

Week ending 19 August 2005

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Et alii...

Overheard: "To refer to peregrinating Celtic monks and fundamentalist lobbyists, Origen and Oral Roberts, the Desert Fathers and Tim La Haye, Jerry Falwell and Dante, St. Francis and the TV "prosperity gospel" hucksters, Lady Julian of Norwich and Tammy Faye Baker, or John of the Cross and George W. Bush all as Christian stretches the word so thin its meaning vanishes." — David James Duncan in his essay "Are You Saved?"

Startling proposal: "We actually misnamed the war on terror. It ought to be the 'Struggle Against Ideological Extremists Who Do Not Believe in Free Societies Who Happen to Use Terror as a Weapon to Try to Shake the Conscience of the Free World.'" — George W. Bush, speaking to a meeting of minority journalists, 8.6.05. Or, if you prefer to abbreviate, SAIEWDNBIFSWHTUTAA WTTTSTCOTFW

Friar says "forever"

It doesn't happen that often anymore, but it did last week when Brian Luense made his perpetual profession of vows in ceremonies held at St. Lawrence Seminary in Mt. Calvary, Wisconsin.

Dan Anholzer, provincial minister, told the gathered congregation of friars, relatives and friends that "This is an exciting day for our order. Brian brings an abundant love and commitment for service, and is an excellent example of the Capuchin Franciscan tradition of serving joyfully and humbly to those who are in need. We are profoundly grateful for his enthusiasm and for his many skills."

Brian was raised in Vallejo, California where his home parish was St. Vincent Ferrer. He became interested in the Capuchins as he was examining service opportunities in 1998. He taught math at Hales Franciscan High School in Chicago as a Cap Corps volunteer.

Brian is continuing his theological studies at Catholic Theological Union in Chicago. He is working towards his MDiv degree and a masters in theology. He completed a masters in mathematics from the University of Chicago, and a bachelors degree in math and philosophy from the University of Notre Dame.

Weekly re:Cap joins the wider Capuchin community in rejoicing in Brian's formal commitment to our life and ministry.



Left: Dan Anholzer, provincial minister, with Brian Luense and his mother, Mary Jo Hodges

*Publish on parish: plums and prunes...
and "a dirty little secret"*

by John Celichowski

I appreciate the recent reflections on Capuchin priesthood that have appeared in our provincial publications in response to the address that our general minister, John Corriveau, gave at our provincial chapter in June. Over the past seventeen years, I have also been blessed to serve and travel in various parts of the province to witness the many ways in which our brothers live their twin vocations as friars and priests.



Toward the end of his powerful and engaging reflections, John expanded upon a normative proposition from PCO VII — that the order does not seek bishoprics — to further assert that the order also eschews “other positions of influence in the church” and “must decouple itself from the episcopal character of the church” in order to preserve our essential charism of minority. He later concluded that, “If we wish to decouple ourselves from the episcopal charism of the church, it is necessary not only for our lay brothers, but also for our priest brothers, to choose ministries which are not tied up with official responsibility of clerical ministry.” He later added, “the question we must ask ourselves is how many parishes can we administer without losing our prophetic charism?”

That is a critical question, and as our brother Champion Baer’s recently published history of the province recalled, it has been for a very long time. It remains unanswered in our province, I believe, for two reasons. First, the growing shortage of priests in the United States continues to place demands on those of us who are ordained to serve the needs of the People of God in parishes — not only as pastors and associates (an increasingly rare breed), but also as supply or “help-out” priests.

This past weekend, I was asked to preside at a special liturgy at Marquette University. Thankfully, two of our brothers were available to preside at our celebrations at St. Martin de Porres. I write this reflection only hours after agreeing to help a couple of priests, one a fellow Cap and another a diocesan priest, with a Mass at each of their parishes on the Labor Day weekend. Is this the ideal for Capuchin life? No. Might it be placing a clerical finger in the dike of diminishing number of priests in the face of the ongoing need and right that the People of God have to the sacraments, particularly the Eucharist? Perhaps.

However, I think that something else is going on, and has been for a long time. Although I hesitate to use this kind of language, it’s what I believe to be a “dirty little secret” and fact of life for many friars who are ordained, including myself. Regardless of what the official documents say or what we were all taught and expected to accept in initial formation, many of us felt the call to priesthood long before the call to Capuchin life. I had the first inkling that God might be calling me to be a priest in the first grade; but I never even heard of the Capuchins until I was in 8th grade and one of my dad’s dental patients told him about a certain school on a hill near Fond du Lac. I ultimately chose to become a Capuchin because it was the best fit for how I believe that God was calling me to serve the church as a priest; and I am grateful that I made that choice. I love being a priest, and I especially love being a *Capuchin* priest.

I have often seen in action what our brother John suggested in his address at chapter: that there is indeed “a Capuchin way” of administering parishes. He went on to note several elements of that way: the centrality of fraternity; the exercise of authority without subordination; an embrace of team ministry; and “a mission of communion rather than a mission of results.” I would argue that these elements should be part of *all* of our ministries: education, preaching, retreat centers, direct services, the promotion of justice, peace and the integrity of creation, etc.

If our prophetic charism is our witness to fraternity, the question should not be focused solely on how many parishes we can administer but rather on how many disparate ministries and disparate houses we can serve and live in before the real rends the fabric of the ideal. And, by the way, who is willing to surrender what *they* are doing and how *they* are living in order to accomplish this?

Further, in many parts of the church, parishes *need* our fraternal witness, our way of being brothers *and* pastors, sheep as well as shepherds, because they are feeling the brunt of a host of trends that tend to alienate rather than integrate people into the life of the church. These range from the appointment of bishops whose pastoral skills are not as sharply honed as their political ones, to the consolidation of parishes, to the increased specialization and bureaucratization of ministry.

It has been my experience that one dimension of our fraternity is to step outside the often well-defined roles and expectations of “what a priest should do” and to share in all of the different aspects of life and work in a parish, even in the most humble tasks. Last week, I entered a bathroom in our rectory in which the previous user had decided to use paper towel to meet needs more customarily addressed with toilet paper. Our part-time janitor finishes work at Noon. It was about 1:30 PM. It would have been easy to place an “Out of Order” sign on the door and put something else on the janitor’s “to do list.” However, I cleaned up the mess myself. I did so with the conviction that this was not only a matter of necessity (it was the only bathroom on the first floor of the rectory) but also part of my life as a Capuchin. Sometimes we embrace lepers; and sometimes we are called to embrace other more inanimate and unattractive objects.

Sometimes Capuchins can serve as the core fraternity of a parish even if only one or two of them minister there. This was my experience at St. Justin Martyr in Chicago in the mid-1980s, and it was also my experience when I was blessed to serve as the pastor at St. Benedict the Moor until last year. There are, of course, tensions between the fraternity we are called to live with our fellow Capuchins and the brother-sisterhood that we are also called to live with all, particularly those with and among whom we minister. Part of the solution, I believe, is in a creative and understanding weaving of the two, mutual sharing in the life of one with the other.

Our general minister provided a great model of “exercising authority without subordination” in his reflections on John 13 and Jesus’ washing the feet of his disciples. More positively expressed, the authority to which we as friars are especially called rests not on role or title but rather on service. It is a particularly appropriate model for parish ministry as this gospel is proclaimed every Holy Thursday when we traditionally celebrate the gift of the Eucharist in light of the paschal mystery and, to a lesser extent, the ministry of priests; and it is a well-celebrated Eucharist that remains the center, “the source and summit” of a parish’s life.

Embracing team ministry, John noted, is another dimension of Capuchin fraternity in parishes. This is a growing challenge in the face of the diminishing number of priests and concomitant increase of demands on those of us who are still available to serve. In addition, there are some

cultural dimensions that need to be addressed. For example, it has been my experience in black parishes that people want and expect to develop a bond — hopefully long-term — with *their* pastor. Many of their brothers and sisters in other Christian churches have pastors whose terms are marked by decades, not years. What we may posit as freedom and creativity others may experience as a lack of commitment.



John Celichowski is currently pastor of St. Martin de Porres Parish in Milwaukee, Wisconsin, director of the provincial Office of Pastoral Care and Conciliation, and a provincial councilor.

The final facet of Capuchin parish ministry that John mentioned was to develop “a communion of mission rather than results.” I believe that this is something that many of our friars who serve in parishes can identify with, as we have often been invited to serve in parishes that were not considered the “plums” of dioceses. In an era in which parish viability is too often determined less by mission and communion than by size, (the number of) sacraments and self-reliance, we should continue to accept these challenging parishes where we can. The “prunes” of the church, I have found, can have a function as essential to the life of the church as the “plums.” In charting the mission of the church in our world, *Gaudium et Spes* did not stop at the joys and hopes.

I am grateful for our brother John’s address. As you can see, it gave me a lot to think about; and hopefully, something worthwhile to share.

Friars send youths to Germany



Cyrus Leider with his sister, Diane, are attending World Youth Day with Jim Antoine

Two friars of the St. Joseph Province are helping young people get to World Youth Day in Cologne, Germany. Jim Antoine, pastor of Our Lady of Loretto Parish in Lodge Grass MT is helping sponsor two siblings from the Crow Nation parish. A friar making the journey is Bill Frigo, director of the Capuchin College Program in Chicago. Bill is traveling with two of the candidates from the college program: Quang Nguyen and Aaron Jimenez. In addition, Bill and the candidates will visit a Capuchin friary in Germany, an arrangement facilitated by the two Venetian friars staying at St. Clare Community in Chicago.

Cyrus Leider, Jr., 15 years old, dreams of being an architect, but also considers a vocation to priesthood, one encouraged by his pastor Jim Antoine. Cyrus and his 19 year-old sister Diane are both attending the World Youth Day. Diane is currently a sophomore at the University of Great Falls, working on a degree in addiction counseling, and will return to the Crow Reservation when her studies are completed.



The Leider youths live in a devout Catholic family that observes Crow spirituality with equal fervor.

In recalling Jim Antoine's prayers and vision that sees him as a priest, Cyrus' emotions bubble to the surface in tears. "The compassion he has in his heart for the Crow people is deep," he said. "I look around and see those who are turning to drugs and alcohol for their problems. I want to honor my generation to turn to God like I do when I have a problem. It would be great to be a priest to help them get over this tragedy in their lives."



Jim Antoine

So the Crow siblings share a concern for the disease which menaces so many of their people. "It's a beautiful life," says Diane, "and I don't want to abuse my body with drugs and alcohol. My parents brought me up with this example. They've always pushed us to give 110%."

Cyrus, Sr. and Annie (Takes Gun) Leider recently celebrated their 20th wedding anniversary. Both come from families plagued by alcohol and both have forsworn it. They have made personal sacrifices to see their children through Catholic education and to live in a home free of drugs and alcohol. Jim Antoine mentioned that this was the only couple who ever asked him to bless their engagement.

Jim has ministered in Lodge Grass since 1979. While Jim's name is Belgian, his mother was German. It was on a trip to Germany in 1999 with his sister to visit ancestral villages and churches that Jim connected with a couple who have financed the trip for the Lieders. The story is a series of connect-the-dots that illustrates how small the world is nowadays, and how close Montanans are.

Hannelore Carter of Billings was asked a decade ago to translate a note from German to English. The note was for Jim Antoine, and he and Carter began a lasting friendship. When Antoine took the trip to Germany, he was a bit daunted by the language and the autobahn.

Carter put him in contact with friends who live in Gau-Odernheim near Frankfurt. Another friendship connection: Claudia and Hans Georg took a shine to Jim, and subsequently visited Lodge Grass twice! During their last visit a year ago during the Crow Fair, the couple, who are working as volunteers organizing the World Youth Day, asked Jim if they could sponsor two young people to the conference this summer. Their fellow parishioners have pitched in.

They enjoyed being with the Crow people who accepted them as friends," Jim said. "Immediately I thought of these two kids because they exemplified a deep sense of faith," he said. "They combine beautifully Crow spirituality and Catholicism. They bring it together."

Diane is eager to compare how others will pray at the world event with their own prayer routines. The Leiders' parents take part in sweat lodges, fasting and prayer circles, sacred plants — all part of their historical native culture.

Cyrus, Sr. does the maintenance for the Pretty Girl School, west of Lodge Grass. It's a Catholic school affiliated with St. Labre in Ashland where Cyrus, Jr. is a student. He likes to play basketball. Diane played at Billings Central and she barrel-races at rodeos. For the summer, Diane works with an anti-drug program for young people. She is also a teacher intern. Similar projects are underway at Pryor, Lodge Grass and at Crow Agency. During a trail ride last month sponsored by the tribe to

foster drug and alcohol awareness, Cyrus walked from Hardin to Crow Agency, a distance of 13 miles. The summer program includes a one-mile walk each day and learning about healthy lifestyles and avoiding addictions. Instruction about diabetes is part of the program, as well. That disease is particularly prevalent in American Indians because their indigenous diet was co-opted, says Jim.

The above article is a modified version of an article by Jim Gransbery and published in the *Billings Gazette*. *Weekly re:Cap* will do a follow-up story when Aaron and Quang return from Germany with Bill Frigo.

Collaboration gives more edge to orders' work

The head of the peak body of nuns, brothers and religious priests has noted the decisive trend among religious congregations of collaborating in their ministries, with each other, with lay people, other church bodies, and people from other faiths.

Brigidine Rosemary Joyce, President of the Australian Conference of Leaders of Religious Institutes, was addressing the body's four day Annual Assembly recently held in Sydney. The event involved 120 leaders of Australian religious institutes, representing over 8000 Australian religious men and women.

"We gain new sight and new effectiveness by including one another. We once operated with greater autonomy than at present," said Joyce. "Collaborative approaches — among ourselves, with lay people, with other Catholic church bodies, with other churches, with peoples of other faiths — offer a new edge to religious congregations."

The assembly examined the ways in which member congregations singly and together are adapting their many health care, educational, social welfare, pastoral and spiritual services to meet new circumstances. Religious reported that they find new vitality through the partnerships now open to them.

"Our mission is constant," Joyce insisted, "yet society is changing, so fidelity urges us to find fresh ways to express this mission today."

Under the theme 'Being Led to See Again' and guided by theologian David Ranson, the assembly prayed together and reflected on the story from Mark's gospel of a blind man who was gradually given sight by Jesus.

Also at the assembly were representatives from the religious conferences of New Zealand, Papua New Guinea and the Solomon Islands and the Pacific Islands. Representatives from the bishops, diocesan clergy, and several vicars for religious also attended. The apostolic nuncio, Ambrose de Paoli attended the first day of the assembly and gave a personal reflection at the opening dinner.

Remember this...

"The purpose of life is not to be happy. It is to be useful, to be honorable, to be compassionate, to have it make some difference that you have lived, and lived well."
— Ralph Waldo Emerson

Lunch in Rome...or "almost Rome!"



Two former friars joined Jim Leary and Paul Schmitz for a reunion at the Roma Café located in the Eastern Market area of Detroit on August 2nd. Paul Schmitz also joined the friars of the province for the celebration of religious jubilees in Mt. Calvary while home in the States.

Pictured at left are the four comrades, from left: Charles Mueller, Jim Leary, Paul Schmitz and John Kinked.

Time to get out of Iraq, say U.S. religious groups

In separate statements released recently, U.S. religious groups are calling on the Bush administration to pull troops out of Iraq, to pledge restitution for the reconstruction of the country, and to move away from a foreign policy that emphasizes aggression over diplomatic engagement.

In a statement passed nearly unanimously at their provincial chapter, the Franciscan Friars of Holy Name Province call on the president to “publicly state a clear and measurable plan for the timely, responsible and sustainable withdrawal of U.S. and coalition forces from Iraq.” They issued this call, they wrote, because “there is no clear positive end that would result from the current policy.”

The 400-member province covers much of the East Coast. The letter has been sent to bishops and some Catholic publications. Russell Testa, peace and justice animator for the province, said that the friars “are looking at trying to get a larger Franciscan body to sign on to the statement.”

Pax Christi, 8th Day Center for Justice, and the National Council of Churches have all issued statements urging an end to the U.S. occupation of Iraq.

Remember those who have died

Ray Kramer, brother of Ted Kramer (former Capuchin) died suddenly. The Liturgy of Christian Burial was celebrated at St. Constance Church in Taylor MI.

Remember in prayer

Reginald Lawrence, who fell ill during the provincial retreat in Appleton. Tests indicate that he was suffering from a virus.

**Reginald Lawrence, Capuchin
1270 Marion St, St. Paul MN 55117**

Michael Crosby recently underwent double hernia surgery.

**Michael Crosby, Capuchin
1019 N. Ninth St, Milwaukee WI 53233**

Michael Zuelke was scheduled for back surgery on August 19.

**Michael Zuelke, Capuchin
327 W. Brown St, Milwaukee WI 53212**

August

23 Tue . . . In spite of world-wide protests,
Socco and Vanzetti are executed, 1920

24 Wed Pete Rose is banned from
baseball for gambling, 1989

25 Thu **Dorie Sturm [AF] (B)**
Department of the Interior
creates the National Park Service, 1916

26 Fri **John Holly (B)**
John Paul I becomes pope; dies one
month later, 1978

27 Sat Massive volcanic eruption on
the island of Krakatoa blows up most of
the island and results in tsunamis that kill
over 36,000 people, 1883

28 Sun **Augustine Cops (N)**
John Celichowski (B)
"I Have a Dream" speech, 1963

29 Mon . . The Beatles play their last major
live concert at Candlestick Park in San
Francisco, 1966

30 Tue **Loran Miller (N)**
David Schwab (B)
Cleopatra commits suicide, 30 BCE

31 Wed Princess Diana and her
companion are killed in car crash, 1997

September

1 . 150,000 die in Tokyo earthquake, 1923

2 Fri George Wallace prevents integration
using state troopers, 1963

3 Sat **James Leary (B)**
Treaty of Paris ends Revolutionary
War, 1783

4 S Mark Spits wins 7th gold medal, 1972

5 Mon **Bertin Samsa (N)**
Russia's Peter the Great levies a tax
on bearded men, 1698

6 Tue Nazis require Jews to wear yellow
Star of David, 1941

Our next issue will be published on 6 September, when we resume our regular publication schedule.

The last word...

"Every fundamentalist who believes there is just one Holy Book is ignoring the fact that the Christian Bible, Quran, Torah and Vedas are each considered to be that 'one Book', and the God of each faith has become the Empowerer of millions of potentially violent literalists. The proponents of all four faiths consider themselves chosen, they're all armed with nuclear weapons, and the zealots of each faith are prepared to kill in defense of their chosenness. This is why each faith stands in need not of a turning away from tradition, but of a compassionate rebellion against the presumptuous "certainties" of the zealots within each tradition, and a universal recognition of the fact that the sigh within the prayer is the same in the heart of the Christian, the Muslim, the Hindu and the Jew."

**David James Duncan, "The Price of Certainty,"
Orion magazine, August 2005**

