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 tuxedoes 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.

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.

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 abbey, 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. 9, 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.
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 celebrate 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,” he said.

As the number of Quinceañeras increases, local parishes with large Hispanic populations have various requirements for teen-agers before they 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 way to show them that someone else in the world needs help.”

Father Beever also requires service before the Quinceañera celebration.

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 guests 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 filled 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.

Instead of 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 girls choose the things, 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 toast were made to Xochil and her family.

Xochil said she understands well that her Quinceañera celebration is about more than the party after turning 15.

Some liturgies are incorporated.

“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.”
Seven Benedictine monks of Saint Meinrad Archabbey recently celebrated their jubilees of priesthood ordination. They are Father Malachy Fulton, Father Bede Cisco, Father Donald Walpole, Father Justin DuVall, Father Jonathan Fassero, Father Bede Cisco and Father Donald Walpole.

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Letters to the Editor

Thank you, CYO Camp Rancho Framasas

We applaud the work of the Catholic Youth Organization’s Camp Rancho Framasas in Brown County. As the parents of the camp’s founders, we who are young, dis-ability, we support their commitment to the camp. We share the 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

Antoniette 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 first cause of poverty in the United States is to be found in the break- down 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 long as the poverty prob- lem indicates, the depersonalized welfare state provides but a poor replacement for the morally and socially grounded, earthly guided natural family.

Breakdown of the family is but one consequence of a society of level, more com- prehensive social transformation. Procedures once inspired by the New Deal concern for social justice have been hijacked by those participants in the cul- tural wars who would reconstruct tradi- tions that no longer bear the semblance of reality.

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

Encouraging teen-age moms to escape parental direction, teaching them that they don’t really need a husband, the AFDC program as amended provided surrepti- tious 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 under- class. In order to remain authentic social pro- gram in an effort to achieve a shift in moral perspective helped compound rather than cure the poverty problem.

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 in a way that is good 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 Christian virtue of liberality and to do so in invest- ing 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 govern- ments 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 subsidiarity as 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 be dues paying mem- bers 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/her tax dollars that pays for educa- tional innovations. Shift to local account- ability would no doubt encourage a more careful treatment/consumptive of the nation’s moral/cultural system. In reaction, propo- nents of traditional morality see tax cuts and as a first line of defense.

Contraction of the public sector is to fore- stall further government-sponsored destruction of the nation’s moral founda- tions. For the sake of public decency, we have to take the checkbook away from the liberal administrative state.


Letters from readers are welcome and every effort will be made to include them 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. Correspondence will not be acknowledged.

Letters to the Editor, The Criterion, P.O. Box 1717, Indianapolis, IN 46226-1717. Readers with access to e-mail may send letters to criterion@archindy.org.

Letters Policy

Opinion

Misplaced trust?

I ast fall, the Bush administration began a full-court press to con- vince the American people and the world that a “regime change” was nec- essary 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 argu- ment 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 ura- nium” from the African nation of Niger; that Iraq was assembling “weapons of mass destruction,” includ- ing nuclear, chemical and biological weapons; and that Iran was aiding and abetting the al-Qaeda terrorist network. These activities, the Bush logic con- cluded, 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 regard to the Church’s ancient just war theory and concluded that we did not

President Bush’s address from the White House on March 17, issuing an ultima- tum to Iraqi President Saddam Hussein to leave his country or face military action. As President Bush planned for imminent war, the Vatican warned that who- ever gives up peaceful solu- tions assumes “a grave responsibility before God, his conscience and history.”

William R. Bruns
C

con esta columna comienzo las reflexiones personales sobre los Misterios Gozosos. El Padre Juan Pablo II señala que estos “se caracteriza efectivamente por el gozo que produce la acontecimiento de la Encarnación. Esto es evidente desde la anunciaci</p>
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. 15. 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.

- There will be a chicken dinner, games and quilts. For more information, call 317-638-9509.

- 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 weekend retreat is geared to be held 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 delivered 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.

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movie ratings

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

Bad Boys II (Columbia)
Rated G (Morally offensive) because of relentlessly stylized graphic violence, a sexual encounter, recreational drug abuse and constant rough language with some profanity.

The Holy Land (Cora)
Rated G (Morally offensive) because of a few explicit sexual encounters, full frontal nudity, some drug use and intermittent rough language with minimal profanity.

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.

The Magdalene Sisters (Miramax)
Rated G (Morally offensive) because it lacks meaningful insights about the religious and Irish culture of the time, and it 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.

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

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Rated G (Morally offensive) because it lacks meaningful insights about the religious and Irish culture of the time, and it 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.

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

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

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.

Bad Boys II (Columbia)
Rated G (Morally offensive) because of relentlessly stylized graphic violence, a sexual encounter, recreational drug abuse and constant rough language with some profanity.

The Holy Land (Cora)
Rated G (Morally offensive) because of a few explicit sexual encounters, full frontal nudity, some drug use and intermittent rough language with minimal profanity.

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.

The Magdalene Sisters (Miramax)
Rated G (Morally offensive) because it lacks meaningful insights about the religious and Irish culture of the time, and it 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.

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

Seabiscuit (Universal)
Rated A-III (Adults) because of an implied sexual encounter, brief racetrack and boxing ring violence, and some profanity.
Work of evangelization won’t be easy, conference speakers say

PORTLAND, Ore. (CNS)—The tough-est mission territory in the world is no longer the United States and where everanywhere, and the Church has always been one of the most important missions of the ages. But those hurdles are not enough to sway Catholic youths and other young people from a spiritual life, said McCarthy. The story of the Church has been a long, hard, but not yet final, battle to reach the hearts of the people who have rejected it. For invigorated evangelization, Father Rolheiser recalled the tale of the Church of the Desert. When the disciples were told not to leave that church, they were clothed anew like the disciples to come. “We’ve 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 Catholic church basement meeting room; they just didn’t have Styofoam cups yet,” he said.

Father Rolheiser, who is general coun-cilor for Canada for his order, recalled the advice: “When you don’t know what else to do, go and go to church.” “I went and got a root beer at the local church because I was hungry for God,” said Robert Miller. “We need to reorder our priorities.”

“I know our work here will never be finished. But that fire, that fire, we’re being asked to go back to the upper room,” he said. “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 defin-ing 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 cate-chesis, Eipers said. With that, the Church can choose what is its Catholic spirituality: ‘me and God,’ she said. She urged the Church to take heart, not only in the future, but above all we have heard and spoken a wonderful experience of the universal Church. “There is no magic solution,” said Bishop Ruiz.

“He really comes when we make the Church and young adults have some-thing to learn from one another. 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 tradi-tion, 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 Catholicism has on the every-day lives of young people,” said Father Hoover.

“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 sto ries as journeys of faith.”

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.

Archdiocese of Indianapolis

Blessed to be a Blessing
Archabbot Bonaventure was about to guide the monastery through the tumultuous times surrounding some of its most historic events in modern church life— the Second Vatican Council. Beneficence 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 Archabbott Lambert, “and it was a time in the Church when so many people were leaving. So he had to change over what I would say you would call the mass exodus.”

Also, vocations to the monastery were dropping, and even today Saint Meinrad Archabbsy 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 archbishop, 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 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. Two years later, he became the pastor of Sacred Heart Parish in Jeffersonville, then in 1981 became the pasto of Michael Parish in Charlestown. In 1986, his leadership skills were called on again when he was sent to the former monastery Benedictine 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 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.

“Darren 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 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, Father-Archabbot Lambert and others gathered at the parish for the first 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 85th year of life and beyond.

“Father-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 Indian 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 Etiene, 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 use it for 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 Etiene is already on his sabbatical, and will be back by the first Sunday of Advent.

He is beginning his time away on 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 Etiene 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 go, 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.

After 60 years of active priesthood, former Benedictine Archabbot Bonaventure Knaebel is retiring as archabbot of Saint Meinrad Archabbbey. In 1966, after 11 years as the archabbot of Saint Meinrad Archabbbey, 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.
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 Deene
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 healing 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.”
Wedding Announcements

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.

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 Jerry and Teresa Braun. The groom is the son of Michael and Wendy Braun. The groom is the son of James and Rose Acklin.

Caito-Wagner
Amanda M. Caito and Donald E. Wagner will be married on Nov. 14 at Holy Spirit Church in Fishers, Ind. The bride is the daughter of Philip and Brigit Caito. The groom is the son of Carol Wagner.

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.

Clarkston-Wildman
Courtney Lee Clarkston and Matthew Ryan Wildman will be married on July 26 at SS. Francis and Clare Church in Greenwood. The bride is the daughter of Ron Wildman and Diana Wildman.

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 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.

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.

Erntes-Swango
Deanna M. Erntes 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 Erntes. The groom is the son of Roy Swango and Mary Swango.

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.

Claroine-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.

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Gatos-Walter
Jennifer Gatos 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 Gatos. The groom is the son of Steve Walter and the late Roxane Walter.

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 Greg and Julia Gatos.

Howe-Treadway
Elin 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 Jeannie Treadway.

Jones-Van Dixhorn
Kathryn Gabrielle Jones and Joshua James Van Dixhorn were married on July 11 at St. 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.

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 Bob and Cheryl Kaiser. The groom is the son of Stuart and Sharon Wendel.

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 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.

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 Fishers. The bride is the daughter of Tim and Kathleen Morris. The groom is the son of Steve and Joan Gutzwiller.

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.

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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Hoffman-Poppe
Sue Jane Hoffman 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 Hoffman. 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.

Kaiser-Wendel
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Broad Ripple’s newest home accessory and gift store.
Indianapolis—focus on spiritual and union in the Catholic Church and a God-

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 each other as the 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, 533 S. 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, Marriage, and Family Life, and is facilitated by volunteer ministry assistants.

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. 1-3, Sept. 19-21, Oct. 17-19 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, Marriage, and Family Life 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 317-236-1596.)

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**Marriage Supplement**

**Page 13**

**The Criterion** Friday, July 25, 2003
Perspectives

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 that doesn’t mean we don’t love each other any less. It is a love that I believe is growing. The bond that we have attained is in a greater variety of ways, through simple, unexpected gestures, and even simple things like how we treat each other. Our love continues to grow even without special occasions or gifts.

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 the Turks in the Mediterranean. It is the 39th on my list of the 50 greatest events in Church history.

Contemporary interest in the battle stems from the fact that the Catholics not only defeated the Turks but also systematized the guidelines for the liturgy of the Eucharist. The new liturgical reforms that took place in the aftermath of the battle were the result of a European campaign to defend the church against the Muslim threat.

The Ottomans had captured Constantinople in 1453 and established it as their capital. In the early 16th century, they made a bid for world supremacy. Under Sultan Selim I, who reigned from 1512 to 1520, the Turks conquered Belgrade and most of Hungary, and the following year the island of Rhodes, Europe’s last fortress 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, its enemies, and 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 moral and material support while Spanish provided troops.

On October 7, 1571, the Turks were defeated, and the Battle of Lepanto was fought. The Turks and their allies were defeated, and the Ottoman Empire was weakened for the next century.

Sornecupia/Cynthia Dewes

Alway something ‘new’ under the sun

Somebody has said there’s nothing new under the sun, and perhaps they were right. If you live long enough or read enough history, you realize that people spend a lot of time re-inventing the wheel. Each new generation seems to “discover” the same truths and truths about life. And they love to identify themselves with the same way that the end are probably the most novel thing about us. Take “multitasking,” for example. This is the trendy “new” idea of doing several things at once in order to save time and be more productive. But then, do you think anyone knows what to do with all the time saved, but that’s another story.

One of our friends, a retired librarian who knows his, says that he’s been a multitasking when he’s sitting in his easy chair reading the newspaper. I’m not sure he’s been, but he understands how imperative the new trends can be.

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 resistance. MIGHT is a word of encouragement. CAN’T is a word of defeat.

ought is a word of duty. TRY is a word of encouragement. WILL is a word of beauty. CAN is a word of power.

I don’t know if my friend wrote this himself or whether he read it 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 being warned by their Catholic country 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 continued to pray. He worked at various jobs before settling in as an accountant. Margaret was “only a housewife,” but I think she read the newspaper. She is an insurance agent, a strong woman. She and the children and love them to know who they are. They are “beautiful.” After her husband died, she wrote a book about their marriage. It was a beautiful way to honor her partner. In the final pages, she wrote, “In the beginning was the Word, and the Word was with God.”

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The Second Book of Kings is the source of this week’s first biblical reading. The two books of Kings originally were one volume, and materialism, as well as a seaport, center, with its necessary stress on greed Christians lived in a large commercial world. Today, it also is in ruins. Dess. This edifice was so splendid that it be noted. Crowning the city was the mag-nificent Sea. The site of this city is in the Roman Empire and an important in the first century A.D. was a major city St. Paul’s Epistle to the Ephesians. This epistle was directed to the-for us, concern for our needs. Our conclusion was that prayer should be only to praise God, not to pray for things. Do you agree? ( Oklahoma) Not entirely. First of all, it’s not so much a matter of changing God’s mind, but rather of recognizing that his care for us includes his awareness of our prayers, desires and 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, unfailing 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 indi-vidual 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 peti-tions 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 rela-tionship 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 or fervently for the “right” thing? We are all different in our relations-hips with God and the world. Our humanity, before God, our trust, in our conviction that something will be good for us and those we love, this all 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, even 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. I am returning to the Catholic faith, and 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) Most parishes today have the opportu-nity 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 find is most helpful for you spiritually. Please don’t worry about which way we go in our confession. Usually, the priest will say a brief prayer before you begin, or read a short passage from one of 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 reconcilia-tion. Q In a recent Bible study class, we were discussing why we pray, and we like God already has a plan for everyone and everything. We know what will happen, and we’re not going to change anything. Our conclusion was that prayer should be only to praise God, not to pray for things. Do you agree? ( Oklahoma) Not entirely. 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Nearly always, the priest will, as much as possible, help you to do that as you receive the sacrament of reconcilia-tion. To You only I sing and pray You are part of all I hold dear. By June Hill

Inspired by Alluworthie’s “Plot of Inheritance,” I created the Song Sergeant feature. A cartoon soldier represents the idea that people must be prepared to take up their cross and follow Jesus. I also created the Prayer Station feature, which includes a mix of prayers and music and a space for people to write their own prayers. The feature aims to inspire people to pray and to cultivate a sense of community. My goal is to make the Criterion a place where people can connect with God and with each other. I hope this summer’s theme of prayer will encourage readers to explore their relationship with God and to deepen their understanding of the power of prayer.
The Active List

The Criterion, Friday, July 25, 2003

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: 317-927-4900.

July 26-27 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: 812-282-2280.


July 26-27 St. Martin Parish, 804 Yorkridge Road, Yorkville. Parish picnic, Sat. 5-11 p.m. (EDT), prime rib dinner, $15 adults, $8 children. Information: 317-232-8518.


July 27 St. Mary’s Village Schoenstatt, Beevile (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 Burwirk. Information: 812-689-3551 or e-mail eburwirk@skidac.com or log on to Schoenstatt Web site at www.skidac.com/ebuwirk.


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

Mary’s King’s Village Schoenstatt, Beevile (located on 925 South, 8 mile east of 421 South, 12 miles south of Versailles). “Family Faith Talks,” 7 p.m., with Father Elmer Burwirk. Information: 812-689-3551 or e-mail eburwirk@skidac.com or log on to Schoenstatt Web site at www.skidac.com/ebuwirk.

August 1-2 St. Joseph Hill Parish, 2605 S. St. Joe Road West, Sellersburg. Parish yard sale, 8 a.m.-3 p.m. Information: 812-246-2512.

August 1-3 Fatima Retreat House, 3353 E. 56th St., Indianapolis. Tobit Weekend, $250 couple. Information: 317-354-7681.

August 2 Holy Name Parish, Hartman Hall, 21 N. 17th Ave., Beech Grove. Achar Society annual summer rummage sale, 8 a.m.-3 p.m. Information: 317-784-5454.

August 3-5 Holy Rosary Church, 520 S. Merrill St., Indianapolis. RCIA inquiry sessions: Tuesdays, 7 p.m. Information: 317-839-1618.

August 4-5 Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., Greenwood. Perpetual adoration. Information: 317-839-4142.


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: 812-738-3182.

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

St. Mary-of-the-Knobs Church, 11441 Hague Road, Fishers, Ind. (Diocese of Lafayette). Filipino Mass, 3 p.m. Information: 317-842-4189.


September 1-25: Holy Rosary Church, 520 Stevens St., Indianapolis. Prayer group, 7:30-8:30 p.m. Information: 317-839-1618.

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© 2003 CNS Graphics JASPER STRASSENFEST THE MIND THE HEART THE SOUL For information, contact Office of Extension, 200 Hill Dr. House, 317-543-7230 x30, e-mail: apply@saintmeinrad.edu.
Rest in peace

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 Sunday, the issue of Mass 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 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 obligation of Ascension to the following Sunday.

The newsletter said no proposal for action by the bishops was made, but the committee directed its secretariat in the Liturgy and its reception in the culture of the United States of America.” †

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 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 2003 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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THANK YOU St. Jude and others for blessings and prayers answered.

THANK YOU St. Jude of. Heart, St. Jude, Pope John, and St. John, and for prayers answered.

THANK YOU Jesus, Mary, and St. Joseph for prayers answered.

THANK YOU Sacred Heart Mother, St. Joseph, Jesus, and Others for prayers answered.

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Executive Director of Financial Operations

The Sisters of Providence, a non-profit religious congregation of women located at Saint Mary of the Woods, Indiana (20 miles south of Indianapolis), are seeking an individual to serve as Chief Financial Officer. In this capacity, the individual is responsible for assisting the General Leadership Council and the membership of the Congregation in planning and administering the financial assets of the Congregation for the purpose of enhancing the mission of the Sisters of Providence and for the care of the membership. This involves the directing and supervising of the staff and operations of the Congregational Office.

Some essential duties include preparing short- and long-term financial plans, managing funds and resources, including funding day-to-day operations to provide the necessary cash flow and alternative sources for funding capital projects, acting as director of finance, and working with all investment managers and custodial agents for the Congregation’s investments, acting as direct liaison with all financial institutions and agencies for banking and financial services, coordinating the preparation of and reviewing the annual and capital budgets of the Congregation, developing and implementing the financial policies and procedures, overseeing all accounting functions of the Congregation, including those for local communities and related institutions, and all other related functions.

The ideal candidate must have at least 2 years, preferably 5 years, of progressively responsible experience in financial and business management, computerized financial systems and supervisory positions in a for-profit organization. A Bachelor’s degree in accounting or business and a master’s degree in a related field is desired, however, experience can be substituted for the degree.

A very pleasing salary and benefit package awaits the successful candidate. Qualified candidates may submit a resume, with salary expectations to our Job Line—317-783-8333

Positions Available

St. Elizabeth’s Pregnancy and Adoption Services has served pregnant and parenting women and teens for over 8 years. We offer competitive wages, excellent benefits, and a wonderful working environment. We are seeking caring and qualified individuals to fill the following positions:

PROFESSIONAL ASSISTANT

This position is a full-time position and will be the Administrative Assistant for the Director of Program Services of our residential program for pregnant and parenting teens. Duties will include answering the telephone, clerical support, data entry, staff scheduling and statistical monitoring.

QUALIFICATIONS: Qualified candidates will be have good customer service skills, organized, detail-oriented and able to manage multiple tasks. Must be proficient in Microsoft Word, Excel, Access and Publisher.

St. Elizabeth’s Pregnancy and Adoption Services
2500 Churchman Ave.
Denise Jones Harrington
Director of Program Services
Indianapolis, IN 46203
317-787-0482 (fax)
Email: djones@stelizabeths.org

Executive Director of Financial Operations

The Sisters of Providence, a non-profit religious congregation of women located at Saint Mary of the Woods, Indiana (20 miles southeast of Indianapolis), are seeking an individual to serve as Chief Financial Officer. In this capacity, the individual is responsible for assisting the General Leadership Council and the membership of the Congregation in planning and administering the financial assets of the Congregation for the purpose of enhancing the mission of the Sisters of Providence and for the care of the membership. This involves the directing and supervising of the staff and operations of the Congregational Office.

Some essential duties include preparing short- and long-term financial plans, managing funds and resources, including funding day-to-day operations to provide the necessary cash flow and alternative sources for funding capital projects, acting as director of finance, and working with all investment managers and custodial agents for the Congregation’s investments, acting as direct liaison with all financial institutions and agencies for banking and financial services, coordinating the preparation of and reviewing the annual and capital budgets of the Congregation, developing and implementing the financial policies and procedures, overseeing all accounting functions of the Congregation, including those for local communities and related institutions, and all other related functions.

The ideal candidate must have at least 2 years, preferably 5 years, of progressively responsible experience in financial and business management, computerized financial systems and supervisory positions in a for-profit organization. A Bachelor’s degree in accounting or business and a master’s degree in a related field is desired, however, experience can be substituted for the degree.

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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, 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, pro-claiming: “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 Pontificx.

A Phatmass hip-hop collection is expected to be available for sale by the end of the year, with music by Father Pontificx; Father 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 I’ve really been proud of is that these lyrics are really orthodox to Church teaching.”

With the exception of Father Fortuna and one other performer, Sieber said, “everyone 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 small 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 “phorum” 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 gospel Mass, the jazz Mass and the polka Mass.”

“GRANTS

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—that 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 partic-ular, 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 Schliessmann 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 sis-ter-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 made it possible.”

“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.”