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McKeevers to lead 2001 United Catholic Appeal

By Jennifer Del Vecchio

St. Anthony parishioners Patrick and Dianne McKeever of Indianapolis aren't daunted by the task of helping raise a minimum of \$4.85 million for the Church in central and southern Indiana.

They believe that the money raised in the coming months for the Called to Serve: Parish Stewardship and United Catholic Appeal campaign—which helps home missions and shared ministries throughout the Archdiocese of Indianapolis—is “doing God’s work.”

The appeal isn't only about the money, they said.

It's about how the money does God's

work by helping those who can't help themselves, said Patrick McKeever.

“A great painter needs paint,” he said. “A great sculptor needs stone. We are bringing the material resources to complement time and talent for the people we serve.”

“One distinctive feature of the United Catholic Appeal is that this isn't going to serve only the materially poor, but it is also going to serve the poor in spirit,” he said.

The campaign raises money to pay for various needs in parishes as well as for education, seminarian formation, social services, evangelization, and pastoral and family ministries.



2001
Parish Stewardship and
United Catholic Appeal

The McKeevers, originally from New York, raised four children. Patrick McKeever retired this year from his consumer chemical manufacturing company.

For years, they have volunteered in various ministries on the parish and archdiocesan level.

Now they are using their time, talent and treasure to help a cause they deeply believe in and to support Archbishop Daniel Buechlein's vision and dedication for the Church, they said.

“This is very important,” Patrick McKeever said. “It's a great expression of the Catholic faith.”

Dianne McKeever has seen how the United Catholic Appeal is put into action.

As a volunteer at All Saints School in Indianapolis, she has seen how the money to home missions—parishes or schools in

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POW chapel survives time, trials

By Brandon A. Evans

EDINBURGH—In 1943, while the world was embroiled in World War II, a group of Italian prisoners of war at Camp Atterbury built a small chapel in honor of Our Lady.

In time, the Italians left. The end of the war came. Years passed and the POW camp was torn down.

Somehow the tiny chapel, just 15 by 20 feet, survived the demolition.

Trees and bushes grew untamed and obscured any traces of the old camp. The weather beat down on the chapel, and it was used as a shelter and even as a latrine by those who came across it. Over the years, it was vandalized by some and ignored by others.

Yet somehow the tiny chapel survived.

A decade ago it was restored, the area around it trimmed and cared for, and Mass was celebrated there once a year to the delight of many. But while nature and time could not destroy the chapel, an arsonist attempted to burn it down. Two fires were set to destroy the building and all that it stood for.

Yet the tiny chapel survived even this. And now it stands as a lasting testimony to faith, hope and love.

For the past 12 years, the Italian Heritage Society of Indiana has hosted a

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Photos by Brandon A. Evans



Above, Salvatore Petruzzi, a board member of the Italian Heritage Society of Indiana, speaks with Indiana National Guard Col. Michael McGowen (left) and Indiana National Guard Sgt. Cecelia Ellis about the POW chapel. Petruzzi helps organize the special Mass, rosary and picnic that honor the chapel every summer.

Left, a depiction of the Holy Spirit decorates the chapel ceiling. Many of the original paintings had to be restored after time and arson damaged them.

Catholics, Muslims dialogue at St. Pius X Parish

By Jennifer Del Vecchio

A Muslim woman read a book about the community structure of a mosque, then she began to mingle with a crowd of Catholics.

A Catholic teen-ager ended up learning about the Muslim faith and delving deeper into her own faith.

For one day, members of the two religions met at St. Pius X Parish in Indianapolis to participate in “Encounters in Universal Brotherhood.”

For those attending, the hope was that the day would lead to future friendships.

“Our goal is mutual love,” said Paula Santostefano of Chicago, a member of Focolare. “We know the differences [in the religions], but we want to discover the love of God and how we live it and how they live the will of God.”

Focolare, a Catholic apostolate that began in Italy, sponsored the meeting on July 28 at the Indianapolis North Deanery parish.

The international movement's founder, Chiara Lubich, has formed friendships with Muslim leaders.

About 200 people from Indiana, Kentucky, Ohio, Illinois, Wisconsin, Florida and New Hampshire attended the event, which included music, fellowship and videos from Lubich and Imam W.D. Mohammed, the leader of more than 2 million black Muslims in the Muslim American Society. During the videos, they spoke about how the two religions could co-exist and learn from one another.

Those attending the Indianapolis gathering said they wanted to learn more about each other.

See MUSLIM, page 19



Women bow down as part of the Muslim prayer. These Muslim women from Chicago traveled to Indianapolis to participate in an interfaith dialogue at St. Pius X Parish.

Pope meets with Arafat, calls for end to violence

CASTEL GANDOLFO, Italy (CNS)—As violence continued to escalate in Israel and the Palestinian territories, Pope John Paul II met privately with Yasser Arafat, president of the Palestinian Authority, in early August.

The 25-minute meeting was held at the pope's summer residence at Castel Gandolfo.

Arafat was in Rome for talks with Italian government leaders, urging them to use their influence within the European Union to garner support for a plan to send international observers to the Middle East to monitor ongoing violations of the mid-June cease-fire.

Nemer Hammad, the Palestinian representative in Rome, told reporters that Pope John Paul had made it clear he supported the idea of sending observers to the region.

Passionist Father Ciro Benedettini, a Vatican spokesman, said Arafat's meeting with the pope focused on “the persistent situation of unheard-of violence which continues to mow down victims, especially among the civilian and unarmed population and has not spared even the holiest sites.”

The latest round of violence began on July 29 after a Jewish fringe group called the Temple Mount Faithful tried to lay a

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CHAPEL

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Mass at the chapel to honor it and its history.

Now, with the cooperation of the Indiana National Guard, the tradition will continue this year with a rosary, procession, Mass and picnic.

The celebration this year will be held at 11 a.m. on Aug. 19.

For Salvatore "Sol" Petruzzi of Indianapolis, the events pay tribute to the original purpose of the chapel—to honor Mary and to pray.

In the beginning, this is what the chapel was built for.

"Camp Atterbury started in 1942 as a training base for World War II," said Indiana National Guard Col. Michael P. McGowen, the post commander at Camp Atterbury.

At one point, before her entertainment career, Rosemary Clooney worked at Wakeman General Hospital, which was part of the camp. Comedian Bob Hope also entertained the troops there on two different occasions.

Part of the camp was used to hold about 3,000 Italian POWs from May 1943 to July 1944, said Indiana National Guard Sgt. Cecelia Ellis, public affairs coordinator at Camp Atterbury.

After they were returned to Italy, German POWs—between 9,000 and 11,000 men—were detained at the camp until 1946.

Ellis said the former POWs she has talked to always mention how well they were treated, something that was both a blessing and a curse to them.

The Italian soldiers ate well and had a good place to sleep, work and recreate at the camp, but they knew that the Second World War was raging in their homeland. As they sat in the camp mess hall, they knew that their families could be starving.

"Some of the soldiers became overwhelmed with that and they were not able to eat because of it," Ellis said. "Some of the men were wasting away even though they had enormous amounts of food. They were losing so much weight that it became a concern."

A plan was devised by the administrators of the camp to lift the men's spirits. Even though they already had a chapel to use, it was suggested by a priest that they be allowed to build their own place of worship.

"After working all day at various jobs," Ellis said, "[the soldiers] would gather in the evening, and they would march from their sleeping quarters to the site where the chapel stands and work until the sun set."

They were supplied with everything they needed, including art supplies to paint the interior. Although they had all the colors they needed, the POWs used a bit of their own blood in some of the paint as a dedication.

The chapel contains an altar with a statue of Mary. It is flanked by paintings of Jesus and Mary. Pictures of two other saints adorn the walls and a large, fiery dove symbolizing the Holy Spirit is painted on the ceiling.

"They dedicated it to Mary as the Mother of Christ," Ellis said, "and would go there in the evenings after it was built to pray that the Mother of Christ would watch out for their mothers, fathers, wives and brothers."

The chapel was such a symbol of faith and hope that the papal nuncio for the United States came for the dedication.

When the war ended and all the POWs left, few people seemed to be interested in the chapel anymore.

The chapel survived demolition with the rest of the POW camp because a woman blocked a bulldozer just 10 feet from it. She asked Camp Atterbury to save the chapel. Though it was saved, it was still ignored and time took its toll.

"It was almost lost several times," Ellis said. "There have been so many flukes that have helped keep that chapel in existence."

Camp Atterbury, which is operated by the Indiana National Guard, uses the space near the chapel for training. It was only kept under the camp's possession because it was part of an area that was needed for testing the Honest John Rocket, a now obsolete missile system.

In addition, there were two incidents of arson that threatened to ruin the chapel.

"There have been several unfortunate, evil attempts to destroy that little chapel," Ellis said.

Petruzzi, a member of St. Louis de Montfort Parish in Fishers, Ind., believes that—especially in light of the two cases of arson—the chapel dedicated to Our Lady has received her protection.

"They depended on Mary," Petruzzi said of the Italian POWs. He believes that those who continue to come to the chapel carry on that dependence and trust.

The celebration, which is in its 12th year, started when the chapel was

Photo by Brandon A. Evans



Indiana National Guard Sgt. Cecelia Ellis points out features of the altar inside Our Lady's "Chapel in the Meadow," a small chapel built by Italian prisoners of war who were interred at Camp Atterbury in 1942. The Indiana National Guard now operates the camp east of Edinburgh.

rededicated in 1989.

Petruzzi, a board member of the Italian Heritage Society of Indiana, organizes the event each year.

"I came here on August the first of 1945," he said of Camp Atterbury. "When I came, I didn't even know about the chapel."

Petruzzi was a staff sergeant in the Air Force and was sent to help at the camp. He ended up meeting the woman he would marry in Indianapolis, so he moved here to raise a family. Petruzzi said he never imagined that in his retirement he would be so involved with the camp again. He said the chapel was an answer to his prayers for something to do with extra time.

The chapel is one of only two chapels in the world that was built by Italian POWs, Petruzzi said. The other one is located in Kenya, Africa. That makes the chapel even more special to people like Petruzzi.

Father John Sciarra, the founding pastor of St. Barnabas Parish in Indianapolis, celebrates the Mass each year.

"I was retired in '89, and they wanted somebody with an Italian heritage, so they called me," he said. "I've been saying that Mass every year for the last 11 years."

"They've been very generous out there," Father Sciarra said of Camp Atterbury.

"Without the colonel's help and the National Guard, we couldn't put it on," Petruzzi said of the celebration.

McGowen sees the camp's involvement as one of reciprocity to the community.

"This event is part of our community outreach program," he said. "We try to stay in tune with the local community. Some of the things we do intrude on our neighbors. We fire artillery here, which gets kind of noisy. [The celebration is] one of our ways of saying thank you to the community." †

Correction

Individual tickets for the Elizabella Ball on Aug. 24 are \$125. The dinner and dance at the Indiana Roof Ballroom in Indianapolis benefits St. Elizabeth's residential and outreach ministries to pregnant women and families facing decisions regarding adoption and parenting. See page 6 for more information about the event. †



American troops gather around the chapel during its heyday in the early to mid-1940s.

Submitted photo

Volunteers are needed for National Catholic Youth Conference

The Archdiocese of Indianapolis will host the National Catholic Youth Conference in December and needs help to make the event a success.

More than 28,000 Catholic youth from across the country will gather at the RCA Dome and Convention Center in Indianapolis on Dec. 6-9.

There are many different volunteer opportunities available, such as helping with the Sunday liturgy, being a hospitality aide, greeting people at the St. John the Evangelist Parish spirituality hub and helping with pedestrian traffic flow.

Highlights of the conference include an

interactive theme park, a speech by Miss America 2000, a service project on literacy, workshops, and a speech by WTHR Channel 13 television anchor Anne Ryder of Indianapolis.

To become a volunteer, visit the Web site at www.archindy.org/ncyc and fill out the on-line form or call Bernie Price at the Catholic Youth Organization at 317-632-9311.

For more information about the conference, call Marlene Stammerman or Mary Gault at the archdiocesan Office for Youth and Family Ministries at 317-236-1439 or 800-382-9836, ext. 1439. †

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APPEAL

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the center-city of Indianapolis that need funds—helps children.

Home missions also include gifts from the United Catholic Appeal to rural and urban areas, such as St. Ann Parish in Terre Haute and St. Joseph Parish in Shelbyville, which received funding.

Dianne has witnessed how volunteers touch children's lives at the various home missions. One example is a woman who donated a year of her time to help students in the school library.

That volunteer time works directly with the United Catholic Appeal. The volunteer helps the school, and the money from the appeal helps the school or parish function by paying for needed materials or helping with debt relief. At least \$1.2 million will aid home missions during the coming year.

The McKeever's also told a story about a little boy who was falling asleep in class. While the teachers were trying to help the child, they also gained a new perspective from a local priest on how to help him learn and feel secure at the same time.

Teachers found out that the child lived

in a violent home, where people stayed up at all hours and often fought. The child barely slept at home.

"The priest said we should be grateful that there is a place where [the little boy] can sleep in peace," Patrick said.

"He's just one example of why it's so important to donate to home missions and shared ministries," he said. "If it wasn't for [the United Catholic Appeal], we don't know where that child would be."

He added that the schools provide both a learning and secure environment.

"We can give children spiritual hope and the security that comes from being in a spiritual environment," he said.

Patrick said that more than 90 cents of every dollar raised through the United Catholic Appeal "goes to God's work." Less than 10 percent of the money raised is used to cover administrative costs to implement the campaign.

The difficulty with the appeal is educating people about how the money is used and for what purposes, the McKeever's said.

Many people feel the campaign pays for administration costs or goes to the diocese as a whole, Patrick said. "This money all goes directly to God's work."

In shared missions, which receives the majority of the funds, 74 percent or \$3.6 million helps with pastoral ministries such as supporting the seminarians currently studying to be diocesan priests.

Patrick said this is an important fund because "if you don't have the priest, you don't have the Eucharist. And where would we be without the Eucharist?"

Shared missions also fund Catholic Charities that serve more than 189,000 people annually in the areas of family ministries that promote and develop services to support youth, young adults and families, and Catholic education, such as parish religious education programs and Newman Centers, as well as evangelization, spiritual life and worship areas that



St. Anthony parishioners Dianne and Patrick McKeever of Indianapolis are the co-chairs for the archdiocesan 2001 Called to Serve: Parish Stewardship and United Catholic Appeal in central and southern Indiana.

Christian stewardship

Who is a Christian steward?

The U.S. bishops' document titled "Stewardship: A Disciple's Response" defines a Christian steward as "one who receives God's gifts gratefully, cherishes and tends them in a responsible manner, shares them in justice and love with others, and returns them with increase to the Lord." †

promote retreat and renewal ministries and training. It also includes funds to care for retired priests.

The McKeever's want people to understand that the money donated will lead to more blessings.

"When money grows, time and talent grow," Patrick said. "Time and talent and treasure complement each other. They are interdependent with each other."

He added that the United Catholic Appeal can be successful this year if people remember that giving is better than receiving.

"The greatest joy is giving," he said. "Remember when you were a child and you gave your mother and father a gift or a particular surprise. You remember the joy. Adults need to recall that joy and

match up to this great need.

"The need is there and we are responding to that need. God knows it's there, and we'll never be able to do enough," he said.

However, the United Catholic Appeal provides an opportunity to try, the McKeever's said.

"This should inspire people to come and take up the work after us," Patrick said.

(Information packets and pledge cards will be sent to individual parish families in October. For more information or answers to questions about the archdiocesan Called to Serve: 2001 Parish Stewardship and United Catholic Appeal, call the archdiocesan Office of Stewardship and Development at 317-236-1425.) †

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Editorial

Did apes become human?

The cover story in the July 23 issue of *Time* is titled "One Giant Step for Mankind," and the blurb on the cover calling attention to it is "How Apes Became Human." It's about the discovery in Ethiopia of bones that might be the first of our ancestors to walk upright, between 5 million and 6 million years ago.

The article takes it for granted that humans evolved from apes. It doesn't mention Charles Darwin's theory, first published in 1859 in his book *Origin of Species*, or the fact that paleontologists disagree about whether the type of evolution theorized by Darwin actually occurred. It simply assumes that evolution of humans from apes occurred and it reports on the latest discovery.

Despite the assumption in this article that this evolution occurred, scientists are not at all in agreement that this is true. Those who disagree point out that it's more likely that species appeared suddenly in a fully developed stage, changed little, and then disappeared to be replaced by other species. That, they say, is what fossil records indicate.

Undoubtedly the article will bring numerous letters to *Time* from fundamentalists or creationists who will insist that humans did not evolve from apes but, rather, were created by God. The Catholic Church, though, doesn't really care which side is right.

Since at least the time of St. Augustine, who himself speculated about evolution, the Church has said that the Genesis account of creation is largely symbolic and not meant to be scientific. God could have employed some natural evolutionary process in forming humans. At some point along the way, though, God created the soul for each human person.

Frank J. Sheed, in his book *Theology and Sanity*, wrote this about the possibility of human evolution: "The creation account in Genesis tells us of the fact but not the process: there was an assembling of elements of the material universe, but was it instantaneous or spread over a considerable space and time? Was it complete in one act, or by stages? Were those elements, for

instance, formed into an animal body that (as one generation follows another) gradually evolved—not of course by the ordinary laws of matter but under the special guidance of God—to a point where it was capable of union with a spiritual soul, which God then created and infused into it? The statement in Genesis does not seem actually to exclude this, but it certainly does not say it. Nor has the Church formally said that it is not so."

No, the Church has not said that it is not so. Pope John Paul II has written and spoken about evolution several times, including a message to the Pontifical Academy of Sciences in 1996. Ten years earlier, during his catechesis on creation during his weekly audiences, he said this: "The theory of natural evolution, understood in a sense that does not exclude divine causality, is not in principle opposed to the truth about the creation of the visible world, as presented in the Book of Genesis."

He quickly added, though, that the theory of evolution is only a probability, not a scientific certainty.

Finally, he said: "The doctrine of faith, however, invariably affirms that man's spiritual soul is created directly by God. According to the hypothesis mentioned, it is possible that the human body, following the order impressed by the Creator on the energies of life, could have been gradually prepared in the forms of antecedent living beings."

The problem, though, is in polygenism, which holds that we are descended from multiple ancestors rather than from one historical person, Adam. That would deny original sin by a common ancestor, and if there were no original sin it would not have been necessary for God to come down to earth to redeem us.

The *Catechism of the Catholic Church* makes it clear that the doctrine of original sin is an essential truth of the faith. It says: "The Church, which has the mind of Christ, knows very well that we cannot tamper with the revelation of original sin without undermining the mystery of Christ" (#389). †

— John F. Fink

Seeking the Face of the Lord

Archbishop Daniel M. Buechlein, O.S.B.



God's sacrificial love is as close as parish Church

(Ninth in a series)

I don't understand how people who have been baptized and raised in the Catholic tradition can leave the Church for another religion and be comfortable with what is lost. Why don't they miss the sacramental life of our Church? Why does it not disturb them if Sunday worship is basically reduced to reading from the Bible, hearing a sermon and hymn-singing?

It must be that these folks have never sensed the profound mystery involved in the Eucharist of our Church and what it means in our life with God.

However poorly the Eucharist may be celebrated, what happens is more profound than what meets the eye. It is more than a Bible service, though the celebration of the Word of God is an essential part of it.

It is also more than a "stylized" meal. Although admittedly complex, our understanding of "mystery" in the Eucharist is important if we are to sense its true nature. And so I want to describe in more depth what goes on at any Mass, whether celebrated with solemnity or in utter simplicity.

Liturgical mystery has to do with space and time. The words of Christ at the Last Supper form the core of Christian liturgy. The Eucharist we celebrate today was truly derived from the Hebrew liturgies of the synagogue and Temple. In place of Temple sacrifice, we have the Eucharistic Prayer, which presents what Jesus did at the Last Supper, and then the giving of Communion, the consecrated gifts. This isn't playacting about something past and gone forever. As noted in my previous teaching, the Mass has meaning in relation to something that really happens, to a reality that is substantially present.

"Otherwise it would lack real content, like bank notes without funds to cover them. ... In our celebration of the Eucharist, we not only receive something from the past, but we become contemporaries with what lies at the foundation of that liturgy. Here is the real heart and grandeur of the celebration of the Eucharist, which is more, much more, than a meal. In the Eucharist we are caught up and made contemporary with the Paschal Mystery of Christ, in his passing from the tabernacle of the transitory to the presence and sight of God." So writes Cardinal Joseph Ratzinger in a new and important work, *The Spirit of the Liturgy*, p. 57,

(Ignatius Press, San Francisco, 2000).

There are three levels of time and space present in the Eucharist. Cardinal Ratzinger likens the three levels to the manner in which the Church Fathers used to refer to the relationship of the Old Testament, the New Testament and the not-yet-fulfilled kingdom of God.

"The Church Fathers described the various stages of fulfillment, not just as a contrast between Old and New Testament, but as the three steps of shadow, image and reality. In the Church of the New Testament, the shadow has been scattered by the image '[T]he night is far gone, the day is at hand' (Rom 13:12). But, as St. Gregory the Great puts it, it is still only the time of dawn, when darkness and light are intermingled. The sun is rising, but it has still not reached its zenith. Thus the time of the New Testament is a peculiar kind of 'in-between,' a mixture of 'already and not yet.' The Kingdom has not yet arrived in its fullness" (cf. *Ibid.*, p. 54).

Applying this way of looking at the relationship of time and space to the liturgical mystery, the cardinal points to the three levels present at the celebration of Mass. The first is the level of Christ's actual institution of the Eucharist at the Last Supper. The second level is the making present of the Paschal Mystery, the real liturgical level revealed in the words and actions of Christ at the Last Supper.

"Now if past and present penetrate one another in this way, if the essence of the past is not simply a thing of the past but the far-reaching power of what follows in the present, then the future, too, is present in what happens in the liturgy: it ought to be called, in its essence, an anticipation of what is to come.

"Sacrifice has become gift, for the Body given in love and the Blood given in love have entered, through the Resurrection into the eternity of love, which is stronger than death. Without the Cross and Resurrection, Christian worship is null and void, and a theology of liturgy that omitted any reference to them would really just be talking about an empty game" (*Ibid.*, p. 57).

We don't understand the mystery of God, nonetheless we sense the immensity of his sacrificial love in the gift he shares! And it is as close as our parish Church. †

Archbishop Buechlein's intention for vocations for August

Parish Awareness: that all parishioners will be aware of their role in promoting all vocations and have the awareness especially to encourage our youth to consider the priestly and religious life.



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(Noveno de la serie)

Yo no entiendo cómo las personas que han sido bautizadas y criadas en la tradición católica pueden dejar la Iglesia por otra religión y pueden estar cómodas con lo que han perdido. ¿Por qué no extrañan la vida sacramental de nuestra Iglesia? ¿Por qué no los perturba si el culto del domingo se reduce básicamente a leer la Biblia, escuchar un sermón y cantar himnos?

Debe ser que estas personas nunca han sentido el misterio profundo involucrado en la Eucaristía de nuestra Iglesia y lo que significa en nuestra vida con Dios.

Aún cuando la Eucaristía se celebre pobremente, lo que sucede es más profundo de lo que se ve a simple vista. Es más que un servicio de la Biblia, aunque la celebración de la Palabra de Dios es una parte esencial de la misma.

También es algo más que una comida "estilizada". Aunque es reconocidamente compleja, nuestra comprensión del "misterio" de la Eucaristía es importante si queremos sentir su verdadera naturaleza. Por eso quiero describir más profundamente lo que sucede en cualquier Misa, así sea celebrada solemnemente o con una absoluta simplicidad.

El misterio litúrgico tiene que ver con el espacio y el tiempo. Las palabras de Cristo en la Última Cena son el centro de la liturgia Cristiana. La Eucaristía que celebramos hoy en día se deriva verdaderamente de las liturgias Hebreas de la Sinagoga y del Templo. En lugar del templo del sacrificio, nosotros tenemos la Oración de la Eucaristía, la cual presenta lo que Jesús hizo en la Última Cena y después de dar la comunión y los regalos consagrados. Esto no es jugar a actuar algo del pasado que se fue por siempre. Como lo hice notar en mis enseñanzas anteriores, la Misa tiene significado en relación a algo que realmente está sucediendo, a una realidad que está substancialmente presente. "De otra manera carecería de un contenido verdadero, como cheques bancarios sin fondos suficientes para cubrirlos.

"En nuestra celebración de la Eucaristía, no sólo recibimos algo del basado, sino que nos convertimos en contemporáneos con lo que yace en la base de la liturgia. Aquí está el verdadero corazón y la grandeza de la celebración de la Eucaristía que es mucho, mucho más que una comida. En la Eucaristía alcanzamos y nos hacemos contemporáneos con el Misterio Pascual de Cristo, en su paso del tabernáculo de lo transitorio a la presencia y vista de Dios". Así lo escribe el Cardenal Joseph Ratzinger en un nuevo e importante trabajo, *The Spirit of the Liturgy* (El

Espíritu de la Liturgia), Pág. 57, (Ignatius Press, San Francisco, 2000).

Hay tres niveles de tiempo y espacio presentes en la Eucaristía. El Cardenal Ratzinger enlaza los tres niveles de una manera en la que los Padres de la Iglesia usaban para referirse a la relación entre el Antiguo Testamento, el Nuevo Testamento y el aún-no-culminado reino de Dios.

"Los Padres de la Iglesia describieron las distintas fases del cumplimiento, no sólo como un contraste entre el Antiguo y Nuevo Testamento, sino como tres pasos de sombra, imagen y realidad. En la Iglesia del Nuevo Testamento, la sombra ha sido esparcida por la imagen 'La noche está muy avanzada y se acerca el día' (Rom 13:12). Pero, como dice San Gregorio el Grande, todavía es sólo el amanecer, cuando se entremezclan la oscuridad y la luz. El sol está subiendo, pero todavía no ha alcanzado su cenit. Así como el tiempo del Nuevo Testamento es un tipo peculiar de 'en el medio', una mezcla de 'ya y no aún'. El Reino no ha llegado todavía a completación (Cf. *Ibid.*, Pág. 54)".

Aplicando esta manera de ver la relación del tiempo y espacio al misterio litúrgico, el Cardenal señala a los tres niveles presentes en la celebración de la Misa. El primero es el nivel de la institución real de Cristo en la Eucaristía en la Última Cena. El segundo nivel es la presencia del Misterio Pascual, el nivel realmente litúrgico revelado en las palabras y acciones de Cristo en la Última Cena.

"Ahora si el pasado y el presente se componen de esta manera, si la esencia del pasado no es simplemente otra cosa del pasado, sino el poder de largo alcance de lo que sigue en el presente, después también en el futuro, está presente en lo que sucede en la liturgia: debe ser llamado, en su esencia, una anticipación de lo que está por venir.

"El sacrificio se ha convertido en un regalo, ya que el Cuerpo entregado por amor y la Sangre entregada por amor han entrado a la eternidad del amor a través de la Resurrección, que es más fuerte que la muerte. Sin la Cruz y la Resurrección, el culto cristiano es nulo y no válido, y una teología de liturgia que omita cualquier referencia a ellos realmente estaría hablando simplemente de un juego vacío" (BID., Pág. 57).

¡Nosotros no entendemos el misterio de Dios, no obstante sentimos la inmensidad de su amor sacrificado en el regalo que él comparte! Y está tan cerca como nuestra Iglesia parroquial. †

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en agosto

Conocimiento de la Parroquia: Que cada parroquiano sea consciente de su papel para fomentar todas las vocaciones y anime a nuestros jóvenes a considerar la vida sacerdotal y religiosa.

Letters to the Editor

Publishers withheld name?

The attached article was published in *The Criterion*, July 20, 2001 [*"Be Our Guest"* column titled *"Not black like me"* by Charlene C. Duline, which dealt with restaurants in a small town refusing to serve blacks—Ed.].

How do we as a people accept "West Small Towns, Ind." or (any other place as far as that goes) when publishers would rather obliterate the name of the small town ("for serious reasons") as quoted in their policy, than to take a stand as a Christian, humanity, equality or justice. So is that it? A show of its ugly head, there we did our part. We published it, and that's it?

Obviously the sponsors (probably the Catholic archdiocese), coordinator and even the speaker were fully aware of the blatant disrespectful, bigot attitudes surrounding the segregated barriers in fenced in this small town, long in advance, but elected to patronize this obviously Mid-America Klansville by booking a conference in it.

Racial prejudice continues to hide its ugly face in the corn fields of Small Towns and Big Towns in Indiana and throughout the United States only because we as a people are afraid to challenge it.

Like the white women in attendance, with those that were not allowed to join them for dinner at a particular establish-

ment, chose to go on without them instead of staying in their rooms in support of them. Hiding behind their hypocrisy of being Christians! (Antiracism my foot.)

What about our children in these small-town colleges and universities? Are they safe?

Judy Johnson, Indianapolis

Response: We're not exactly sure what this reader is trying to say here, but we want to point out that neither the "publishers," the executive editor nor anyone else on the staff of this newspaper withheld the name of the town where this incident occurred. (Withholding names for serious reason in our letters policy has to do with withholding the letter writer's name at his or her request.) The column came to us as it was printed—with the dateline of "West Small Town, Ind." This was the author's choice because she knows that the problem of racism in Indiana and elsewhere is larger than any one "small town"—or big town as this reader points out. By not using a specific name of the town, the author attempted to universalize the situation and prevent readers from brushing this incident off with the thought, "Oh well, that could only happen in that town. That doesn't happen where I live." We agree with the author's approach, and we readily agreed to print her piece. We're sorry this reader jumped to the wrong conclusion before getting her facts straight.—WRB

Research for the Church/James D. Davidson

What does tradition mean to you?

Tradition is important to Catholics. Listen to any group of Catholics as they talk about their faith, and it won't be long before you hear the word *tradition*.

It also won't take long to realize they have very different views of tradition. Some think fondly of tradition, while others think of it as largely antiquated ideas and rituals that no longer apply to our world. Some say tradition has to do with religious practices; others say it consists of Church teachings that must be passed on to future generations.

So what does the Catholic tradition mean to you? As you reflect on this question, I invite you to consider the contributions of two scholars who have influenced my understanding of the Catholic tradition.

In his book *The Emergence of the Catholic Tradition (100-600)*, Yale University historian Jaroslav Pelikan observes: "Tradition is the living faith of the dead; traditionalism is the dead faith of the living." Thus, according to Pelikan, tradition refers to aspects of our Catholic heritage that mean as much to us today as they did to our Catholic ancestors. It refers to beliefs and practices that made sense to our ancestors and continue to make sense to us today. There are ideas and behaviors that were the essence of our ancestors' faith and still express our profoundest needs and aspirations. There are aspects of the Catholic faith that our ancestors created and which continue to inspire us. These beliefs and practices are the living faith of the dead.

There are also beliefs and practices that meant a lot to our ancestors, but do not have as much meaning in today's world. There are parts of our Catholic heritage that were appropriate in historical times and circumstances, but don't seem as appropriate now. There are ways

of thinking and acting that were very meaningful to our parents, grandparents and earlier generations, but which no longer make as much sense to today's Catholics. There are things that our ancestors did with great care, but when we do them today, we simply go through the motions. These beliefs and practices are the dead faith of the living.

In his book *Inventing Catholic Tradition*, University of Dayton theologian Terrence Tilley says that tradition is a way of life consisting of two components: *traditio* and *tradita*. *Traditio* has to do with "knowing how to live in and live out a tradition." It refers to "the actual process or practice of handing on the tradition." It has to do with the interaction between "an agent handing something on" and "an agent or agents receiving what is being handed on." *Traditio* includes parents' efforts to raise their children in the faith, and the children's willingness to do what their parents ask them to do. It includes catechists' and youth ministers' attempts to pass the faith along to the next generation, and their students' willingness to learn. It includes the homilies at Mass, and the laity's response to what is said.

Tradita are the content of the tradition that is being handed on. They are "attitudes, doctrines, visions, skills, practices, virtues, etc." Examples include Church teachings about the Trinity, God's decision to become incarnate in the person of our Lord Jesus Christ, Mary's role as the Mother of God, Christ's death and resurrection, and the Lord's continued presence in the Eucharist.

Other examples include the practices such as attending Mass, receiving Holy Communion and caring for one another. Still others include the Church's emphasis on life and social justice.

Tilley argues that *traditio* and *tradita* are inseparable. Tradition is not just a matter of content, or just a matter of practice; it is both. The content (*tradita*) of the Catholic tradition cannot be

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Check It Out . . .

The 15th annual **Elizabella Ball**, sponsored by St. Elizabeth's of Indianapolis, will begin at 7 p.m. on Aug. 24 at the Indiana Roof Ballroom, 140 W. Washington St., in Indianapolis. The agency, part of Catholic Charities of the Archdiocese of Indianapolis, serves pregnant women and families facing decisions regarding adoption and parenting. The dinner and dance will honor Dr. Philip N. Eskew Jr., medical director of women's and infants' services at St. Vincent Family Life Center in Indianapolis; St. Matthew parishioner Susan Homan of Indianapolis, a volunteer who recently decorated a reflection room at St. Elizabeth's; and Sara Dean, who placed her baby for adoption through St. Elizabeth's. Individual tickets are \$125. Corporate tables start at \$1,500. Reservations are due by Aug. 10 by calling Donna Belding at St. Elizabeth's at 317-787-3412.

Catholic Social Services and St. Vincent Hospice in Indianapolis are offering a **bereavement and support program for teen-agers** called "Building Bridges—Making the Journey from Grief to Wholeness" from 9:30 a.m. to 3 p.m. on Sept. 29. The program is free. Lunch will be provided. Topics include feelings, self-esteem, memories, funerals, coping and family sharing. For more information, call 317-236-1526 or 800-382-9836, ext. 1526.

Mount Saint Francis Retreat Center in Mount St. Francis will sponsor its picnic on Aug. 25 starting at 9 a.m. There will be food, prizes, activities and booths. A hot-air balloon race starts at 6 p.m. For more information, call 812-923-8817.

St. Thomas Aquinas Parish, located at 46th and Illinois streets in Indianapolis, will honor Mary with a **Mass, picnic and ice cream social** on the feast of the Assumption beginning at 6 p.m. on Aug. 15.

Parishioners will display icons of Mary in the church. People are asked to bring flowers for the offertory procession and picnic food. Images and statues of Mary can be brought for blessing and display as early as 5 p.m. Guests are invited to join parishioners for the feast day celebration. For more information, call the parish at 317-253-1461.

Father Thomas Scecina Memorial High School in Indianapolis will host a **Crusader Alumni Weekend** on Aug. 17-19. Events include a 7 p.m. cookout on Aug. 17 and alumni kickball, softball and basketball tournaments on Aug. 18. The cost is \$10 per person. Trophies will be awarded. On Aug. 19, "Mass on the Grass" for the entire school community will begin at 4 p.m. at Scecina's baseball field. Dinner will be served afterward. The cost is \$7 per person. For more information, call 317-356-6377, ext. 142, before Aug. 14.

Nominations for the Spirit of Women Awards, sponsored by St. Francis Hospital and Health Centers in Beech Grove, are being sought to honor women from central Indiana in the following categories: youth ages 14-21, community members age 22 and over, and health care providers directly involved in women's health. St. Francis partners with *Prevention* magazine and other hospitals nationwide to honor women for outstanding contributions to their communities or to women's health care. Nomination forms are available at www.StFrancisHospitals.org or by calling 317-782-7997 and are due by Aug. 30.

St. Thomas Aquinas Parish, located at 46th and Illinois streets in Indianapolis, will sponsor a **yard sale** from 7 a.m. to noon on Aug. 18 to raise money for parish ministries. For more information, call the parish at 317-253-1461. †



Benedictine Fathers Cyprian Davis and Alcuin Leibold (from left) recently celebrated their 50th anniversaries of monastic profession and Benedictine Brother Kenan Kapina celebrated his 25th anniversary of monastic profession at Saint Meinrad.

Benedictine monks celebrate jubilees

The monks of Saint Meinrad Archabbey in southern Indiana celebrated the jubilees of profession of three confreres on July 29. Benedictine Fathers Alcuin Leibold and Cyprian Davis celebrated 50 years of monastic profession and Benedictine Brother Kenan Kapina celebrated 25 years of monastic profession.

Father Alcuin was born in 1929 in Dayton, Ohio. He professed vows on Aug. 1, 1951, and was ordained on May 3, 1956. He undertook graduate studies at The Catholic University of America in Washington, D.C., and Mexico City College in Mexico.

He taught Spanish at Saint Meinrad College and served as registrar for 10 years. Later, he served as chaplain for the Benedictine sisters of Villa Madonna Academy in Covington, Ky., for three years.

Since his return to the monastery, he has worked in the library, was the Guest House manager and was secretary to the archabbot. Since 1985, he has been an assistant to the archivist.

Throughout these years, Father Alcuin regularly provided temporary parish assistance.

Father Cyprian was born in Washington, D.C., in 1930. He made his first pro-

fession on Aug. 1, 1951, and was ordained on May 3, 1956. He did graduate work at The Catholic University of America in Washington, D.C., Fordham University in New York and the Catholic University of Louvain in Belgium, where he received a doctorate in historical sciences in 1977.

Father Cyprian is professor of Church history at Saint Meinrad School of Theology and serves as archivist for both the monastery and the Swiss-American Congregation of the Benedictine Federation.

On May 27, 2001, he was awarded an honorary doctor of laws degree from the University of Notre Dame in recognition of his contributions to the history of black Catholicism in this country.

Brother Kenan was born in 1952 and made his temporary vows on Aug. 15, 1976. He received a bachelor's degree in English from Saint Meinrad College and did further studies at Purdue University in West Lafayette and Saint Meinrad School of Theology.

For almost 20 years, Brother Kenan worked in the Saint Meinrad business office. Since 1997, he has been manager of the Guest House, assistant oblate director and monastery vocation director. †

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DAVIDSON

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separated from the process of handing it on and receiving it (*traditio*). Catholic tradition is not "reified 'things' that can be known apart from practice." It is the "doctrine or creedal beliefs . . . that Catholics learn as they participate in the practices that constitute the tradition" [my emphasis].

To the extent that the context of learning remains constant, the content of tradition does not change much. However, to the extent that circumstances vary from place to place or change from time to time, so do Church teachings and the laity's

understanding of them. The Catholic tradition is practiced and understood differently in different parts of the world.

Moreover, in Tilley's words, "as practices change, the significance of the concepts and beliefs they carry change."

Thus, the content of the Catholic tradition unfolds differently in relation to the variety of circumstances affecting the interaction between the people handing it on and the people receiving it.

(James D. Davidson is professor of sociology at Purdue University in West Lafayette, Ind. His most recent book is *American Catholics: Gender, Generation, and Commitment* (Alta Mira Books, 2001). †

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18 Providence sisters celebrate 50 years

Eighteen Sisters of Providence of Saint Mary-of-the-Woods are celebrating their golden jubilee this year. They were honored during a eucharistic liturgy on June 23 in the Church of the Immaculate Conception at the motherhouse.

They are Providence Sisters Barbara Doherty, Loretta Maureen Gansemer, Michael Ellen Green, Noralee Keefe, Joseph Ellen Keitzer, Kathleen Kelly, Margaret Kern, Joan Klega, Lucille Lechner, Jean Anne Maher, Patricia McIntyre, Mary Lee Mettler, Marie Grace Molloy, Cordelia Moran, Carol Nolan, Rosemary Rafter, Diane Ris and Mary Lou Ruck.

All the sisters currently minister or have ministered in the Archdiocese of Indianapolis. Two sisters are natives of Indianapolis and two others are natives of Terre Haute and Bloomington.

Providence Sister Barbara Doherty is the director of the Institute of Religious Formation at the Catholic Theological Union in Chicago.

Sister Barbara, the former Sister Vincent Ferrer, entered the congregation on Feb. 2, 1951, from Ascension Parish in Oak Park, Ill., and professed perpetual vows on Aug. 15, 1958.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in Latin. She received a master's degree in Sacred Doctrine from St. Mary's College in South Bend, Ind., and earned a doctorate in theology from Fordham University in New York.

Sister Barbara taught at St. Paul School in Sellersburg from 1953 to 1956, at the former St. Agnes Academy in Indianapolis from 1960 to 1962, and at Saint Mary-of-the-Woods College from 1965 to 1967 and from 1971 to 1975. She served as the college's president from 1984 to 1998.

She served as mistress of postulants for the congregation from 1963 to 1965 and as co-provincial and director of Christian development for St. Joseph Province in Park Ridge, Ill. She also taught in Illinois.

Providence Sister Loretta Maureen Gansemer is a caregiver in California.

Sister Loretta Maureen entered the congregation on Jan. 21, 1949, from St. Joseph Parish in Hawthorne, Calif., and professed perpetual vows on Aug. 15, 1958.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education. She received a master's degree in theology from Dominican College of San Rafael.

Sister Loretta Maureen taught at St. Patrick School in Terre Haute from 1957 to 1958 and at the former St. Catherine School in Indianapolis from 1958 to 1960. She also taught at schools in Illinois, Texas and California.

She served on the infirmary staff at Saint Mary-of-the-Woods from 1974 to 1975. She also ministered in convent service and as a religious education coordinator, attendance officer, assistant activities director, coordinator of the Write to Read computer program, and coordinator of a retirement community in California.

Providence Sister Michael Ellen Green is a native of Indianapolis. She is an operator in the Providence Hall telephone room at Saint Mary-of-the-Woods.

Sister Michael Ellen entered the congregation on Feb. 2, 1951, from Little Flower Parish in Indianapolis and professed perpetual vows on Aug. 15, 1958.

She served as a housekeeper at the former Ladywood School in Indianapolis in 1953, and as a housekeeper and director of the Guest House at Saint Mary-of-the-Woods College. She served as a housekeeper at the motherhouse, where she also served as a physical therapy assistant. She also served as a cook and laundress in Illinois and New Hampshire.

Providence Sister Noralee Keefe is assistant business officer at Mother

Theodore Guérin High School in River Grove, Ill.

Sister Noralee, the former Sister Joseph Edward, entered the congregation on Jan. 9, 1951, from St. Mel Parish in Chicago and professed perpetual vows on Aug. 15, 1958.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education. She received a master's degree in education administration from Loyola University in Los Angeles.

Sister Noralee taught at the former St. Ann School in Indianapolis from 1953 to 1956, at Holy Family School in New Albany from 1962 to 1966 and 1973 to 1975, and at St. Simon the Apostle School in Indianapolis from 1966 to 1967. She also taught and served as principal at schools in Illinois, North Carolina and California.

She was an administrative assistant and business office staff member at Marywood in Orange, Calif., and provincial counselor, provincial and director of apostolic works for St. Michael Province in Tustin, Calif.

Providence Sister Joseph Ellen Keitzer is pastoral associate at St. Angela Parish in Chicago.

Sister Joseph Ellen entered the congregation on May 26, 1951, from All Saints Parish in Hammond, Ind., and professed perpetual vows on Jan. 23, 1959.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in music. She received a master's degree in music education from Ball State University in Muncie, Ind.

Sister Joseph Ellen taught at the former St. Margaret Mary Terre Haute from 1961 to 1966, at St. Andrew the Apostle School in Indianapolis from 1968 to 1969, and at Immaculate Heart of Mary School in Indianapolis from 1969 to 1976. She also taught at schools in Illinois, Texas, New Hampshire and California.

Providence Sister Kathleen Kelly serves as pastoral associate at Nativity of Our Savior Parish in Portage, Ind.

Sister Kathleen, the former sister Edward Marie, entered the congregation on Feb. 2, 1951, from Resurrection Parish in Chicago and professed perpetual vows on Aug. 15, 1958.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education. She received a master's degree in secondary education from Indiana State University at Terre Haute and a master's degree in ministry from Seattle University.

Sister Kathleen taught at St. Patrick School in Terre Haute from 1953 to 1955. She also taught at Fort Wayne and Evansville in Indiana. She served as a teacher and assistant principal at other schools in Illinois and California. She was pastoral associate at Queen of Apostles Parish in Riverdale, Ill.

Providence Sister Margaret Kern is a native of Bloomington. She ministers in spiritual direction and as a retreat director. She also volunteers at St. Ann Parish in Terre Haute.

Sister Margaret entered the congregation on July 22, 1951, from St. Vincent de Paul Parish in Bedford and professed perpetual vows on Jan. 23, 1959.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in finance. She received a master's degree in financial management from the University of Notre Dame.

Sister Margaret taught business administration at Saint Mary-of-the-Woods College from 1954 to 1959. She served as an assistant in the congregation's treasurer's office from 1959 to 1960 and as treasurer from 1966 to 1972. She was also a member of the congregation's general council and was director of finance from 1972 to 1981.

She was assistant vicar for finance, director of finance and assistant chancellor for the Diocese of Covington, Ky. She also was president of Mother Theodore Guérin High School in River Grove, Ill.



She served as associate director of the Providence Center, director of the National Shrine of Our Lady of Providence and shrine spiritual program director at Saint Mary-of-the-Woods. She also taught at schools in Fort Wayne, Washington and Clarksville in Indiana and at schools in Oklahoma.

Providence Sister Joan Klega is a native of Terre Haute. She is a pastoral associate, director of music and liturgist at St. Anne Parish in Hazel Crest, Ill.

Sister Joan, the former Sister Ruth Cecile, entered the congregation on Feb. 2, 1951, from St. Patrick Parish in Terre Haute and professed perpetual vows on Aug. 15, 1958.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in music education. She received a master's degree in music education from Illinois State University in Normal, Ill.

Sister Joan served as a chaplain in the pastoral care department at Methodist Hospital in Indianapolis in 1977. She taught at a school in Jasper, Ind., and also at schools in Illinois. She also served as chaplain at Lutheran General Hospital in Park Ridge, Ill., and at Children's Memorial Hospital in Chicago.

She was a policy writer for Protection Mutual Insurance Co. in Park Ridge, a pastoral minister for the Catholic Indian Mission in Fort Yates, N.D., and a pastoral associate, musician and liturgist at St. Gerard Majella Parish in Markham, Ill.

Providence Sister Lucille Lechner is a caregiver for Home Health Care Services in Indianapolis.

Sister Lucille, the former Sister Mary Louis, entered the congregation on Jan. 9, 1951, from St. Joseph Parish in Jasper, Ind., and professed perpetual vows on Aug. 15, 1957.

She graduated from Saint Mary-of-the-

Woods College with a bachelor's degree in education. She received a master's degree in education from Indiana University.

Sister Lucille taught at St. Mary School in Richmond from 1955 to 1958, at St. Matthew School in Indianapolis from 1964 to 1966, at the former St. Bridget School in Indianapolis from 1966 to 1967, at St. Jude School in Indianapolis in 1970, at St. Joan of Arc School in Indianapolis from 1979 to 1983, where she also served as coordinator of the learning center, and at All Saints School in Indianapolis from 1984 to 1986. She also taught at St. Charles Borromeo School in Bloomington from 1971 to 1976 and at St. Paul School in Sellersburg from 1978 to 1979. She also taught at schools in Peru, Fort Wayne and Whiting in Indiana and at other schools in Illinois and Oklahoma.

Sister Lucille also was activities director at Holy Trinity Adult Day Care in Indianapolis and at St. Paul Hermitage in Beech Grove. She also ministered at the Providence Retirement Home in New Albany.

Providence Sister Jean Anne Maher is pastoral associate at St. Simeon Parish in Chicago.

Sister Jean Anne, the former Sister Robert Marie and Sister Roberta,

PROVIDENCE

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entered the congregation on Feb. 2, 1951, from St. Agnes Parish in Chicago and professed perpetual vows on Aug. 15, 1958.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education. She received a master's degree in elementary education from Northern Illinois University in DeKalb, Ill., and a master's degree in theology from the Seminary of the Immaculate Conception.

Sister Jean Anne taught at the former Holy Trinity School in New Albany from 1953 to 1955 and at the former St. Ann School in New Castle from 1955 to 1959. She ministered at a house of prayer at Saint Mary-of-the-Woods from 1971 to 1972. She also taught in Linton, Ind., and at other schools in California, Illinois, Maryland, Washington, D.C., and Massachusetts. She was a pastoral associate at St. Mark Parish in Chicago.

Providence Sister Patricia McIntyre is currently involved in a ministry transition at Saint Mary-of-the-Woods.

Sister Patricia, the former Sister Elaine, entered the congregation on Jan. 14, 1951, from St. Mary Parish in Richmond and professed perpetual vows on Aug. 15, 1958.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education. She received a master's degree in elementary education from Indiana University.

Sister Patricia taught at St. Paul School in Sellersburg from 1956 to 1959, at St. Malachy School in Brownsburg from 1962 to 1965 and from 1970 to 1973, at the former Cathedral Grade School in Indianapolis from 1965 to 1966, at Holy Family School in New Albany from 1966 to

1970, at Nativity School in Indianapolis from 1973 to 1977, and at the former Sacred Heart School in Terre Haute from 1991 to 1996.

She was a learning center instructor at Holy Cross Central School in Indianapolis from 1980 to 1984 and was assistant director of the Shalom Community in Indianapolis from 1984 to 1985. She was a receptionist at the Catholic Center in Indianapolis from 1985 to 1989 and served as media assistant in the library at Indianapolis Public School No. 93. She also served as local coordinator for Health Care Services at Saint Mary-of-the-Woods.

She taught at Whiting in Indiana and at other schools in North Carolina and Massachusetts. She ministered in clinical pastoral education at Bethesda Hospital in Cincinnati and served as pastoral associate at St. Francis Xavier Parish in Falmouth, Ky.

Providence Sister Mary Lee Mettler currently ministers in the art of craftmaking at Saint Mary-of-the-Woods.

Sister Mary Lee, the former Sister Irma, entered the congregation on July 22, 1951, from St. John the Baptist Parish in Fort Wayne, Ind., and professed perpetual vows on Jan. 23, 1959.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in English. She received a master's degree in English from Indiana University in Bloomington and a master's degree in religious studies from the University of Dayton.

Sister Mary Lee taught at Our Lady of the Greenwood School in Greenwood from 1957 to 1959, at the former Schulte High School in Terre Haute from 1968 to 1969, at the former St. Agnes Academy in Indianapolis from 1969 to 1970, and at the former Ladywood-St. Agnes School in Indianapolis from 1970 to 1973.

She served as a clerical assistant for St. Gabriel Province in Indianapolis from

1973 to 1975. She also taught at a school in Fort Wayne, Ind., and at other schools in Illinois, Texas and Maryland. She served as director of religious education at St. John the Baptist Parish in Newburgh and as coordinator of parish ministries at St. Mary Parish in Sullivan, Ind., and St. Joan of Arc Parish in Jasonville, Ind. She also served as assistant printer and printer at Saint Mary-of-the-Woods. She was pastoral associate at St. Mary Parish in Mitchell, Ind., and in Tennessee.

Providence Sister Marie Grace Molloy is a native of Indianapolis. She is a teacher at Nativity School in Indianapolis. She has taught there since 1980.

Sister Marie Grace entered the congregation on Feb. 2, 1951, from St. Patrick Parish in Indianapolis and professed perpetual vows on Aug. 15, 1958.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education. She received a master's degree in education from Indiana State University in Terre Haute.

Sister Marie Grace taught at Immaculate Heart School in Indianapolis from 1967 to 1968, at the former St. Joseph School in Indianapolis from 1968 to 1969, at St. Jude School in Indianapolis from 1970 to 1974, and at St. Philip Neri School in Indianapolis from 1975 to 1980. She also taught at schools in Whiting, Vincennes and Jasper, Ind., and she served as principal and teacher at Cathedral School in Fort Wayne, Ind. She also taught at schools in Illinois.

Providence Sister Cordelia Moran is a parish volunteer at St. Matthew Parish in Indianapolis.

Sister Cordelia, the former Sister Ann de Sales, entered the congregation on July 22, 1951, from St. Mary Parish in Adrian, Mich., and professed perpetual vows on Jan. 23, 1959.

She graduated from Saint Mary-of-the-Woods College with a bachelor's

degree in journalism. She received a master's degree in journalism from Indiana University in Bloomington.

Sister Cordelia taught at Saint Mary-of-the-Woods College in 1954 and was chairperson of the journalism department from 1967 to 1976. She taught at Our Lady of Providence High School in Clarksville from 1965 to 1967, and served as director of public relations and development there from 1977 to 1979.

She was director of congregation communications at Saint Mary-of-the-Woods from 1979 to 1984, coordinator of public relations and marketing at Fatima Retreat House in Indianapolis from 1985 to 1990, and pastoral minister at St. Matthew Parish in Indianapolis. She was assistant editor for the American Camping Association. She also taught at schools in Illinois.

Providence Sister Carol Nolan is currently involved in a ministry transition at Saint Mary-of-the-Woods.

Sister Carol, the former Sister Mary Sheila, entered the congregation on Feb. 2, 1951, from Corpus Christi Parish in Galesburg, Ill., and professed perpetual vows on Aug. 15, 1958.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in music. She received a master's degree in music from Illinois State University in Normal, Ill., and a master's degree in German from Portland State University.

Sister Carol taught at St. Andrew the Apostle School in Indianapolis from 1953 to 1956 and at Saint Mary-of-the-Woods College from 1969 to 1975 and from 1976 to 1998. She taught at Sacred Heart School in Terre Haute from 1997 to 1998. She also taught at schools in Illinois and in Austria. She also served as a teacher at Our Lady of Providence Girls High School in Taipei County, Taiwan.

See PROVIDENCE, page 10

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PROVIDENCE

continued from page 9

Providence Sister Rosemary Rafter is pastoral associate at St. Joseph Parish in Downers Grove, Ill.

Sister Rosemary, the former Sister Rose Clare, entered the congregation on Feb. 2, 1951, from St. Patrick Parish in Terre Haute and professed perpetual vows on Aug. 15, 1958.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education. She received a master's degree in education from Indiana State University in Terre Haute and a master's degree in counseling psychology from George Williams College.

Sister Rosemary taught at the former St. Ann School in Terre Haute from 1957 to 1958 and at St. Luke School in Indianapolis from 1961 to 1963. She was a member of the corporate renewal team and served as provincial for Sacred Heart

Province, both at Saint Mary-of-the-Woods. She also taught at schools in Fort Wayne and Evansville, Ind., and at other schools in New Hampshire and Illinois. She was director of student services at Mother Theodore Guérin High School in River Grove, Ill., and served as pastoral minister at St. Joseph Parish in Downers Grove, Ill.

Providence Sister Diane Ris is the congregation's general superior.

Sister Diane, the former Sister Martin Therese, entered the congregation on July 21, 1951, from Holy Trinity Parish in Washington, D.C., and professed perpetual vows on Jan. 23, 1959.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education. She received a master's degree in elementary education from Indiana University in Bloomington and a doctorate in elementary education from Ball State University in Muncie.

Sister Diane taught at St. Susanna School in Plainfield from 1958 to 1959 and

at the former St. Patrick School in Indianapolis from 1969 to 1975. She served as provincial for St. Gabriel Province from 1986 to 1990. She also taught at schools in Evansville and Fort Wayne, and at other schools in Illinois and Maryland. She was associate professor and professor at Morehead State University in Morehead, Ky., and interim director of Global Education Associates in New York.

Providence Sister Mary Lou Ruck is currently involved in a ministry transition at Saint Mary-of-the-Woods.

Sister Mary Lou, the former Sister Mary Lucian, entered the congregation on Feb. 2, 1951, from St. Francis Xavier Parish in Wilmette, Ill., and professed perpetual vows on Aug. 15, 1958.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in English. She received a master's degree in English from Indiana State University in Terre Haute and a master's degree in religious studies from Spalding University in Louisville, Ky.

Sister Mary Lou taught at St. Thomas Aquinas School in Indianapolis from 1957 to 1963, at the former St. Margaret Mary School in Terre Haute from 1965 to 1966, at the former St. Bridget School in Indianapolis from 1968 to 1972, and at St. Monica School in Indianapolis from 1972 to 1974.

She served as pastoral associate at St. Charles Parish in Peru, Ind. She served as an adult education teacher and parish resource staff member for Providence Self Sufficiency Ministry in New Albany. She also taught in Evansville, Ind., and at other schools in Oklahoma and Illinois. She served as pastoral associate for Corpus Christi Parish in Oklahoma City, Okla., pastoral administrator for St. Mary Parish in Wakeman, Ohio, parish minister for Christ the King Parish in Scottsville, Ky., and pastoral associate for Rosary Chapel in Paducah, Ky. She also served as pastoral associate at St. John the Baptist Church in Sunfish, Ky. †

Bishops establish national office for young adult ministry

WASHINGTON (CNS)—Young adult ministry in the U.S. Catholic Church is taking a big step forward with the establishment of a permanent national office.

Michelle Miller, a former campus minister who worked most recently in the U.S. bishops' Secretariat for Family, Laity, Women and Youth, is the first executive director of the National Catholic Young Adult Ministry Association.

Although the association has existed since 1982, its headquarters moved "all over the country," depending on where its president or secretary lived, Miller said.

But thanks to a \$65,000 grant from the Raskob Foundation for Catholic Activities and funds from the

association, the national office will be based in Washington or the Virginia suburbs in August.

Miller said her first priority after finding space and setting up the office is to beef up the association's Web site to highlight "some of the innovative ways that people are working in young adult ministry" and the resources already available to help.

Among those resources, she said, is a binder set offering how-to advice on various aspects of young adult ministry, a booklet for parish leaders on "How to Be a Young Adult-Responsive Church" and religious education materials aimed specifically at young adult groups.

Another high priority initially will be to promote participation by young adults in World Youth Day 2002 activities next July in Toronto. Miller said she brings "a certain expertise" to that task, since she coordinated U.S. participation in World Youth Day 2000 in Rome.

Miller said she is "thrilled" that the U.S. bishops are trying specifically to target young adult participation in World Youth Day through their ad hoc Young Adult Advisory Board.

In some projects, like World Youth Day, the new office will cooperate with the National Federation for Catholic Youth Ministry. In others, it will call on long-standing ties with the Catholic Campus Ministry Association in Dayton, Ohio. The National Catholic Young Adult Ministry Association and the Catholic Campus Ministry Association previously worked together on the six-year National Young Adult Ministry Initiative, also funded by the Raskob Foundation. That project led to three national "connecting conferences" to bring young adult ministers together and the creation of resources such as the binder set.

Both associations are working with the Center for Ministry Development in Naugatuck, Conn., on strategies to ease young people's transitions from parish youth groups to campus ministry groups and then back to parishes after college.

Miller, 35, calls her new post "life No. 4" after previously working in human resources on management training and affirmative action, in campus ministry and, for the past three years, as a program specialist coordinating youth and young adult activities at the U.S. Conference of Catholic Bishops. A graduate of George Mason University in Fairfax, Va., she has a master's degree in education counseling and development, and also holds a certificate in pastoral ministry from Trinity College in Washington.

(The National Catholic Office for Young Adult Ministry can be reached by phone at 888-NCYAMA1, by e-mail at ncyama@hotmail.com or by mail at P.O. Box 5555, Arlington, VA 22205.) †

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Prayer in the Catechism/Fr. John E. Pollard

Guides for prayer

Seventh in a series

It is evident by now that the fourth part of the *Catechism of the Catholic Church* is not only presenting the reader with the content of the Church's tradition of prayer, but is actually creating an environment for



Fr. John E. Pollard

the reader's prayer. In reading and studying the catechism, we are not merely learning about prayer or even learning how to pray. We are being invited into prayer.

In the last section, we were shown that Christ is the only way of prayer. Christ beckons us to follow him in the Spirit to the Father. Mary, the Mother of God, stands as icon with hands outstretched in simultaneous surrender to the mystery of God and warm encouragement to the communion of saints. The environment for the Church's tradition of prayer also includes guides for prayer: the saints, other servants of prayer and especially appropriate places for prayer. We must keep in mind, however, that the principle guide for prayer is the Holy Spirit. All other authentic guides for prayer provide lights for the journey to the extent that they participate in the light of the Holy Spirit.

The catechism presents the communion of saints as the first of the guides for prayer. This is not surprising because one of the truly remarkable achievements of the catechism has been the retrieval of the significance of the holy men and women in the history of the Church and reintegration of them into the contemporary life of the Church, especially its tradition of prayer.

The communion of saints is the union in Christ of all the redeemed, those on earth and those who have died. It is the bond in faith and charity that exists among the holy achieved especially through participation in the Eucharist. From apostolic times, Christians have professed their belief in the communion of saints. The catechism introduces the wonderfully evocative phrase, cloud of witnesses, to describe the communion of saints, for they remain close to us—at some times more detectable than at other times—and they testify to the truth of God's creative and redemptive love. Those in the communion of saints who have been canonized by the Church have preceded us into the kingdom. They are apostles, martyrs, evangelists, pastors, doctors of the Church, virgins and religious, lay and clerical, married and celibate, young and old, holy men and women of every race and nation. They share in the living tradition of prayer by the continuing vitality of the example of their lives, by the attestation of their writings and by their intercessory prayer on our behalf.

From individuals and groups within the communion of saints have arisen many various modes of prayer recognized by the Church to be legitimate spiritualities. Often these modes of prayer have been developed to highlight a particular charism espoused by a holy man or woman. The tradition of the Church's prayer has been enriched by the development of these distinct but complementary spiritualities because they have sprung from the same Spirit. They have motivated persons of similar

souls to come together to form communities of prayer. They represent well-integrated orientations toward life and articulate a certain personal and communal vision of the proper relationship with God. Within the Church's tradition of prayer, we can speak of the Franciscan spirituality of St. Francis and St. Clare, the Dominican spirituality of St. Dominic, the Benedictine spirituality of St. Benedict, the Jesuit spirituality of St. Ignatius or the Vincentian spirituality of St. Vincent de Paul. Each school of prayer and spirituality represents the truth of God's invitation to enter into communion with him, but each has developed a particular perspective on the relationship between God and man that gives the school of prayer its distinction.

"The different schools of Christian spirituality share in the living tradition of prayer and are essential guides for the faithful. In their rich diversity they are refractions of the one pure light of the Holy Spirit" (#2684).

Schools of prayer in the Church's tradition of prayer have also arisen from liturgical and theological currents. The medieval Church was characterized by a distinctively penitential spirituality. The contemporary Church is still coming to terms with the meaning of an authentic spirituality of the Second Vatican Council. The Churches themselves have also spawned particular spiritualities, such as the Byzantine spirituality or the Mozarabic spirituality.

In addition to the cloud of witnesses, families, ordained ministers, religious, catechists, prayer groups and spiritual directors are also guides for prayer. The family is the first sanctuary of life and, as the Church of the home, is the primary place for prayer for its members. Children learn to pray from parents who pray. The habit of daily family prayer keeps the focus of family life on what really matters, the family's relationship with God.

The catechism also highlights the role of bishops, priests and deacons as guides for prayer. As ministers of the Word of God, they are responsible to form the faithful in the Church's tradition of prayer, to lead them to Sacred Scripture, the Church's liturgy and to the theological virtues—all the well-springs of prayer. This is both the right of the faithful and the duty of the ordained.

Men and women religious, those who live the vowed life, have consecrated their whole lives to prayer. Since the time of the desert fathers, there has been a long and abundant tradition of contemplative prayer in the Church. Male and female hermits, monks and nuns have spent the length of their lives giving praise to God and interceding on behalf of those living in the "world." Prayer is the food and drink of the consecrated life. Those who have consecrated their lives to prayer have consecrated their lives to communion with God. They live in the Holy Spirit. They represent the presence of the Holy One within the community. They are wise and faithful guides for prayer.

Catechists teach in the name of Christ. In fact, they teach Christ—crucified and risen. Catechists aim to put their students not only in touch, but also in communion, with Jesus Christ. They bring their students to the Word of God for learning and for prayer. They help their students form a foundation for their lives of prayer by helping them commit to memory the basic prayers—prayers which will serve to connect them to the divine all their lives. Most of all, like



Pope John Paul II prays before an image of Our Lady of Zarvaniza at the Church of St. Nicholas in Kiev June 23 at the start of his five-day trip to the primarily Orthodox country.

parents, catechists instruct their students in the tradition of prayer by praying.

Prayer groups and prayer movements in the Church renew the prayer life of the Church from time to time. This is one of those times. Many prayer movements are growing within the Church today. Small base communities, family prayer movements, renewal groups, charismatic prayer groups and many others can be insightful guides for prayer because they often recognize a charism needed by the Church at a particular time long before the Church as a whole comes to the same realization. The measure of their authenticity within the Church's tradition is always the Holy Spirit. He is the source of all prayer. He is the guarantor of genuine ecclesial communion. Any tendency within the prayer group or movement to separate themselves from the wider tradition of the Church will be a sign that they are not of the Spirit.

Lastly, the catechism includes spiritual directors as guides for prayer. These men and women often have received special training to assist believers on their prayerful quest for communion with God. But in addition to training, the Holy Spirit gives spiritual directors the gifts of wisdom, faith and discernment.

"Men and women so endowed are true servants of the living tradition of prayer" (#2690).

The environment for prayer can also be understood as a guide for prayer in the sense that we are enfleshed spirits. The church is the house of God. It is the proper place for the liturgical prayer of the parish community, both the celebrations of the Eucharist and the Liturgy of the Hours. The body of Christ is reserved in the tabernacle of the parish church. Christ is really present there. The church is also the proper place for adoration of the Blessed Sacrament. The presence of Christ in the church permeates the building and creates a truly sacred

space to worship and pray, a holy ground on which to walk and rest. It is first and foremost God's house.

The church has certain religious objects that inspire prayer, first among these is the crucifix, the preeminent symbol of the Paschal mystery. Other works of art in the church such as stained glass windows, statues, paintings, mosaics, icons or wood carvings of Jesus, the Blessed Mother and the saints raise the mind and heart in prayer.

Another favorable place for prayer is the home, the dwelling for the domestic Church. Every home should find the space for a "prayer corner" where the sacred Scriptures and small religious objects can be placed. This simple family oratory marks the importance of prayer in the life of the family and fosters both personal and communal prayer in the family.

The catechism recommends monasteries, too, as appropriate places for prayer, and pilgrimages as productive occasions for prayer. Monasteries provide the solitude needed in intense personal prayer and for communal recitation of the Liturgy of the Hours. Pilgrimages and shrines also provide fruitful opportunities for prayer. The pilgrimage is an ancient tradition in the Church. The faithful have been going on pilgrimages to Jerusalem, Rome, Santiago de Compostella, Canterbury, the major shrines of Europe and the Middle East, national shrines and local minor shrines literally for thousands of years. A pilgrimage is a journey undertaken in faith, a journey that parallels our lifelong journey toward eternal communion with God in heaven. Prayer is the language of the journey, the language of communion.

(Father John E. Pollard, a priest of the Archdiocese of Chicago, is the former executive director for the U.S. bishops' catechism office. He is currently helping the U.S. bishops prepare the new National Directory for Catechesis.) †

From the Editor Emeritus/John F. Fink

Doctors of the Church: Thérèse of Lisieux

(Last in a series)

St. Thérèse of Lisieux, “the Little Flower,” might seem to be an unlikely doctor of the Church. She was not learned, did not perform any great deeds, and was almost completely unknown during her lifetime. She lived in obscurity in a cloistered convent.



Nevertheless, by her life she taught us how to live. She showed that the way to perfection lies in performing the small daily things well and putting up with suffering and aggravations pleasantly—what she called her “Little Way.” That was enough for Pope John Paul II in 1997 to declare her one of the 33 greatest teachers in the history of the Church.

Most of what we know about Thérèse comes from her autobiography, *L’histoire d’un âme (The Story of a Soul)*, which she wrote during the last two years of her life.

Marie François Thérèse was born on Jan. 2, 1873, in Alençon, France, to Louis

Martin and Azelie-Marie Guérin. Thérèse was the youngest of five daughters who lived to maturity. All five became nuns.

Their mother died when Thérèse was only 4. Her father moved his family to Lisieux, in Normandy. Thérèse’s oldest sister, Marie, then 17, ran the household. Another sister, 16-year-old Pauline, gave religious instructions to her younger sisters. Pauline was the greatest influence on Thérèse.

Pauline was also the first of the girls to leave home—to enter the Carmelite convent across town when Thérèse was 9. Marie followed four years later.

On Christmas Eve of 1886, 10 days before her 14th birthday, Thérèse had a mystical experience, a vision of the child Jesus. It was because of this vision that she later chose as her name in religious life Thérèse of the Child Jesus.

She entered the Carmel at Lisieux on April 9, 1888. She was 15. She was immensely happy and her happiness was contagious among the other sisters. She loved the daily routine of liturgical prayers and the reading of Scripture. She took her final vows on Sept. 8, 1890,

when she was 17.

No one knew more about Thérèse than her sister Pauline, who by now was the Carmel’s prioress. It was she who ordered Thérèse to write *The Story of a Soul*. On the cover of each of the manuscripts that made up the book, Thérèse wrote, “Notebook of Obedience.” The title *The Story of a Soul* was given to the book when it was published a year after her death.

When Thérèse was 23, she contracted tuberculosis. At the same time, she began to experience a period of spiritual darkness. It was a trial that she endured for the rest of her brief life. She described that darkness in her autobiography.

Thérèse suffered terribly from tuberculosis for 18 months. She died on Sept. 30, 1897, with the words, “My God, I love thee!” on her lips.

Pope Pius XI canonized Thérèse in 1925. In 1927, he named her patroness of foreign missions along with St. Francis Xavier. Her feast is Oct. 1.

(John F. Fink’s two-volume book, *The Doctors of the Church*, is available from Alba House publishers.) †

Coming of Age/Amy Welborn

Where’s the reality in reality TV?

If you’ve watched television this summer or even caught a commercial or two as you passed by the family room on your way out to bigger and better things, you’ll know that “reality” is the thing. Well, at least they call it “reality.”



In reality, it’s not, as a few lawsuits allege and as participants in the grandmas of reality shows, MTV’s “The Real World,” have been acknowledging for years.

The producers of these programs don’t want reality, because reality is messy and more often than not doesn’t have a clear storyline. That’s not good television. So these same producers manipulate events and edit footage so that what we see at home isn’t much more “real” than an episode of “The Simpsons.”

Let’s take reality TV for what it is and how it presents itself to us. What is it that we see?

In “Survivor,” contestants endure various trials and gang up on each other in order to win money.

In “Temptation Island,” couples risk their relationships for money.

In “Boot Camp,” contestants went through physical hardship and humiliation from drill sergeants to win money.

In “Fear Factor,” contestants go through the most disgusting and terrifying ordeals in order to win money.

And in all of these, besides the money, lies the potential for fame: your picture on the cover of *People*, the details of your life discussed on Internet chat rooms and Web sites, maybe even a movie role or two after it’s all finished.

What reality TV is all about, in other words, is how far you’d go for money and fame. How far will you stretch your dignity, your values and your integrity in order to get lots of stuff?

The problem for the Christian, though, is that this isn’t exactly the reality we’re called to live in. Sure, we’re called to stretch ourselves, sacrifice and take risks, but for completely different goals.

Jesus asks us how far we’d go, but with a completely different twist. Jesus asks how far we’d go for love.

- What worldly attractions will you sacrifice in order to be the person God created you to be?
- What pain will you endure in order to alleviate the suffering of others?
- What risks will you take to find real, lasting happiness and joy?

Sure, there’s no \$1 million waiting at the end of this endurance trial. There are no magazine covers and movie roles, there’s no video of your humiliation that millions can watch and you can prize forever.

But, as we have to remind ourselves over and over, those things are transitory anyway. They don’t last, they’re really not important and they often end up bringing a surprising amount of pain into our lives.

What Jesus promises is different: He tells us that the way to him is narrow, that it involves suffering and that there might even be a cross. It’s a cross that’s about a lot more than the self-centeredness represented by a bunch of rats dumped on us in a pit, a screaming drill sergeant or eating bugs on television. It’s a cross that’s all about the love that never fails. The risk of carrying that cross is great, but the rewards are far greater than any reality TV producer or the culture in general can offer: deep peace, unconquerable joy and eternal life.

Now that’s a reality worth taking a risk for, don’t you think?

(Amy Welborn is a columnist for Catholic News Service.) †

The Bottom Line/Antoinette Bosco

Teaching young ones to pray strengthens families

With schools opening, parents and children are getting focused once more on studying and learning.



When my children were young, this was also the time when we put some attention on how to supplement the religious instruction they would get in CCD classes. Most of the time, we were determined to say the

rosary as often as possible.

My devotion to the rosary began many years before I was a mother. I was fortunate to have been a student at the College of St. Rose in Albany, N.Y., in the days when Holy Cross Father Patrick Peyton was a frequent visitor there. He had a mission to get families praying every day, specifically saying the rosary.

Father Peyton actually was based at my college, coming back there after trips he would take to various places, often Hollywood. He would tell us stories about stars who were devout Catholics, and we were, indeed, impressed.

This summer, the Vatican Congregation for Sainthood Causes formally opened the cause of possible canonization of this priest, who never stopped saying, “The

family that prays together, stays together.”

The announcement came from Bishop Sean O’Malley of Fall River, Mass., who sought formal approval by the Vatican for this cause because Father Peyton is buried in Easton, a town within his diocese. Reading this brought back many memories.

As Bishop O’Malley was reported to have put it, Father Peyton “encouraged millions of families around the world to pray daily, especially the rosary, to strengthen families and to achieve world peace. He knew that with prayer all things became possible.”

I talk to parents of youngsters today who say they want to get their children to pray more, but too many activities and interests distract them, crowding out prayer time. While they grew up saying the family rosary, it’s hard to pray this way in their homes today. So what are the alternatives?

Some priests have told me that they encourage parents to bring their children to the church when nothing is going on so that they can show them sacred items and images, explaining what they are and why they’re there. They say storytelling is a very important form of active prayer for youngsters, where characters do good for others, and that good published material abounds to help parents teach children to pray.

It is especially important for children to understand that prayer is a two-way street—them talking to God and God talking back. To hear him, they have to listen.

One book I recommend to many parents, published by Sorin Books, is *Children Praying, Why and How to Pray With Your Children* by Joan Bel Geddes. It brings together important insights on spirituality and child development.

The author underscores her conviction that “prayer should be at the level where a person really is. As the Quakers say, it must ‘speak to our condition’ if it is not going to be irrelevant and useless. So instead of having children listen to and mouth words someone else has composed, children should be shown how to do their own praying, how to reach way down inside themselves and way out beyond themselves” so that they can increase their self-understanding, as well as their understanding of other people and of the whole world.

No matter how families teach children about praying today, one thing has not changed: the truth that Father Peyton devoted his life to, that prayer strengthens families.

(Antoinette Bosco is a regular columnist for Catholic News Service.) †

Faithful Lines/Shirley Vogler Meister

Band memory spurs tribute to patient teacher(s)

When I was a seventh grader at St. Bernard School in St. Louis, a visiting priest came to our classroom to speak.



He asked each student to stand and state his or her given name, then explained the life of the saint from which the name came. I trembled as my turn approached, because I knew my first name

came from no saint.

However, Father told the class that “Shirley” was a derivative of “Cecilia,” a martyr and the patron saint of music.

Perhaps the priest was just a creative quick-thinker sensitive to a shy girl; but even if he stretched the truth, I claim this anyway. His explanation led to my appreciation of music, which later led to my learning to play the trombone in high school.

The music teacher and band director at the Academy of Notre Dame in

Belleville, Ill., asked me to do that. How could I turn her down? Her name was Sister Cecilia Nieters, a School Sister of Notre Dame who followed in the musical footsteps of our namesake. From then on, I struggled on a city bus every Friday afternoon with an armload of books and that clumsy trombone for weekend practice.

Before that, I had little musical training; but some band members were already accomplished players in drum and bugle corps, so their expertise boosted the band’s performance. Otherwise, we were amateurish at best. One day, Sister Cecilia announced we would be the first band to represent Notre Dame in the annual city parade preceding the Catholic schools’ end-of-school picnic. Sure that we’d make fools of ourselves, a small group of band members, including me, rebelled.

We could see that Sister was deeply hurt when we protested to the principal, who gently chastised us. After all, if Sister believed we could do it, why shouldn’t

we? After that, we regularly but reluctantly practiced marching to our music on campus, as uncoordinated as when one first tries to pat the head and rub the tummy at the same time.

By parade day, although far from ready, we performed. No, this story doesn’t end like that of the popular film *Mr. Holland’s Opus*. We floundered, with many of us out of step in ragged marching lines. But festive spectators didn’t seem to mind; they encouraged us, bolstering our spirits and bravado.

I dedicate this column and my continuing love of music to Sister Cecilia Nieters and all the talented, long-suffering teachers who encourage and mold balky, unappreciative students with the patience of saints. Now Sister Cecilia herself is a saint, having died this summer at the age of 89 in the order’s motherhouse in St. Louis.

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

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

The Sunday Readings

Sunday, Aug. 12, 2001

- Wisdom 18:6-9
- Hebrews 11:1-2, 8-19
- Luke 12:32-48

The first reading this weekend is from the Book of Wisdom.



In this reading, the event described is the Exodus, the process by which the enslaved Hebrews escaped Egypt. Wisdom chronologically was written long after this event.

However, the Exodus was so paramount in the Hebrew sense of collective and individual identity that it was discussed in many Scriptures all through history. For that matter, references to it occur even in the New Testament.

This reading refers to the night when God laid low the Egyptian oppressors. Important here is the fact that the leaders of the Hebrews, mentioned as the fathers, knew beforehand that this night and its consequences for the Egyptians were forthcoming.

Beyond this knowledge of a particular happening is the fact that the Hebrews knew God. He revealed to them the divine plan for salvation. He was in communication with them. He spared them from further misery.

Times were bad. The Hebrew children were offering sacrifice to God secretly. They had to fear the Egyptians all around them. Yet, even though they were in hiding, they paid homage to God.

They too were wise. Even the children were wise.

As its second reading, this Liturgy of the Word presents a reading from the Epistle to the Hebrews.

Once attributed to St. Paul, scholars today realize that this splendid work of revelation was the work of another. This does not diminish its value or dignity. In the last analysis, Scriptures have their status because the Church, through the faithful reading of its people and the graced decision of its leaders, recognizes them to be God's holy Word.

The reading is a great testimony to faith. It recalls the faithful, over the generations, who have known God and served God.

Many of these persons loyal to God lived in times and places hostile to God, but they remained steadfast and true.

Through them, at least in part, future generations learn of the wonderful mercy of God.

St. Luke's Gospel supplies the final reading.

Historians say that the persecution visited upon the early Christians by the Romans under the Emperor Nero varied in intensity from place to place and time to time. Yet regardless of the political persecution and problems Christians may have had with the imperial law, they inevitably lived in environments quite unfriendly to the basic notions of Christianity.

Jesus warned of these difficulties in the words recorded in this selection from Luke. This warning was not always understood. Even the apostles did not grasp the meaning, despite the fact that they had special instruction from the Master.

To clarify the message, Jesus told them the parable about the faithful steward. The owner of the estate will come upon the scene unexpectedly. The faithful steward will be rewarded. He will have cause to rejoice. The lazy, disloyal servant will be caught in a trap of his own creation.

Reflection

A legend states that Satan decided to tempt the entire world into sin, once and for all. He asked subordinate devils for advice.

One told him to rush into the world with great fury and unleash the most enticing of temptations. Satan refused. He said this would never work. Were he to invade the world so aggressively, people in their panic would plead with God for protection and forgiveness.

Another devil paused for a while, and then told Satan that he had the perfect strategy. Do not make a frightful, overwhelming appearance, this devil said. Instead, tell people that Jesus taught the truth. Tell them that to be saved anyone must turn to God. But, this devil added, tell them not to worry and not to hurry. Satan said that with this advice, he would conquer the world.

The world is filled with voices that call us away from God. Evil is no stranger to the world. Enticements to sin surround us.

These readings remind us that eternal death is a real possibility. Bluntly, no human knows when everything will change with the end of earthly life.

To gain eternal life instead, we must turn to God. He will provide this life to us if we are holy, and if we are in union, in communication, with God. †

Daily Readings

Monday, Aug. 13
Pontian, pope and martyr
Hippolytus, priest and martyr
Deuteronomy 10:12-22
Psalm 147:12-15, 19-20
Matthew 17:22-27

Tuesday, Aug. 14
Maximilian Mary Kolbe, priest and martyr
Deuteronomy 31:1-8
(Response) Deuteronomy 32:3-4, 7-9, 12
Matthew 18:1-5, 10, 12-14
Vigil Mass of the Assumption of the Virgin Mary
1 Chronicles 15:3-4, 15-16; 16:1-2
Psalm 132:6-7, 9-10, 13-14
1 Corinthians 15:54b-57
Luke 11:27-28

Wednesday, Aug. 15
The Assumption of the Virgin Mary
Revelation 11:19a; 12:1-6a, 10ab
Psalm 45:10bc, 11-12, ab, 16
1 Corinthians 15:20-27
Luke 1:39-56

Thursday, Aug. 16
Stephen of Hungary
Joshua 3:7-10a, 11, 13-17
Psalm 114:1-6
Matthew 18:21-19:1

Friday, Aug. 17
Joshua 24:1-13
Psalm 136:1-3, 16-18, 21-22, 24
Matthew 19:3-12

Saturday, Aug. 18
Jane Frances de Chantal, religious
Joshua 24:14-29
Psalm 16:1-2, 5, 7-8, 11
Matthew 19:13-15

Sunday, Aug. 19
Twentieth Sunday in Ordinary Time
Jeremiah 38:4-6, 8-10
Psalm 40:2-4, 18
Hebrews 12:1-4
Luke 12:49-53

Question Corner/Fr. John Dietzen

Faith is a gift given by God to every person

Q Why does God give the gift of faith only to a select group of people? If he knew they could not possibly attain salvation, why did he create them in the first place? (New Jersey)



A What makes you think that God does not give the gift of faith to everyone? We believe, of course,

that faith, our ability to know and respond to God's love and providential care, is pure gift, an unmerited, unconditional offer to share his life.

Sometimes, however, as indicated in your question, we interpret that belief to mean that those who "have faith" (usually certain formal religious beliefs and membership) are loved by God more than others. While we owe an eternal debt of gratitude to God for this gift, nothing in Catholic doctrine supports this interpretation.

In fact, our Catholic prayers and liturgies assume just the opposite. The second Eucharistic Prayer, for example, remembers our brothers and sisters in the faith who have died, but then asks God to bring "all the departed into the light" of his heavenly presence. In other words, we petition that the gift of faith will come to fruition in eternal life for all people who have died.

Perhaps, with all the so-called "pagans" in the world who do not know or believe in God or Jesus Christ, it is to some degree understandable that we suppose the gift of faith is limited in scope. Our good sense, however, if not our faith, ought to convince us that the vision and knowledge we possess in such matters is very tiny.

Thus, the fourth Eucharistic Prayer asks God's mercy on Christians who have died, and then "on all the dead whose faith is known to you alone."

No one, I believe, has put these thoughts more directly and plainly than Pope John Paul II. The world is obviously

not Catholic from a denominational point of view, he writes. It is, nevertheless, "profoundly permeated by the Gospel. We can even say that the mystery of the Church, the body of Christ, is in some way invisibly present in it" (*Crossing the Threshold of Hope*, p. 112).

Based on this conviction and Catholic tradition, he declares that "Christ came into the world for all these people. He redeemed them all and has his own ways of reaching each of them" in this present age of salvation history (p. 83).

Fortunately for all of us, the reach of God's majestic plan of salvation, including his invitation to faith, extends far beyond the range of our feeble, limited imaginations.

Q Does a Saturday Mass that doesn't have the Sunday liturgy—such as a wedding, funeral or jubilee Mass—still fulfill the Sunday obligation? (Illinois)

A "The Instruction of the Vatican on Eucharistic Worship" of May 25, 1967, which provides for anticipating the Sunday Mass obligation on Saturday evening, says that when a parish Mass is scheduled on Saturday for that purpose, the liturgy for the Sunday should be celebrated. It does not make the actual Sunday liturgy a condition for fulfilling the Sunday obligation. Thus, a Catholic could fulfill that obligation, if he or she intends to do so, regardless of which Mass is offered—presuming that it is within the required time period for your diocese.

This is similar to a Mass on Sunday. Attending a wedding, anniversary Mass or special parish feast day Mass on Sunday fulfills the obligation to attend Mass. There is no indication that the Church intended to make the Saturday evening Mass privilege more strict.

However, each bishop, as the chief liturgist in his diocese, has the responsibility for establishing specific regulations for that diocese, including setting the time when Saturday Masses in anticipation of Sunday may begin. †

My Journey to God

Dear Jesus

With your friends the last time you shared bread and wine, how did you feel? Every time I receive Communion, it's like a happy reunion.

When you went to pray before you were betrayed, did you feel afraid? Whenever I feel that way too, I feel better praying to You.

Did you feel like crying when You were dying? Each time I hurt a friend, do you feel sad again? I am sorry for my sin.

(Bryce Conway and his parents, Mark and Deena Conway, are members of St. Malachy Parish in Brownsburg. Bryce wrote this poem in celebration of his first Communion.)



You must have felt glad when you went to live with your Dad.

One day, when I go to heaven too, I'll be happy to see You. I love you, dear Jesus!

By Bryce Conway



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Paper

St. Magdalen Parish opens new addition

By Brandon A. Evans

After 51 years, St. Magdalen Parish in New Marion has built a new parish hall to help the community grow closer.

The parish was established in 1830 and its original church was built in 1861 in the southwestern part of Ripley County.

Eighty years later, St. Magdalen Parish was forced to close its church to make way for the Jefferson Proving Ground, which spans 60,000 acres. The area was used by the government to test explosives and weapons.

In 1941, many of the parishioners began to attend St. Maurice Parish in Napoleon. But some of St. Magdalen's members petitioned Archbishop Joseph E. Ritter to reorganize the parish. In 1950, Mass was celebrated in a former bank building that had been purchased for use by the parish. However, there was only room for the worship space.

"There was no place to have any formal meeting," said Father Francis Eckstein, pastor of St. John Parish in Osgood and St. Magdalen Parish. Religious education classes had to be held in

the sacristy, and there were no bathrooms.

"[The parishioners] were wanting some place to have a social life," he said. "They always kind of felt like they were orphaned when they were kicked out of the proving grounds."

St. Magdalen parishioner Mary Jane Hunter of Rexville said the community has always felt like a family.

"We're a very small community," Hunter said. "We're a very close community."

From the community that stayed together after losing their church came another generation of parishioners that banded together to build a new parish hall.

The hall is connected to the church. It was paid for mainly from funds donated to the archdiocesan Legacy of Hope from Generation to Generation campaign.

The parish hall is about 40 feet by 40 feet and has two bathrooms, a kitchen, a utility room and a large meeting space.

Before the new hall was completed, the parish would hold social functions at New Marion High School and at an old store



Eva Baurley (right), who at 92 is the oldest member of St. Magdalen Parish in New Marion, talks with her sister, Eileen Kieffer, during the July 21 dedication of the new parish hall.

down the street.

"We used to have to rent the Baptist church's annex," Hunter said. "Now we can start having some socials. We've already had three events in there."

Planning for the building began in 1998, and ground was broken earlier this spring. The building was dedicated by Father Eckstein on July 21 to the delight of parishioners.

"I'm pleased with it," said Eva Baurley, who at age 92 is the oldest St. Magdalen parishioner. "We've waited a long time to build it. I think it looks real nice. We'll sure make use of it."

Hunter agreed. "For a town that had nothing, it's just kind of a big deal," she said. "We worked really, really hard to get running water up here, so we're really enthused to have a hall." †

Back to School Shopping Section—continued

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Phoenix 'ghost' will lose her Church home

PHOENIX (CNS)—Sister Henrietta is a woman of few words. In fact, she never speaks at all.

That's because she exists in the imagination of several Phoenix diocesan workers. Or does she?

Unexplained noises, misplaced items or machinery that ran afoul in the downtown headquarters of the Phoenix Diocese often were blamed on "Sister Henrietta," a fictitious name that employees used for what could be a poltergeist.

And at least one employee hopes that the impending bulldozing of the old diocesan center to make way for a new building will bring closure to what some believe could be the spirit of one of the original sisters who lived there when it was a convent in the early 1900s.

Blessed Virgin Mary Sister Mary Anthony Peorio, the diocesan liturgy director, said she witnessed the machinations of Sister Henrietta when she passed by an empty office with no lights on and heard the typewriter "typing

away."

She also recalled an incident from the days that predated computers, when a former secretary of the bishop was typing on an old IBM Selectric typewriter.

"This old date kept coming up on all the letters," Sister Mary Anthony explained. "She [the secretary] didn't put the date in. She called the company, and they said it was 'impossible.'"

Tom Campoli, manager of the diocesan mail and print center, said he has had a few run-ins with Sister Henrietta.

After making fun of her during a lunch break, Campoli said, his belt loop became stuck in the machinery in his work area.

Campoli said he's also seen a copier spit out staples by itself and machines turn on by themselves.

Joe Galano, the diocesan director of facilities management and projects, is around a lot of old Church buildings, but he said none is as interesting as the diocesan center.

Even Galano conceded that "the lights have flickered more than once," something he attributed to Sister Henrietta "saying 'hello' when I walked into the office."

According to historian Gary Weiland, before the building housed diocesan offices and agencies, it was a school for the Sisters of Mercy, the first teaching order to come to Arizona in 1892. It wasn't until the Sisters of the Precious Blood purchased the property and moved in around 1903 that it became a convent.

The two-block area where the center and St. Mary's Basilica are located was considered the hub of Catholic Phoenix for the first two-thirds of the century, Weiland said. The hospital and the elementary and high schools were all within walking distance of one another.

It could be possible that some unsettled soul still roams the diocesan center, Sister Mary Anthony said. However, she hopes that "once the building is demolished, that will put anything to rest." †

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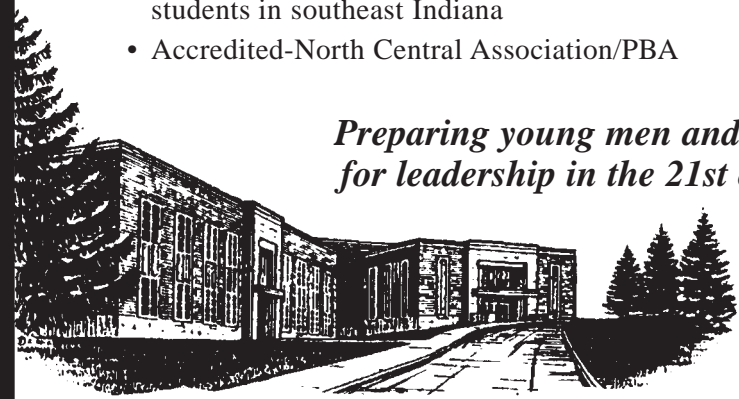
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Book Review

Bloomington woman recalls Great Depression

And So It Was As I Recall

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Reviewed by Shirley Vogler Meister

Stan and Rose Thomas returned from an East Coast family reunion and their 55th wedding anniversary tour of Poland and Hungary only to immediately dig into their plants for two early July garden tours in Bloomington, Ind. Then they headed west to help friends celebrate their 50th anniversary. With such an active, busy



lifestyle, Rose Thomas still found time to produce a book, *And So It Was As I Recall*.

Rose and her husband retired to Bloomington from New Jersey because it's a university town with cultural diversions and its central location provides easy contact with five children and 10 grandchildren in other areas.

The Thomases attend Mass and lend support to two parishes in Bloomington—St. Charles Borromeo Parish and the St. Paul Catholic Center.

However, Bloomington isn't the topic for Rose M. Thomas's book. She instead remembers her growing-up years in the East, where her parents—immigrants from Italy—operated a store and reared seven children during the Great Depression. However, as those who also lived then know, the Depression wasn't so great.

Rose vividly describes the store's ambiance, as well as her home and school life (the good and the bad), unusual health situations, an ethnically diverse but

homogeneous neighborhood, and personal experiences.

As the economy worsened, her family first watched others lose everything, then succumbed to the hardships of the times themselves.

"As I lay awake," she writes, "I pictured that awful sheriff 'throwing us out into the street like dogs.'"

Both youngsters and adults reading this book can better understand the sacrifices that parents and children made during the Depression. More important, they'll learn the blessings of a family's survival and renewal. No wonder the book has been used in schools.

Rose relates her story with warmth and humor, not sparing herself when sharing childhood antics—cutting off her braids

at an early age, puffing on a cigar and other impetuous behavior. She also recalls the games and songs created by a generation with few toys: "The floors of our rooms were not cluttered as many of today's children's are, for we had few clothes, toys, or possessions..."

The author wrote her memoirs as a legacy to her family, but sharing it with the public is a gift, too. She's also an inspiration for others to record what they remember for their own loved ones.

And So It Was As I Recall was a recent bestseller at Bloomington's B. Dalton.

(Shirley Vogler Meister, a nationally recognized poet and author, is a regular columnist for The Criterion.) †

Vatican official says racism is biggest obstacle to human rights

VATICAN CITY (CNS)—Warning that racism around the world is as entrenched today as it ever was, a top Vatican official said the only solution lies in working to see others as brothers and sisters.

"It is without a doubt the most difficult of all battles for human rights," Cardinal Roger Etchegaray told participants in a small United Nations meeting held on Aug. 3 in Geneva to prepare for an international conference on racism Aug. 31-Sept. 7 in Durban, South Africa.

The fundamental principle of equality is a "sort of challenge" to human nature, he said, "because humans are more fond of difference than equality."

Cardinal Etchegaray, former president

of the Pontifical Council for Justice and Peace, said the conference must look to history for valuable lessons in fighting racism, but also must turn a clear eye to modern manifestations of inequality.

"The reality of racism remains more alive than ever beneath different masks," he said. "Faced with its spread and banality, the antiracism of yesterday seems unsuited today and needs not only to revive its permanent convictions but also to renew its reasoning, even sometimes to change its target. All racial discrimination is contrary to its Christian faith, and full respect for the other goes well beyond that of resigning oneself to tolerance as an inevitable ordeal." †

HOLY LAND

continued from page 1

4.5-ton cornerstone for a third Jewish temple that would take the place of the Muslim mosque and compound currently above the Western Wall.

Palestinians in the mosque complex above the Western Wall, a Jewish holy site, began hurling stones on Jews praying below, and a battle with Israeli police ensued.

A succession of attacks by Palestinians on Israeli targets and reprisal bombings by the Israeli military continued on

July 29-31, leading to the deaths of at least 16 Palestinians—two of whom were small boys—and the injuring of five Israelis.

"His Holiness, in expressing his condolences for the many victims caused by the repetition of clashes, firmly reaffirmed the absolute necessity of putting an end to all types of violence whether it be the fruit of attacks or reprisals," Father Benedettini said.

The pope, he said, called for a return to negotiations and assistance by the international community as "the only means capable of providing hope for reaching peace." †

Palestinian leader Yasser Arafat presents a gift to Pope John Paul II at the pontiff's summer home in Castel Gandolfo, Italy, on Aug. 2. The two met privately for 25 minutes.



CNS photo from Vatican

School shopping section—continued

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MUSLIM

continued from page 1

"I'm hoping for unity and more understanding of the Catholic faith," said Esther Muhammad of Chicago.

When meeting with other religions, the Catholic definition of unity must be understood, said Philip Gray, a canon lawyer with Catholics United with the Faith, a Catholic apostolate based in Ohio and known for defending and explaining the faith and Church teaching.

Catholics and Muslims recognize the same God, but not the same idea of God, he said, and much of the common ground focus is that both religions believe in the God of Abraham.

There also are similar moral beliefs about the sanctity of life and family life. Muslims are also known as the strongest non-Christian groups that protect the unborn, Gray said.

The Catholic Church holds the Muslim faith in high esteem, according to the Second Vatican Council's 1965 "Declaration on the Relations of the Church to Non-Christian Religions."

The Church also states that "the quarrels and dissensions that have arisen between Muslims and Christians be forgotten and a sincere effort be made to achieve mutual understanding for the benefit of all men, leading them to ... promote peace, liberty, social justice and moral values" (#3).

The Crusades was mentioned by some of the Muslims attending the event. However, they said they wanted to start anew.

Esther Muhammad said the event was rare because Catholics and Muslims usually did not sing, praise God or eat together.

Mary McLennon of Chicago agreed. "Other faiths seem to hold back," she said. "But these people respect our way and we respect theirs. They even made accommodations for our prayer."

Those organizing the event said the day was not about trying to convert anyone to another religion. Instead, it was about learning and sharing faith experiences.

The group at St. Pius seemed to understand the differences and similarities, but approached it in a different way, said Don Mitchell, chair of the religious studies program at Purdue University in West Lafayette, who attended the event.

"Here you have a dialogue of life," he said. "People are becoming friends. They share meals at [restaurants]. It's not just an academic dialogue. People know one another. Whole communities are getting to know one another, not just the experts in [the religions]."

Another difference was that those attending the event "were not denying the differences but finding a way to live with the differences and diversity," he said.

Gray cautioned that living with diversity should not turn into tolerance, where the truth is not embraced.

If tolerance is the only goal, that is not true unity as taught by the Church, he said.

"You can't build a bridge [to unity] until you embrace the fullness of truth [in the Church]," Gray said. "Any other way is building a false hope and a false respon-

sibility of what truth is. True religious freedom is when we begin to realize that every man, woman and child is to seek the truth and embrace it, and that all begins with dialogue."

Gray also said that understanding of the truth must be expressed in a way that is appealing because others may not understand.

For example, in the Muslim faith there is no idea of sacraments. In dialogues with Muslims, the focus is on the nature of God and man.

"We have to lead the talk about Christ and the Holy Spirit and the transmission of grace from the Holy Spirit," he said.

The two faiths set up tables showing the various books used in each religion.

On one side of the room, a Muslim man, wearing a colorful knit hat, picked up a copy of *The Cry of Jesus Crucified and Forsaken*. Some Muslim women, in kaleidoscope-colored dresses and headscarves, browsed books about Mother Teresa of Calcutta or St. Francis of Assisi.

On the other side of the room, Waleed Muhammed told a Catholic about the Holy Koran—the sacred book of Islam that contains the fundamental beliefs, practices and law of Muslims.

Others shared their experiences.

Millie Komro, a member of St. Pius X Parish in Indianapolis, said friendships with Muslims have flourished in her life since joining Focolare.

Michael Saheer of Indianapolis said he remembers some of his first encounters with Catholics in Focolare. He started having lunch with them at a downtown delicatessen.

"It was interesting," Saheer said. "Here were Muslims and Christians meeting at a Jewish delicatessen."

At first, Saheer said, he thought it was "nice" but that it wouldn't last long. Four years later, he's still going to the lunch meetings.

Saheer said something began to change in him.

"You reflect upon the Word of God because you are around people who are breathing and thinking on how to please God," he said.

"It makes you reflect more on what the Koran says because here are people who are not Muslim but believe in God just as much or more than you do," he said, "and it obligates you to go back to the Koran and reevaluate and reinvestigate what the Koran is telling [you]."

Two teen-aged girls said attending the event made them feel more accountable to their own faith.

"It forces you to know what you believe in so you can share it," said Sasha Ongtengoco, 16, of Chicago.

"It doesn't make me feel the attraction to join another religion," Sasha said. "Instead, it grounds me in my faith and allows me to look at how similar and different we are, but how we still can work together."

Colleen Kelley from Ekron, Ky., said learning about the Muslim faith helped her want to learn more about her Catholic faith.

"It helps me look more into my faith and how I look at that situation," Colleen said. "It makes me stronger in my faith because if I'm asked a question about it, I need to learn the answer." †

Photos by Jennifer Dal Vecchio



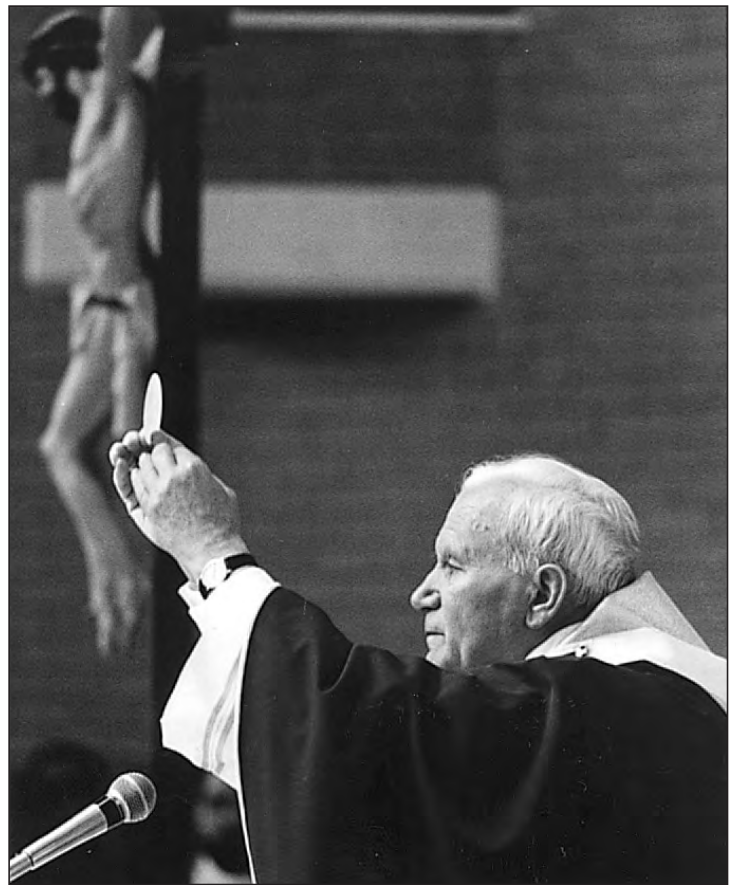
Sylvan Praturlon of Chicago (left) and Karriem Abdullah of Indianapolis share a laugh during lunch. They attended "Encounters in Universal Brotherhood" sponsored by Focolare at St. Pius X Parish in Indianapolis.

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Muslim women pray at a recent gathering of Muslims and Catholics at St. Pius X Parish in Indianapolis.



The Active List, continued from page 20

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

St. Joseph Church, 113 S. 5th St., **Terre Haute**. Eucharistic adoration, after 9 a.m. Mass, Benediction 4:45 p.m., Mass 5:15 p.m.

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

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.

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

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament, after 5:30 p.m. Mass-9 a.m. first Saturday. Information: 317-636-4478.

First Saturdays

St. Nicholas Church, 6461 E. St. Nicholas Dr., **Sunman**. Mass, praise and worship, 8 a.m.; then SACRED gathering in the school.

Little Flower Chapel, 4720 E. 13th St., **Indianapolis**. Apostolate of Fatima holy hour, 2 p.m.

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

Holy Angels Church, 740 W. 28th St., **Indianapolis**. Exposition of the Blessed Sacrament, 11 a.m.-noon.

St. Mary Church, 415 E. Eighth St., **New Albany**. Eucharistic adoration and confessions after 9 p.m. Mass.

Second Mondays

Church at **Mount St. Francis**. Holy hour for vocations to priesthood and religious life, 7 p.m.

Second Tuesdays

St. Pius X Parish, 7200 Sarto Dr., **Indianapolis**. Separated and Divorced Catholics support group, 7-9 p.m. Information: 317-578-8254.

Second Thursdays

Focolare Movement, Komro home, **Indianapolis**. Gathering, 7:30 p.m. Information: 317-257-1073.

St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Holy hour for priestly and religious vocations, 7 p.m.

Third Sundays

Christ the King Church, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 2 p.m.-7 a.m. (Monday); rosary, 8 p.m. Open until midnight.

Third Mondays

St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Young Widowed Group (by archdiocesan Office for Youth and Family Ministries), 7:30 p.m. Child care available. Information: 317-236-1586.

Third Wednesdays

St. Jude Church, 5353 McFarland Rd., **Indianapolis**. Rosary, 6:15 p.m. Information: 317-783-1445.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Catholic Widowed Organization, 7-9:30 p.m. Information: 317-784-1102.

Holy Family Parish, Main St., **Oldenburg**. Support group for the widowed, 7 p.m. Information: 812-934-2524.

Calvary Mausoleum Chapel, 435 Troy Ave., **Indianapolis**. Mass, 2 p.m.

Third Thursdays

Our Lady of Peace Mausoleum Chapel, 9001 Haverstick Road, **Indianapolis**. Mass, 2 p.m.

St. Elizabeth's, 2500 Churchman Ave., **Indianapolis**. Daughters of Isabella, Madonna Circle meeting, noon, dessert and beverages served. Information: 317-849-5840.

Third Fridays

Blessed Sacrament Chapel, SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Mass for *Civitas Dei*, Catholic business group, 6:30 a.m.; Indianapolis Athletic

Club, breakfast, talk, 7:15-8:30 a.m., \$20. Information: Mike Fox, 317-259-6000.

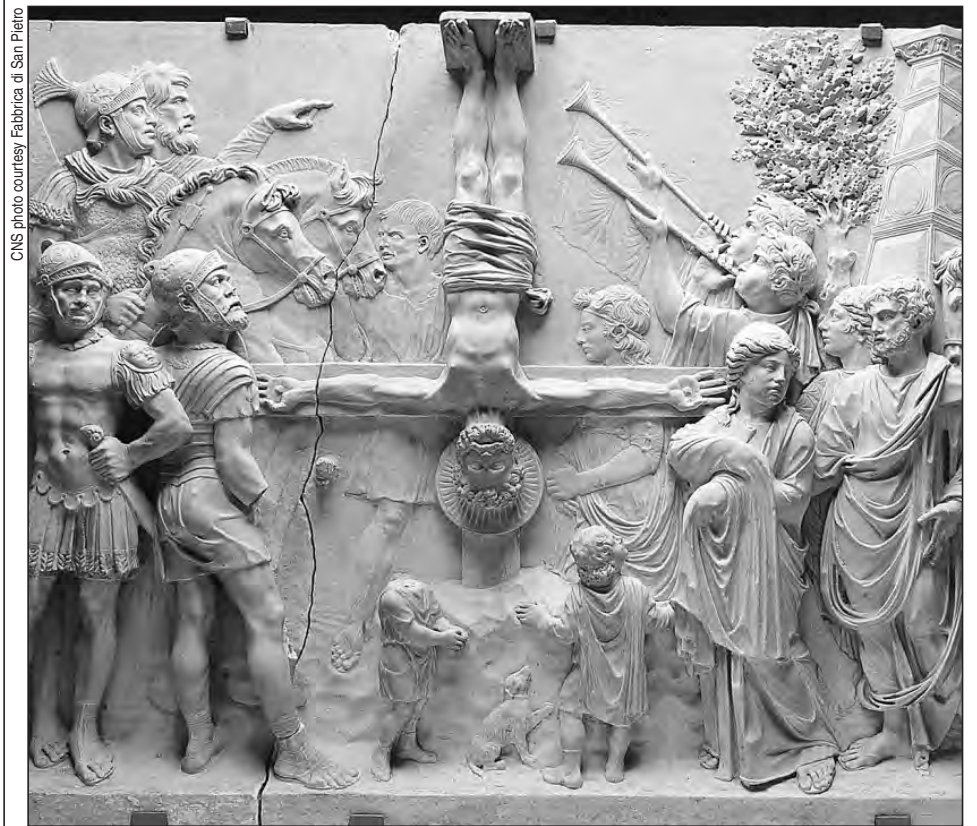
St. Francis Hall Chapel, Marian College, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal of Central Indiana, Mass and healing service, 7 p.m.

Third Saturdays

St. Andrew Church, 4052 E. 38th St., **Indianapolis**. Mass for Life by archdiocesan Office of Pro-Life Activities, 8:30 a.m.; walk to Clinic for Women (abortion clinic), 2951 E. 38th St., rosary; return to church for Benediction.

Fourth Saturdays

Our Lady of Guadalupe Convent Chapel, 8300 Roy Road, **Indianapolis**. Eucharistic Holy Hour for Life, 10:30-11:30 a.m., faith sharing and Scripture reflection, 11:30 a.m.-12:30 p.m. Information: Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office of Pro-Life Activities, 317-236-1521 or 800-382-9836, ext. 1521. †




Scene of St. Peter's death

In this relief, part of the original tomb of Pope Paul II, a dog is placed at the scene of St. Peter's death, just below his crucified body. The stone is housed in the administration offices of St. Peter's Basilica in Rome.

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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.

ABEL, Thelma E., 96, St. Vincent de Paul, Bedford, July 27. Grandmother of two. Great-grandmother of four. Great-great-grandmother of one.

BOOTH, William Russell, 79, Holy Family, New Albany, July 25. Husband of Nora Allen Booth. Father of Tina McCauley, Rita Smitson, Sandra Spencer, Laura Vallandingham, Janet Alan, Don, Gary, Kenneth, Ronald and Timothy Booth. Brother of Margaret Becht, Roberta Black, Wilma Ehringer, Loretta Schenks, C. Vincent, E. Eugene and J. Manuel Booth. Grandfather of 13. Great-grandfather of three.

BOWMAN, Merrill, 84, Christ the King, Indianapolis, July 24. Husband of Mary (Bee) Bowman. Father of Alice Countryman, Linda Haislup, Joyce Nitchman, Marcia Shields and Anthony Bowman. Grandfather of 10. Great-grandfather of one.

CECIL, Lula M., 79, St. Michael, Greenfield, July 28. Mother of Karen Brougher, Sharla Griffith and James Cecil. Sister of Patricia Moore. Grandmother of seven. Great-grandmother of seven. Great-great-grandmother of one.

CIOCATTO, Margaret, 100, Sacred Heart, Clinton, July 20. Aunt of several.

COSTELLO, Maurice, 90, Sacred Heart, Clinton, July 17. Father of Gus, Jerry, Mac and Nick Costello. Grandfather of three.

DANT, Frederick August, 45, St. Jude, Indianapolis, July 31. Husband of Elizabeth Anne (McPherson) Dant. Father of Frederick A. Dant II. Son of Kathleen (Schoettle) and Joseph Dant. Brother of Beth Derwin, Kathy Henderson, Chris, Gary, George, Greg, Harold, Jerry, Father J. Nicholas Dant, Tim and Tom Dant. Grandfather of two.

DeKATER, Harriet Weed, 79, St. Luke, Indianapolis, July 22. Wife of Gerard C. DeKater. Mother of Jill Miller and

Stephen DeKater. Grandmother of three.

DAVEY, Alma Clara (Day), 92, St. Bernadette, Indianapolis, July 18. Mother of Mary Jo Lowe and Robert Davey. Sister of Charlotte Allison, Berniece Spieker and Arthur Day. Grandmother of four. Great-grandmother of five.

DICKMAN, Loraine R., 80, St. Paul, Tell City, July 27. Husband of Rosemary (Holman) Dickman. Father of Darla Sallee and R. Edward Dickman. Stepfather of Ardella Foster, Deborah Mulzer and Michael Smith. Brother of George and Robert Dickman. Grandfather of nine. Great-grandfather of three. Step-grandfather of six.

FIEBER, Marion Alfred, 76, St. Malachy, Brownsburg, July 13. Husband of Phyllis (Sperback) Fieber. Father of Patricia Johnson, Debra Jamrogiewicz and Carol Schawe. Grandfather of seven. Great-grandfather of one.

GRIFFIN, Catherine Ann, 54, St. Malachy, Brownsburg, July 31. Sister of Michael Griffin.

HART, Charles J., Jr., 57, St. Pius X., Indianapolis, July 31. Brother of Mary Donnelly and Lawrence Hart. Uncle of several.

KOGLIN, Harold H., Jr., 63, Little Flower, Indianapolis, July 23. Husband of Vera M. Koglin. Father of Teresa Kent, Janet Phelps and Phillip Koglin. Brother of Gerald Koglin. Grandfather of 11.

KOHRMAN, Clements B., 78, St. Mary, Greensburg, July 31. Husband of Luella M. Kohrman. Father of Patricia Harmeyer, Donna Mann, Barbara Scott and Nancy Siefert. Grandfather of eight.

LINGER, Lawrence "Larry," 83, Our Lady of Lourdes, Indianapolis, July 22. Husband of Lee Romano Linger. Father of Lee Ann VanBenten. Brother of Donald Linger. Grandfather of two.

MACK, Harriet Maria, 87, St. Bartholomew, Columbus, July 22. Mother of Larry and Raymond Mack. Sister of Polly Kizior. Grandmother of three.

MASCHINO, Donald A., 71, St. Bartholomew, Columbus, July 19. Father of Julia Browlee, Deanna Gerkin, Donna Grayson, Kathy Kubiszewski, Susan Taylor, Lanetta Warrenburg, David and Leonard Maschino. Brother of Mary Ann Gustin, Charles,

Dale, Gilbert and Louis Maschino. Grandfather of 20. Great-grandfather of four.

MILLER, Kathryn E. (Padgett), 83, St. Mary, North Vernon, July 27. Mother of Sara "Sally" Brooks, John "Jack," Joseph and Michael Miller. Sister of Winifred Sample. Grandmother of 13.

MORRIS, John G., 73, St. Vincent de Paul, Bedford, July 9. Husband of Rita Kaye (Magnus) Morris. Father of Karen Weaver and John Morris. Brother of Jewell Gilbert, Tommy and Willie Morris. Grandfather of two.

O'BRIEN, Mary E., 89, Holy Name, Beech Grove, July 23. Aunt of several.

O'CONNOR, Robert, 84, St. Lawrence, Indianapolis, July 27. Brother of Martha Brown, Patti Lawrence, Teresa Moore, Toni Siler, Anna Stilwell, Mary Young and David O'Connor.

PETRO, Mary Ellen (McGuire), 63, Our Lady of Lourdes, Indianapolis, July 27. Sister of Michael McGuire.

ROEHM, Albert E., 88, Our Lady of Perpetual Help, New Albany, July 23. Husband of Martha (Naville) Roehm. Brother of Richard Roehm.

SABOTIN, Joe, 85, St. Bernadette, Indianapolis, July 30. Father of Lisa Hoffman, Marcia Keating and Joseph Sabotin. Brother of Mary and Frank Sabotin. Grandfather of eight. Great-grandfather of two.

SHIPLEY, Carey L., 26, Prince of Peace, Madison, July 24. Husband of Christina Shipley. Father of Conner Shipley and Bradley Wolf. Son of Cathy Shipley-Sabie and Nick Robinson. Brother of Sara Sabie, Melody Voll and Rob Robinson. Grandson of Catherine and Wilmer Burress.

SMITH, E. Catherine, 96, Holy Name, Beech Grove, July 24. Mother of Norma Jean Dollar. Sister of M. Isabel O'Gara. Grandmother of four. Great-grandmother of nine.

VANZO, August, Jr., 83, St. Joseph, Universal, July 18. Husband of Louise Hardie Vanzo. Father of Dawn Gessler, Edith Weaver, Carmen and Stephen Vanzo. Grandfather of eight.

VREDEVELD, Virginia (Wheeler), 87, Holy Name, Beech Grove, July 20. Mother of John Vredeveld. Sister of Euballa Doyle. Grandmother of three. Great-grandmother of four. †

Franciscan Sister Ruth Marie Chandler was a teacher, principal

A Mass of Christian burial for Franciscan Sister Ruth Marie Chandler, formerly Sister Edwardine, was celebrated on July 31 at the motherhouse chapel of the Sisters of the Third Order of St. Francis of Oldenburg.

Sister Ruth Marie died on July 27. She was 76.

Born in Cincinnati, Ohio, she entered the Oldenburg Franciscan community in 1943 and professed final vows in 1949.

Sister Ruth Marie taught at St. Mary School in Aurora, St. Louis School in Batesville

and the former St. Bernadette School in Indianapolis.

She served as principal at St. Joseph School in Princeton and Oldenburg Academy in Oldenburg.

Sister Ruth Marie also taught at schools in Ohio, Missouri, Michigan and Montana. She retired to the motherhouse at Oldenburg in 1999.

She is survived by one sister, Franciscan Sister Alverna Chandler of Oldenburg.

Memorial contributions may be sent to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036-0100. †

Providence Sister Ann Raymond Reinardt taught in four states

Providence Sister Ann Raymond Reinardt, 78, died on July 27 in Karcher Hall at Saint Mary-of-the-Woods.

A funeral Mass was celebrated on July 31 in the Church of the Immaculate Conception at Saint Mary-of-the-Woods.

The former Catherine Ellen Reinardt was born in Baltimore, Md., on April 28, 1923. She entered the congregation of the Sisters of Providence on July 15, 1941, professed first vows on Jan. 23, 1944, and

professed final vows on Aug. 15, 1949.

Sister Ann Raymond taught at St. Michael School in Greenfield, the former St. Patrick School in Indianapolis, and Holy Cross Central School in Indianapolis.

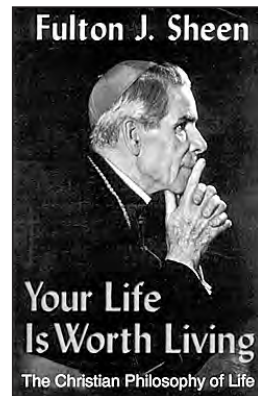
She also taught at schools in Maryland, Massachusetts, New Hampshire and the District of Columbia.

Sister Ann Raymond also served on the general staff at Saint Mary-of-the-Woods. †

New book features Archbishop Sheen's recorded messages

ALLENTOWN, Pa. (CNS)—The teaching of the late Archbishop Fulton J. Sheen continues to affect people of all faiths 22 years after his death.

Your Life Is Worth Living: The Christian Philosophy of Life, a never-before-published book by Archbishop



Sheen, is an edited transcription of 21 hours of audio tapes recorded in 1965 and distributed on 25 long-playing records by Propagation of the Faith Recordings.

The recordings originally had the title "Life Is Worth Living," which also was the title of Archbishop Sheen's best-selling 1953 book and of his television program that aired from 1951 to 1957.

"People saw Archbishop Sheen on television as a non-threatening friend they could open their hearts to," said Jon Hallingstad, who edited the book.

The archbishop had the gift of being able to "explain complex things in simple terms," he said, which endeared him to Catholics and non-Catholics alike.

Hallingstad credits his decision to become a Catholic to the persuasive arguments of Archbishop Sheen. He first listened to the recordings in 1982, became a Catholic in 1983 and transcribed the tapes in 1986.

With the help of editor Esther B. Davidowitz, Hallingstad cut the 143,000-word transcript to 122,000 words. The Society for the Propagation of the Faith and St. Bernard's Institute in Rochester, N.Y., granted Hallingstad permission to publish the work. He started the St. Andrew's Press in Schnecksville to produce the book.

The recordings were Archbishop Sheen's capstone project for his 16 years of service as national director of the Society for the Propagation of the Faith.

"Archbishop Sheen was 70 when he created this work," Hallingstad said. "People have a tremendous affection and love for this man, especially those who remember he was really the first evangelist on television, discussing morals, ethics and current topics."

The programs are being rebroadcast on EWTN. "I know a lot of older people are familiar with Archbishop Sheen from the talks he gave on radio and on tape," said Msgr. Robert J. Wargo, pastor of St. Joseph the Worker Parish in Orefield, Pa. He remembered Archbishop Sheen leading a seminarian retreat at St. Charles Borromeo Seminary in Philadelphia 33 years ago.

"To take Archbishop Sheen's talks and put them into the book is great," he said. "Archbishop Sheen had a lot of valuable ideas that are still relevant for people today."

(*Your Life Is Worth Living* is 416 pp. and costs \$24.95. It is available from St. Andrew's Press at P.O. Box 256, Schnecksville, PA 18078, by telephone at 610-366-3633 or by e-mail at www.bishopsheen.org.) †

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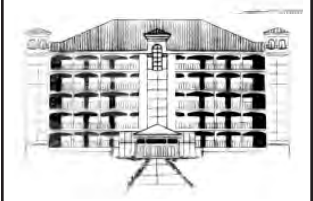
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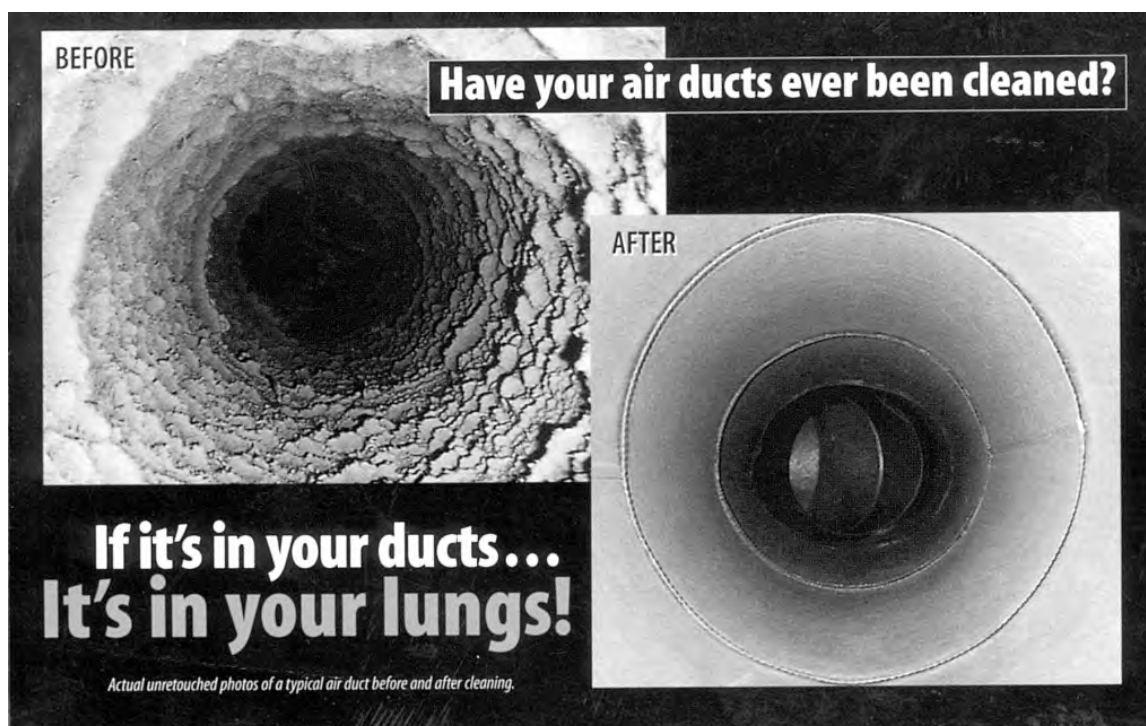
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