Cheyenne. That must have been difficult.

A. It was very difficult. I was just an emotional wreck Saturday night [Oct. 17] during Mass at Tell City. I just really had a difficult time getting through the eucharistic prayer and the rest of Mass. I'm sure the whole congregation was wondering, 'What is wrong with him?'

And then I left from Mass to go out to tell Mom and Dad because I was leaving town on Saturday night. While I was there, we called the rest of my brothers and sisters.

It was very emotional: lots of joy, but also the sorrow of knowing that there was going to be a greater separation now between us. I was filled up with emotion. And I still am. I still have a little emotion each day, kind of being a little overwhelmed with it all.

Q. How does the phone call from Archbishop Sambi represent a point in your life after which everything changes?

A. There's a liturgical song called 'Canticle of the Turning.' It's a song [about] Mary. And the refrain of it [says], 'The world is about to turn.' That hymn was in my mind for the next two days after I got that phone call.

That phrase sums it up. My world turned with that one phone call.

Q. Does it bring into a different perspective the idea that, ultimately, when you're ordained a deacon you're not your own man at that point?

A. I was telling the [Diocese of] Evansville seminarians when I gave them a retreat this summer, 'Guys, our lives are not our own. Our lives belong to Christ. Our

lives belong to the Church. And we have to keep praying for the freedom that we need to be who the Lord needs us to be, to go where the Lord needs us to go, and to say what the Lord longs for us to say on his behalf.'

And now, as I got this phone call and made this journey to Wyoming, it's just all the more clear and evident that my life is not my own anymore. I will now have someone else keeping my calendar and telling me where to go. It is no longer my own. It's more and more the Church's.

But the theological understanding of the bishop is that it's the fullness of the priesthood. And that's what all this emotion translates to for me. It's almost like a physical pouring in of the grace and the fullness of that spirit of this office of bishop. I feel it in an almost physical way.

That's what this abiding sense of peace is all about [that I had] yesterday. It's just the presence of the Spirit and the fullness of God's presence saying, 'I am with you. Do not be afraid. I'll give you the words to speak.' It's a physical experience of what this fullness of the priesthood is going to be on that ordination day.

Q. When you have the fullness of the priesthood, you're being conformed, as much as a man can be conformed, to the fullness of the image of Christ. That, necessarily, means carrying the cross.

A. Correct.

Q. I would think that leaving your hometown four months after you began serving as the pastor there would potentially be a heavy cross, at least as you might consider how other people are taking it—your parents and other people that you know there in town.

A. The weekend before ... I kind of lost it in my homily. [In the Gospel], Jesus told Peter when he asked, 'Lord, what's in it for us? We've been following you?' And [Jesus] says, 'You, know, Peter, there's no one who's left everything behind for my sake that will not receive a hundred-fold more: family, friends, possessions, lands, with persecutions, and eternal life in the age to come.'

And I can hear that now more with a sense of peace. This is a part of the playing field. There are many blessings. But the cross is right in the middle of everything that is about Jesus Christ. And to ignore that is to be unrealistic. That's why Jesus was so freely open and speaking about [this] with his Apostles and any Christian that follows him.

So leaving Tell City behind after just arriving there again is a part of the sorrow of this new turning of the world for me. But it doesn't change the joy that is a part of the call either.

Q. How would you say that your 17 years of priestly ministry in the archdiocese prepared you for the ministry that you're now being asked to undertake?

A. I think everything I've done in my life, plus the 17 years of priesthood, has prepared me to do this. More than anything, what I think it's done is it's taught me how to rely upon God's grace. It's taught me how we have to be men of faith and men of hope to be good shepherds in the Church, whether that's as priests or bishops.

It's a part of that reality, again, of the cross being in the midst of the ministry. Are we going to focus just on the cross? Are we going to focus just on the joys? Or are we going to focus on the reality of it all as a whole?

I think that's a part of what 17 years of priesthood has been teaching me. The Lord's in the midst of it all. And we just have to be realistic and embrace the reality.

Q. Are there particular bishops that you have looked up to that might serve as a role model for you as you go forward into this new ministry?

A. I received a tremendous

Photo courtesy of Michael Smith/WTE



Bishop-designate Paul D. Etienne smiles during an Oct. 19 Mass that he celebrated at St. Mary Cathedral in Cheyenne, Wyo. He was in Cheyenne to meet with staff members of the Diocese of Cheyenne and members of the local media after Archbishop Pietro Sambi, apostolic nuncio to the United States, announced earlier that day that Pope Benedict XVI had appointed Bishop-designate Etienne the new bishop of Cheyenne.

amount of paternal love and support from [the late] Archbishop [Edward T.] O'Meara because I was just a seminarian in those days. He was a real spiritual father to me.

And then, with Archbishop [Daniel M.] Buechlein, he's been my bishop. And there's been that fraternal bond between a bishop and his priests that has grown over our 17 years together. He was appointed just a month after I was ordained. I appreciate that relationship that I have with him.

And then Bishop [Robert N.] Lynch in St. Petersburg and I have been friends since he was 'Father Bob' [when they worked together at the U.S. Conference of Catholic Bishops in Washington in the mid-1980s]. He's been a model of priesthood and episcopal life from a different vantage point for me.

And I think there's something to take away from each of the numerous other bishops that I've known at one point or another—more before they were ordained bishops than as bishops—and their unique gifts as priests and bishops.

Q. How did you come to choose your motto, "Veritas in Caritate" ("Truth in Love")?

A. Right, Ephesians 4:15. It's just been something that's been very much on my mind. I've been making notes in my own journal over the years. This reality of truth, any time the Scriptures speak of truth—it's just one of those things that captures my mind and my heart and my preaching.

It's something that I spoke to the seminarians about a lot when I was vocations director and vice rector [of Bishop Simon Bruté College Seminary in Indianapolis]. [We] can't beat people over the head with the truth. You have to present the truth with love.

It was a no-brainer with me when this call came. I went immediately to that passage as my motto.

And I think the fact that the pope's recent encyclical was the inversion of that, "Love in Truth," was another confirmation to me that this is what it is. I didn't even think about it [that connection]. That's just what it was going to be.

Q. What's going to be happening in the next few weeks before you are ordained a bishop on Dec. 9?

A. The next few weeks are going to be given to my people at home. We're going to enjoy being together for whatever time we have together now. And that's parishioners, family and friends. They will be my focus now until I move and begin my ministry here.

Q. Do you have any particular hopes or areas of focus for your episcopal ministry and for the Church in Wyoming as you look forward to being their shepherd?

A. I will continue to be a strong advocate for priests as well as recruiting seminarians. I want to do two [other] things. I want to spend time in each of the deaneries of the diocese to celebrate with the people.

And then I want to spend a good amount of time in the diocese—an evening, an afternoon, a night, a morning—with my priests just so that we can be together and visit. They can share with me what it's like to be a member of this presbyterate, their hopes and dreams for the future. And after 12 months of listening, then we'll bring everybody together in a planning process for the future.

Q. You're quite a hunter as an avocation. It seems like Wyoming would be a hunter's paradise.

A. It is. Quite honestly, I'm looking forward as much just to hiking and being in the mountains and just being in the beauty of God's creation out here. The hunting—if that happens—will be great. I just want to enjoy the outdoors more than anything.

Q. You're going to a diocese that's even more spread out than the Archdiocese of Indianapolis. Is that a daunting task in some way? Or is it something that you just take as it is and you'll travel wherever God leads you?

A. All you can do is embrace the reality. You can't change terrain. You can respect it. You have to just embrace it and do the best you can to be in touch with your people and communicate.

But the years of running along I-65 and I-64 back and forth from Tell City to Indianapolis has been a good preparation for this.

(For previous articles about the appointment of Bishop-designate Etienne, log on to www.CriterionOnline.com.) †



Photo courtesy Cheyenne Diocese

Father Michael Carr, right, speaks on Oct. 19 during a press conference in Cheyenne, Wyo., at which Bishop-designate Paul D. Etienne, left, was introduced as the new bishop of the Cheyenne Diocese. Father Carr served as the administrator of the diocese since its previous shepherd, Bishop David L. Ricken, was appointed to lead the Diocese of Green Bay, Wis., in July 2008.