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.

The Synod of Bishops for Africa ended with three weeks of discussion and strategizing, 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 failure 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.

See SYNOD, page 8

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

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.

See TRAPEZE, page 2

Mass celebrates canonization of St. Jeanne Jugan

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”—emphasizes the way that St. Jeanne Jugan lived her life. She 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 bedside, 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 present for the canonization.”

See MASS, page 8
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
Eight-grade student Alejandra Hamilton 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 hold on to the bar, I was able to steady myself. Since then, it’s been a lot of fun. I really like the 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 staking 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.”

“A kid 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 1993, 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 feeling-flying 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 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.”

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

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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 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 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 so comforting to me,” Father Brown said.

Fr. William Stumpf

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

A second example of this person-to-person ministry was with a young man who had been devoted to his dying mother. She would constantly go into the room and say the ‘Angel of God’ prayer with him for hours, even when Bob wasn’t able to respond.

“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 every 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.

“If Father Brown was there constantly,” he said, 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.”

“Bob with a real peace.

“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 Bloomington, Father Brown 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.

“Well 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.”

Father Stumpf said.

Keucher has enjoyed the slower pace of seminary life so far. He has been able to develop a lot of time to pray, 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.

“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 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 learned to see in him that it is a large reason why I’m here.”

Five individuals will also receive Career Achievement Awards at the event.

Patricia Connors of Christ the King Parish in Indianapolis, Oliver Jackson of St. Rita Parish in Indianapolis, Charles “Chick” Lauck of St. Barnabas Parish in Indianapolis, Michael Keucher 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 school’s. Corporate sponsors 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 D’Brian at the archdiocesan Office of Stewardship and Development at 317-236-1568 or 800-382-9836, ext. 1568, or e-mail her at rbrian@archindy.org or log on to www.archindy.org/ccsv.

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

By Steve Gehl

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.

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Anglicans becoming Catholics

The Church of England began in 597 under St. Augustine of Canterbury, head of the Anglo-Saxon Church, as a mission to the pagan Britons. It was reunited with the pope in Rome. It was reunited with the Catholic Church 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 1659.) 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 1718 that a law was passed that permitted Catholics to acquire, own and inherit property. The Catholic Emancipation Act was passed in 1829, and dioceses were re-established by Pope Pius IX in 1850. But it wasn’t until the Catholic Relief Act in 1829 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. Members, 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 Catholics who want to bring elements of their Anglican identity into the Catholic Church with them. Anglican priests married or remarried may be ordained Catholic priests. Perhaps we will comment again after the apostolic constitution is published.

—John F. Fink

Opinion

Parish Daily

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 Alityh Morris’s play, "Damien.

But I was not the only one who could hear sniffles. I could see people reaching for hankies. I could hear them blow their noses.

This happened the same day that Father Damien was canonized by Pope Benedict XVI in Rome. Morris’s 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 their firewood piles 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’s 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.

A seminarian 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 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 has heart for every three months.

Like most men, he had a temper. But he put it to good use for the lepers. I feel more comfortable. I am not the Pope’s servant, but I was stationed there in the Navy.

Charlie suggested we go to Molokai. We rode miles 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 M. arx, 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 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.

Seen in the light of God’s love and to find happiness in this world and the next, we need to lift the power of God’s grace (his life within us) to 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 Waidlo

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 commitment to “the responsible exchange of freely-held and expressed opinion among the People of God.” They may be edited for length, to fit available space, and to enhance clarity.

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

Editor, The Criterion, P.O. Box 1717, Indianapolis, IN 46206-1717. Readers with access to e-mail may send letters to criterion@archindy.org.
Feasts of All Saints and All Souls are an opportunity to pray for parents

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 celebración del Día 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 Fieles difuntos a comienzos de noviembre. El tercer es mi recuerdo del octubre en que falleció por primera vez mi padre, el 4 de noviembre.

Y es que ya no me refería sólo a mi padre y a mi madre en esta época. Inhalaba el olor a las hojas de otoño, oía las risas, las voces, las palabras, las canciones, los chismes de los niños y niñas, escuchaba el ruido de las hojas al viento, el frémito de la hoja partida, el abrazo del padre y de la madre, las risas y los chistes, el silencio, el ruido, el olor, el recuerdo, el amor.

El poema comienza así:

Después de tanto años.

¿Dónde están las flores, las jóvenes y hermosas flores que otrora 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.

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OCTOBER 30
St. John the Baptist Parish, 321 S. Bukeye St., Osgood. Kingtons of Columbus, Council #8487, park chop dinner. 4-8 p.m. Information: 812-689-4244.

OCT. 30-NOV. 23
Clewes Memorial Hall, Butler University, Indianapolis. “Holy Lands–Journey of a Pilgrim A.R.Tist,” photographs and audio narrative of images from holy sites on four continents by Denis Ryan and audio narrative of images. 12:30 p.m.; Nov. 8, 1:30 p.m.; Nov. 12, 6 p.m. Information: www.denisryana.com.
Conventual Franciscan serves home parish in Terre Haute

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 1989 and is 70. Born and raised in Terre Haute, 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 holds so many childhood memories to school here. We were very close to the

The Criterion (Editor’s note: In conjunction with the continuous Scouting on Nov. 7.

The congregation of the church filled the church’s pews Sunday on Nov. 7 at the Parish Life Center behind the church as friends with the guidance of some outstanding adults. If I had been involved in Scouting—along with what they get in school and Scouting 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.

St. Michael parishioner 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.

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Conventual Franciscan Father Joel Burget proclaims

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. “That is part of the reason why I said I would be a Scout leader,” he explained. “It’s very rewarding. Watching them develop that spirit of service to the parish and community—

“I enjoyed the water craft sports,” Hennon said. “Sailing was, I think, my favorite [activity] because we went to Camp Randburg, a really large Scout camp in southern Indiana near Lakes Monroe and Monroe. Sometimes days out on the reservoir on a sailboat was a lot of fun.”

Boy Scouts gain unique life skills, he said, including first aid, knot tying, and even how to use an adult 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.”

“I am there on 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.

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 to join in 1965, but more of us were involved with the troop committee for years.”

Scouting teaches boys important leadership and outdoor skills, Hennon said. “I enjoyed the water craft sports,” Hennon said. “Sailing was, I think, my favorite [activity] because we went to Camp Randburg, a really large Scout camp in southern Indiana near Lakes Monroe and Monroe. Sometimes days out on the reservoir on a sailboat was a lot of fun.”

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Thanksgiving for her canonization on Oct. 25 at St. Luke the Evangelist parish, Indianapolis, prays before a St. Luke the Evangelist parishioner. Continued from page 1: 

MASS are called to be “lights of hope” in the world. Like the daughters of St. Jeanne Jugan, a 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 consecrated 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, said, the gathering of others, residents, volunteers and benefactors that Jeanne Jugan often said, “Blessed is 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 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 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 A. M. Phelan, an associate of the St. Jeanne Jugan member and resident of the St. Augustine Home, was one of the pilgrims from Indianapolis at the canonization Mass in Rome.

“Blessed be God” or “Thank you, my God” or “Glory be to God. We’re only his instruments.”

“This overwhelming feeling came over me - first of all, how grateful I was to be able to be there to witness such an extraordinary event, and second of how grateful I am to be a part of 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.”

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 calling for those affected, and expressed agreement with Pope Benedict that condoms would not be the panacea. It asked people to 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 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 erosion 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 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 desinheriting 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 shelter for those who are abused and bring women into Church decision-making structures.

The closing Mass was celebrated 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 St. Peter’s 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 “poses the question of history needs of renewing for the oppressed and overwhelmed humanity of every era and every land.”

“He, the 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 kingdoms 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 and sisters who in Africa suffer poverty, disease, 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 a 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

Choose to live your life for Christ and others, Father Rick Nagel urged 950 men attending the fourth annual Indiana Catholic Men’s Conference on Oct. 17 at the Indiana Convention Center in Indianapolis.

The mentoring organization promotes the idea that men should be virtuous men of God, being men who are holy, men who follow Christ.

Choose to live your life for Christ and others, Father Nagel explained. "If we’re going to be in the game, we’ve got to do more than just sit on the sideline. We better have our head and our heart and our will 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 the truth that we have to share with one another.

Choose to live your life for Christ and others, Father Nagel said, and to demonstrate heroic virtue in our world.

"That’s what it means to be a son of God for the Father," he said. "Today, instead of being a list of opportunities to see the world of the God who created us to be the children of God, to be virtuous men of God, to be holy, to follow Christ with all of his being, with everything that we have.

Choose to live your life for Christ and others, Father Nagel said, and get to know the living Christ better as men of the Church and men of God.

"Let’s get to know our brothers and 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 God, a love that is Christ, Father Nagel 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

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 principal 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 Indianapolis, a historic neighborhood on the city’s east side.

Lourdes was founded as a town in 1870, and soon became the first bottle of Butler University. Although it was annexed into Indianapolis in 1902, Lourdes 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 parishoner, it was the parish’s place in the Indianapolis community nurtured 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 parish who raised her children in the parish in the 1950s and 60s. “The mothers and the fathers all got involved in softwetting 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 volunteerliness of parishioners while serving as the parish secretary and bookkeeper from 1982 until 2005.

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

She saw her parent 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,” Krafte 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 Lourdes, the broader community on Indianapolis’ east side might not have initially been that wholehearted of the new parish Catholic 100 years ago.

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

Any pretense that parishioners in Lourdes may have felt from the anti-Catholic Church 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 Krafte 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 taught through Lourdes.”

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

“He was a wonderful man. But I was scared to death of him as a child,” said Krafte of Mgr. Lyon’s with a laugh. “He Seated So Stern. And we were threatened at school that if we didn’t Mind Sitter, our next step was over to Father Lyon. Well, of course, I never got to Father Lyon 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, Krafte 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 the cards, all kinds of cards, all of the lifts,” 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, like giving is being a strong neighborhood,” he said.

Robert and Paula Bittelbeyer experienced Jillaril Suppport from their 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 Thos Xeena Mental School in Indianapolis at the lift.

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

“When you’re both going through it at the sable lift, you don’t really have that backup there,” Paula Bittelbeyer said. “You needed somebody else, and he [Father Jarred Farrel] was the pastor at the lift. We were there at the drop of a hat to help us out. So the parish was very important to keeping us going and keeping our spirit up.”

While she shrugged the material support, he he parishioners, the Spiritual Support that and her husband received from Father Farrell and the parishioners was perhaps even more important to Bittelbeyer, who has volunteered at Our Lady of Lourdes’ parish 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 Ayer, 31, to move back to Indianapolis with her family after they had moved only a 15 minute drive away.

Like her parent, she grew up in the parish. Now Ayer is bringing her two-son, an eighth-grader and third-grader at the parish school, experience the saint privilege.

A volunteer volleyball coach at the parish since 1997, Ayer wanted her family to be close to the parish because of the crucial unwritten lection of volunteerliness and service that can be polished on her young son with such familiarity.

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

“If you do something that Rotter’s out of a book. It Rotter’s through example. That’s one thing that I found in Lourdes.”

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

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By Sean Gallagher

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Our Lady of Fatima Retreat House

“Patna”

Annual Day of Reflection

with Fr. William Munshower

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A new St. Nicholas School.
Priestly formation helps men discern their vocation

By Louise McNulty

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 theology. And pastoral formation process for seminarians may vary from religious orders to dioceses, all involve four areas of formation — intellectual/academic, spiritual, human and religious. They are meant to be integrated, not separated.

When he is ready to move to the theologate, 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.

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.

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

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

“A 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 it with your whole heart and soul?” (John Wilt, Cuyahoga Falls, 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)

“Living in a society that embraces the materialistic value of the world, young men have to make a conscious decision to choose the life of a priest.” (John Wagner, Norton, 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.
Basic Catholicism: Abortion and Communion

The Catholic Church has not done a good job of convincing all Catholics either of the percentage of Catholics are those with the most pro-abortion positions—Massachusetts, for example, or Rhode Island, which has the highest percentage of Catholics in the nation—wherever the anti-abortion stance is. It’s a sacrifice to do so.

Any moral sin—adultery, skipping Sunday Mass, even a large amount of money, defaming someone’s good name— is incompatible with going to Communion.

But the present controversy concerns abortion. Anyone who votes for a politician promoting abortion, by helping to encourage abortion rights, while knowing that there is grievously wrong, is committing a mortal sin. Anyone who receives Communion must be worthy to receive Communion.

The bishops at the Second Vatican Council reflected on how ordained priests and the common priesthood of all the faithful operate in the Church. They did this rather eloquently in “Lumen Gentium” (“The Light of the Nations”), paragraphs 77-85: “...All for their works, prayers and apostolic endeavors, their ordinary married and family life, their acceptance of the physical and mental relaxation, if carried out in the spirit, and even the happiness of life, if patiently borne— all these become ‘spiritual sacrifices acceptable to God through Jesus Christ’ (Hebrews 13:15)....”

The bishops at Vatican II spoke about the common priesthood of all the faithful in the Catholic Church, not just the clergy. They considered the common priesthood of all the faithful the cornerstone of their understanding of the implementation of the Second Vatican Council. 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).

Different activities. But they won’t forget. 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 changes. It may not be too long before some of those teens are on the town council or they are once before. At that time their voices will be even higher.

Wouldn’t it be something if these students who are learning about government today became those who lead government tomorrow? It would be very constructive to the community if they had a good voice. (Erick Rommel writes for Catholic News Service.)

Appreciate your common priesthood in the Year for Priests

If not, then you might not be aware of the ancient teaching that is renewed at the Second Vatican Council. Believe it or not, all Catholics are priests.

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Your Family/Bill and Monica Dodd

Establishing a homework routine can help families

It seems that even grade-schoolers’ homework has been affected by the recent economic downturn. No, we don’t mean Mom and Dad have lowered any promised payments on good report cards. The term “homework” had that deal as children and never different from day to day. The council wants to investigate the issue further, and hear from businesses that might be interested in contributing to the effort. The council wants to investigate the issue further, and hear from businesses that might be interested in contributing to the effort.

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 most appropriate before the Council for parents to tell their children “to offer up” the hardships that they experienced Friday the 13th.

For those who were essentially suggesting that their children do was to offer their trials up and look for a priest to renew the Eucharistic Christ on Calvary at every celebration of the Mass.

As the new school year is unfolding, here are a few suggestions for helping your sons and daughters get off to a successful start. (Erick Rommel writes for Catholic News Service.)

• Remember you are there to help, not to control. 
• Establish a place, time and environment for homework. All of us are creatures of habit, and by living out more consciously our faith, we will be affected by any changes.

• Keep in mind that in the long run and through life, effective study, performance often trump IQ. (The smart kids don’t necessarily do well in the many years following school and the not-so-smart kids may achieve far more indeed.)
• There is help for families on the Internet. Type “help with homework” into any search engine and you will find many, many great choices.

• Bill and Monica Dodd are the founders of the Friends of St. John the Caregiver and editors of My Daily Visitor magazine. Their Web site is mydailyvisitor.com. They can be contacted at monicaddodd@youping Parent.com.
 Feast of All Saints/ Msgr. Owen E. Campion

The Sunday Readings

Sunday, Nov. 1, 2009

• Revelation 7:2-4, 9-14
• 1 John 3:1-11a
• 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 tradition 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 was never a time to shrive 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. A.D. speaks of the conflict between good and evil as 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.

In the mouth,
In the ears,
In the mouth,
In the arms,
In the eyes,
In the soul
exists a craving for it. It is a taste for its sweetness.

It deepens the faith that He is there in enveloping one’s entire being, a true gift from God is felt.

In the story, 144,000 souls are with God. This ancient, wonderful feast calls us to respond. They come from everywhere, making us nothing less than children of God. St. Matthew’s Gospel furnishes the last reading.

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.

This reading 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.

As 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.

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 our 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). Therefore, 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 assessments of unconditional and conditional salvation.

Resulting texts from these dialogues are available on the Internet.

My Journey to God

Finding Grace

In the soul exists a craving for it. It is a taste for its sweetness.

In the mouth,
In the ears,
In the mouth,
In the arms,
In the eyes,
In the soul
exists a craving for it.


God’s loving arms surrounding us.

By Maria Vespo Harr

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
Luke 14:15-24

Wednesday, Nov. 4
Charles Borromeo, bishop Romans 13:8-10
Psalm 112:1-2, 4-5, 9
Luke 14:23-33

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

Question Corner/ Fr. John Dietzen

Our God is an unconditional love.

John Dietzen published by Crossroad

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

The most genuine and total love is the unconditional love that is 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?

Q

A

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Q

A

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Please submit in writing to our office by 5 p.m., Thursday before the week of publication; be sure to state date of death. Obituaries ofarchiclerics predeceasing our archdiocese are listed elsewhere in The Criterion Order priests and religious sisters and brothers are included here, unless they are native to the archdiocese orhave other connections to it, those are separate obituaries on this page.


DENNIN, Colleen Elizabeth (Cook), 96, Mary, Queen of Peace, Danielsonville, Oct. & Wife of Scott Dennin, Daughter of John and Anita (Koer) Boyle. Sister of Nicole Silcox, John Boyle III and Tim Boyle.


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


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, was a native of Indianapolis, died on Oct. 21 at Caritas Center in Dubuque. She was 91.

The Order 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, professedfirst vows on March 19, 1943, and professedfinal 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 at a Sister of Charity of the Blessed Virgin Mary, she also taught at schools in Wisconsin, Kansas, Missouri and Iowa.

Surviving are her sisters and nephews.

Memorial gifts may be sent to the Sisters of Charity of the Blessed Virgin Mary Support Fund, 1100 Carillet Drive, Dubuque, Iowa 52001.

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.

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School blessing

Right, Roberto Marquez, a pastoral minister at St. Philip Ner 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. 22. Archbishop Buechlein visited the school that day to bless it after major renovations had been completed. St. Philip Ner Parish 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 Ner Parish School in Octob on Oct 23 in front of the school's main entrance.

Parishioners, bishop reflect on New Jersey pastor slain in stabbing

CHATHAM, N.J. (CNS)—Father Edward Hinsdil helped many people during his 35 years of priesthood life, the last 16 of which were spent as pastor of St. Patrick Parish in Chatham in Union County's Paterson Diocese.

His brutal murder in the rectory of St. Patrick Church on Oct. 22 stunned the diocese and the nation. As parishioners of parishes and former priests mourned his sudden loss, they also reflected on his farming.

When Marie Ryan, consultant for the diocesan Office of Religious Life, thinks about Father Hinsdil, she reflects on her favorite, her smiling face, and how he would stop by and visit.

“Wish we could knock on the door to fly horse and just say hello,” Ryan said, who lives a few houses away from the church. “When he would come into the church, he would open the doors on the pote and Say, ‘Let’s see if you’re making school today,’ and have a taste. He beca cottage part of our lives and, in turn, we beca cottage 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 and that he had been his victim.

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 then were arguing over Feliciano’s continued employment.

Feliciano had worked for the parish since 1992 when he flew 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 is still an eighth-grader there.

Funeral arrangements for the priest had not been finalized.

John Polanit, parish trustee at St. Patrick, said his fondest memory of Father Hinsdil was forth the parish picnic this past summer.

“It was a beautiful sunny day and the park was filled with people. Father Hinsdil was wearing a straw and sunglasses and was so happy. He skipped around and greeted the people. To flee, that’s what I wish all about for Father Ed being around his people,” he said.

Father Hinsdil’s “dining had wounded the hearts of all who knew him. Already, many people have told the about the profound and lasting impact that he had 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 thank him for giving us for we know that Father Hinsdil showed within the limits of our pattern of humanity, to open for other the way to the heart of Christ,” he said.

Being among the people was an entreaty part of Father Hinsdil’s pastoral ministry.

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

“T 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.”
Bishop-designate Etienne reflects on episcopal appointment

By Sean Gallagher

On Oct. 19, a bishopbiologist Pietro Sanbi, 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) Monday, Oct. 5.

Q. What was that like for you?

A. Well, it was bizarre. I don’t know what else to say. A Bishop-sanbi 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 fields. And, when he called, I was just getting out of my pickup truck.

I was in my Carhart jeans and my work boots and I 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 St. Paul. I just really had a difficult time getting over it. It’s a song about the prayer and the rest of my life. 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, I called the rest of my brothers and sisters. It was very emotional; lots of joy, but also the sense 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 am. I still am. I still am.

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

A. There’s a liturgical song called ‘Catholic of this Time’ that I’ve heard quite a bit. It’s about Mary. And the refrain of it says, ‘The world is about to burn. That hymn was in my mind for the next two days after that 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 perspective the idea that, ultimately, when you’re ordained a deacon you’re not your perspective the idea that, ultimately, when you’re ordained a deacon you’re not your perspective the idea that, ultimately, when you’re ordained a deacon you’re not your perspective the idea that, ultimately, when you’re ordained a deacon you’re not your perspective the idea that, ultimately, when you’re ordained a deacon you’re not your perspective the idea that, ultimately, when you’re ordained a deacon you’re not your perspective the idea that, ultimately, when you’re ordained a deacon you’re not your perspective the idea that, ultimately, when you’re ordained a deacon you’re not your perspective the idea that, ultimately, when you’re ordained a deacon you’re not your perspective the idea that, ultimately, when you’re ordained a deacon you’re not your perspective the idea that, 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