



**The**

# Criterion

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## Old customs in a new land

*A Quinceañera is more than a coming out party for Latino girls; it's also a religious ceremony*

By Jennifer Lindberg

Wearing a pink princess gown, Xochil Arias processed into St. Mary Church in Indianapolis ready to accept the social responsibilities that young Latino women assume when they turn 15.

Xochil (pronounced so-she) arrived at her *Quinceañera* celebration last month surrounded by boys in tuxedos and girls in formal gowns. A large reception with food and music awaited them after the Mass.

A *Quinceañera* celebrates a girl's journey from childhood to maturity.

Xochil's parents said the spiritual dimension is the most important aspect of the centuries-old tradition in which they formally present their daughter to the community as a sign that she is ready to accept more responsibility in the Church and at home.

The celebration, believed to have started in Spain, is being brought to the archdiocese by the steady flow of Hispanic immigrants from Mexico.

Usually, the attendants—there can be as many as 14 girls and 14 boys—are all Hispanic and relatives of the family.

In Xochil's case, she chose friends from her school, Immaculate Heart of Mary in Indianapolis, because she doesn't have relatives nearby.

The attendants—seven girls and eight boys in Xochil's celebration—had little knowledge about a *Quinceañera*.

Most said they knew it had something to do with "her becoming a woman."

"I've never seen one before, but I've heard Xochil talk about her older sister's *Quinceañera*," said Kelly Calwell of Christ the King Parish in Indianapolis, who was one of the attendants. "I'm really excited and I think this will be fun."

While the celebration is meant to be fun, it is about more than the pretty dresses Xochil and her attendants wore or the large birthday cake she cut at the reception.

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Photo by Jennifer Lindberg



Above, Xochil Arias gets a blessing from her parents Margarita and Fernando at her home before leaving for her *Quinceañera* Mass at St. Mary Church in Indianapolis. The *Quinceañera* celebrates her 15th birthday and how she will live out her responsibility as a Catholic adult.



Left, Xochil Arias, 15, receives the blood of Christ during her *Quinceañera* Mass at St. Mary Church in Indianapolis that was celebrated by Father Michael O'Mara. *Quinceañera* celebrations are occurring in the archdiocese with the large influx of Hispanics.

## Archdiocesan leaders learn new ways to evangelize young people

PORTLAND, Ore. (CNS)—The Catholic Church's youth and young adult population is alive and well, but could grow even stronger with more creative and imaginative evangelization efforts, said several Catholic leaders at the North American Institute for Catholic Evangelization.

An entire day of the July 9-12 gathering at the University of Portland focused primarily on the Church's efforts and ideas on getting the Gospel out to the younger members of its population.

Nine people from the Archdiocese of Indianapolis attended the event that also included a session with Cardinal Theodore E. McCarrick, head of the Archdiocese of Washington, D.C.

Karen Oddi, evangelization coordinator for the Archdiocese of Indianapolis, said the institute affirmed the interdisciplinary model of evangelization leadership that has been in place in the archdiocese for a number of years.

"The institute was quite different from most conferences, since it was a rare opportunity for many ministerial constituencies to listen and learn from each other," Oddi said. "As a religious educator, now evangelization coordinator, it helped me to appreciate how evangelization takes place within other ministries, such as youth ministry, multicultural ministry, worship, stewardship and communications."

Oddi said she also was touched by the "gentle words of Cardinal McCarrick who said, 'Deep in my heart, I believe that evangelization is intimately related to charity. If we are unkind, if we are arrogant, if we are proud, we will never find people open to our message.'"

Also attending the conference from the Archdiocese of Indianapolis were Lisa Covington, pastoral associate and Disciples in Mission coordinator of St. Michael the Archangel Parish in Indianapolis; Bonnie Hicks, Disciples in Mission coordinator of St. Agnes Parish in Nashville; Joseph Kalil Sr., pro-life ministry coordinator of Holy Rosary Parish in Indianapolis; Patricia Witt, pastoral associate of St. Matthew Parish in Indianapolis; and Tom Yost, pastoral associate of Our Lady of Perpetual Help Parish in New Albany.

See **EVANGELIZE**, page 7

## After 60 years of priesthood, Father-Archabbot Bonaventure Knaebel decides to slow down

By Brandon A. Evans

After 60 years of active priesthood, former Benedictine Archabbot Bonaventure Knaebel is retiring to Saint Meinrad Archabbey.



Father-Archabbot Bonaventure Knaebel

Well, sort of retiring. He is merely taking a lighter workload, but will continue to labor in the fields of the Lord.

The former pastor of St. Michael Parish in Bradford—his most recent assignment—

retired on July 2 and will spend his time celebrating Masses occasionally at the archabbey, among other things.

Benedictine Archabbot Lambert Reilly said that Father-Archabbot Bonaventure will fill in for him from time to time at some events that his schedule does not allow for, such as certain funerals.

"He's a man whom I admire, consider very wise and know to be very prudent," the archabbot said.

And he should know. The archabbot has known Father-Archabbot Bonaventure since 1951, when the retiree taught him mathematics in college.

"He's a very bright mathematician," the archabbot said.

Father-Archabbot Bonaventure, who

was born in New Albany on Sept. 6, 1918, received his master's degree in mathematics in 1946 at The Catholic University of America in Washington, D.C.

Prior to that, he attended high school at Saint Meinrad and, impressed by the monks, entered the community on Aug. 6, 1938. He was ordained to the priesthood on June 5, 1943.

By the time that Archabbot Lambert entered the community in 1955, something unique had happened the month before: Father Bonaventure—who was 36 at the time—had been elected the youngest archabbot in the abbey's history.

Having made his first profession in 1938 and his solemn profession in 1941,

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# QUINCEAÑERA

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Instead, Xochil is telling the world that she will live out her Catholic faith handed down to her from her parents and she is thanking them and her godparents for bringing her to this point in her life.

Her parents, Fernando and Margarita, are on their third *Quinceañera* celebration. Of their five children, they have four girls. The youngest girl is 10.

Margarita is from Luanaguato, Mexico, near Mexico City, and wanted to make sure her daughters had a *Quinceañera* celebration like she did, despite the fact that they were raised in America. Fernando is from El Salvador and is also familiar with the tradition.

"I'm happy because she is 15 years old," Margarita said. "It's important to me and my husband to have the Mass because the Mass is number one. We have always tried to teach her about the importance of the Mass and Mary and now she has more responsibility."

Having a girl's 15th birthday joined to a Mass is the connection that Latinos see between Church and family, said Father Carlton Beever, pastor of St. Philip Neri Parish in Indianapolis. This year, he's celebrated about six *Quinceañeras*.

At St. Mary Parish, there are about 10 *Quinceañeras* each year. St. Patrick Parish in Indianapolis has about seven each year.

Continuing the *Quinceañera* tradition in America is important to the Arias for another reason.

"People are confused and think this is a big party," said Fernando. "But this is a tradition that goes way back, and we celebrated it in our day."

"We are saying she is an adult, no longer a little girl but a princess. It is also about introducing our traditions and helping people understand them," he said.

As the number of *Quinceañera* celebrations increase, local parishes with large Hispanic populations have various requirements for teen-agers before they



Above, Xochil Arias gets ready to cut her birthday cake at her Quinceañera celebration.

Left, Xochil and her mother, Margarita, pray for Our Lady of Guadalupe to intercede and help Xochil in her life. Xochil also consecrated herself to the Blessed Mother as part of her Quinceañera Mass.

can have their celebration in church.

At St. Mary Parish, girls must meet with the pastor and attend a retreat that talks about their Catholic faith and what it means to live it.

St. Patrick Parish requires the girls to meet with the pastor or coordinator of religious education, attend an evangelization retreat and perform 10 hours of service for the community.

"They want their own special day, but need to realize that it comes with responsibility," said Eva Morales, the coordinator of religious education at St. Patrick Parish.

She instructs the girls in what it means to be a woman and the importance of virginity until marriage.

Morales stressed that the *Quinceañera*

is not a sacrament and should not be confused with confirmation.

"The main interest is taking responsibility of a grown-up in the faith," Morales said. "And showing them that stewardship is about faith."

Requiring the 10 hours of community service is a way to show the teenagers the need for service.

"By this time, they can be selfish," she said. "This is a good way to show them that someone else in the world needs help."

Father Beever also requires service hours for the *Quinceañera* celebrants.

For Xochil, planning her celebration was the first step in acquiring more responsibility. Her mother gave her advice, but it was up to Xochil to pick a place for the reception, choose a dress and help plan the Mass.

Excited about turning 15, Xochil said the event was taxing after planning a reception for 175 people.

"Actually, I find it all very stressful, but I am really looking forward to the outcome of it all," she said.

On the special day, the Arias' home was a whirlwind of activity as Xochil's girlfriends arrived dressed in pink, yellow and blue gowns and the boys in black tuxes.

Xochil ran in from getting her hair done, quickly got dressed in her gown and started organizing her friends for the limousine ride to the church.

As her friends exited, Xochil returned to the living room where photos were taken with her parents, who gave her their blessing before departing.

Wearing a large smile, Xochil processed into church with Father O'Mara and her friends.

Her attendants filed into the front pews, girls on one side, boys on the other, while Xochil took her place in a chair seated before the altar steps.

Father O'Mara took special note in his homily of all the attention focused on Xochil that day, but said what's really important is how Xochil lives her life

after all the excitement of the day has faded away.

Acknowledging Xochil's parents, Father O'Mara said they are a sign of God's love because they accepted new life into the world.

"You are now learning what you need to do in your life," he said. "How do you give up your life for others? How do you make it meaningful?"

The Mass follows the traditional liturgy until after the homily, when the *Quinceañera* traditions are incorporated.

Included is Xochil's declaration that she will live her baptismal promises and the presentation of various gifts from the godparents, other relatives or friends of the family.

The girl chooses the items, which have various meanings.

For example, a rosary is given to represent the girl's consecration to the Blessed Mother. A Bible represents God's Word as the light for the girl's future path.

A ring and bracelet were given to represent Xochil's youth and turning 15.

Some liturgies include presenting the girl with a crown.

Margarita explained that this is to show that the girl is a queen of Christ and calls her to remember to live her life in a way that is pleasing to the Lord.

Afterward, Xochil and her mother walked to the picture of Our Lady of Guadalupe, where she consecrated her life to the Blessed Mother.

Once the Mass ended, photos were taken and everyone went to the reception, where a large cake was cut, music was played and toasts were made to Xochil and her family.

Xochil said she understands well that her *Quinceañera* celebration is about more than the party afterward or all the attention she was given.

"My parents have helped shape my values and beliefs, and now I am growing up," she said. "I have to choose right from wrong and what to do." †

Father Michael O'Mara, pastor of St. Mary Parish in Indianapolis, celebrates Xochil Arias' Quinceañera Mass. The Mass is part of a ceremony that commemorates Xochil turning 15 and her desire to take on more adult responsibility at home and with her faith.



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# 7 Saint Meinrad Benedictines celebrate jubilees

The Benedictine monks of Saint Meinrad Archabbey at St. Meinrad recently celebrated the 60-year priesthood jubilees of Father-Archabbot Bonaventure Knaebel, Father Malachy Fulton and Father Donald Walpole as well as the 50-year jubilee of Father Simon McTighe and the 25-year jubilees of Father Justin DuVall, Father Bede Cisco and Father Jonathan Fassero.

The seven jubilarians were honored by the monastic community during a May 25 eucharistic liturgy and celebration at Saint Meinrad Archabbey that was officiated by Benedictine Archabbot Lambert Reilly.

Following noon prayer, the jubilarians' families and friends joined the monastic community in the Newman Dining Room for a festive banquet.

Father-Archabbot Bonaventure Knaebel is a native of New Albany and was born on Sept. 6, 1918. He made his first monastic profession on Aug. 6, 1938, and was ordained to the priesthood on June 5, 1943.

He earned a master's degree in mathematics at The Catholic University of America in Washington, D.C., and pursued graduate studies there and at the University of Pittsburgh.

After ordination, he taught in the Saint Meinrad Minor Seminary and worked at Abbey Press until he was elected archabbot in 1955.

During his years of service as archabbot, many changes came about in most areas of the institution, including the accreditation of the college with the North Central Accreditation Association, the initiation of the Abbey Press Catalog and the transition from Latin to English in the liturgy.

He retired from the office of archabbot after 11 years, then spent eight years serving the poor in the Peru missions. He has had various pastoral assignments until the present time.

On July 2, Father-Archabbot Bonaventure retired from his ministry as administrator of St. Michael Parish in Bradford, where he served for the past six years.

Father Malachy Fulton was born on Sept. 28, 1914, in New York. He professed his vows on Aug. 6, 1937, and was ordained to the priesthood on June 5, 1943.

He earned a bachelor of arts degree at Saint Meinrad College before pursuing theology studies.

Father Malachy served as associate pastor at St. Benedict Parish in Evansville, Ind., and St. Mary Parish in Huntingburg, Ind., both in the Evansville Diocese. For seven years, he served as pastor at Mary, Help of Christians Parish in Mariah Hill, Ind., and 19 years at St. Anthony Parish in St. Anthony, Ind., also in the Evansville Diocese.

Before retiring to Saint Meinrad, he served several chaplaincies and did pastoral assistance in the southern Indiana area.

Father Donald Walpole was born on May 1, 1917, in Indianapolis. He professed his vows on Aug. 6, 1940, and was ordained on Sept. 21, 1943.

After graduating from Saint Meinrad School of Theology, Father Donald earned a Bachelor of Fine Arts degree and a Master of Fine Arts degree from the Chicago Art Institute.

For six months in 1945, he served as an assistant pastor at St. Benedict Parish in Evansville, Ind., and in 1958 he served as a high school teacher at Ferdinand, Ind., both in the Evansville Diocese. He served as associate professor of art at Saint Meinrad College from 1952 until the college was closed in 1998.

Father Donald has devoted his talents to creating artwork in various media, primarily for parishes and for the monastic community.

He also created the coat of arms for Archbishop Daniel M. Buechlein, also a Benedictine monk from Saint



Seven Benedictine monks of Saint Meinrad Archabbey recently celebrated their jubilees of priesthood ordination. They are Father Malachy Fulton, seated, and, from left, Father-Archabbot Bonaventure Knaebel, Father Simon McTighe, Father Justin DuVall, Father Jonathan Fassero, Father Bede Cisco and Father Donald Walpole.

Meinrad, when Pope John Paul II named him as the third bishop of Memphis in 1987 and as the fifth archbishop of Indianapolis in 1992.

Father Simon McTighe was born in New York on Oct. 5, 1917. He made first profession on Aug. 6, 1948, and was ordained to the priesthood on May 2, 1953.

Father Simon served as pastoral assistant in six parishes, mostly in the local area from 1954 until 1970. From 1958-64, he taught at St. Ferdinand High School in Ferdinand, Ind., in the Evansville Diocese. He served as pastor of Mary, Help of Christians Parish in Mariah Hill, Ind., also in the Evansville Diocese, from 1970-79 and at St. Martin of Tours Parish in Siberia from 1979-82.

After returning to the archabbey, Father Simon has been available for temporary pastoral assignments. He has served the monastery as an assistant archivist since 1982.

Father Justin DuVall was born in Toledo, Ohio, and professed his vows on Aug. 24, 1974. He was ordained to the priesthood on April 30, 1979.

Father Justin earned a bachelor of arts degree from Saint Meinrad College, a Master of Divinity degree from Saint Meinrad School of Theology and a Master of Library Science degree from the University of Michigan in Ann Arbor, Mich.

He served as assistant librarian in the archabbey library from 1979-84 and was the assistant to the novice/junior master.

In 1984, Father Justin was named prior, a ministry position that is second in leadership of the monastery, which he held for 11 years.

Currently, he serves the monastery as the provost-vice rector and adjunct instructor in pastoral studies of Saint

Meinrad School of Theology.

Father Bede Cisco is a native of Indianapolis. He professed his vows on Aug. 24, 1974.

He earned a bachelor's degree at Saint Meinrad College and a Master of Divinity degree from Saint Meinrad School of Theology. He also earned two doctoral degrees from Columbia University in New York.

From 1979-82, and again from 1987-93, Father Bede served as associate dean of students at Saint Meinrad College. He served as the college's academic dean from 1993-99. He also taught theology in the college and was adjunct assistant professor of pastoral studies in the School of Theology from 1987-92.

Currently, Father Bede is the director of Indianapolis programs for Saint Meinrad School of Theology.

Father Jonathan Fassero is a native of Mishawaka, Ind., in the Fort Wayne-South Bend Diocese. He made his first profession on Aug. 24, 1974, and was ordained to the priesthood on April 30, 1978.

He earned a bachelor of arts degree from Saint Meinrad College, a Master of Divinity degree from Saint Meinrad School of Theology and a master's degree in religious studies from Indiana University in Bloomington.

Father Jonathan held several positions at Saint Meinrad College, including associate director of recruitment, associate dean of freshmen, associate coordinator of student life and director of admissions.

Currently, Father Jonathan serves as director of donor relations in Saint Meinrad's Development Office. He is the newly appointed director of enrollment for the School of Theology, and also presents retreats on the priesthood to vocational inquirers. †

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## Editorial



**U.S. President George W. Bush addressed the nation from the White House on March 17, issuing an ultimatum to Iraqi President Saddam Hussein to leave his country or face military action. As President Bush planned for imminent war, the Vatican warned that whoever gives up peaceful solutions assumes "a grave responsibility before God, his conscience and history."**

## Misplaced trust?

Last fall, the Bush administration began a full-court press to convince the American people and the world that a "regime change" was necessary in Iraq and that a pre-emptive strike against that country and its leader, Saddam Hussein, was the only way to get the job done.

The administration made the argument for that action on the basis of British and American intelligence reports that showed that Saddam Hussein's regime had attempted to purchase "significant quantities of uranium" from the African nation of Niger; that Iraq was assembling "weapons of mass destruction," including nuclear, chemical and biological weapons; and that Iraq was aiding and abetting the al-Qaeda terrorist network.

These activities, the Bush logic concluded, demanded that the United States and its allies immediately launch an invasion of Iraq to take Hussein out.

In an editorial in the Oct. 4, 2002, issue of this newspaper, we discussed the ethics of pre-emptive war with regard to the Church's ancient just war theory and concluded that we did not believe ... "that President Bush and his administration have as yet 'made the case' that the activities of the Hussein regime are such that a reasonable person could conclude that aggression is under way."

Our October 2002 editorial pointed out that "convincing evidence from the Bush administration has not yet been offered. We have been asked to take his word on it. Given the incompetence demonstrated by U.S. intelligence agencies over the last several years, information about Iraq coming from their reports will hardly be convincing."

Five months later, in the March 21 issue of *The Criterion*, we again addressed this issue and the division it was creating among Catholics—from the pope and high-ranking Vatican officials to theologians to the "persons in the pew."

We again reiterated our position from the previous October that the Bush administration had not yet made its case for war, but we gave the president and his advisers the benefit of the

doubt, pointing to the reality that the administration might "be in possession of intelligence that it is unable to disclose."

Recently, George Tenet, director of the U.S. Central Intelligence Agency, took responsibility for the unsubstantiated claim in the president's State of the Union address that "Saddam Hussein recently sought significant quantities of uranium from Africa."

"The CIA approved the president's State of the Union address before it was delivered," Tenet admitted. "I am responsible for the approval process in my agency." And that "statement should never have been included in the text written for the president."

*Time* magazine, in its July 21 issue, characterized Tenet's admission as "a command performance of political sacrifice," i.e., Tenet was the administration's chosen sacrificial lamb.

Be that as it may, American citizens are now left with the haunting question, "What else were we told that 'should never have been included' in the administration's argument for a pre-emptive attack on Iraq?"

It should also be noted that no "weapons of mass destruction" have been found and to this point no strong links to the al-Qaeda terrorist network have been made.

As Catholics, we again have evidence of the wisdom of Pope John Paul II, who pleaded for peace last spring. "It is a duty for believers," he said, "regardless of the religion they belong to, to proclaim that we can never be happy if we are against one another. The future of humanity can never be assured by terrorism or the logic of war."

"No to war. The solution will never be imposed by recourse to terrorism or armed conflict, as if military victories could be the solution."

We would like to trust our political leaders, especially in the life-and-death decisions involving war, but it seems we must now seriously ask ourselves, "Was our trust misplaced? Did we make a mistake when we gave the president and his advisers the benefits of the doubt?" †

— William R. Bruns

## Letters to the Editor

### Thank you, CYO Camp Rancho Framasa

We applaud the work of the Catholic Youth Organization's Camp Rancho Framasa in Brown County. As the parents of three children, one of whom has a disability, we support their commitment to the Catholic/Christian belief that all human beings belong and all should be treated with respect and kindness.

Our Catholic schools and churches could learn an important lesson from these individuals who take the Gospel message seriously and seek to provide an inclusive community for all. It is a matter of values.

Michelle and John Persinger, Indianapolis

### Breakdown of family is cause of poverty

Antoinette Bosco's discussion of the plight of the poor in the June 6 issue of *The Criterion* misdiagnoses the problem. Liberals committed to the feminist agenda, those driven by a paranoid fear of all things patriarchal, participants in the ongoing effort to achieve legitimacy for the gay lifestyle will never concede the point. But the record is plain.

The root cause of poverty in the United States is to be found in the breakdown of the nuclear family. If mothers don't have fathers, they will join their mothers in the ranks of the impoverished. As the family dissolves, to the surprise of nobody but a liberal social worker, we get the ghastly social consequence referred to as the "feminization of poverty."

As the persistence of the poverty problem indicates, the depersonalized welfare state provides but a poor replacement for the biologically grounded, orally guided natural family.

Breakdown of the family is but one consequence of a deep level, more comprehensive social transformation. Procedures once inspired by the New Deal concern for social justice have been hijacked by those participants in the cultural wars who would deconstruct traditional standards of morality.

A case in point, the federal Aid to Families with Dependent Children (AFDC) program was originally designed to provide support for the underage children of deceased workers. Thanks to the corrosive influence of social workers, the program was transformed into a support system for single parents and their children.

Encouraging teen-age moms to escape parental direction, teaching them that they don't really need a husband, the AFDC program as amended provided surreptitious support for the feminist agenda. But the program also drove thousands of single mothers and their unfortunate offspring into the ranks of the welfare state underclass. Distortion of an authentic social program in an effort to achieve a shift in moral perspective helped compound rather than cure the poverty problem.

A second case in point, children in the public schools are to be taught that "Heather has two mommies." This initial step on the way to inclusiveness leads readily to a second. The kind of family Heather grows up in is to be accepted as the social equivalent of the old-fashioned one mom, one dad arrangement. As little girls grow up, their sex education instructors will encourage them to explore all possibilities. They are to find out whether they themselves are perhaps destined for the two moms arrangement. This ghastly sequence of socially destructive events is encouraged by the corruption of an institution originally created to serve as an instrument of progressive social reform.

It is the unholy alliance between the teachers' union and the gay lobby—with the latter offering political support for high taxes for schools in exchange for control of a vital element in the school curriculum—that drives educational policy toward adoption of the gay agenda.

Thus do proponents of anything-goes inclusiveness use the public sector to achieve transformation of the nation's moral/cultural system. In reaction, proponents of traditional morality see tax cuts and deficits as a first line of defense. Contraction of the public sector is to forestall further government-sponsored destruction of the nation's moral foundations. For the sake of public decency, we have to take the checkbook away from the social workers.

Bosco describes President Bush's tax cut as one that "hugely benefits the rich while squeezing the poor." Operative here is the standard liberal assumption that the rich cannot be trusted to use their wealth wisely for the common good.

This is not the view espoused by John Paul II. Following the thought of Pius XI, he urges the rich to practice the classical virtue of liberality and to do so by investing in enterprises that produce useful goods and generate meaningful jobs. Such private sector initiative contributes mightily toward solution of the poverty problem.

Bosco objects to the way reduction in federal aid forces state and local government to raise school taxes. She may not recognize the fact, but such a shift of responsibility is an instance of subsidiary at work. Violation of a subsidiary is an invitation to corruption perceived as free and costless, federal aid leads to hiring of an army of unnecessary teachers' aids, of supernumerary counselors and of other paper shuffling time servers (all expected, of course, to become dues paying members of the teachers' union).

Bosco reminds us "we all have a responsibility to be aware of... how money is gathered and spent." Such awareness would be mightily encouraged if the local citizen were made aware that it is his tax dollar that pays for educational innovations. Shift to local accountability would no doubt encourage a more careful benefit/cost appraisal of school employment practices.

Stephen T. Worland, Bloomington

## Letters Policy

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

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

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

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

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

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



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



# SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### Some personal reflections on the Joyful Mysteries

Eighth in a series

With this column, I begin my personal reflections on the mysteries as I pray the Rosary. I do so with the intention that perhaps these reflections, while they are mine, will nonetheless suggest possibilities of meditation for others.

The first five decades of the Rosary are called the Joyful Mysteries. Pope John Paul II remarks that they “are marked by the joy radiating from the event of the Incarnation. This is clear from the very first mystery, the Annunciation, where Gabriel’s greeting to the Virgin of Nazareth is linked to an invitation to messianic joy: ‘Rejoice, Mary.’ The whole of salvation history, in some sense the entire history of the world, has led up to this greeting.” (*Rosarium*, #20)

#### The Annunciation to Mary

When I reflect on the mystery of the Annunciation, I pray for the grace of alertness in faith. My mind immediately focuses on the conviction that the Maiden of Nazareth had to have been very alert in faith. In fact, I believe she must have been praying at the time—how else could she have recognized the presence of the Archangel Gabriel?

Troubled and fearful as she was at the extraordinary announcement that she was

with child—how else could she have had the courage of faith to say “Behold the handmaid of the Lord, be it done unto me according to thy word”?

And so as I pray the Hail Marys of the first Joyful Mystery, I pray for the alertness of faith to recognize God’s will for me on this journey of life. And I pray that I will have the grace to be obedient to what God asks of me.

I truly believe that alertness of faith is so very important for our spiritual life in our day. It is so easy to live at a superficial level in our individualistic and materialistic culture. The Annunciation marked the turning point in our world when the incarnation of the Son of God changed everything for all eternity.

#### The Visitation of Mary

The second Joyful Mystery is the Visitation, when Mary went to see her cousin Elizabeth, who was with child, John the Baptist. When I pray this decade and reflect on this mystery, my thoughts turn to the generous impulse of the Virgin of Nazareth, wanting to share her joy and also, I believe, wanting to go to help her older cousin, Elizabeth, in the last days of her pregnancy.

And so, with this decade, I pray for the grace of a charitable disposition. I pray for the grace to see beyond my own personal needs and to notice the needs of others, even if sometimes they may seem less than

my own. I also pray that I will keep a charitable attitude of mind and heart with a spirit of joy. After all, the Visitation was a joyful encounter between the two cousins and between the babies in their wombs. Recall, the baby in Elizabeth’s womb “leapt with joy” when Mary arrived.

#### The Birth of Our Lord Jesus Christ

The third Joyful Mystery is the birth of Christ. So many thoughts come to mind as I reflect on the Nativity in the Bethlehem cave, which was an animal shelter. For some reason, I usually find myself focusing on a prayer for simplicity of life. The Son of God was born in utter poverty. He not only emptied himself of the prerogatives of divinity, he not only took on the fact of human limitations, he was born in a remote town in a remote land and in an animal shelter. In our culture, which constantly fosters material consumerism, it is so easy to get our values mixed up. And so I pray for the grace of spiritual simplicity.

#### The Presentation of the Child Jesus in the Temple

The fourth Joyful Mystery is the

presentation of our Lord in the temple. Mary and Joseph complied with the ritual prescriptions of their day, even though their child was the incarnate Son of God. As I reflect on this mystery of the Rosary, I pray for the grace to “make things right with God.” I pray for the grace to always recognize that all good gifts come from God. In a sense, I am praying for the grace to be a good and grateful steward returning to God, gratefully, from my blessings.

#### The Finding of Jesus in the Temple

The fifth Joyful Mystery is the finding of our Lord Jesus in the temple. It was not a happy time for Mary and Joseph. Their son had been lost. But there he was in the temple, astounding the rabbis with his questions and insights. Mary and Joseph had to accept the fact that he was “about his Father’s business.”

With this mystery, I pray for the grace to accept the way life is with a spirit of faith. I pray to accept God’s will for me even though sometimes I might prefer otherwise. †

#### Archbishop Buechlein’s intention for vocations for July

**Men Religious:** that the special gifts their communities bring to the Church may be more widely appreciated and encouraged.

## Algunas reflexiones personales sobre los Misterios Gozosos

Octavo de la serie

Con esta columna comienzo las reflexiones particulares que realizo acerca de los misterios, cuando rezo el Rosario. Esto lo hago con la intención de que tal vez estas reflexiones, a pesar de ser mías, inspirarán, sin embargo, posibles meditaciones para otros.

Los primeros cinco decenios (décadas) del Rosario se llaman los Misterios Gozosos. El Papa Juan Pablo II señala que estos “se caracteriza efectivamente por el gozo que produce el acontecimiento de la encarnación. Esto es evidente desde la anunciación, cuando el saludo de Gabriel a la Virgen de Nazaret se une a la invitación a la alegría mesiánica: ‘Alégrate, María’ A este anuncio apunta toda la historia de la salvación, es más, en cierto modo, la historia misma del mundo.” (Cf. *Rosarium*, #20).

#### La Anunciación a la Virgen María

Cuando reflexiono sobre el misterio de la Anunciación, rezo por la gracia de la conciencia de la fe. Me concentro inmediatamente en la convicción de que la doncella de Nazaret debió de estar muy consciente de su fe. En realidad pienso que debió de haber estado rezando en ese momento; ¿de qué otro modo podría haber reconocido la presencia del Arcángel Gabriel?

Atemorizada y consternada como debió de estar ante el extraordinario anuncio de que estaba en cinta, ¿de qué otro modo

habría tenido el valor de la fe para decir “he aquí la esclava del Señor; hágase en mí según tu palabra”?

Y conforme rezo los Ave Marías del primer Misterio Gozoso, pido por la conciencia de la fe para reconocer la voluntad de Dios para conmigo en la travesía de la vida. Y pido para poder tener la gracia de obedecer los designios de Dios.

Creo fervientemente que la conciencia de la fe es muy importante hoy en día para nuestra vida espiritual. Resulta tan fácil vivir superficialmente en esta cultura individual y materialista. La Anunciación marcó un hito en nuestro mundo, cambiándolo todo por toda la eternidad con la encarnación del Hijo de Dios.

#### La Visitación de Nuestra Señora a su prima, Santa Isabel

El segundo Misterio Gozoso es la Visitación, cuando María fue a ver a su prima Isabel quien había concebido a Juan Bautista. Cuando rezo este decenio y reflexiono sobre este misterio, mi mente evoca el impulso generoso de la virgen de Nazaret, que quiso compartir su regocijo y también - según creo - ir a ayudar a su prima mayor, Isabel, durante los últimos días de su embarazo.

Por ello, con este decenio, rezo por la gracia de la caridad. Pido para obtener la gracia de ver más allá de mis necesidades particulares y poder darme cuenta de las necesidades ajenas, aunque a veces parezcan menores que las mías. También pido para que mi espíritu se regocije con

una disposición caritativa de mente y corazón. Después de todo, la Visita fue un encuentro feliz entre las dos primas y los bebés en sus senos. Recordemos que el bebé en el vientre de Isabel “saltó de gozo” cuando llegó María.

#### El nacimiento del Hijo de Dios

El tercer Misterio Gozoso es el nacimiento de Cristo. Mientras reflexiono sobre el nacimiento en el pesebre en Belén, me vienen a la mente muchos pensamientos. Por alguna razón, generalmente me encuentro concentrándome en una oración por una vida sencilla. El Hijo de Dios nació en la pobreza extrema. No solamente se despojó de las prerrogativas divinas y se acogió a las limitaciones humanas: nació en una aldea remota en una tierra lejana en un establo. En esta cultura que constantemente nos induce al consumismo material, es muy fácil confundir nuestros valores. Por lo tanto, pido para obtener la gracia de la sencillez espiritual.

#### La presentación del Niño Jesús en el Templo y la purificación de Nuestra Señora

El cuarto Misterio Gozoso es la presentación de Nuestro Señor en el templo. María y José cumplieron con los

requisitos rituales de la época, a pesar de que su hijo era la encarnación del Hijo de Dios. Cuando reflexiono sobre los misterios del Rosario, rezo para obtener la gracia de “estar bien con Dios.” Pido por la gracia de poder reconocer siempre que todas las bienaventuranzas provienen de Dios. De cierta manera, rezo por la gracia de ser un servidor bueno y agradecido que regresa a Dios, dando gracias por sus bendiciones.

#### El Niño Jesús perdido y hallado en el Templo

El quinto Misterio Gozoso es el hallazgo de Nuestro Señor Jesús en el templo. No fue un momento agradable para María y José. Su hijo estaba perdido. Pero allí estaba él en el templo, sorprendiendo a los rabinos con sus preguntas y perspicacias. María y José tuvieron que aceptar el hecho de que Él “debía estar en la casa de su Padre”.

Con este misterio pido por la gracia de aceptar el curso de la vida con fe de espíritu. Rezo para poder aceptar los designios de Dios para conmigo, aunque a veces preferiría que éstos fueran diferentes. †

Traducido por: Language Training Center, Indianapolis

#### La intención de vocaciones del Arzobispo Buechlein para julio

**Hombres Religiosos:** Que los dones especiales que sus comunidades traen a la iglesia sean más apreciados y alentados por todas partes.



## Check It Out . . .

St. Anthony of Padua Parish, 316 N. Sherwood Ave., in Clarksville is having its **parish picnic** from 5 p.m. to midnight on July 25 and from 2 p.m. to midnight on July 26. There will be a chicken dinner. For more information, call 812-282-2290.

St. Martin Parish, 8044 Yorkridge Road, in Yorkville is having its **parish picnic** from 5 p.m. to 11 p.m. (EDT) on July 26 and from 11:30 a.m. to 5 p.m. (EDT) on July 27. There will be children's games and a chicken dinner, which costs \$8 for adults and \$4 for children. For more information, call 812-623-3408.

St. Augustine Parish, 18020 Lafayette St., in Leopold is having its **parish picnic** from 10 a.m. to 6 p.m. on July 27. There will be a chicken dinner, games and quilts. For more information, call 812-843-5143.

Holy Trinity Community Daycare and Kindergarten, 902 Holmes Ave., in Indianapolis will have an **Ice Cream Concert** at 3 p.m. on Aug. 17. The concert features the Catholic Choir of Indianapolis followed by an ice cream social in the daycare center. Tickets are \$10 in advance or \$12 at the door. All proceeds benefit the daycare. For more information, call 317-638-9509.

Saint Mary-of-the-Woods College near Terre Haute will host a **Women's Dinner** at 6:30 p.m. on Aug. 14 in the Providence Center. Indiana natives Jeanie Jackson Figg, deputy social secretary to the White House, and her daughter, Kara Figg, deputy director of scheduling and appointments to the President, will discuss how growing up in the Midwest has influenced their work in the White House. Tickets are \$25 if purchased before July 30 and \$35 afterward. All reservations must be made by Aug. 7. For more information, call 812-535-4531.

St. Elizabeth's Pregnancy and Adoption Services in Indianapolis is seeking **donations** of household items for clients who are moving into independent living. Furniture, kitchen items, cooking utensils and small appliances are needed. For more information, call Kristen Grills at 317-787-3412, ext. 39.

A **Filipino Mass** will be celebrated at St. Louis de Montfort Church in Fishers, Ind., in the Lafayette Diocese at 3 p.m. on Aug. 10. The liturgy and music will be in

Tagalog, the official language of the Philippines. Everyone is welcome. For more information, call 317-842-4189.

There will be a **pro-life prayer vigil** in front of the Governor's Residence, 4600 N. Meridian St., in Indianapolis from 9:30 p.m. until 12:30 a.m. on July 31 for Indiana death row inmate Darnell Williams, who is scheduled to be executed that night. Participants should park at St. Thomas Aquinas Parish, 46th and Illinois streets, in Indianapolis. For more information, call 317-842-4189.

**"Spirituality in the Workplace: Adjusting the Focus of Our Everyday Lives"** will be presented by Father James Farrell on Sept. 7-12 at Fatima Retreat House, 5353 E. 56th St., in Indianapolis. The weeklong retreat is geared for the worker who can't afford to take time away from work for prayer, quiet, rest and renewal. The retreat begins on Sunday night after 4 p.m. and ends on Friday morning. Each morning, retreatants gather for breakfast and morning prayer before leaving for work. They return to Fatima each evening for dinner, Mass, a spiritual conference, and quiet time for personal prayer and reading. The cost is \$225 for individuals or \$325 for married couples. For more information, call Fatima at 317-545-7681. †

## VIPs . . .



After three years of preparation since her entrance into the Sisters of Providence, **Sister Janice Smith** professed first vows during a ceremony on July 13, which was part of a eucharistic liturgy in the Church of the Immaculate Conception at Saint Mary-of-the-Woods.

Sister Janice is a native of Baltimore and attended elementary and high school there. She earned a bachelor's degree

from the University of Maryland-Baltimore and a master's degree from Ohio State University.

She currently ministers as director of adult education and faith formation for San Francisco Solano Parish in Rancho Santa Margarita, Calif., in the Diocese of Orange. †

## Groundbreaking

Our Lady of the Greenwood Parish in Greenwood broke ground on June 13 for a new \$3 million Family Life Center that will help the school and parish. It will include a kitchen, school offices, gymnasium and cafeteria, and provide a meeting place for larger parish events. It is expected to be completed within 11 months. Msgr. Harold Knueven, pastor, at left, officiated during the ceremony.



Submitted photo

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## U.S. Conference of Catholic Bishops' Office for Film and Broadcasting movie ratings

**Seabiscuit** (Universal)

Rated **A-III (Adults)** because of an implied sexual encounter, brief racetrack and boxing ring violence, and some profanity.

Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13.)** by the Motion Picture Association (MPAA).

**Bad Boys II** (Columbia)

Rated **O (Morally offensive)** because of relentlessly stylized graphic violence, a sexual encounter, recreational drug abuse and constant rough language with some profanity.

Rated **R (Restricted)** by the MPAA.

**The Holy Land** (Cavu)

Rated **O (Morally offensive)** because of a few explicit sexual encounters, full frontal nudity, some drug use and intermittent rough language with minimal profanity.

Not rated by the MPPA.

**How to Deal** (New Line)

Rated **A-III (Adults)** because of an implied sexual encounter, brief sensuality, drug abuse as well as an instance of rough language and some profanity.

Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13.)** by the MPPA.

**Johnny English** (Universal)

Rated **A-III (Adults)** because of crude toilet and sexual humor, a blasphemous sight gag, comic rear nudity and some mild profanity.

Rated **PG (Parental guidance suggested)** by the MPAA.

**The Magdalene Sisters** (Miramax)

Rated **O (Morally offensive)** because it lacks meaningful insights about the religious and Irish culture of the time, and has an exaggerated theme of abusive nuns, brutal beatings, sexual violence including rape and forced oral sex with a priest, an extended scene of dehumanizing full female nudity, an attempted suicide, sporadic rough language and brief profanity.

Rated **R (Restricted)** by the MPAA.

**Northfork** (Paramount Classics)

Rated **A-II (Adults and adolescents)** because of brief sensuality and some mild profanity.

Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13.)** by the MPAA. †

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# EVANGELIZE

continued from page 1

Speakers at the event focused on how intense a young person's faith can be.

Oddi noted that evangelization of youth must be very outward focused and said adults were encouraged to be models of the good news, since young people do take notice.

"The young Church is alive and well and hungry for God," said Robert McCarty, executive director for the National Federation for Catholic Youth Ministry, who spoke about his dealings with Catholic youths (those born since 1982), his thoughts on current evangelization efforts and ideas for the future.

A professional youth minister since 1973, McCarty said, "This generation has had only one pope, Vatican II is ancient history, they have always seen women in liturgical ministry, and a biretta is a handgun."

But those hurdles are not enough to sway Catholic youths and other young people from a spiritual life, said McCarty.

Contrary to what the media says, the current generation of youths is not angry but apathetic and disconnected from organizations, including the Church, he said. They are believers but not practitioners of the faith.

"The youth today practice a more vertical spirituality: 'me and God,'" said McCarty. He cited a report by the National Study of Youth and Religion based at the University of North Carolina in Chapel Hill, which found that 80 percent of youths participate in some form of prayer.

"The young people involved in Catholic youth ministry are open and hungry for an experience of the holy. ... They're looking for a genuine experience of spirituality, a faith that helps them find meaning and purpose," said McCarty.

"There is no magic solution," said Michelle Miller, executive director for the National Catholic Young Adult Ministry Associations.

"We hope you'll be inspired and go home and ask, 'What is it like to be you?' and 'What can this faith community do for you?'" Miller said.

Miller and Paulist Father Brett Hoover,

the founding director of Paulist Young Adult Ministries in New York, spoke about the evangelization of Catholic young adults, those roughly in their late teens through their 20s and 30s.

Both have an extensive background in working with young adults. Miller worked as a Catholic campus minister at George Mason University before becoming program specialist for youth and young adult activities at the U.S. Conference of Catholic Bishops. Father Hoover's role at the Paulist Young Adult Ministries includes overseeing a Web site for Catholic young adults at [bustedhalo.com](http://bustedhalo.com).

Both Father Hoover and Miller spoke of the timelessness of the Gospel message and the importance of meeting young adults where they are and inviting them to participate in the parish community.

"This invitation alone is what seems to be lacking in many faith communities," said Miller.

McCarty said his own parish offers a blessing of car keys and licenses for children of the parish. "Gestures like these tell kids that the events of their life are sacred ones with meaning," he said. "Young peo-

ple watch the community. Our kids don't miss all the good that we do."

The Church provides young people with the opportunity for service and more, said Father Hoover. The Church offers a relationship with Jesus Christ, a rich tradition, an outwardly focused external view of the world and a community of the faithful, something that needs to be alerted to the 25 million young adult Catholics, who make up 40 percent of the country's 63 million Catholics.

"Our challenge comes when we look at the impact Catholicity has on the everyday lives of young people," said Father Hoover.

Both he and Miller said that, in the eyes of young adults, sometimes the Church can seem like another bureaucracy with too many hoops to jump through in today's fast-paced world, but perhaps both the Church and young adults have something to learn from one another.

"Sometimes we don't get enough because we don't ask enough," said Miller. "We need to make the Church a place where people can tell their faith stories as journeys of faith." †

## Work of evangelization won't be easy, conference speakers say

PORTLAND, Ore. (CNS)—The toughest mission territory in the world is no longer Africa or Asia but rather the United States and wherever affluence and secularization have set in, an Oblate priest told the North American Institute for Catholic Evangelization on July 12 in Portland.

"It's most important for us because it involves our own children," said Oblate Father Ronald Rolheiser in a talk on the spirituality of evangelizing on the last day of the July 9-12 institute.

Father Rolheiser said the present moment in the Catholic Church was akin to "waiting in the upper room," as described at the end of Luke's Gospel.

The disciples were told not to leave that upper room until they were clothed anew from on high. They waited, and the Holy Spirit came to them.

"We're being asked to go back to the upper room," said Father Rolheiser. "What's the strategy? I don't know, and neither does anyone else."

He did have an idea about what the upper room looked like. "It looked a lot like a church basement meeting room; they just didn't have Styrofoam cups yet," he said.

Father Rolheiser, who is general counselor for Canada for his order, recalled the advice: "When you don't know what else to do, keep going to meetings."

"Pentecost happened at a meeting," he said. "We need to go to these kinds of meetings."

He offered the story as a way to think about what is happening today in the Church in the United States and other wealthy countries.

We know how to be Catholic when we're poor, marginalized and undereducated, he said. "We don't know how to be rich, educated and mainstream."

Father Rolheiser recalled the tale of the desert fathers, young Abbot Lot and old Abbot Joseph. Abbot Lot went to Abbot Joseph to tell him that as far as he was able he kept the monastic rule. What more should he do? Abbot Joseph reached his hand out to Abbot Lot, and it turned to fire.

"Why not become pure flame?" he asked the younger man.

"There comes a time in our lives when we're good," Father Rolheiser said. "We've mastered Spirituality 101—or even 201 or 301." But we still aren't pure flame, he added.

"You saw it in Mother Teresa," he said. "It's time to jack it up a couple notches."

For invigorated evangelization, Father Rolheiser said the Church needs to find a new romantic imagination, an idea that caused the audience to interrupt his talk with applause.

He pointed out that perhaps never in history had the intellectual life of the Church been more rigorous than it is now. However, as the Church became ever more rational, ever more critical, ever

more fine-tuned, it killed the romance.

"Today it's no wonder so few young men join the priesthood," he said.

When Trappist Father Thomas Merton wrote *The Seven Storey Mountain*, Father Rolheiser recalled, religious orders were deluged with applicants—not all of whom had vocations. But many did, and Father Rolheiser credits thousands being recognized because of Father Merton's book.

Today, he said, the Church has a wonderful intellectual imagination—but nothing to fall in love with.

In an earlier talk to the conference, Carol Eipers, a former head of catechesis for the Archdiocese of Chicago who now publishes books on faith formation, donned overalls and a tool belt to illustrate the hard work involved in the work of evangelization, which requires coordination and cooperation.

"We need to reorder our priorities according to the Lord's mandate," she said, adding that Church schedules and finances must be oriented with the defining task of evangelization at the center.

"Evangelization is not another lens through which we view our ministries; it is the mission and the measure of all we do as Church," she said.

A good start for evangelization is catechesis, Eipers said. With that, the Church can choose what is in accord with Scripture and tradition and then get about handing it on.

"Knowledge is the foundation of love, and love impels us to share the One we have come to know," she said. "How hungry our people are for the spiritual."

Eipers called Catholics back to their homes, neighborhoods, workplaces and cities to pass on the good news of salvation.

"Sometimes we're flying around looking for the miraculous and it's sitting right next to us," she said. "We can help others to see God. ... Go witness outside the safe confines of the parish where your lives can affect others."

She urged Catholics to take heart, despite the clergy sex abuse scandal that seems to make evangelization a tough sell.

"If someone came to your door and was really hungry, wouldn't you let them in even if things were out of order?" she said. "We are doing the best we can. Let's let them in and let them help us make it better."

On the last evening of the conference, Bishop Octavio Ruiz Arenas of Villavicencio, Colombia, addressed participants on behalf of a delegation of Latin American Church officials attending the conference.

Their visit was coordinated by the Latin American bishops' council, known as CELAM, with support from the U.S. bishops' Committee on the Church in Latin America.

"All of us without exception have received the [Gospel] message through

someone that loves us and has cared to share the best of their life with us: our parents, our siblings, a friend or perhaps even a stranger who in some way has motivated us to find Jesus," said Bishop Ruiz.

"This has been the perennial dynamic of the Church: that those who receive the message and find the Lord cannot remain quiet and keep it to themselves," he said. "On the contrary, they must go and joyfully proclaim that Jesus Christ has given meaning to their life, filled their heart with hope, and that through him have experienced the compassionate love of the Father, [who] loves us and calls us to eternal salvation."

He called the evangelization gathering "a wonderful experience of the universality of the Church."

"We have shared different languages, but above all we have heard and spoken a common language of believers: love," the bishop added.

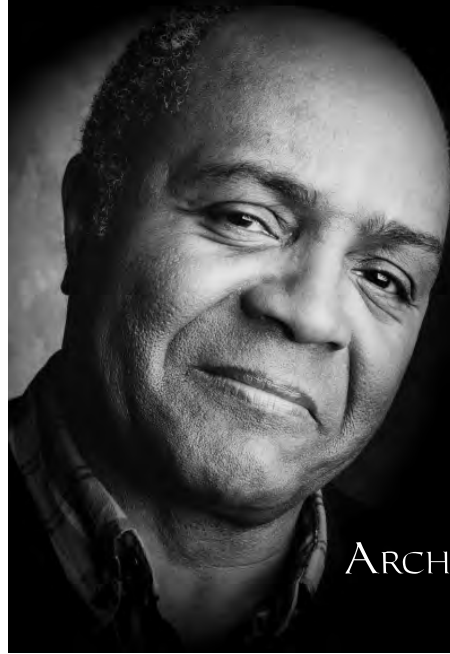
Besides Bishop Ruiz, the Latin American delegation included Colombian Bishop Jose Vicente Huertas Vargas of Garagoa, Honduran Bishop Luis Alfonso Santos Villeda of Santa Rosa de Copan, Costa Rican Father Hugo Ortega Morales of the Diocese of San Isidro de El General, and Father Hermilio Cardenas Gonzales of the Mexico City Archdiocese. †

### I hate leaving while there's still work to do.

There are still children in our parish who need hats and gloves, and shut-ins who need the sacraments.

I know our work here will never be finished. But that won't stop me from helping as long as I can.

The Catholic Community Foundation has a number of financial tools for helping you help the Church carry on its mission. Bequests, for example, are simple one-time charitable gifts. To learn more, ask for Sandi Behringer at 800-382-9836.



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# RETIRE

continued from page 1

Archabbot Bonaventure was about to guide the monastery through the tumultuous times surrounding one of the most historic events in modern Church life—the Second Vatican Council.

Benedictine Father Eric Lies, who has known Father-Archabbot Bonaventure for more than 60 years, said the archabbot was able to adapt to the sweeping changes enacted by the council.

“He’s a man who is very attentive to detail,” said Archabbot Lambert, “and it was a time in the Church when so many people were leaving. So he anguished over what I would say you would call the mass exodus.”

Also, vocations to the monastery were dropping, and even today Saint Meinrad Archabbey has only half as many monks as the community once did.

The distress that Father-Archabbot Bonaventure felt over the decline in vocations and the number of people falling away from their faith eventually took its toll.

While this wore him down, Father-Archabbot Bonaventure nevertheless said that vocations are like a pendulum and he believes the numbers will eventually increase again.

Even during those turbulent years, he received Daniel Mark Buechlein as a novice—a young man who would later become the president-rector of Saint Meinrad School of Theology at 33 years of age and at 54 the archbishop of Indianapolis.

After 11 years as the archabbot, Father-Archabbot Bonaventure resigned in 1966 from the post that was given to him for a lifetime.

He requested a new challenge and went to Peru for mission work at St. John the Baptist Parish in Zarate, near Lima.

In 1968, he was the rector of St. Francis de Sales Minor Seminary.

An earthquake in 1970 destroyed the nearby St. Benedict School and killed the prior of St. Benedict Monastery.

The school and the seminary were

combined into one building, and Father-Archabbot Bonaventure came back to Saint Meinrad briefly before returning to St. John the Baptist Parish in Zarate for three more years.

In 1974, he became the mission procurator for the former Saint Meinrad Abbey in Huaraz, Peru. He visited parishes in the United States, petitioning for support.

Five years later, he became the pastor of Sacred Heart Parish in Jeffersonville, then in 1981 became the pastor of St. Michael Parish in Charlestown.

In 1986, his leadership skills were called on again when he was sent to the former Monasterio Benedictino in Morelia, Mexico, to be the administrator for two years.

From 1989-95, he was the chaplain at St. Paul Hermitage in Beech Grove.

In 1995, when he was in his mid-70s, he was sent for two years to be the administrator of Corpus Christi Abbey in Sandia, Texas. This was the third abbey that he had been placed in charge of in his lifetime.

“He is a very capable man and a man who has great concern for the whole Church,” Archabbot Lambert said.

As a monk and a priest, he is also a man who is observant of prayer, Archabbot Lambert said.

In 1997, Father-Archabbot Bonaventure was given his last major assignment as pastor at St. Michael Parish in Bradford.

It is a hat that he is hanging up a few months before his 85th birthday.

Father Eric said that his continued service to the Benedictines and the Archdiocese of Indianapolis show his hard working nature.

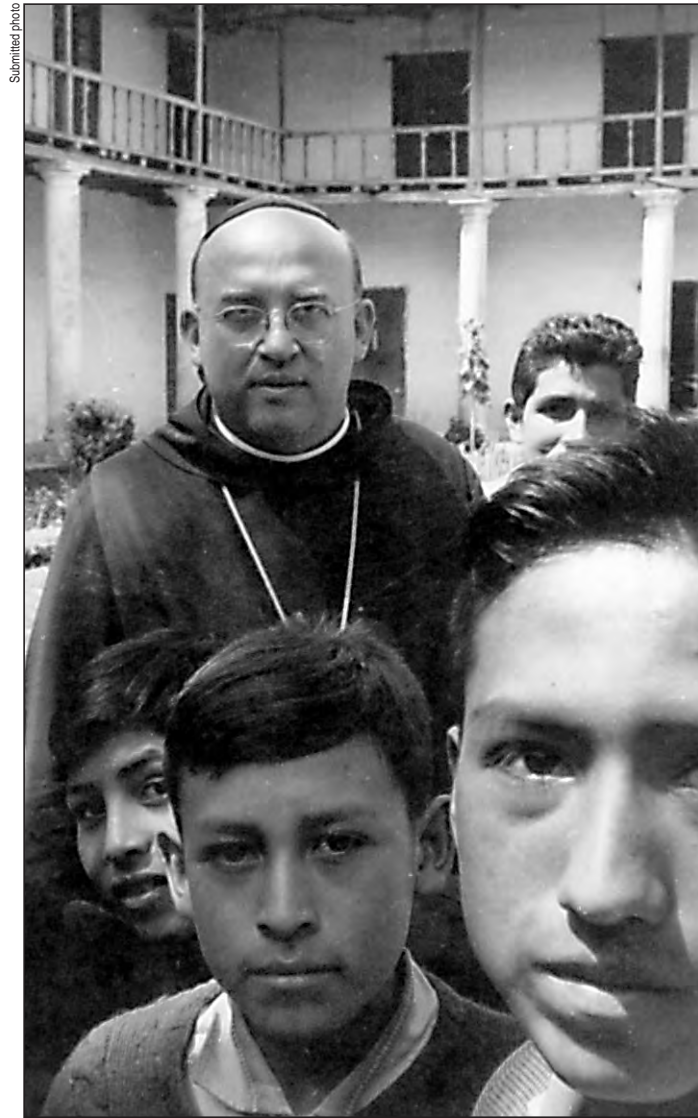
Darlene Cole, parish secretary at St. Michael Parish, said he was a good pastor who will be missed.

“He’s very warm and caring, and he’s a real people person,” she said. “He has such an interest in the people as individuals.”

Cole added that he was good with the children of the parish.

“The little ones would hug him, you know, wrap their arms around his legs.”

While she said he was very energetic



After 60 years of active priesthood, former Benedictine Archabbot Bonaventure Knaebel is retiring to Saint Meinrad Archabbey. In 1966, after 11 years as the archabbot of Saint Meinrad Archabbey, Father-Archabbot Bonaventure resigned from the post and went to Peru to carry out mission work at St. John the Baptist Parish in Zarate, near Lima.

for his age and rarely turned anyone down—attending local events and meetings, getting involved with Hispanic ministry and celebrating “extra” Spanish Masses—she could also tell that he was becoming tired.

“A parish is not an overwhelming responsibility,” Father-Archabbot Bonaventure said, but still, it can be very tiring.

Originally, he was only going to serve at the parish for a few months, but ended up staying for about six years.

Cole said that on June 1, four days shy of Father-Archabbot Bonaventure’s 60th anniversary of priestly ordination,

Archabbot Lambert and others gathered at the parish for a special Mass and reception for the retiring priest.

Though Father-Archabbot Bonaventure will miss his parish, he also said that he’s “happy to be home at Saint Meinrad, too.”

In addition to the other things that he’ll be doing at the monastery, he will begin writing a book about the involvement of the Benedictines of Saint Meinrad in Peru.

Father-Archabbot Bonaventure will stay as busy as he wants to stay in his 86th year of life and beyond.

After all, as Archabbot Lambert said, “monks don’t retire.”

They just get new assignments. †

## Three priests from the archdiocese receive Lilly Endowment grants

By Brandon A. Evans

Three Catholic priests in the area are getting a chance for renewal thanks to Lilly Endowment Inc.

Each year, the Lilly Endowment’s Clergy Renewal Program for Indiana Congregations invites ordained pastors of all denominations to apply for grants.

These grants are intended to allow them to take a sabbatical, and the grant pays for everything from travel costs to replacement pastoral help for churches.

This year, 39 pastors in Indiana received free money—up to \$45,000 for some pastors.

Four of those were Catholic, and three came from the archdiocese.

Father Thomas Schliessmann, pastor of American Martyrs Parish in Scottsburg and St. Patrick Parish in Salem, received \$14,824, Father Paul Etienne, pastor of Our Lady of Perpetual Help Parish in New Albany and St. John the Baptist Parish in Starlight, received \$21,559, and Father Paul Koetter, pastor of St. Monica Parish in Indianapolis, received \$34,517.

Father Schliessmann will be taking off the first three months of next year.

In January and February, he’s going to make use of a unique opportunity to better relate to the Spanish-speaking members of his parish.

“I’m setting up a one-on-one, intensive program of learning Spanish in Guadalajara, Mexico,” Father Schliessmann said.

After that, he hopes to tour the Holy Land in March.

“Going to the Holy Land is something that’s very, very important to me,” he said. “I’ve wanted to go for a long time.”

He will spend the rest of his time

visiting with family members.

Father Etienne is already on his sabbatical, and will be back by the first Sunday of Advent.

He is beginning his time away with a monthlong silent retreat.

“From there, he has a list of books for spiritual reading that he was going to catch up on,” said Tom Yost, pastoral associate at Our Lady of Perpetual Help Parish. On that list are books about parish life and ministry.

“He also plans to reconnect with some mentors and friends in various places across the country,” Yost said.

Beyond that, Father Etienne also plans to spend some time with his family.

Father Koetter is leaving on Aug. 11 to participate in the Israel Program, which is operated by the Catholic Theological Union in Chicago.

The program is a combination of course work in the Old and New Testaments with guided explorations of biblical sites throughout Greece, Turkey, Israel, Jordan and Egypt.

“I’ve never been there,” Father Koetter said, “and my feeling was [that] when I went, I wanted to have enough time to appreciate and absorb what I was seeing.”

Father Koetter will come back in the beginning of November, and will spend time with his family as well as take his youngest brother and his sister on a vacation to Europe.

In addition, he will take a personal retreat. He will return on Dec. 12.

His last sabbatical was in 1989.

The grants, obviously designed to give hard-working pastors time for rest and renewal, also help the parish.

See GRANTS, page 20

### MISSION NEWS

Two thousand years ago Jesus called Peter . . .  
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Matthew will be ordained to the priesthood next year—but he has already started to help satisfy the great hunger for Jesus that he sees among his people in his native India. He and other seminarians gather village children to teach them. They visit prisoners, offering a message of hope. “In all we do we are also proclaiming the Good News of Jesus to people, hoping that one day they will accept Him as their only Savior,” Matthew says. “For that to happen more needs to be done.”



Will YOU support Matthew and other young men in the Missions in their studies for the priesthood — as they prepare to bring the “Good News” of Jesus to the nearly two-thirds of our human family who do not know Him? † Please pray for mission seminarians. † Please offer your financial help as well. Thank you for your generosity!

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# Today and ever after



*Karyn Koers and Thomas Havens were united in marriage on June 14 at Christ the King Church in Indianapolis. She is the daughter of Kevin and Kristi Koers of St. Pius X Parish in Indianapolis. He is the son of Richard and Patricia Havens of Christ the King Parish. The mother of the bride, top left, and father of the bride, top right, share their emotions with their daughter on her wedding day.*

Photography by Bennie Owens





# Love and respect transform 'today' into 'ever after'

By Mary Ann Wyand

"Today" becomes "ever after" when newlyweds remember that God is a part of their marriage and they focus on loving and respecting each other every day.

"Respect is so important in any relationship," David Bethuram, executive director of the archdiocesan Office for Family Ministries, explained, "and it is especially critical in marriage."

Showing respect for each other should begin at the start of the couple's friendship, Bethuram said, in order to avoid negative patterns of communication and behavior which can become bad habits that endanger their romantic relationship and future together.

"Respect should come as a natural response to the couple's love for each other," he said. "It has to do with their regard, value and reverence for each other and their willingness to continue to find God in the other person and in everyday life situations."

The Catholic Church teaches that a Christian marriage is holy and is a covenant, Bethuram said, which requires spouses to respect each other and to show reverence for their God-created relationship.

"A covenant means giving fully of yourself to the person you have married," he said. "That's why listening is so important. The posture of listening says that they want to be in partnership with each other."

Newlyweds bring unique "family of origin" experiences and different kinds of expectations to their married life, Bethuram said, which can result in misunderstandings and hurt feelings.

"Misunderstandings are inevitable in a relationship by virtue of ordinary life situations," he said, "and couples will understandably react in emotional ways. But in those times, what's said or what's done will either uplift or break down the respect that they have for each other."

Conflict is based on misunderstandings as well as unmet or unrealistic expectations, Bethuram said. Hurtful behavior results when couples fail to show respect by blaming each other.

"Later, they may regret their choice of words or tone of voice," he said, "but they don't forget what was said during the argument."

Little misunderstandings can grow into major

differences, he said, unless newlyweds seek help and support from the Church and from other Catholic couples with more experience in resolving marital problems.

"When a couple's respect for each other breaks down, it bleeds the life out of their marriage," Bethuram said. "Especially during times of conflict, they need to be able to find God in their marriage. Often, when a husband and wife experience problems it is because he or she has a hard time remembering that God is in the person he or she has married."

"The Church is there to challenge, encourage and support the couple in their marriage," he said. "The Pre Cana Program and other marriage preparation programs offered by the Church are designed to help engaged couples work with a priest and mentor couples to understand the sacrament of marriage as a holy covenant."

Prayer and the sacrament of reconciliation are important elements in marriage, he said, because being able to forgive helps hurting couples heal their relationship, rebuild their trust in each other, and understand that their marriage is a covenant with God.

St. Augustine parishioners John and Patti Thompson of Jeffersonville will celebrate their 40th anniversary on Sept. 28 and have served as a sponsor couple for their parish's marriage preparation program since 1980.

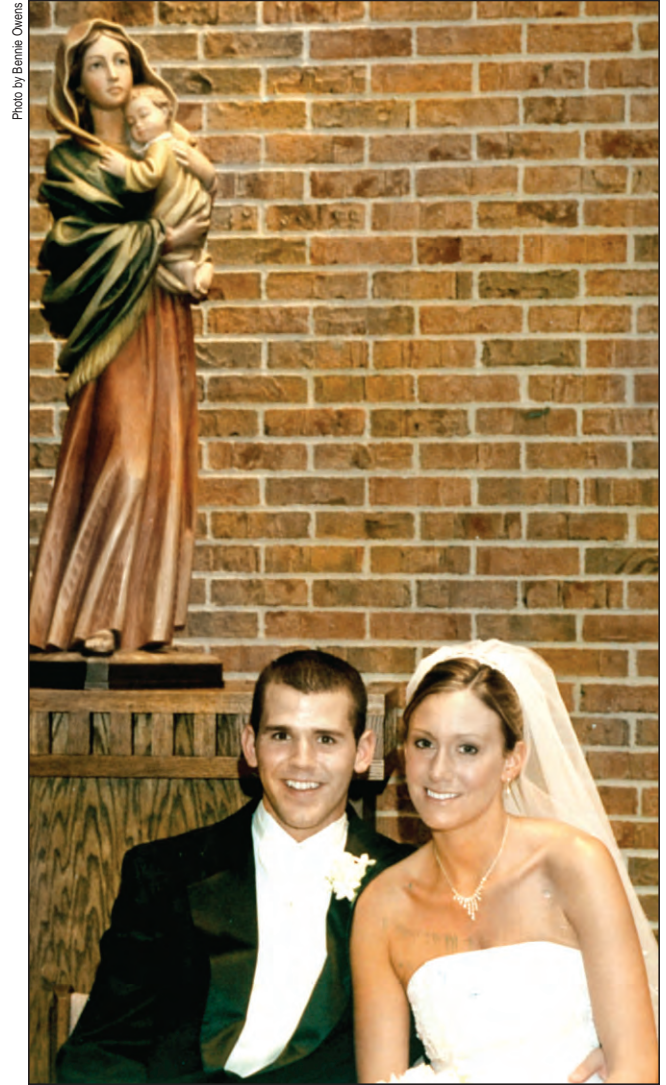
"Being a mentor couple helps us stay focused on the really important things in our marriage," Patti Thompson said, "and remember our hopes and dreams, what we've accomplished together and what we still have yet to do together."

Their willingness to compromise about differences is based on love and respect, she said, and enables them to nurture each other and have fun in their marriage.

"Every time we work with an engaged couple, we share our life stories," John Thompson said. "We remember the good times as well as how we talked our way through bad situations or circumstances and how God fit into that."

Listening to each other's feelings and opinions helps build love and respect, they said. So does shared prayer and participation in the sacraments.

"Some days, I can give more to the marriage, and other days John can," Patti Thompson said. "God, in his infinite wisdom, never lets us have bad days on the same day. We've been lucky and fortunate." †



Newlyweds Thomas and Karyn Havens pose for a picture with the statue of Mary and the infant Jesus after their June 14 wedding at Christ the King Church in Indianapolis. Staying connected to the Church by attending Mass, receiving the Eucharist and participating in the sacrament of reconciliation helps couples focus on a God-centered marriage and also promotes love and respect in their relationship.

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# Wedding Announcements



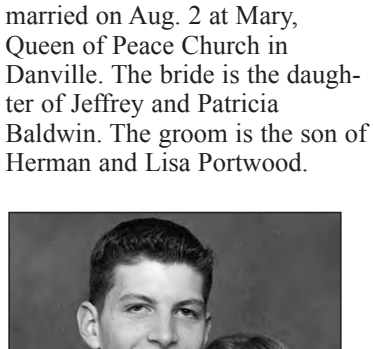
Raymond and Eileen Day. The groom is the son of Thomas and Rita Martin.



**Drouzas-Thompson**  
 Gia Christina Drouzas and Ryan Matthew Thompson will be married on Sept. 20 at St. John the Evangelist Church in Indianapolis. The bride is the daughter of Rosemary Cangelosi Drouzas. The groom is the son of Kim and Linda Thompson.



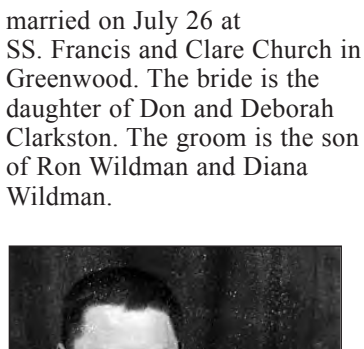
**Adkins-Jack**  
 Melissa Lynn Adkins and Jason Todd Jack will be married on Oct. 25 at St. Joseph Church in Hammond, Ind. The bride is the daughter of Don and Lorraine Adkins. The groom is the son of Gene and Joy Jack.



**Bodie-Diehl**  
 Laura Lynn Bodie and Nicholas Justin Diehl will be married on Oct. 11 at St. Joan of Arc Church in Indianapolis. The bride is the daughter of Timothy and Lee Ann Bodie. The groom is the son of Gary and Deborah Diehl.



**Carson-Cooke**  
 Keeley S. Carson and John C. Cooke will be married on Oct. 4 at St. Joan of Arc Church in Indianapolis. The bride is the daughter of Andrew and Elaine Carson. The groom is the son of Charles and Marina Cooke.



**Coleman-Flispart**  
 Paula Coleman and Scott D. Flispart will be married on Nov. 1 at St. Anthony of Padua Church in Clarksville. The bride is the daughter of Carlo Coleman and Gayle Coleman. The groom is the son of Bill and Barbara Flispart.

**Eberhart-Shewmaker**  
 Sally Eberhart and James Shewmaker will be married on Aug. 30 at Meridian Street United Methodist Church in Indianapolis. The bride is the daughter of Gary and Norma Eberhart. The groom is the son of Wayne and Ruth Shewmaker.



**Applegate-Bischoff**  
 Vanessa Lynn Applegate and Ryan Keith Bischoff will be married on Sept. 20 at Holy Guardian Angels Church in Cedar Grove. The bride is the daughter of Jerry and Teresa Applegate. The groom is the son of Kenneth and Connie Bischoff.



**Cheesman-Armitage**  
 Kristen Ann Cheesman and Brandon Scott Armitage will be married on July 26 at St. John the Evangelist Church in Indianapolis. The bride is the daughter of David and Nancy Cheesman. The groom is the son of David and Tammy Armitage.

**Ernstes-Swango**  
 Deanna M. Ernstes and Michael P. Swango will be married on Sept. 6 at St. Mary Church in Greensburg. The bride is the daughter of John and Edie Ernstes. The groom is the son of Roy Swango and Mary Swango.



**Baldwin-Portwood**  
 Katherine Elizabeth Baldwin and Brian Scott Portwood will be

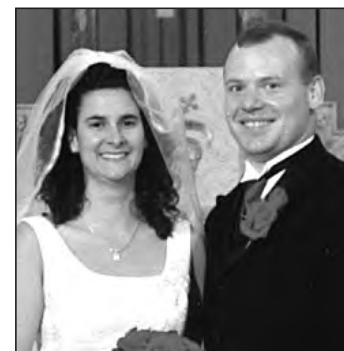
**Braun-Acklin**  
 Cara Anne Braun and Joseph Thomas Acklin will be married on Oct. 4 at St. Simon the Apostle Church in Indianapolis. The bride is the daughter of Michael and Wendy Braun. The groom is the son of James and Rose Acklin.



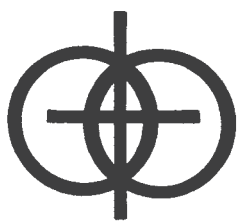
**Clarkston-Wildman**  
 Courtney Lee Clarkston and Matthew Ryan Wildman will be



**Day-Martin**  
 Jennifer Eileen Day and John David Martin will be married on Oct. 25 at Our Lady of Perpetual Help Church in New Albany. The bride is the daughter of



**Francis-Doyle**  
 Donna Kay Francis and Brian Christopher Doyle were married on Oct. 19 at St. John the Evangelist Church in Indianapolis. The bride is the daughter of Daniel and Edna Francis. The groom is the son of Jerry and Kathy Doyle.



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# Wedding Announcements



**Gatsos-Walter**  
Jennifer Gatsos and Matthew Walter will be married on Sept. 6 at Holy Family Church in New Albany. The bride is the daughter of Greg and Julia Gatsos. The groom is the son of Steve Walter and the late Roxane Walter.



**Hopf-Poppe**  
Sue Jane Hopf and Brian Joseph Poppe will be married on Oct. 25 at St. Raphael Church in Dubois, Ind. The bride is the daughter of Harold and Kathy Hopf. The groom is the son of Herman and Marsha Poppe.



**Julius-Short**  
Amy Elizabeth Julius and Martin James Short will be married on Dec. 27 at St. Augustine Church in Jeffersonville. The bride is the daughter of David and Cecilia Julius. The groom is the son of William and Margaret Short.

Aug. 8 at Sacred Heart Church in Jeffersonville. The bride is the daughter of James and Linda Leist. The groom is the son of Gary and Ava Martin.

Moody. The groom is the son of Mike and Marlene Kingery.



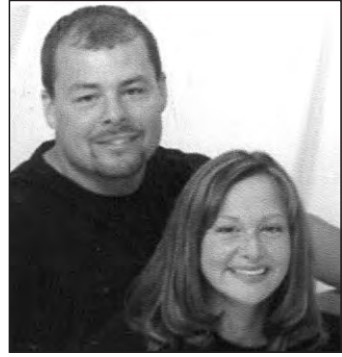
**Mersch-Lanning**  
Michelle Ann Mersch and Robert Wayne Lanning will be married on Sept. 27 at St. Michael Church in Brookville. The bride is the daughter of Jerry and Sharon Mersch. The groom is the son of Carroll and Judy Lanning.



**Morris-Gutzwiller**  
Amy Kathleen Morris and Brian Christopher Gutzwiller will be married on Dec. 6 at Presentation of the Blessed Virgin Mary Church in Fond Du Lac, Wis. The bride is the daughter of Tim and Kathleen Morris. The groom is the son of Steve and Joan Gutzwiller.



**Geswein-Weber**  
Pamela Lynn Geswein and Mark Edward Weber will be married on Sept. 20 at St. Michael Church in Bradford. The bride is the daughter of Gary and Jean Geswein. The groom is the son of Ed and Barbara Weber.



**Howe-Treadway**  
Erin Nicole Howe and Lance William Treadway will be married on Jan. 31 at St. Mary Church in North Vernon. The bride is the daughter of Bob and Judy Howe. The groom is the son of Larry Treadway and Jeanie Treadway.



**Kaiser-Wendel**  
Mary Jo Kaiser and Brad Wendel will be married on Oct. 25 at St. Michael Church in Brookville. The bride is the daughter of Bruce and Cheryl Kaiser. The groom is the son of Stuart and Sharon Wendel.



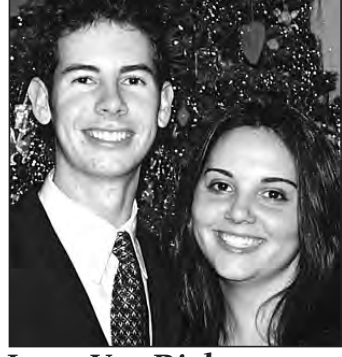
**Minick-Jeffers**  
Kimberly Deeann Minick and Michael Andrew Jeffers will be married on July 26 at St. Joseph Church in Lebanon, Ind. The bride is the daughter of Ron and Candy Minick. The groom is the son of the late Thomas and Marilyn Jeffers.



**Nord-McDonald**  
Kristina Marie Nord and Joseph Peter McDonald were married on July 5 at the Marian College Chapel in Indianapolis. The bride is the daughter of Joe and Margaret Nord. The groom is the son of Joe and Sue McDonald.



**Hofferth-Ross**  
Sarah Jo Hofferth and Scott William Ross will be married on Oct. 11 at Prince of Peace Church in Madison. The bride is the daughter of Bruce and Marianne Hofferth. The groom is the son of John and Rhonda Ross.



**Jones-Van Dixhorn**  
Kathryn Gabrielle Jones and Joshua James Van Dixhorn were married on July 11 at SS. Peter and Paul Cathedral in Indianapolis. The bride is the daughter of Robert and Suzan Felten Jones. The groom is the son of Tom and Lora Van Dixhorn and the late Lynette Van Dixhorn.

**Klusas-Gasper**  
Julie Ann Klusas and George Andrew Gasper will be married on Aug. 16 at SS. Francis and Clare Church in Greenwood. The bride is the daughter of Roman and Mary Klusas. The groom is the son of George and Gayle Gasper.

**Lanoue-Herniak**  
Angela Marie Lanoue and Jeffrey Allen Herniak will be married on Oct. 25 at St. Joseph Church in Reynolds, Ind. The bride is the daughter of Max and Catherine Moss. The groom is the son of Sally Herniak and the late Joseph Herniak.

**Leist-Martin**  
Melissa Ann Leist and Joshua Evan Martin will be married on



**Moody-Kingery**  
Sherri Nicole Moody and Joshua Aaron Kingery will be married on Oct. 11 at Sacred Heart of Jesus Church in Terre Haute. The bride is the daughter of Hans Moody and Marketa

**Orr-Schafer**  
Diane Frances Orr and Kevin James Schafer will be married on Dec. 27 at St. Andrew the Apostle Church in Indianapolis. The bride is the daughter of the late Oscar and Dorothy Orr. The groom is the son of Rita Schafer-Dakin and the late James Schafer.

**Page-England**  
Lindsey Jean Page and Michael Todd England will be married on July 26 at St. Therese of the Infant Jesus (Little Flower) Church in Indianapolis. The bride is the daughter of Jim and



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# Wedding Announcements

Toni Page. The groom is the son of Clay and Mary England.



**Patterson-Kopinski**

Carrie Elizabeth Patterson and Christopher N. Kopinski will be married on Nov. 8 at St. Pius X Church in Indianapolis. The bride is the daughter of Robert and Carol Patterson. The groom is the son of Bill Richardson and Nancy Hernandez.



**Powell-Nobbe**

Kristie Lee Powell and Luke Edwin Nobbe will be married on Sept. 20 at St. Elizabeth of Hungary Church in Cambridge City. The bride is the daughter of Josephine Gossett. The groom is the son of Walter and Judy Nobbe.



**Raschke-Adler**

Stephanie Elaine Raschke and Adam Joseph Adler were married on July 11 at Prince of Peace Lutheran Church in Valparaiso, Ind. The bride is the daughter of Denis and Barbara Raschke. The groom is the son of David and Linda Adler.



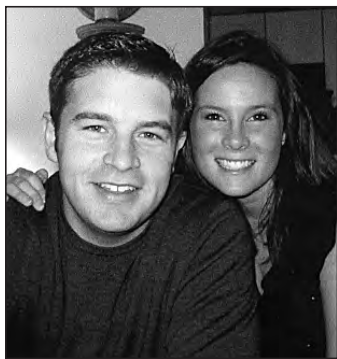
**Robinson-Zenor**

Jami S. Robinson and Carl D. Zenor were married on July 12 at Our Lady of Mount Carmel Church in Carmel, Ind. The bride is the daughter of Richard and Carol Robinson. The groom is the son of Roy Zenor.

**Selkirk-Miles**

Kira Dawn Selkirk and Joseph Kevin Miles will be married on

Aug. 16 at St. Joan of Arc Church in Indianapolis. The bride is the daughter of Paul and Ginny Selkirk. The groom is the son of Sandy Miles and the late Bernard Miles.



**Sherman-Doyle**

Katherine Ann Sherman and Ryan Christopher Doyle will be married on Nov. 8 at Holy Rosary Church in Indianapolis. The bride is the daughter of Harry and Mary Lou Sherman. The groom is the son of Joyce Doyle.



**Starbuck-Sisco**

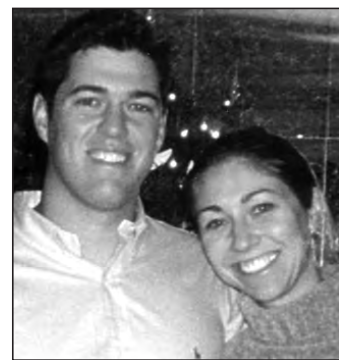
Tauna Marie Starbuck and James Charles Sisco will be married on Oct. 11 at St. Malachy Church in Brownsburg. The bride is the daughter of John M. and Vicki Young III. The groom is the son of James and Helen Sisco.

**Swayze-Krohne**

Allison M. Swayze and Kevin C. Krohne will be married on Nov. 15 at St. Mark Church in Indianapolis. The bride is the daughter of Bob and Diane Swayze. The groom is the son of Chris and Terry Krohne.

**Taylor-Stewart**

Jeri Ann Taylor and Patrick Joseph Stewart will be married on Dec. 6 at St. Mary-of-the-Woods Church in St. Mary-of-the-Woods. The bride is the daughter of Garry and Ida Taylor. The groom is the son of Larry and Nancy Stewart.



Nov. 1 at Christ the King Church in Indianapolis. The bride is the daughter of Eugene and Margaret Wantuck. The groom is the son of Raymond and Louisa Hayenga.

**Whistler-Christiansen**

Sarah Lynn Whistler and Andrew Robert Christiansen will be married on Sept. 20 at St. Lawrence Church in Lafayette, Ind. The bride is the daughter of Ron and Cindy Whistler. The groom is the son of Robert and Lori Christiansen and Julie Christiansen.

**Wirkner-Coulon**

Jennifer June Wirkner and Timothy Michael Coulon will be married on Sept. 20 at Christ the King Church in Indianapolis. The bride is the daughter of Ben and Carla Wirkner. The groom is the son of Jim and Dot Coulon.

**Tucker-Verstynen**

Amanda Nicole Tucker and Christopher William Verstynen will be married on Aug. 23 at Nativity of Our Lord Jesus Christ Church in Indianapolis. The bride is the daughter of William and Deborah Tucker. The groom is the son of Jack Verstynen and Katherine Swaynie. †

**Tucker-Tamayo**

Kathleen Mary Tucker and Ignacio Daniel Tamayo will be married on Jan. 10 at the Basilica of the Sacred Heart at the University of Notre Dame in Notre Dame, Ind. The bride is the daughter of Harold and Patricia Tucker. The groom is the son of Ignacio and Carla Tamayo.

**Wantuck-Hayenga**

Sara L. Wantuck and Andrew J. Hayenga will be married on



## 'Live in love' with help from two marriage preparation programs

By Mary Ann Wyand

In St. Paul's Letter to the Ephesians, he urges couples to "live in love, as Christ loved us" and to "be subordinate to one another out of reverence for Christ" (Eph 5:2).

Two marriage preparation programs offered monthly in the Archdiocese of Indianapolis help engaged couples in central and southern Indiana learn how to "live in love" through a sacramental union in the Catholic Church and a God-centered life together.

The one-day Pre Cana Program and the Tobit Weekend—both held at Fatima Retreat House, 5353 E. 56th St., in Indianapolis—focus on spiritual and

relational components of marriage to help newlyweds build a strong foundation for the rest of their lives.

The Pre Cana Program is sponsored by the archdiocesan Office for Family Ministries and facilitated by volunteer mentor couples, priests and other professionals.

Pre Cana presentations address family of origin theory, communication styles, Christian marriage and Natural Family Planning.

The \$30 fee per couple includes the workbook *Perspectives on Marriage*, other program materials and a light lunch.

Upcoming Pre Cana Programs, offered on Sunday from 1:45 p.m. until 6 p.m., are scheduled on Aug. 3, Sept. 28, Oct. 19

and Nov. 16 at the archdiocesan retreat center.

The Tobit Weekend is an ecumenical marriage preparation retreat that promotes knowledge of and love for future spouses.

The registration fee of \$250 per couple includes overnight accommodations on Friday and Saturday, four meals, program materials and presentations.

Tobit Weekends are scheduled on Aug. 1-3, Sept. 19-21, Oct. 17-19 and

Nov. 28-30 at Fatima Retreat House. Couples arrive at 7 p.m. on Friday. Programming concludes before lunch on Sunday.

(For more information or to register for the archdiocesan Pre Cana Program, call the archdiocesan Office for Family Ministries at 317-236-1596 or 800-382-9836, ext. 1596. For more information or to register for the Tobit Weekend, call Fatima Retreat House at 317-545-7681.) †

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From the Editor Emeritus/John F. Fink

## Important events: The Battle of Lepanto

Thirty-ninth in a series

The Battle of Lepanto was fought on Oct. 7, 1571. It resulted in a great naval victory for Christian forces against Turkish Muslims and ended the threat of their naval supremacy in the Mediterranean. It is the 39th on my list of the 50 greatest events in Catholic history.

As we saw last week, the Council of Trent completed its work in 1563. It then fell to Pope Pius V, elected in 1565, to put its reforms into practice. He did it with great effect. However, he was unable to concentrate only on internal Church affairs because international events demanded his attention.

Besides his troubles with Queen Elizabeth I of England, whom he excommunicated in 1570, Pope Pius had to worry about the Muslims—specifically the Ottoman Turks. This was one of the periods in history when the Muslims tried



to spread into Christian Europe.

The Ottoman Turks had captured Constantinople in 1453 and established it as their capital. Early in the 16th century, they made a bid for world supremacy. Under Sultan Selim II, they took possession of Syria, seized control of Palestine and Egypt, and added parts of Arabia and Mesopotamia to their empire.

Sultan Suleiman the Magnificent, who reigned from 1520 to 1566, started to move westward. In 1521, the Turks conquered Belgrade and most of Hungary, and the following year the island of Rhodes, Europe's bulwark in the Mediterranean. By 1534, they were supreme both in eastern Europe and in the Mediterranean.

During the years before 1571, the Turks launched a campaign against Venice, Italy, to try to drive the Venetians from the eastern Mediterranean. The Venetians called for help from, and formed an alliance with, Pope Pius and King Philip II of Spain. The pope provided both moral and material support while Spain provided troops.

Don Juan of Austria, the brother of

King Philip of Spain, commanded the Christian fleet, which included 20,000 soldiers. While the fleet was sailing to meet the Turks, Pope Pius prayed, often with uplifted arms as Moses did in the Old Testament when the Israelites were in battle. He also asked the people of Rome to fast and pray for a victory. At the time the battle was raging, a rosary procession was in progress.

The Christian fleet met the Turks in the Gulf of Patras, near Lepanto. At the end of hours of bitter fighting, some 15,000 Turks were dead, 117 galleys were captured and 10,000 Christian galley slaves were freed.

In thanksgiving for the victory, Pope Pius inserted the words "Help of Christians" in the Litany of Our Lady and instituted a new special feast of the Blessed Virgin on Oct. 7. He named it the feast of Our Lady of Victory, but his successor, Pope Gregory XIII, renamed it the feast of Our Lady of the Rosary in 1573.

Although the Battle of Lepanto ended the Turkish threat for a while, it would not be the last time the Ottoman Turks tried to conquer the West. †

Cornucopia/Cynthia Dewes

## Always something 'new' under the sun

Somebody has said there's nothing new under the sun, and maybe they're right. If you live long enough or read enough history, you realize that people spend a lot of time re-inventing the wheel, so to speak.

Each new generation seems to "discover" fresh insights and truths about life. And they love to identify them with catchy names, which in the end are probably the most novel thing about them.

Take "multitasking," for example (please!). This is the trendy "new" idea of doing several things at once in order to save time and be more efficient. Not that anyone quite knows what to do with all the time saved, but that's another story.

One of our friends, a retired librarian who knows his words, likes to say he's multitasking when he's sitting in his easy chair reading the newspaper. He may be retired, but he understands how imperative the new trends can be.

So, as he reads, he throws a tennis ball across the room for his hyper little bulldog who eagerly awaits the next toss,

panting hard. Our friend manages to read while exercising the dog at the same time.

Now, as moms and dads can tell you, multitasking has always been around. It used to be called "killing two birds with one stone." It was also called "a means for survival" in large families, and probably still is by parents with houses, pets, autos, lawns etc., to maintain while also maintaining kids.

"Multi-somethings" are popular in general. What used to be called the melting pot in the U.S. of A. is now referred to as a "multiethnic" or a "multicultural" society. This seems to mean that the original white European stock which was the major population of this country in its beginning is now just one among many different races and national origins represented here.

Well, duh. Shouldn't we count the Native Americans, and the black slaves, and the Chinese immigrants who helped build the national railroads, all early in our history? Maybe what we're really talking about here is that we must honor and preserve the cultures and origins of all citizens, while at the same time forming a single population of Americans. Actually, I thought that was the idea in the first place.

While we're giving new names to old

ways, let's not forget the spiritual dimension. What used to be called meditation or prayer is now known often as "discernment." We devote workshops and reams of paper to the idea that we must be quiet and listen in order to discover God's will. What an insight.

Moral purpose, which most likely never was written down or even articulated clearly in the minds of most people in earlier days, is now known as "preparing a mission statement." It seems that every committee, organization or whatever needs to do this.

Of course, some terms are more correct, if such a thing is possible. "Liturgy" does indeed include more than just the musical part of a worship service.

"Eucharist" defines the central idea of our faith better than "holy Communion," and "reconciliation" is more accurate a name for that sacrament than "confession."

Oh, well. Words are important. As long as we don't forget that, "In the beginning was the Word, and the Word was with God, and the Word was God" (Jn 1:1), I guess we'll be OK.

(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greencastle, is a regular columnist for The Criterion.) †

Faithful Lines/Shirley Vogler Meister

## Wise verse triggers Weiss memories

Using an ancient typewriter and half piece of plain paper, a former neighbor typed these words decades ago:



*DID is a word of achievement.*  
*WON'T is a word of retreat.*  
*MIGHT is a word of bereavement.*  
*CAN'T is a word of defeat.*

*OUGHT is a word of duty.*  
*TRY is a word of each hour.*  
*WILL is a word of beauty.*  
*CAN is a word of power.*

I don't know if our friend wrote this himself or whether it's a verse from another era, possibly from life in Europe. Joseph Weiss and his wife, Margaret, escaped Vienna, Austria, shortly after the Nazis took over before World War II. In extreme danger, they left after being warned by their Catholic landlady that Nazi officials were going to confiscate their apartment. Mr. Weiss often

expressed gratitude for her courage, never knowing what happened to her.

Despite trauma, this humble, quiet Jewish couple finally came to Indiana. He worked at various jobs before settling in as an accountant. Margaret was "only a housewife" at a time when the word "only" was an erroneous but commonplace word for this role.

They were courageous survivors, but always mourned the loss of relatives and friends in the Holocaust. They had desperately, futilely searched for ways to save them.

The Weisses traveled to Europe after the war, but never visited Austria again. Mr. Weiss said, "I cannot go back to the country that murdered my mother."

The Weisses were grateful for life in America. They had no children, but instead remembered other people's children during holidays, even Christian holidays. Mr. Weiss knew them well, for he'd attended Catholic school. When discussing religion, he knew more about Catholicism than Paul and I did at the time.

Shortly before Margaret's death, I gave

her a musical gift that played "Edelweiss." She spoke her first words in months: "Beautiful, beautiful." After her husband died, Paul and I unexpectedly became guardians of some of their personal papers.

In them, I found the verse that starts this column. In the fall of 1998, after photocopying many of them, Paul and I personally delivered the documents to the U.S. Holocaust Memorial Museum in Washington, D.C.

I am grateful to a friend, Alvina Puppini, for translating some of the German papers and Weiss poetry for us. She and her husband, Joseph, are members of Holy Spirit Parish in Indianapolis.

Some of what's shared here was in a Nov. 28, 1999, "Faithful Lines" column. However, the Weiss experience bears repeating because of the verse above, which takes on new light and life because of their experience. They were a "beautiful, beautiful" couple.

(Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a regular columnist for The Criterion.) †

Faith and Family/Sean Gallagher

## The honeymoon is over but love continues to grow

My wife, Cindy, and I celebrated our second wedding anniversary last month.



The honeymoon period is over. But the growth of our love for each other is not. It is a love that I find is expressed in a greater variety of ways, through simple, unexpected compliments, through common favors done

without asking.

This is not a romantic kind of love, but it is powerful nonetheless. However, its emergence in our life together did not totally surprise me.

In the period leading up to our wedding two years ago, Cindy and I spent several hours over the course of many sessions with a sponsor couple that the Catholic parish where we were to be married had assigned us.

This couple had been married for many years and were to help us explore and discuss together lots of different issues that were sure to confront us in the days, months and years following our wedding.

I remember speaking with them and with Cindy on a few occasions about the many and varied ways in which our love for each other could be expressed in our life together. This is why I am not surprised now when I am able to recognize these simple, humble expressions of love.

More importantly, it is why I am able to recognize them in the first place, cherish them and then return them in my own small, unassuming ways.

This ability to recognize the many small ways that love is shared between spouses and then to give it back is important for the success of any marriage.

It might seem to be hard for a young couple to learn this, but there are many examples of it all around them, whether they come to them in formal or informal settings. Young couples have much to learn from husbands and wives who have lived out their wedding vows for many years.

Young couples should be open to this lived wisdom that is all around them and be attentive to what their elders have to share with them. On the other hand, older couples should be generous in sharing their gifts of understanding and experience with which God has blessed them over their many years. At the same time, they do this sharing in a way that respects their juniors so that they may be best disposed to accept what they have to offer them.

St. Paul saw the advantages of relationships between older and younger couples and advised his co-worker, Titus, to foster them in his own ministry. In the following passage, he speaks specifically about older women, but I believe that the truths expressed here are applicable to older men as well: "... they are to teach what is good and so train the young women to love their husbands and children... that the word of God may not be discredited" (Ti 2:3-5).

When older husbands and wives are living examples of God's design for marriage to those who are younger and less experienced, they give credit to his word. They help build up his kingdom by giving their juniors the understanding of the life of grace to which God is calling them. Holy marriages are building blocks of the kingdom. They are set in place one small, humble expression of love at a time.

(Sean Gallagher is director of religious education of St. Joseph Parish in Shelbyville.) †



Seventeenth Sunday in Ordinary Time/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, July 27, 2003

- 2 Kings 4:42-44
- Ephesians 4:1-6
- John 6:1-15

The Second Book of Kings is the source of this weekend's first biblical reading. The two books of Kings originally were one volume. At one point in the evolution of the Bible, they were divided into two books.

These two books are historical. As the name implies, they feature the kings who successively reigned over God's people. However, it is important to note that these books are not simply chronologies of events, nor are they intended to recall major political and social events as would, for example, a standard textbook in American history.

Rather, their purpose was religious. They attempted to look through the reigns of the kings, or the circumstances peculiar to the reigns of the kings, and to record and assess the fidelity of the nation to God.

For this reason, prophets have a prominent role in Kings. As an example, this weekend's reading does not even mention a king. Instead, it recalls a moment in the life of Elisha, the prophet. As an act of faith in, and homage to, God, a devout man brought the first products of the harvest to Elisha as a gift to God. These products were in the form of 20 barley loaves.

Elisha accepted the offering, but told the man to distribute the loaves among the people, who numbered 100. The man was willing to oblige, but he, of course, doubted that only 20 loaves would suffice for so many people. Nevertheless, the man complied. Rather than being insufficient, the loaves were plentiful enough to satisfy the crowd.

For its second reading, the Church this weekend presents a passage from St. Paul's Epistle to the Ephesians.

This epistle was directed to the Christian community of Ephesus, which in the first century A.D. was a major city in the Roman Empire and an important port on the Asian coast of the Mediterranean Sea. The site of this city is in modern Turkey, but it is no longer an important city. Its harbor, once the source of great commerce and great profit for Ephesus, has been overtaken by silt.

For the Christians, another aspect of the city created a considerable factor to be noted. Crowning the city was the magnificent temple of Diana, the Roman goddess. This edifice was so splendid that it was regarded as a wonder of the ancient world. Today, it also is in ruins.

Thronged of people came as pilgrims to the great pagan shrine. So the Ephesian Christians lived in a large commercial center, with its necessary stress on greed and materialism, as well as a seaport,

with all the excesses customarily associated with such hubs, and a very important pagan religious center.

Understandably, the epistle called upon these Christians to be strong in faith and not to yield to the temptations that most certainly proceeded from this context of the city.

St. John's Gospel furnishes the last reading. It is one of the loveliest sections in this Gospel renowned for its consistent eloquence and depth.

In this story, Jesus encounters a huge crowd of people on the shore of the Sea of Galilee near the ancient, and still thriving, city of Tiberias. The Gospel notes that Passover was near.

The people were hungry. Philip, an Apostle, approached Jesus with this fact. The Lord ordered that food be found. Another Apostle, Andrew, identified as Peter's brother, noticed that a boy had five barley loaves and a few fish. Jesus instructed the Apostles to distribute these loaves and fishes among the crowd, which numbered as many as 5,000 people.

Before this distribution, the Lord blessed this food. Although meager, the five loaves and few fishes satisfied the multitude. Indeed, after all had had their fill, an abundance of food remained.

## Reflection

The Church reassures us this weekend that God is never distant from us unless, of course, we distance ourselves from God by our own selfishness and sin. God is with us yet today in Jesus, the risen Lord.

Important in understanding these readings is the fact that people hunger. We need food literally as physical beings. We also need spiritual nourishment.

We humans are not totally helpless. A man brought Elisha the loaves. A boy produced the food for Andrew in the reading from John. Yet, there was not enough food. God, however, entered the story, and all the people were satisfied.

In these readings, the Church is telling us, here and now, that God is with us, through Jesus, through the Apostles and in the Eucharist.

The connection with the Apostles, and attention to their role in salvation, are clear. The Apostles bear our concerns to Jesus, as did Philip in John's reading. They are human and they speak for us. By the same token, they convey to us all the blessings of the Lord. They are the commissioned representatives of Jesus.

Links between this event in John and the Eucharist are many. First, bread is the food. Secondly, in this story from John, the meeting of the people on the shore was near Passover. The Eucharist is the great Passover meal. Next, Jesus gave thanks, the same gesture that occurs in all the accounts of the Last Supper. And finally, all partook in the Lord's gift of this food. No one was excluded. The fact that all were satisfied, and the fact that much food was left over, reveals to us the lavishness of God's love and mercy. †

## Daily Readings

Monday, July 28  
Exodus 32:15-24, 30-34  
Psalm 106:19-23  
Matthew 13:31-35

Tuesday, July 29  
Martha  
Exodus 33:7-11; 34:5b-9, 28  
Psalm 103:6-13  
John 11:19-27  
or Luke 10:38-42

Wednesday, July 30  
Peter Chrysologus, bishop  
and doctor  
Exodus 34:29-35  
Psalm 99:5-7, 9  
Matthew 13:44-46

Thursday, July 31  
Ignatius of Loyola, priest  
Exodus 40:16-21, 34-38  
Psalm 84:3-6, 8-11  
Matthew 13:47-53

Friday, Aug. 1  
Alphonsus Liguori, bishop  
and doctor of the Church  
Leviticus 23:1, 4-11, 15-16,  
27, 34b-37  
Psalm 81:3-6, 10-11  
Matthew 13:54-58

Saturday, Aug. 2  
Eusebius of Vercelli, bishop  
Peter Julian Eymard, priest  
Leviticus 25:1, 8-17  
Psalm 67:2-3, 5, 7-8  
Matthew 14:1-12

Sunday, Aug. 3  
Eighteenth Sunday in  
Ordinary Time  
Exodus 16:2-4, 12-15  
Psalm 78:3-4, 23-25, 54  
Ephesians 4:17, 20-24  
John 6:24-35

Question Corner/Fr. John Dietzen

## Prayer recognizes God's care for us, concern for our needs

**Q**In a recent Bible study class, we were discussing why we pray, since God already has a plan for everyone and everything. He knows what will happen, and we're not going to change his mind.



Our conclusion was that prayer should be only to praise God, not to pray for things. Do you agree? (Oklahoma)

**A**Not entirely. First of all, it isn't so much a matter of changing God's mind, but rather of recognizing that his care for us includes his awareness of our prayers, our desires and our longings.

We're dealing here with two great mysteries.

One is God's knowledge of all things, along with his unconditional and infinite love, his faithful, unending tenderness in our regard.

The other is the mystery of free will, which means there is some way we work together with God in shaping our individual lives and destinies.

Our personal relationship with God includes sharing with him our joys and sorrows, our hopes and disappointments, our wonders and regrets, all of which is nothing else than prayer.

This is why Jesus urges us to pray perseveringly, and why he himself prayed so frequently. Jesus went so far as to encourage us to push God, to harass God if you will, about our petitions in prayer (see Luke 18).

What our heavenly Father plans and what he does apparently depends, at least to some significant degree, on what we show is important to us in our prayers.

Many elements essential to our relationship with God are involved in prayer, not the least of which is a genuine desire for the things God wants to give us, desires which must be in our hearts if we are to be able to receive his gifts.

This is not to say that we ought always to receive what we want, when we want, if only we pray hard enough. But prayer, and a prayerful attitude before God, affects us so deeply that we are not the same persons we would be if

we did not pray—and that means prayers of petition and thanksgiving as well as praise.

Because of his love, God always wants what is best for us. But did it ever occur to you that what is best may be different if we are praying desperately for something than if we are not?

We are all different in our relationships with God and the world. Our humility before God, our trust in him, our conviction that something will be good for us and those we love, all this goes into determining what is really best for us in God's eyes here and now.

Thus, if we pray, what is best for us will be different, too, in God's view as well as our own.

We don't know how it all works. But the Gospels and long Christian tradition tell us we're missing something essential if prayer of all kinds is not a sustaining part of our lives.

**Q**I am returning to the Catholic faith, which I love dearly. I know you have to have face-to-face confession now. What is the procedure? What are the exact words to the priest? Is it still, "Father, I have sinned," and so on? (Illinois)

**A**Most parishes today have the opportunity for face-to-face confession as well as the traditional anonymous way in the confessional. But the option should be entirely yours, depending on what you feel is most helpful for you spiritually.

Please don't worry about which words to use in your confession. Usually, the priest will say a brief prayer before you begin, or read a short passage from the Gospels. Then say whatever you are familiar with. The priest will ask you to fill in the gaps, if there are any.

The "changes" in the sacrament of penance are not so much in procedures as in greater attention to the causes of our sinfulness, and especially to our cooperation with the healing grace of God in committing ourselves to greater holiness of life.

Nearly always, the priest will, as much as possible, help you to do that as you receive the sacrament of reconciliation. †

## My Journey to God

### My Song

My song to You, my Lord  
With hopeful heart I raise  
To bring You honor and glory  
At Your altar I sing my praise.

My song to You, my Lord  
Is my thanksgiving to You  
You are in my thoughts each day  
And in all good works I do.

(June Hill is a member of St. Bartholomew Parish in Columbus.)



My song to You, my Lord  
As my joy and love ring clear  
To You only I sing and pray  
You are part of all I hold dear.

By June Hill



## The Active List

The Criterion welcomes announcements of archdiocesan Church and parish open-to-the-public activities for "The Active List." Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. No announcements will be taken by telephone. Notices must be in our office by 10 a.m. Monday the week of (Friday) publication: The Criterion, The Active List, 1400 N. Meridian St. (hand deliver), P.O. Box 1717, Indianapolis, IN 46206 (mail); 317-236-1593 (fax), [mklein@archindy.org](mailto:mklein@archindy.org) (e-mail).

### July 25

SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Catholic Charismatic Renewal, praise, worship and teaching followed by Mass and healing service, 7 p.m. Information: 317-927-6900.

### July 25-26

St. Anthony of Padua Parish, 316 N. Sherwood Ave., **Clarksville**. Parish picnic, Fri. 5 p.m.-midnight, Sat. 2 p.m.-midnight, chicken dinner. Information: 812-282-2290.

### July 25-27

Saint Meinrad Archabbey and School of Theology, 200 Hill Dr., **St. Meinrad**. "Pray Your Way To Happiness," Benedictine Father Eric Lies, presenter. Information: [www.saintmeinrad.edu](http://www.saintmeinrad.edu).

### July 26-27

St. Martin Parish, 8044 Yorkridge Road, **Yorkville**. Parish picnic, Sat. 5-11 p.m. (EDT), prime rib dinner, \$15 adults, \$7 children, children's games, Sun. 11:30 a.m.-5 p.m. (EDT) chicken dinner, \$8 adults, \$4 children, 11:30 a.m.-7 p.m., picnic, children's games. Information: 812-623-3408.

### July 27

St. Augustine Parish, 18020 Lafayette St., **Leopold**. Parish picnic, 10 a.m.-6 p.m., chicken dinner, games, quilts. Information: 812-843-5143.

St. Patrick Church, 1807 Poplar St., **Terre Haute**. Tridentine Mass, 3 p.m. Information: 812-232-8518.

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles), "Covenant Sunday Holy Hour," 2:30 p.m., Mass, 3:30 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail [eburwink@seidata.com](mailto:eburwink@seidata.com) or log on to Schoenstatt Web site at [www.seidata.com/~eburwink](http://www.seidata.com/~eburwink).

St. Meinrad Parish, Parish Hall, **St. Meinrad**. Quilt show, 9 a.m.-1 p.m., display and voting on quilts to be featured at St. Meinrad Parish Fall Festival on Sept. 21. Information: 812-357-2178 or 812-357-5533.

### July 28

Government Center South, Auditorium, 402 W. Washington St., **Indianapolis**. Clemency hearing for Indiana death row

inmate Darnell Williams. Information: 317-839-1618.

Mount Saint Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. Charismatic Mass, 7 p.m. Information: 502-239-0208.

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles), "Family Faith Talks," 7 p.m., Mass, 8 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail [eburwink@seidata.com](mailto:eburwink@seidata.com) or log on to Schoenstatt Web site at [www.seidata.com/~eburwink](http://www.seidata.com/~eburwink).

### July 31

Governor's Residence, 4600 N. Meridian St., **Indianapolis**. Prayer vigil for Indiana death row inmate Darnell Williams on eve of his scheduled execution, park at St. Thomas Aquinas Parish, 46th and Illinois streets. Information: 317-839-1618.

### August 1-2

St. Joseph Hill Parish, 2605 St. Joe Road West, **Sellersburg**. Parish yard sale, 8 a.m.-3 p.m. Information: 812-246-2512.

### August 1-3

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Tobit Weekend, \$250 couple. Information: 317-545-7681.

### August 2

Holy Name Parish, Hartman Hall, 21 N. 17th Ave., **Beech Grove**. Altar Society annual summer rummage sale, 8 a.m.-3 p.m. Information: 317-784-5454.

St. Luke Parish, 7575 Holliday Dr. East, **Indianapolis**. Couple to Couple League of Indianapolis, Natural Family Planning (NFP), 9:30 a.m.-noon. Information: 317-228-9276.

St. Thomas the Apostle Parish, 523 S. Merrill St., **Fortville**. Parish festival, 11 a.m.-10 p.m., games, food, entertainment, auction, chicken and noodles dinner. Information: 317-485-5102.

### August 3

St. John the Baptist Parish, 331 S. Buckeye St., **Osgood**. Parish festival, 10:30 a.m.-3 p.m., chicken dinner, \$7 adults, \$3.50 children. Information: 812-689-4244.

St. Boniface Parish, 15519 N. State Road 545, **Fulda**. Parish picnic, 11 a.m.-7 p.m., quilts. Information: 812-357-5533.

St. Bernard Parish, 7600 Hwy. 337 NW, **Depauw**. Parish picnic, country-style chicken dinner with homemade noodles, quilts, 10 a.m.-5 p.m. Information: 812-738-3821.

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Pre Cana Conference for engaged couples, 2-6 p.m., \$30 couple. Information: Archdiocesan Office for Family Ministries, 317-236-1596 or 800-382-9836, ext. 1596.

St. Mary-of-the-Knobs Church, 3033 Martin Road, **Floyds Knobs**. Young adult liturgy, Mass, 5:30 p.m., social after Mass. Information: 812-923-3011.

### August 5

Brebeuf Jesuit Preparatory School, 2801 W. 86th St., **Indianapolis**. Indiana Autism and Sertoma Club meeting, 7-9 p.m., child care provided. Information: 317-885-7295.

St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. RCIA inquiry sessions, 7 p.m. Information: 317-547-3904 or e-mail [mhunter@saintmatt.org](mailto:mhunter@saintmatt.org).



"I'd better not eat any more of this spinach. I'm saving room for spiritual food."

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### August 8-9

St. Ann Parish, 2862 S. Holt Road, **Indianapolis**. Family Fun Fest, Fri. 4:30-11 p.m., Sat. noon-11 p.m., food, games. Information: 317-244-3750.

### August 10

St. Paul Parish, 9798 N. Dearborn Road, **Guilford/New Alsace**. Parish picnic, 11 a.m.-6 p.m. (EDT), chicken dinner. Information: 812-487-2096.

St. Mary Parish, 2500 St. Mary's Dr., **Lanesville**. Picnic, country-style chicken or ham dinners, carry-out available, quilts, 10:30 a.m. (EDT). Information: 812-952-2853.

St. Louis de Montfort Church, 11441 Hague Road, **Fishers, Ind.** (Diocese of Lafayette), Filipino Mass, 3 p.m. Information: 317-842-4189.

### Daily

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., **Greenwood**. Perpetual adoration.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine (Latin) Mass, Mon.-Fri., noon; Wed., Fri., 5:45 p.m. Information: 317-636-4478.

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Leave a telephone number to be contacted by a member of the prayer group. Prayer line: 317-767-9479.

St. Therese of the Infant Jesus (Little Flower) Church, Chapel, 4720 E. 13th St., **Indianapolis**. Perpetual adoration. Information: 317-357-3546.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Perpetual adoration. Information: 317-831-4142.

### Weekly

#### Sundays

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 9:30 a.m. Information: 317-636-4478.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Mass in Vietnamese, 2 p.m.

Christ the King Church, 1827 Kessler Blvd., E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 7:30-9 p.m., rosary for world peace, 8 p.m.

St. Gabriel Church, 6000 W. 34th St., **Indianapolis**. Spanish Mass, 5 p.m.

#### Mondays

St. Thomas the Apostle Church, 523 S. Merrill St., **Fortville**. Rosary, 7:30 p.m.

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., **Greenwood**. Prayer group, 7:30 p.m.

St. Roch Church, 3600 S. Pennsylvania St., **Indianapolis**. Holy hour, 7 p.m.

Marian Center, 3356 W. 30th St., **Indianapolis**. Prayer group, prayers for priests and religious, 9 a.m. Information: 317-257-2569.

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Monday silent prayer group, 7 p.m. Information: 317-543-0154.

#### Tuesdays

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. Shepherds of Christ rosary, prayers after 7 p.m. Mass.

Our Lady of the Greenwood Parish, Madonna Hall, 335 S. Meridian St., **Greenwood**. Video series of Father Corapi, 7 p.m. Information: 317-535-2360.

Holy Name Parish, 89 N. 17th St., **Beech Grove**. Prayer group, 2:30-3:30 p.m.

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**.

—See ACTIVE LIST, page 17

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The Active List, continued from page 16

Bible sharing, 7 p.m. Information: 317-283-5508.

St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Marian Movement of Priests prayer cenacle, Mass, 7-8 p.m. Information: 317-842-5580.

Holy Spirit Church, 7243 E. 10th St., **Indianapolis**. Bible study, Gospel of John, 7-8:30 p.m. Information: 317-353-9404.

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Tuesday silent prayer hour, 7 p.m. Information: 317-543-0154.

**Wednesdays**

Divine Mercy Chapel, 3354 W. 30th St. (behind St. Michael Church), **Indianapolis**. Marian prayers for priests, 3-4 p.m. Information: 317-271-8016.

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., **Greenwood**. Rosary and Chaplet of Divine Mercy, 7 p.m.

Immaculate Heart of Mary Church, 5692 Central Ave., **Indianapolis**. Marian Movement of Priests, prayer cenacle for laity, 1 p.m. Information: 317-253-1678.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament, between Masses, noon-5:45 p.m. Information: 317-636-4478.

SS. Francis and Clare Church, 5901 Olive Branch Road, **Greenwood**. Adoration of the Blessed Sacrament, 7 a.m.-9 p.m., rosary and Divine Mercy Chaplet, 11 a.m. Information: 317-859-HOPE.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Young adult Bible study, 6:15-7:15 p.m. Information: 317-632-9349.

St. Thomas Aquinas Church, Chapel, 46th and Illinois streets, **Indianapolis**. Prayer service for peace, 6:30-7:15 p.m.

St. Thomas More Church, 1200 N. Indiana, **Mooreville**. Mass, 6 p.m. Information: 317-831-4142.

**Thursdays**

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., **Greenwood**. Faith-sharing group, 7:30-9 p.m. Information: 317-856-7442.

St. Lawrence Church, Chapel, 6944 E. 46th St., **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Mass.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Adult Bible study, 6 p.m. Information: 317-632-9349.

St. Mary Church, 415 E. Eighth St., **New Albany**. Shepherds of Christ prayers for lay and religious vocations, 7 p.m.

St. Malachy Church, 326 N. Green St., **Brownsburg**. Liturgy of the Hours, 7 p.m. Information: 317-852-3195.

Christ the King Chapel, 1827 Kessler Blvd., E. Dr., **Indianapolis**. Marian prayers for priests, 5:30-6:30 a.m.

Fatima Knights of Columbus, 1040 N. Post Road, **Indianapolis**. Euchre, 7 p.m. Information: 317-638-8416.

Sacred Heart of Jesus Parish, Parish Hall, 1125 S. Meridian St., **Indianapolis**. Adult religious education, 7:30 p.m. Information: 317-638-5551.

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Thursday silent prayer group, 9:30 a.m. Information: 317-543-0154.

**Fridays**

St. Susanna Church, 1210 E. Main St., **Plainfield**. Adoration of the Blessed Sacrament, 8 a.m.-7 p.m.

St. Lawrence Church, Chapel, 6944 E. 46th St., **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Benediction and Mass.

St. Lawrence Church, 6944 E. 46th St., **Indianapolis**. Spanish prayer group and conversation, 7-9 p.m. Information: 317-546-4065.

**Saturdays**

Clinic for Women (abortion clinic), 3607 W. 16th St., **Indianapolis**. Pro-life rosary, 9:30 a.m.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 9 a.m.

St. Patrick Church, 950 Prospect St., **Indianapolis**. Mass in

English, 4 p.m.

St. Joseph Church, 2605 St. Joe Road W., Sellersburg. "Be Not Afraid" holy hour, 3:30-4:30 p.m.

**Monthly**

**Fourth Wednesdays**

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Mass and anointing of the sick, 6 p.m. Information: 317-831-4142.

**Fourth Sundays**

St. Patrick Church, 1807 Poplar St., **Terre Haute**. Tridentine Mass, 3 p.m. Information: 812-232-8518.

**Last Sundays**

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Novena to Our Lady of Perpetual Help, 11:15 a.m. Information: 317-636-4478.

**First Sundays**

St. Paul Church, 218 Scheller Ave., **Sellersburg**. Prayer group, 7-8:15 p.m. Information: 812-246-4555.

Fatima Knights of Columbus, 1040 N. Post Road, **Indiana-**

**polis**. Euchre, 1 p.m. Information: 317-638-8416.

**First Mondays**

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Guardian Angel Guild, board meeting, 9:30 a.m.

**First Tuesdays**

Divine Mercy Chapel, 3354 W. 30th St., **Indianapolis**. Confession, 6:45 p.m., Benediction of the Blessed Sacrament, 7:30 p.m.

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. Holy hour for religious vocations, Benediction and exposition of the Blessed Sacrament after 7 p.m. Mass.

**First Fridays**

St. Vincent de Paul Church, 1723 "I" St., **Bedford**. Exposition of the Blessed Sacrament after 8:30 a.m. Mass-9 p.m., reconciliation, 4-6 p.m.

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Mass, 8:15 a.m., devotions following Mass until 5 p.m. Benediction. Information: 317-784-5454.

St. Peter Church, 1207 East Road, **Brookville**. Exposition of the Blessed Sacrament after 8 a.m. until Communion service, 1 p.m.

Holy Guardian Angels Church, 405 U.S. 52, **Cedar Grove**. Eucharistic adoration after 8 a.m. Mass-5 p.m.

Christ the King Church, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament after 7:15 a.m. Mass-5:30 p.m. Benediction and service.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament after 5:45 p.m. Mass-9 a.m. Saturday. Information: 317-636-4478.

Our Lady of Lourdes Church, 5333 E. Washington St., **Indianapolis**. Exposition of the Blessed Sacrament, prayer service, 7:30 p.m.

St. Anthony Church, 379 N. Warman Ave., **Indianapolis**. Exposition of the Blessed Sacrament after 5:30 p.m. Mass, hour of silent prayer and reflection followed by Benediction of the Blessed Sacrament.

St. Joseph Church, 1375 S. Mickley Ave., **Indianapolis**. Adoration of the Blessed Sacrament, 4 p.m., rosary, 5 p.m., Benediction, 5:30 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Sacred Heart devotion, 11 a.m., holy hour, 6-7 p.m. Information: 317-632-9349.

Sacred Heart of Jesus Church, 1530 Union St., **Indianapolis**. Adoration of the Blessed Sacrament, 7:30-10:30 a.m., Mass, 6:30 a.m. Information: 317-638-5551.

Our Lady of Perpetual Help Church, 1752 Scheller Lane, **New Albany**. Adoration concluding with confessions at 6 p.m. Benediction, 6:45 p.m.

St. Mary Church, 415 E. Eighth St., **New Albany**. Eucharistic adoration, reconciliation, after 9 p.m. Mass-midnight.

St. Joseph Church, 113 S. 5th St., **Terre Haute**. Eucharistic adoration, 9 a.m.-4:45 p.m. Benediction, rosary, noon, Mass, 5:15 p.m. Information: 812-235-4996.

**First Saturdays**

Our Lady of the Greenwood Church, 335 S. Meridian St., **Greenwood**. Devotions, Mass, sacrament of reconciliation, rosary, meditations, 8 a.m. †

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# Rest in peace

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

**BOARD, Alberta Geneva** (Heinze), 90, St. Mary, New Albany, July 8. Mother of James, Jerry and Thomas Board. Grandmother of eight. Great-grandmother of 12.

**BUNCH, James E.**, 69, St. Mary, Rushville, July 9. Husband of Gloria (Denton) Bunch. Father of Julie Haley, Barbara McMahan, Amy Thurston, Jenny Young, Joe and J.P. Bunch. Son of Helen (Bishop) Bunch. Brother of Judy Wolfson. Grandfather of 11. Great-grandfather of one.

**CHAPLIN, Ann (Buccella)**, 82, St. Mary, Richmond, July 1. Mother of Donna Wilson, Elaine and Tony Norton. Sister of Virginia Brooks, Elgiza Wenning and Tony Buccella. Grandmother of 11. Great-grandmother of 17.

**COMMONS, Stephen A.**, 53, St. Philip Neri, Indianapolis, July 8. Father of Kara Commons. Son of Florence Commons. Brother of Patricia McIntire, Linda, Thomas and William Commons.

**COX, James**, 78, Holy Family, Richmond, July 8. Husband of

Joann Cox. Father of Kathleen Baumer, Bob, David and Michael Cox. Grandfather of nine. Great-grandfather of one.

**DOOLEY, Jane Elizabeth**, 79, St. Augustine, Jeffersonville, July 7. Mother of Patricia Brock, Peggy Enteman, Becky Gavin, Lynda, Jerry and Robert Dooley. Sister of Dorothy Heitzman, Nancy Leach, W. Lee and William Orberon. Grandmother of seven. Great-grandmother of four.

**DUNN, Josephine M. (Cahill)**, 84, Christ the King, Indianapolis, July 7. Mother of Kathleen Dunn-Child and Mary Ann Dunn-Ward. Sister of Frances Matthews. Grandmother of three.

**GASPER, Mary C.**, 95, St. Anne, Jennings County, June 21. Mother of Agnes Bloemer, Theresa Phares, Frances Richart, Bernard and Leo Gasper.

**GRAVES, Claude**, 89, Good Shepherd, Indianapolis, July 1. Father of Patricia Worthington, Barbara and Michael Graves. Grandfather of three.

**HALLGARTH, Charles Delbert**, 73, St. John the Baptist, Osgood, July 6. Husband of Betty Ann (Schmidt) Hallgarth. Brother of Freda Luke.

**HENDERSON, Jeremy S.**, 21, St. Vincent de Paul, Bedford, July 8. Son of Gregory and Pamela (Chenault) Henderson. Grandson of Jennie Edwards, Elmer and Anna Mae Henderson. Step-grandson of Art Edwards.

**HOSEA, Patricia**, 81, St. Augustine, Jeffersonville, July 8. Mother of Ellen Bishop, Lynne Brannon, Elizabeth Ferrell and Froman David Hosea Jr. Sister of Eileen Allison, Rosemary Meyer and William Cunningham. Grandmother of nine. Great-grandmother of three.

**HUFF, Clarissa (Fortwendel)**, 78, St. Pius, Troy, June 13. Mother of Jane (Huff) Bender. Sister of Lucille Price, Dolores and Mary Milam. Grandmother of one.

**KELLERMAN, Leona S.**, 74, Holy Family, Oldenburg, July 13. Wife of Don Kellerman. Sister of Margie Bessler, Ruth Bretnitz and Alfrida Spiegel.

**LAKER, Michael**, 52, St. Philip Neri, Indianapolis, July 5. Husband of Debra (Carnahan) Laker. Stepfather of Cynthia Allegree, Jaclyn and Jay Stinson. Son of Rosalie Laker. Brother of Marian Brinker, Lin Koontz, Janet Merritt and Jerry Laker.

**MARTIN, William J.**, 91, Holy Spirit, Indianapolis, July 11. Father of Mary Clifford, Carol Jahnke, Jean McAtee and Don Martin. Grandmother of 16. Great-grandmother of 40.

**MAUPIN, Kathleen Louise**, 80, Holy Angels, Indianapolis, July 5. Aunt of one. Great-aunt of several.

**McGINLEY, Edna**, 78, St. Agnes, Nashville, July 8. Mother of Kathleen Bing, Irene Gabbei, Patricia Powers, Agnes Unger and Michael McGinley. Grandmother of nine. Great-grandmother of five.

**PAUL, James D.**, 41, St. Monica, Indianapolis,

July 12. Husband of Jeanette (Demma) Paul. Father of Jennifer and James D. Paul II. Son of Lila (Paul) Rogg. Brother of John, Michael and Thomas Paul. Grandson of Dorothy (Henchen) Paul.

**PIETRYKOWSKI, Arthur J.**, 73, St. Mary Magdalene, New Marion, July 6. Husband of Joanne M. (LaPorte) Pietrykowski. Father of Sharron Peak, David, James, John, Patrick, Robert and Thomas Pietrykowski. Brother of Esther Tarka. Grandfather of 16.

**ROBINSON, Helen L.**, 82, St. Jude, Indianapolis, July 1. Sister of Margie Viehmann, Grandmother of three. Great-

grandmother of five.

**ROLLES, Kathleen (Cranny)**, 80, SS. Peter and Paul Cathedral, Indianapolis, June 18. Wife of Joseph P. Rolles. Mother of Janet Martin, Linda, Sandra, Susan and Joseph Rolles. Sister of Jerold and Richard Cranny. Grandmother of two.

**ROSENBERGER, Donna Kay**, 58, St. Anthony of Padua, Clarksville, July 10. Wife of Gary Rosenberger. Mother of Pam Bailey, Tammy Gabbard and Robert Rosenberger. Daughter of Anne Lowery. Sister of Carol Snider and Robert Brown. Grandmother of six.

**SARSON, Lola J.**, 70, Sacred Heart of Jesus, Terre Haute, June 28. Mother of Catherine Sarson and Paula Sizemore. Sister of Willa Fay Owens. Grandmother of five.

**THIENEMAN, Evelyn A. (Kotheimer)**, 88, St. Joseph, Corydon, July 4. Mother of Donald and James Thieneman. Grandmother of 13. Great-grandmother of 40.

**WERNER, Ethel A.**, 83, St. Louis, Batesville, July 9. Mother of Suzette Lowe, Franciscan Sister Judith Werner, Brian, Dale and James Werner. Sister of John Schumacher. Grandmother of 11. Great-grandmother of four. †

## There is no Mass obligation on Nov. 1, but the Church's Dec. 8 obligation remains

WASHINGTON (CNS)—This year, because All Saints Day on Nov. 1 falls on a Saturday, the usual obligation of U.S. Latin-rite Catholics to attend Mass that day is abrogated, said the July newsletter of the bishops' Committee on Liturgy.

It said, however, that the Mass obligation remains for the feast of the Immaculate Conception on Dec. 8 even though that is a Monday.

In 1992, the Vatican approved a decision by the U.S. bishops to lift the obligation to attend Mass on three holy days—Jan. 1, Aug. 15 and Nov. 1—when they fall back-to-back with Sunday on a Saturday or Monday.

When that occurs, the feast is still celebrated liturgically on the appointed day; only the obligation of Mass attendance is lifted.

Jan. 1 is the feast of Mary, Mother of God. Aug. 15 is the feast of the Assumption, celebrating the Catholic belief that at the end of her life on earth Mary was taken body and soul into heavenly glory.

The bishops retained the Mass obligation every year for Dec. 8 and Dec. 25 even when the feast of the Immaculate Conception and Christmas fall on a Saturday or Monday.

The other holy day of obligation in the Latin-rite U.S. Church is the Ascension. That is still observed on Thursday of the

sixth week of Easter in most dioceses in the East, but bishops in most dioceses elsewhere across the country have transferred the observance of Ascension to the following Sunday.

In 1999, the Vatican authorized U.S. bishops to decide province by province whether to retain the observance of Ascension on Thursday or move it to Sunday. A decision to transfer the observance requires a two-thirds vote in favor by the bishops of a province, which consists of an archdiocese and the dioceses under it.

Eastern-rite Catholic Churches have their own liturgical laws regarding holy days and are not affected by the decisions of the Latin rite.

The July issue of the newsletter also reported that when the Committee on Liturgy met on June 17-18 in St. Louis, just before the general meeting of the U.S. bishops, "the committee reflected at length on the widespread confusion resulting from the present practice in the United States in regard to holy days of obligation."

The newsletter said no proposal for action by the bishops was made, but the committee directed its secretariat in Washington "to pursue further research, especially in the area of perceptual obligation and its reception in the culture of the United States of America." †

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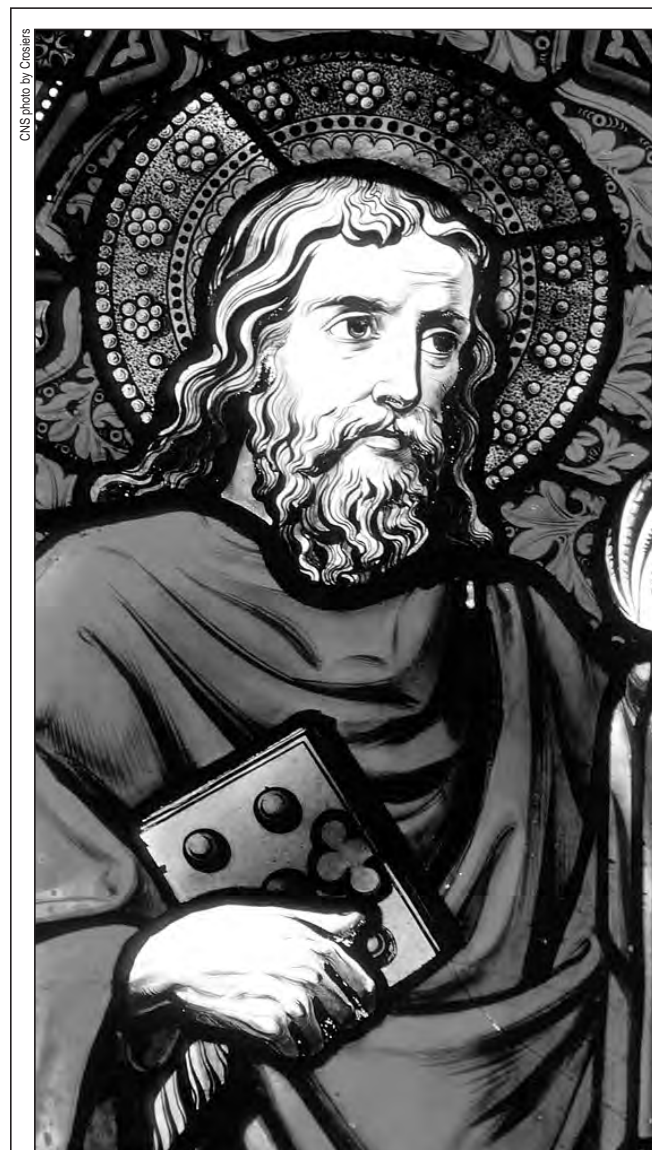
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## Prayers Answered .....

**THANK YOU** St. Joseph and St. Jude for prayers answered. M.E.

**THANK YOU** St. Jude and others for blessings and prayers answered. C.M.G.

**THANK YOU** Sacred Heart of Jesus, St. Jude, St. Peter, St. John, and St. James for prayers answered. J.E.S.

**THANK YOU** Jesus, Mary and Joseph and St. Jude for prayers answered. P.M.Y.

**THANK YOU** Sacred Heart, Blessed Mother, St. Joseph, St. Jude for prayers answered. H.T.E.

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The Sisters of Providence, a non-profit religious congregation of women located at Saint Mary-of-the-Woods, Indiana (70 miles southwest of Indianapolis), are seeking an individual to serve as Chief Financial Officer. In this capacity, the individual is responsible for assisting the General Council Leadership group and the membership of the Sisters of Providence in the planning and administration of the financial assets of the Congregation for the purpose of advancing the mission of the Sisters of Providence and the care of the membership. This involves the directing and supervising of the staff and operations of the Central Business Office.  
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# Web site offers apologetics, games, music to young Catholics

WASHINGTON (CNS)—For generations, “fat” has been used by some to mean “good”: “fat city,” “fat of the land” and so forth.

Somewhere along the way, “fat” changed into “phat,” with essentially the same meaning.

Now, younger Catholics can go to a Web site, [www.phatmass.com](http://www.phatmass.com), and have one foot in contemporary culture and the other foot planted firmly in their faith.

The Phatmass Web site actually started in late 1999, according to Dustin Sieber, the site’s webmaster. “The original goal of Phatmass was originally to defend the Church against misconceptions,” he said in a telephone interview from his home in Arlington, Texas.

“Apologetics, short answers to common misconceptions,” was the focus, he added.

But over time, the site evolved to offer games and music to Phatmass visitors. “They can come in for another reason, then put in the apologetics while they’re there,” Sieber told Catholic News Service.

The site features links to online booksellers offering Catholic apologetics titles, plus brief profiles of Catholic celebrities, the texts of commonly recited Catholic prayers, plus such features as “Question of the Week” and “Debunk of the Month.”

By his count, Phatmass has had 1.5 million pages accessed by visitors in less than four years. Much of that Sieber attributed to the “phorum,” where visitors can comment on a range of subjects connected with their faith. Each look at each comment counts as a page to Sieber. One phorum site is for under-20 Catholics, proclaiming: “If you’re under 20 and want to talk to other people under 20, then post here. Duh.”

Phatmass is not Sieber’s alone. He said there are four editors who contribute material. One of them is Father Claude “Dusty” Burns, ordained last year for the Diocese of Evansville, Ind., who doubles as hip-hop artist Father Pontifex.

A Phatmass hip-hop collection is expected to be available

for sale by the end of the year, with music by Father Pontifex; Father Stan Fortuna, a Franciscan Friar of the Renewal who has already gained a reputation as a rapping priest; and about 10 others. All of the artists are Catholic, and Sieber said, “One thing we’re really proud of is that these lyrics are really orthodox to Church teaching.”

With the exception of Father Fortuna and one other performer, Sieber said, “everybody else is pretty much unsigned,” with no record contracts. Once available, the CD would be sold on the Phatmass Web site, and Sieber said he may explore mail orders and a larger company selling it through its catalog.

Phatmass has been able to sustain itself financially through donations. Sieber said his brother’s boss contributed \$1,000, and another person contributed T-shirts, which are available for sale on the Web site.

Contrary to any inference that might be gleaned from the site’s name, Sieber said there’s no movement afoot that he knows of to add a hip-hop Mass to the legion of Masses that specialize in specific musical genres, like the gospel Mass, the jazz Mass and the polka Mass.

“Personally, I’d love to stick with Gregorian chant,” he said. “Although it would be kinda cool to see a turntable in the choir.” †



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## GRANTS

continued from page 8

Father Koetter said that Lilly encourages pastors to think of “ways that the parish can benefit” from the sabbatical.

He hopes to have a Scripture scholar come to the parish while he is away to preach the homilies, and then come back for a workshop when Father Koetter returns.

He said that the parishioners are excited for him, and that he will be sending the parish pictures from a digital camera and will bring maps back for the classrooms of St. Monica School.

Father Koetter also said that he will be able to better deal with Scripture and talk about it more concretely.

Yost said that Father Etienne is already a great pastor, but simply needs to have some time for renewal to continue his good work.

“He’s a tired pastor,” Yost said. “It’s going to be an opportunity to charge his batteries, so to speak.”

Father Schliessmann said that his intensive program to learn Spanish—and he knows none right now—will help him because in the U.S., and this diocese, and his parishes, there are more and more Hispanics entering the Church.

They need to know that they are cared for, he said.

“I think more and more of our parishes are facing the opportunity of learning some different cultural aspects with people of different backgrounds,” he said.

Of his anticipated trip to the Holy Land, he said that it will help his preaching to see the real places where the Scriptures took place.

Father Schliessmann said that without the grant, he would have still tried to go to Guadalajara, but would not have done the rest of his sabbatical.

Every seven years, priests of the archdiocese are able to take a three-month sabbatical, and can apply for diocesan funding to do it—though that funding does not pay for travel expenses or for a pastoral replacement.

Fathers Schliessmann and Etienne have found priests to fill in for them—Father Donald Buchanan, in particular, will be helping both pastors.

Any cost to the parish for the replacement work is covered in the grant.

“It allows for a lot more flexibility,” Father Schliessman said.

Yost will be helping to lead American Martyrs Parish, while St. Monica Parish already has a great deal of help from its new associate pastor, Father Robert Robeson.

Another thing that the grant usually pays for is the expenses surrounding the spouse of a pastor. In the case of Catholic priests, some opt to take other family members—like Father Koetter taking his brother and sister—on a trip for part of the sabbatical.

Though Father Koetter was committed to going on his sabbatical already, he said that “the Lilly grant just really helps.

“The financial support allows us to do this without worrying about the budget,” he said.

Father Schliessmann said that the grants from Lilly saves the diocese money and opens up “the possibility for more priests to get a sabbatical.”

Craig Dykstra, the vice president for religion at Lilly Endowment Inc., said, “We are constantly gratified and pleased that so many congregations with good ministers apply for this program.

“Their interests are as varied as their personalities,” he said of all the grant recipients, “but we believe they will share one commonality when they return to Indiana soil: they will be renewed, refreshed and eager to resume their work.” †