Filmmaker and Carmelite nuns collaborate to promote movie about St. Thérèse

By Sean Gallagher

Imagine two scenes. The first is a film crew busily working to prepare a set, actors going over their lines and a director overseeing it all. The second is the chapel of the Carmelite Monastery of St. Joseph in Terre Haute, where nuns pray the Liturgy of the Hours in quiet solemnity. These two scenes might seem to be worlds apart. But they have come together recently in the promotion of a new movie about St. Thérèse of the Infant Jesus, a French Carmelite nun of the late 19th century and the author of The Story of a Soul.

Thérèse: Ordinary Girl, Extraordinary Soul is a production of Luke Films, a non-profit organization based in Beaverton, Ore. The film is scheduled to have its world premiere on Oct. 1, the feast day of the movie’s subject. Luke Films is a sister organization of St. Luke Productions, which was founded in 1980. The film’s director, Leonardo De Philippis, has been closely associated with both organizations and has over the past 25 years produced several live theatrical and video dramas, many depicting the lives of saints and biblical figures.

The production of Thérèse, however, is the most ambitious project that he has taken on yet. And so he felt the need to call on the assistance of many people, including Carmelites around the country. “A lot of the nuns sent us the historical things that we needed,” De Philippis said, “like the habits from Thérèse’s time, the kind of sandals she wore, the hourglass, the clapper that woke them up.” He also consulted with various nuns on the script. And a nun from a Carmelite monastery in Reno, Nev., helped write the music for the movie.

Somali Bantu refugees struggle to adapt to life in U.S.

By Brandon A. Evans

Leaving the horrendous conditions of a Third World refugee camp and being suddenly dropped into the bustling life of the big city can be quite a shock. Thankfully, the archdiocesan Refugee Resettlement Program (RRP) is there to help the many refugees who are coming to the Indianapolis area. So far this year, the program has helped 92 individuals have a chance at a better life.

Recently, Daniel Van Lehman, deputy director of Portland State University’s National Somali Bantu Project, came to Indianapolis to speak with the members of the RRP to tell them more about the background of the Bantu so they can better serve them.

The project that Van Lehman works with is settling 14,000 Bantu in 38 cities across America. He has gone to the refugee camps where they live and knows them well. Joyce Overton, director of the RRP, was grateful to learn more about the Bantu.

“You know, you can always read it in a book, but [Van Lehman] has worked in the refugee camps with the Somali Bantu people, so he knows them, he knows their background . . . he knows their strengths, he knows their weaknesses,” Overton said.

There are many barriers to helping the Bantu become self-sufficient and integrated members of society, not the least of which can be the tremendous burden of a life turned inside out. “People are thinking that they are not even in a [real] world,” said Ibrahim Yarrow, one of the Bantu refugees. About 50 more refugees will arrive in Indianapolis in the coming months and, like him, will find “that life has so much changed.”
ELECTION

Attorney General John Ashcroft also has encouraged federal prosecutors to evaluate more crimes for possible capital prosecution under federal laws, especially in states that do not have state-level capital punishment laws.

Kerry has said he opposes capital punishment except in cases involving terrorism. While he may have voted in favor of some omnibus crime bills that included expansions of capital punishment, on stand-alone legislation Kerry has opposed the death penalty in a variety of ways.

He was one of just five co-sponsors of a 2001 bill calling for a nationwide moratorium on executions while a study is conducted of how the death penalty is applied. He opposed bills that would have re-established the death penalty in the District of Columbia and battled efforts to make certain drug offenses capital crimes. Kerry also has supported bills to prohibit capital punishment for juveniles and the Innocence Protection Act, which would open up the use of DNA evidence.

Frank McNeirney, director of Catholics Against Capital Punishment, said that as far as the death penalty is concerned Kerry represents a refreshing change of pace among presidential candidates.

Every president in recent history has supported the death penalty while in office. Former President Jimmy Carter now speaks out against the execution of juveniles and other forms of capital punishment, but as governor of Georgia he signed a law reinstating the death sentence there.

McNeirney noted that this year the Democratic platform even dropped a reference to supporting capital punishment, which it had included for at least the previous three campaign cycles. The Republican platform says the party supports “courts having the option to impose the death penalty in capital murder cases.”

Most U.S. provisions for the death penalty are at the state level, and the president has no role in how they are applied, with the somewhat distant exception of the appointment of federal judges who may ultimately rule on some capital cases.

The federal death penalty does fall under the president’s purview, however, particularly through decisions of the Justice Department about when capital convictions are pursued.

“One reason why death penalty opponents would welcome a Kerry victory is that it would undoubtedly result in the appointment of a U.S. attorney general who either opposes capital punishment or, at the least, would be far less aggressive in seeking death sentences for crimes covered by federal law than ... Ashcroft,” McNeirney said.

He described Ashcroft’s “passion for seeking the death penalty” as unprecedented, and noted that the attorney general frequently overrides the advice of local U.S. attorneys to decide in favor of prosecuting more cases under capital punishment laws, “extending even to states where citizens and their lawmakers have long ago abolished executions...”

McNeirney noted that the president can exercise clemency for those convicted of federal crimes as well as potentially influence the use of capital punishment in military prosecutions.

The president might also create a commission to evaluate the application of the death penalty nationwide, as has been done by some states, he added.

The Kerry campaign did not respond to requests from Catholic News Service for comment about how he might approach those issues.

“Faithful Citizenship” summarizes the Church’s position by saying, “Society has a right and duty to defend itself against violent crime and a duty to reach out to victims of crime. Yet our nation’s increasing reliance on the death penalty cannot be justified. We do not teach that killing is wrong by killing those who kill others.”

It goes on to note that Pope John Paul II has said the death penalty is “both cruel and unnecessary” in modern society.

“We encourage solutions to violent crime that reflect the dignity of the human person, urging our nation to abandon the use of capital punishment,” the document says. “We also urge passage of legislation that would address problems in the judicial system, and restrict and restrain the use of the death penalty through use of DNA evidence, a guarantee of effective counsel, and efforts to address issues of racial justice.”

Official Appointments

Rev. Todd Goodson to Hispanic ministry at St. Bartholomew Parish in Columbus while continuing as administrator of St Maurice Parish in Napoleon, and sacramental minister of Immaculate Conception Parish in Millhouse and St. Denis Parish in Jennings County; effective immediately.


These appointments are from the office of the Most Rev. Daniel M. Beccich, O.S.B., Archbishop of Indianapolis.
The idea of getting an education, so basic to us, is not even a thought for them, Van Lehman said, because they have been denied it. The difficulty of his Bantu brethren, Yarrow said, was that when they came to Indianapolis they found that the translators the RRP hoped to use were of the same Somalian race as those who persecuted the Bantu.

Their great fear, he said, was that the translators would intentionally misled the RRP as to what the Bantu really needed. So Yarrow offered to be the translator for RRP. While most of the Bantu live in the same apartment complex, a couple of large families had to be settled in separate housing arrangements, and the lack of that Bantu community is proving very difficult for all the refugees, who are used to living in the style of a village, Overton said. The other refugee groups in Indianapolis have already established support communities, Overton said, but these are the first Bantu to arrive. Van Lehman said that many Bantu come from a culture in which neighbors protect each other and are concerned for one another, so they are often confused when their new neighbors drink and smoke and play loud music and fight.

He knows some Bantu whose lawn was accidentally set on fire by a careless neighbor’s cigarette. They are not used to such behavior, at least not from within. “They see these neighbors as a threat now,” Van Lehman said. “Whereas in Somalia, even in the refugee camps, everybody helps everybody else.”

Despite the difficulties, there is great hope for the Bantu. Yarrow said that it will take a lot of time and a lot of hard work for the Bantu to adjust to their new life. People need to continue to help them, Van Lehman said, and just like other immigrant groups in our past, they can be an asset to the United States,” he said.

(For more information or to make a donation to the RRP, call Kelly Ellington at 317-236-7311 or 800-382-9836, ext. 7311)

BANTU

Yarrow has another friend living in the Somali Bantu Project, Omar Eno, is a Bantu who was able to make it out of the country. His story illustrates the difficulties of the Bantu.

“He had a number of international scholarships to study abroad,” Van Lehman said, “and they were taken away from him by the government because he was Bantu, and they were given to people from the dominant clans.”

Yarrow said that the higher classes of Somalis still see the Bantu as slaves. Life in the refugee camp was not much better. In fact, he said, it was horrible, difficult and posed “a lot of problems.”

The other refugee groups in the camps who has been scheduled to come to Indianapolis many times, only to be told that the plans were cancelled—sometimes the night before his flight out of the refugee camp.

Yarrow hopes to see him again by the end of the year.

Upon arriving, the refugees find that one challenge is replaced by another. The Bantu need education, Yarrow said, so that they can get better jobs. Some are working multiple shifts—while receiving assistance—to make ends meet.

And with winter coming, Yarrow is worried about how they will find enough adequate transportation and clothing. Good jobs for the Bantu will make all the difference, Van Lehman said. “If they can get jobs—and they’ll take any job you give them—if they can just get a job, I think they’ll integrate fine,” he said. “To really get on the road [to] full integration, they’ve got to get off state dependency.”

The idea of getting an education, so basic to us, is not even a thought for them, Van Lehman said, because they have been denied it so often—and because even with an education a Bantu would still be refused a job. Language is also an issue. All of the refugees speak only their native tongue—all of them but one.

And it is where Yarrow has an advantage amidst the tragedy of the Bantu. While in Kenya, he took classes and learned English. It is a gift that has become very valuable to the caseworkers of the RRP.

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(For more information or to make a donation to the RRP, call Kelly Ellington at 317-236-7311 or 800-382-9836, ext. 7311)
**Letters to the Editor**

**President Bush's claims and actions don't add up**

There is a lot of information (and misinformation) floating around. Considering newspapers, TV, radio and the Internet, I know I cannot digest all of the points of view that are put forth as “pro-life.” It does seem to me that “pro-life” pretends many centers on saving the life of the unborn and occasionally throws in a disagreement against abortion. I believe that philosophy comes up short because there is much more to life than its beginning and end.

We all know that Democratic presidential nominee Sen. John Kerry, a Catholic, does oppose “abortion that enables women to obtain abortions. That being said, it is the individual who must still seek and consent to the abortion. No law requires it. I have never heard that Mr. Kerry even so much as encourages any abortions—of any sort. In fact, he states he is personally opposed to them.

President George W. Bush, on the other hand, states that he is against abortion (except when the life of the mother is threatened). As a fellow believer (especially with Mr. Bush’s history), saying so does not make it so. How many pieces of legislation of the Bush administration introduced in the past 3½ years to do away with legal abortion? And how vigorously has he fought for that abortion?

I am unaware of both men’s attitudes toward euthanasia. We have all been made very aware that Mr. Kerry served in Vietnam and Mr. Bush did not. We are also aware that Mr. Kerry was opposed to the war and fought to save those who had not yet been killed or maimed in that war. He also brought attention to the atrocities that occurred there. As the country soon learned, he was correct on both aspects—in spite of the fact that our government tried to keep most of the dirt under the rug.

Mr. Bush, as governor of Texas, refused to intervene in the execution of criminals even to the point of not allowing them the chance to have exonerated many of them. During his reign, Texas executed more criminals than any other state.

How many Americans, and particularly, how many Iraqis and Afghans, have died or were maimed under Mr. Bush’s orders? I’m not saying or suggesting Mr. Bush directly ordered anyone’s death or injury, but how many people would die and be maimed as he conducted (or botched) the war? The consequences of his actions. Considering the lack of evidence he used to justify the war, it is reasonable to conclude he has a high regard for the lives of these people. What would Jesus do?

How does the Bush administration treat prisoners? How many of our poor have been added to the poverty rate under Bush’s watch? How many people were murdered in Darfur while Bush sat on his hands? How many of our elderly and sick have gone without proper medical care? How the Bush administration fought to protect the rights of the drug manufacturers? How many aliens have died entering our country on the Bush watch? How many of our families have had their lives turned upside down because this administration placed more value in protecting corporate profits rather than making it worthwhile to save Americans?

I am sure Jesus would be impressed with the pittance the Bush administration has earmarked for AIDS research. How does that improve the positive or negative?

Mr. Bush and his supporters have persistently, consistently and by plan denigrated the lives of the middle class and poor of America.

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**Abortion is evil no matter what**

Is it wrong for a Catholic to vote for Sen. Kerry for president?

Catholic bishops went after the senator regarding his stance on abortion; I would have said, “Yes, it’s wrong.” No one argues for abortion.

In his Aug. 27 Criterion column, Father Dietzen quotes from a letter sent to the U.S. Conference of Catholic Bishops by Cardinal Joseph Ratzinger, head of the Congregation for the Doctrine of the Faith. A Catholic would be guilty of sinful formal cooperation, he said, “only if he were deliberately to vote for a candidate precisely because of the candidate’s permissive stance on abortion.”

“However, a Catholic does not share a candidate’s stand in favor of abortion and euthanasia, but votes for that candidate for other reasons.”

Father Dietzen points out that a “pro-life” reason should weigh much more than the effectiveness of one’s choice for achieving a desired good or avoiding an evil, and overall benefits of one opinion over another.

What does all this foggy talk mean? Does it mean that even though we don’t have to talk with Sen. Kerry’s stance on abortion, we can vote for him if we conclude his presidency would result in a weightier greater good and lesser evil than abortion? Sounds like a pipe dream.

Abortion is an evil fact, while a candidate’s campaign promises tend to be less than straightforward.

They are rarely realized. When it comes to abortion, the decision to participate in this evil in the hope that some greater good may result is best left to God.

In her lifetime, the late Blessed Mother Teresa, who is on track toward sainthood, taught that to avoid abortion, to offer a baby to someone, to take care of the poor, a believer is to be a sinner.

Should you, as a Catholic, vote for Sen. Kerry for president?

**Letters like those to The Criterion are trying to do God’s work. They are so worried about someone receiving Holy Communion that they don’t have a right to do so that they are forgetting that they are judging someone else. “Judge not lest you be judged.”**

Could it be that they are really trying to do politics and not religion? Could it be that they don’t think their own name, credibility and reputation? I call that a serious matter. I don’t see how that can be the case.

Martha Schmidt, New Albany

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**Letters Policy**

Letters from readers are welcome and should be submitted, relevant, well-expressed, considerate, concise, courteous and respectful. Letters may be edited to prevent the right to select and edit the letters based on space limitations, pastoral sensitivity and content. Letters not signed, but with reasons, cannot be published. Send letters to “Letters to the Editor,” The Criterion, P.O. Box 1717, Indianapolis, IN 46206-1717. Send letters with access e-mail may send letters to criterion@archindy.org.
O f the birthday of the Blessed Virgin Mary, Sept. 8, we formally opened the Bishop Simon Bruté House on the campus of Marian College in Indianapolis. The Bishop Bruté House of Formation has been established for the formation and discernment of college fellows who are pursuing a possible call to the priesthood. I applaud the seven pioneers in this seminary program for “giving God a chance.”

Would you pray for God’s blessing on this historic archdiocesan venture, for the formation director, Father Robert Robeson, and for the seven seminarians under his charge? Please pray for and support all of our seminarians. God has blessed us with a wonderful increase this year—we have 30 seminarians, a significant increase over the 17 candidates we had a year ago. (If my persistent prayer that God will bless us with 30 seminarians by the year 2007.)

Why the increase? The only correct answer is that it is God’s blessing on our local Church, especially as we note this happening in an unfriendly secular culture. I have to believe that the apostolate of prayer for vocations, especially in adoration to the Blessed Sacrament, has made a difference.

One of a bishop’s highest priorities and greatest responsibilities is the encouragement of vocations to the priesthood. I also agree that only those applicants who are wholehearted and qualified should be accepted for priestly formation. Our applicants have been very strong and multifaceted. Obviously there are academic standards to consider, but we also conduct professional psychological evaluations and a process of spiritual discernment. The candidates are interviewed by members of a vocation-discernment committee, including a priest, religious and a married couple.

Along with the archdiocesan vocation director and seminary personnel, the bishop must know his seminarians well and must be directly involved in the evaluation of candidates for holy orders with full knowledge and confidence that they are fit for ministry in Christ’s name. This is one of the reasons that I have begun the practice of spending three days with our seminarians on the annual end-of-summer retreat at Our Lady of Fatima Retreat House in Indianapolis.

Earlier in August, we spent time reflecting on the theme of the Eucharist and prayer. On the final day of the retreat, we made a pilgrimage to St. Mary-of-the-Kno bs Parish in Floyd County, our oldest parish, founded in 1823. Part of the formation of future clergy should be an introduction to the historic roots of our local Church. Last year, we visited the first cathedral in Vincennes and prayed at the tomb of our first bishop, Simon Bruté. At St. Mary-of-the-Kno bs, we prayed for all of you as we celebrated Mass. In New Albany, we also visited the birthplace of Cardinal Joseph Ritter, E. Ritter, which is being restored as a historic site.

I am proud of our seminarians. They are a talented group of candidates. They are committed to prayer and are generous in giving themselves to the rigor of priestly formation and education. They are a wholehearted group and fun to be around! It shouldn’t surprise anyone that another of the very highest of my priorities is care for our priests. On Sept. 9, I will have celebrated my 12th anniversary of installation as archbishop of Indianapolis. Surely, after a dozen years, I am in a good position to compliment the quality and generous dedication of our priests. In fact, I applaud our priests beyond what my poor words can express. My admiration is all the greater because I know how they have anguished and suffered because of the failures of a few so prominently featured in the news media the last couple of years. I have shared their anguish and continue to suffer with them.

I also admire our priests because they are doing more and more in ministry even as their ranks have diminished over the last several decades. Please, do not be misled into thinking that the significant increase in seminarians will quickly solve our clergy shortage problem. It won’t. I hope that some day it will, but it won’t be in the near future.

I want to conclude these thoughts with an important request. Expectations of priests are incredibly high. Obviously, we should be held to higher standards, but it is unfair to hold priests to impossible standards. We are, after all, human, and we have limitations like everyone else.

I am dismayed by an increasing number of letters demanding the removal of pastors. Most of the time, admittedly not always, it becomes clear that the issue of complaint is not really the issue. The further reality is that there is not a pool of priests waiting to be assigned to fit the desires of some (unfriendly) people.

Our priests are doing their best. May God bless them! Please pray for them and as our seminarians as you pray for more seminarian candidates! 

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**Archbishop Buechlein’s intention for vocations for September**

**Teachers/Religious Education Directors:** that they may rely on the strength and guidance of the Holy Spirit as they hand on the Catholic faith to our youth and encourage them to consider vocations to the priesthood and religious life.
Check It Out . . .

St. Bartholomew Parish, 1306 27th St., in Columbus, is having its annual fall festival from 3 p.m. to 8 p.m. on Sept. 11. The annual school fundraising festival will feature games, prizes, food, entertainment, an obstacle course and a cake auction. For more information, call the parish school at 812-373-9353.

St. Michael Parish, 250 High St., in Brookville, is having its Fall Fest from 4 p.m. to 9 p.m. on Sept. 11 and from 10 a.m. to 9 p.m. on Sept. 12. The festival will feature pork chop and chicken dinners. For more information, call 765-647-5462.

St. Pius V Parish, Highway 66, in Troy, is having its parish picnic from 11 a.m. to 5 p.m. on Sept. 12. The picnic will feature dinners and famous homemade turtle soup. For more information, call 812-547-7994.

St. Augustine Parish, 335 E. Chestnut St., in Jeffersonville, is having its Harvest Chicken Dinner from 11 a.m. to 3 p.m. on Sept. 12. The cost is $7 for adults, $4 for children 10 and under, and free for children under 4. The dinner will feature a bake sale and quilts. For more information, call 812-282-2677.

The first Legion of Mary praesidium in the archdiocese was recently organized. Our Lady of Victory Praesidium will meet at 5:30 p.m. every Saturday in the first-floor classroom of the Catholic Youth Organization Center, adjacent to Holy Rosary Church, 520 Stevens St., in Indianapolis. The Legion of Mary was founded in 1921 and is a worldwide organization of Catholics whose members, male and female, are sanctified through prayer and spiritual works of mercy. For more information, call Barbara Contreras at 317-917-7820.

St. Mary Parish, 212 Washington St., in North Vernon, is having its parish festival from 9 a.m. to 5 p.m. on Sept. 12. The festival will feature an “all you can eat” fried chicken dinner, games, a crafts store and quilts. For more information, call 812-282-2677.

For more information, call 812-346-3604.

A Family Mass and Social for Separated and Divorced Catholics will be held at 2 p.m. on Sept. 26 at St. Pius X Parish, 7200 N. Sarto Dr., in Indianapolis. Dominican Father Dan Davis will celebrate the Mass, and a reception will be held afterward. The event, which is open to families whose lives have been affected by divorce, will be hosted by members of the St. Pius X Support Group for Separated and Divorced Catholics. For more information, call the archdiocesan Office of Family Ministries at 317-236-1586 or 800-382-9836, ext. 1586.

St. Joseph Parish, 125 E. Broadway, in Shelbyville, is offering a women’s Bible study from 9 a.m. to 10 a.m. on Tuesday mornings, Sept. 16 through Nov. 18, in the religious education office. The Lectionary-based class includes materials furnished free of charge. For more information, call Beth Schoentrup at 317-398-0530.

The Sisters of Providence of Saint Mary-of-the-Woods are hosting the second annual Hole-In-One Golf Scramble on Sept. 24 at the William S. Rea Park Golf Course, 3500 S. 7th St., in Terre Haute. Registration will start at 11 a.m. in the clubhouse, and lunch will begin at 11:30 a.m. An opening welcome and blessing will take place at 12:45 p.m. and tee-off will be at 1 p.m. The cost is $250 for a foursome. The registration deadline is Sept. 17. For more information call Angie Gifford at 812-533-3131, ext. 117, or e-mail angiogifford@spurmw.org.

Our Lady of the Greenwood Parish, 335 S. Meridian St., in Greenwood, will host Marian of the Immaculate Conception Father Donald Calloway, assistant rector of the National Shrine of The Divine Mercy in Stockbridge, Mass., who will share his conversion story at 7 p.m. on Sept. 17. Eucharistic adoration and Benediction will be held at 6:30 p.m. Father Calloway was a troubled teenager who dropped out of high school, used drugs, was jailed three times and then had a conversion that turned his life around. The event is free. For more information, call 317-888-2861.

Awards . . .

Marvin Bardo, a member of St. Rita Parish in Indianapolis and grand knight of the Knights of Peter Claver St. Rita Council 97, recently was given three awards: Grand Knight of the Year, Council of the Year and a plaque of appreciation from the National Junior Knights Director. The first two awards were announced in April at the Northern District Conference of the Knights of Peter Claver, and the last was announced in July at the national convention. Debra Cooper, a member of St. Joan of Arc Parish in Indianapolis and grand lady of the Knights of Peter Claver Ladies Auxiliary St. Joan of Arc Court 216, received the Silver Medal of Merit for outstanding contributions to Church and community at the convention in July.

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

Wicker Park (MGM)
Rated: A-III (Adults) because of several sexual encounters, as well as sporadic crude language and humor. Rated PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13) by the Motion Picture Association of America (MPAA).
Archdiocese’s deacon aspirants begin formation program

By Sean Gallagher

After nearly a year spent in formal discernment, filling out applications and completing psychological tests, interviews and criminal background checks, the 25 men chosen as the first class of deacon aspirants of the Archdiocese of Indianapolis have begun their formation.

Over the course of the next four years, their participation in the various dimensions of the formation program—human spiritual, intellectual and pastoral—will help them continue to discern God’s call in their life.

With the aid of the formation staff, including the director of deacon formation, Benedictine Father Bede Cisco, and the director of spiritual formation, Father Larry Voelker, these men will be serving in many of the parishes in the archdiocese as well as taking classes that will increase their knowledge of the Church’s history and teachings.

By virtue of his reception of the sacrament of holy orders, a deacon is a man who is a sacramental sign of Christ who came to serve and not to be served. This sacramental identity is manifested through his participation in the ministry of charity, the ministry of the Word (e.g., catechesis, proclamation of the Gospel and preaching) and the ministry of liturgy (e.g., baptizing, witnessing of marriages).†
Deacon aspirants for the archdiocese begin formation program

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<td>Donna Ward</td>
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The Value of a Catholic Education

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ALICIA BAXTER

Currently working for the Department of Homeland Security, Customs and Border Protection and preparing for graduate school.

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Lea Gover of St. John, Ind., a member of the Volunteer Advocates for Seniors, listens during a training session on Aug. 34 at St. Margaret Mercy Healthcare Centers in Hammond, Ind. The Catholic hospital instituted the program, a first for Indiana, to train volunteers as limited guardians for patients who are elderly or incapacitated and have no one to make medical decisions for them.

Hospital pioneers volunteer advocacy program to assist seniors

HAMMOND, Ind. (CNS)—A Catholic medical facility in northwest Indiana is training people to be concerned about the needs of seniors—particularly seniors whose cognitive skills might not be too sharp and who have no family members to act on their behalf.

St. Margaret Mercy Healthcare Centers has initiated Volunteer Advocates for Seniors, the first program of its type in the state, from whom it has received recognition and legislation to support this service for incapacitated seniors. It could also be the first program of its type in the nation, according to the hospital and members of the legal community.

Volunteer Advocates for Seniors works with probate courts to provide trained volunteers as limited guardians for incapacitated or protected elderly who are without relatives or attorneys to represent their best interests as guardians.

This guardianship is limited to 60 days or to the patient’s death. However, as volunteer Sharon Malecha learned early one morning, the job of a “guardian angel” sometimes can continue after death.

Malecha, the health resource manager for St. Margaret Mercy, was a member of the first class of program trainees in October 2003. Her patient had left the hospital and was moved to a nursing home.

At 4:15 a.m. on a Monday in March, she received a telephone call from the nursing home informing her that the resident had died and that she needed to do something with the body. Not knowing what to do at that time of the day, Malecha called an area funeral director at 5 a.m. and explained her situation.

Much to Malecha’s surprise and gratitude, the mortician agreed to handle the matter. When Malecha thanked her early-morning angel, the funeral director replied, “No, you’re the angel.”

Vanessa Nathan, director of the program at St. Margaret Mercy, was a member of the first program trainees in October 2003. Her patient had left the hospital and was moved to a nursing home.

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Vanessa Nathan, director of the program at the hospital’s north campus, said one problem facing elderly patients systemwide has been the number of seniors admitted to nursing homes in the behavioral health or medial health care service of St. Margaret Mercy who are incapable of making decisions. The legislation defines the limited roles and duties of senior advocates and, except for gross misconduct, grants them immunity from civil liability.

Potential volunteers receive 40 hours of training—similar to that for other hospital volunteers—taking at least two months. Since the first class of 12 volunteers was trained, the program has received 14 referrals. Malecha said she liked the idea of the program but admitted she was initially apprehensive.

“You’re making decisions about an individual that at the time you don’t know a lot about,” she said. “You treat the person like a family member. Any little thing you do, you do it as if it were [for] a member of your family.”

Meanwhile, Nathan said, the hospital is receiving calls about the program from other medical centers around the state. She added that the program definitely reflects the Franciscan mission to the community.

“It’s mission-driven,” she said. “You identify a problem and you don’t wait for someone else to come up with a solution.”

†
Theological study of the Bible helps us search for God

By Benedictine Father Dale Launderville

Faith Alive!

The fundamental goal for the Church in reading and studying the Bible is to try to come into communion with God. As the Living Word of God, the Bible is an inexhaustible treasure of God’s Word. Still, while our knowledge about the books of the Bible may increase over time, our questions about God as described in the Bible never will come to a conclusion.

Many areas of biblical scholarship are technical and specialized. Careful study can require an examination of texts written in Hebrew, Egyptian and ancient Mesopotamian languages. The way the biblical stories are told can then be compared with examples of similar stories from neighboring cultures. The conclusions from these comparisons—for example, of creation stories—allow us to see not only how ancient Israel shared many outlooks and perspectives of its neighbors, but also how its own unique understandings developed of how God created the world.

The language barrier and the distance of the biblical peoples from us in time and place leave us with many questions about what the Bible’s original authors intended. Scholars wrestle with many texts that offer only small clues to their context and meaning.

Moviemakers, for example, create dramatic narratives about David and Bathsheba. But scholars debate at length over aspects of David’s reign. Some will say that the biblical texts about David were written almost 400 years after his reign and thus reflect more the values and perspectives of the time of the later writers than of the historical David. A few scholars would even argue that the David of the Bible provides us with almost no information about the historical David.

These radical scholars dispute the findings of archaeologists who have unearthed an inscription from Tel Dan in northern Israel dating to the tenth century B.C. that testifies to David’s existence in the 10th century B.C.

So, in the midst of their debates, scholars can offer only a fragmentary picture of David, but one that is unsatisfying for the movie screen.

However, the insights to be gained from new information obtained in archaeological digs and from repeated examinations of texts from Canaan, Mesopotamia and Egypt are vital to the Bible’s proper interpretation.

Museums in England, France, the United States and various Middle Eastern countries contain thousands of clay tablets with texts written in ancient languages that influence the development of the Hebrew language. These texts are probably only a fraction of those still unexcavated at various sites in present-day Iraq and Syria.

When such textual data is combined with the reconstructions of daily life offered by archaeologists on the basis of the remains of buildings and various artifacts, it is possible to draw more development of the picture of daily life in these ancient societies of which biblical Israel was a part. For example, the semi-nomadic lifestyle of Abraham and Sarah can be sketched in greater detail through information about migrating tribal groups near Mari in eastern Syria around the 18th century B.C.

New forms of interpretation developed by literary critics and social scientists have helped biblical scholars learn more carefully to the texts and better understand the dynamics of ancient societies. When we visit another country, we are often puzzled by some of its customs because that culture has developed differently from our own. For example, genealogies were an important means of establishing one’s identity and status during the time the Israelites were in exile. This, however, was done in ways that only vaguely are reflected by our contemporary interest in family trees. Yet, to see the connection between a genealogy and the structure of a society is essential to interpreting the Book of Genesis.

This means that biblical interpreters must use every means available to reconstruct the society of ancient Israel and to minimize the tendency to read contemporary customs and practices back into biblical texts. The theological interpretation of biblical narratives and teachings shows us how to search for God.

Most biblical characters achieved their current form through the efforts of many generations of storytellers that then were sifted by the believing communities that received them. Once the materials in the Bible reached their final form, readers and interpreters wrestled with the texts to find their most appropriate interpretation.

This long tradition of interpreting biblical texts testifies that they do not simply call upon the best efforts of historians, theologians and literary critics. The texts also engage us as believers in our own particular journeys of faith so that we might communicate with God with greater understanding and depth.

We can be confident that the biblical lessons that have shaped generations of believers before us will continue to provide a vision of God’s will for us in our own time and circumstances.

(Benedictine Father Dale Launderville is a Scripture scholar at St. John’s University in Collegeville, Minn.)

Discussion Point

Scripture touches minds and hearts

This Week’s Question

Discus a book of the Bible that fascinates you. Why is this so?

“I have had several major back surgeries and live with a lot of pain. When my pain is almost unbearable, I find a lot of comfort in Philippians 4:13: ‘I can do all things through Christ who strengthens me.’ After repeating it several times, the pain doesn’t seem as hard to bear.” (Jan Ernst, Le Mars, Iowa)

“Psalms, because they are different than everything else. I’m a musician also, and the psalms are songs. They are emotionally charged, and I can see them being written today instead of long ago.” (Jeannie Rogers, Chapel Hill, N.C.)

“The Book of Ruth, because she had such courage. She had to go off to a strange situation. She did this willingly, and she received God’s rewards.” (Marge Rogers, Chapel Hill, N.C.)

“Acts, because that’s when the Church began, with the Holy Spirit coming and the Apostles responding.” (Janice Whitmore, Cornwall, Vt.)

Lend Us Your Voice

An upcoming edition asks: What activities does your parish sponsor for children under age 5 and/or for their parents?

To respond for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †
Faithful Lines/Cynthia Dewes

Bishop Noll becomes a national leader

Eventually, Our Sunday Visitor became the largest Catholic publishing company in the country. In 1925, at age 50, he was named bishop of Fort Wayne and soon took leadership to the national level. He was a key figure in the organization of the National Catholic Welfare Conference. He was also chair of the national board and the President of the national bishop's conference for the organization of the National Shrine of the Immaculate Conception in Washington, DC. As such, he contributed $7 million toward that project. He also contributed the names for the shrine to the west of the city. "Christ is the Center of the World" to the U.S. bishops' conference in Washington.

In the 1930s, on the committee that established the Legion of Decency for children in movies, he set an example for other denominations. As such, he guided the National Catholic Welfare Conference in its work, organizing the National Catholic Welfare Conference in 1936. He was an active member of the executive committee and was one of the organizers of the Catholic Press Association. He was president of the Catholic Press Association.

For more than an hour, the threesome toiled as hard as when a diligent laundry basket, boxes and on shelves. Her work was an endless job. She was one of the women who worked in the neighborhood to earn a dollar each from their earnings. Later, they were at my door, insisting I take things.In 1954, yet somehow I was given the opportunity to see what the life of marriage is really like. We've lived through the perils of raising a large family, not only in the home, but also in the community. Even then, as I'm here to share this with you, I am grateful for the natural separation of the two of us. We set up our first apartment. We bought a few of the things we needed, and although the date of 9/11 seems ominous today, it was ours first when it was still pure! Of course, divorce was not an option to us, and although we were in a separate community, we decided that the separation would be a mutual witness by the couple and the guests to the fact that marriage is essential to society.

In marriage, a man and a woman create a new family and a new family that constitutes part of the fabric of a healthy community, country and world. If the family is stable, and its members regularly constitute a new family that is also an essential element of the marriage. But, it is also a mutual witness by the couple and the guests to the fact that marriage is essential to society.

The young people who say "Why bother to marry? It's just a piece of paper" miss this point. And some who do marry miss another point, namely that it's the marriage that needs planning, much more than the wedding.

Once a couple has its goals in mind, they'll find it easier to proceed with the support of their relatives, friends and community. Even then, I'm as happy as I can be, at first they may feel like imposters in the world of grown-ups. Our Sunday Visitor has always tried to preserve decency in movies. We've dealt with the handicaps and eventual deaths of two beloved sons, and marked the deaths of parents, relatives and friends. We've lived through a flood that damaged our first home, and a fire that forced us out of our next for six months. Through it all, we have enjoyed the love and support of people we know and some we didn't.

We're definitely not the same two people who said "I do" in 1954, yet somehow we've become complete as individuals. Still, Scripture says that "two shall become one," and I'll be darned if that isn't exactly right.

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

Faithful Lines/John Fink

Corynomia/Cynthia Dewes

Fifty years of help and support

Our honeymoon consisted of my husband's three days off work, during which we set up our first apartment. We bought an old house in a small town and decided to move to the movies with wedding money we'd received two days before. I tell you all this to illustrate the natural dependence of a marrying couple on the community they live in. A wedding is a public celebration of personal and social attachment. But, it is also a mutual witness by the couple and the guests to the fact that marriage is essential to society.

In marriage, a man and a woman create a new home and a new family that constitutes part of the fabric of a healthy community, country and world. If the family is stable, and its members regularly constitute a new family that is also an essential element of the marriage. But, it is also a mutual witness by the couple and the guests to the fact that marriage is essential to society.

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Spirituality for Today/Fr. John Catoir

Trust in God and let go of those toxic thoughts

In order to be your own best friend, you first have to trust in God of your own thoughts. You are not your thoughts, you are the observer of your thoughts. I have responsibility for your own happiness. You can choose a light to wallow in every toxic thought that enters your stream of consciousness.

Some people live in a self-imposed toxic environment, a mental swamp. They make the horrible mistake of identifying with their thoughts. They lose sight of the fact that they can escape from this emotional pain. Delving into the past and wallowing in hurtful memories only intensifies and perpetuates a bad habit. Don't let the past drag you down. To break free, all you have to do is return to the present moment. Breathe slowly, close your eyes and watch the birds. Turn to the Lord; ask for help. The brain only has room for one set of thoughts at a time. Pious thinking will take over if you don't shove it aside by smelling the roses or feeling the wind on your face.

Thoughts of suicide, fears of failure or feelings of overwhelming insecurity can be all washed away by the waters of God's loving presence. Simply say, "Dear Holy Spirit, soul of my soul, protect me, and come into this present moment. Cleanse me of my toxic thoughts, and let your peace dwell in me." Thank you, Father Catoir for this message.
The Sunday Readings

Sunday, Sept. 12, 2004

- Exodus 32:7-11, 13-14
- Luke 1:1-12

The Book of Exodus is the source of this weekend’s first reading. It is the name sug-gests, this book of the Old Testament recounts the history of the Hebrews, or exodus, of the Hebrew people from Egypt, where they were an oppressed and captive as slaves for many years. This escape from slavery did not occur as a result of the people’s own strategy or good luck. Rather, God made it possi-bile. He repeatedly frustrated and sub-due the Egyptian overlords, including the mighty pharaoh himself.

God sent Moses as the people’s leader. Through Moses, God guided the people out of Egypt and onward toward the Promised Land.

It was no easy journey. At times angry and rebellious, the Hebrews sometimes spoke against God. They rebelled against God. Such disillusion could result in severe chastisements. However, the merciful God forgave them.

In this reading, God hears the pray-erful words of Moses pleading for the peo-ple. Answering this appeal, God sets punishment aside.

Incidentally, the Book of Exodus is among the five books of the Pentateuch, the holy core of the Old Testament. Jews traditionally refer to these books as the Torah.

For its second reading, the Church presents a passage from the First Epistle to Timothy.

In fact, Timothy was a disciple of the great Apostle Paul. Regarded as an early bishop of the Church, Timothy was revered by the first Christians. This epistle reveals Paul’s own voca-tion to follow Jesus. It reveals God’s own mercy to Paul.

All of Paul once had persecuted the Christians. Indeed, when he was con-victed, many Christians doubted the authenticity of his conversion. Some people surely saw it as a devious ploy to enter the Christians’ inner circle to per-secute them.

Paul insists upon the validity of his place as a Christian, and moreover as an Apostle. But Paul was forgiven his sins, and God called him ultimately to continue the redemption of sinners achieved by Christ.

St. Luke’s Gospel furnishes the last reading.

It is a lengthy reading in which Pharisees notice that Jesus associates with sinners. This was taboo. In reply, Jesus gives several examples, one of them returning to a favorite theme. It refers to a shepherd who has lost a sheep, one more reference to the treasured image of the Good Shepherd.

Jesus then proceeded to tell other sto ries. Among these stories is the magnifi-cent parable about the Prodigal Son. All these stories present the notion that God is merciful and forgiving. The plan of God is that all humans reach eternal life. Indeed, it is God’s plan that all humans live morally and eternally, peace even in the midst of great diffi culties that may occur as a part of daily living.

Reflection

During these weeks this summer, the Church has spoken to us about discipleship. We must follow the Lord wherever the Lord leads us. It may seem to be a daunting, even foolish, call to us. However, there is no other way. Jesus is the way, the truth and the life.

God wants us to live eternally. He calls us to follow him. He also relieves us of the burden of our sins. He heals us of the effects of sin and strengthens us to live as disciples.

God’s forgiveness is overflowing, indeed unending. It is a result of God’s love, overflowing and unending. It enables God’s plan for us.

The key rests in our hands. We must determine to reform ourselves. We must turn away from sin.

Throughout human history, the prob-lem has not been that God is stingy in forgiving us and strengthening us. Rather, the problem has been that we so often live like song of our own instincts or our inadequacies or the empty promises of the secular culture, and so doing we ignore or reject God.

Turning instead to God is a lesson that each person must learn, at times by learning the hard way.

The sale of relics is absolutely forbid den by the Church, a rule which may seem odd and unnecessary to us but which was required because of abuses that grew through the centuries. More than 1,000 years ago, possessing a major relic of a saint began to be a source of prestige for churches and monasteries. Buying, selling and even stealing bodies or parts of bodies of saints became common.

Today, such transfer or “alienation” of relics is absolutely forbidden by the Church, a rule which may seem odd and unnecessary to us but which was required because of abuses that grew through the centuries.

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October 9

Holy Rosary Church, 5200 West St., Indianapolis 46220, 9 a.m.-noon, 
appointments required. Information: 317-782-1177.

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, 
Indianapolis. Catholic Charismatic Renewal, prayer meeting, 
7-8:30 p.m. Information: 317-926-2246.

Our Lady of the Apostles Family Center, 2814 N. 700 W., Green- 
field. Couples toCouple League, Natural Family Planning (NFP), 7-9 p.m., 
free of charge. Information: 317-236-1593 (fax), e-mail mklein@archindy.
dot.org.

September 10

Holy Rosary Church, 5200 West St., Indianapolis 46220, 9 a.m.-noon, 
appointments required. Information: 317-782-1177.

Monday, September 7

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, 
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Our Lady of the Apostles Family Center, 2814 N. 700 W., Green- 
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free of charge. Information: 317-236-1593 (fax), e-mail mklein@archindy.
dot.org.
Divorced Catholics, 7 p.m. Information: Archdiocesan Office of Family Ministries, 317-236-1596 or 800-382-9836, ext. 1906.

Marian Center of Indianapolis, 3356 W. 30th St., Indianapolis. “12-Step Spirituality” tapes, Dominican Father Emmemich Vogt, narrator, 7:30 p.m. Information: 317-924-3984.

Second Thursdays
St. Luke Church, 7557 Holliday Dr. E., Indianapolis. Holy hour for priests and religious vocations, 7 p.m.

Second Saturdays
St. Agnes Parish, Brown County Public Library, Nashville, Brown County Widowed Support Group, 3 p.m. Information and directions: 812-988-2778 or 812-333-0008, ext. 2345.

Third Sundays
Christ the King Church, 1827 Keenser Blvd., E. Dr., Indianapolis. Exposition of the Blessed Sacrament, 2 p.m.—7 a.m. Mon.—Sat., Rosary, 8 p.m. Open until midnight.


Third Mondays
St. Matthew Parish, 4100 E. 50th St., Indianapolis. Young Widowed Group, sponsored by archdiocesan Office of Family Ministries, 7:30 p.m. Information: 317-236-1596 or 800-382-9836, ext. 1596.

Third Tuesdays
St. Francis Medical Clinic, 110 N. 17th Ave., Suite 300, Beech Grove. Chronic pain support group, 7-8 p.m. Information: 317-831-1177.

Third Wednesdays
Holy Name Church, 89 N. 17th Ave., Beech Grove. Holy hour and rosary, 6 p.m. Information: 317-784-5454.

St. Jude Church, 5355 McFarland Road, Indianapolis. Rosary, 6:15 p.m. Information: 317-783-1445.

Archbishop O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Holy hour for religious vocations, 6:45 p.m., Benediction and exposition of the Blessed Sacrament after 7 p.m. Mass.

First Fridays
St. Joseph Church, 2605 St. Joe Road, Sellersburg. Holy hour for religious vocations, 6:15 p.m. Information: 317-831-4142.

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

First Sundays
St. Paul Church, 218 Selilter Ave., Sellersburg. Prayer group, 7-8:15 p.m. Information: 812-246-4155.

Fatima Knights of Columbus, 1040 N. Post Road, Indianapolis. Eucharistic adoration, Benediction and exposition of the Blessed Sacrament after 7 p.m. Mass.

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

First Fridays
St. Vincent de Paul Church, 1723 “I” St., Bedford. Exposition of the Blessed Sacrament after 8:30 a.m. Mass, 5-9 a.m. Sat., recollection, Fri. 4-6 p.m., Sat. 8-9 a.m., “Children of Hope” program, holy hour for children. Information: 812-275-6550.

Holy Name Church, 89 N. 17th Ave., Beech Grove. Mass, 8:30 a.m., eucharistic adoration following Mass until 5 p.m.

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Thank you to all who gave to St.Vincent de Paul by a Memorial Gift. Six hundred kind people made a memorial gift to the Society during the fiscal year 2004. The annual gift was $40,000. This $42,000 has helped us operate our Chef's Closet Food Pantry and Distribution Center for almost 2 weeks.

In a two week period, over 1,500 families get food and household necessities from Sudip.

So when you read,
In lieu of flowers, please make a contribution in the name of the deceased to the:
Society of St. Vincent de Paul
P.O. Box 19133
 Indianapolis, IN 46213

Please let us know that you are making a contribution in the name of Christ. He will thank you and the person in whose name the Memorial Gift is given.

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The Roman Catholic Archdiocese of Indianapolis is seeking a part-time (17 hours per week) – flexible schedule available) Coordinator for the Catholic Campaign for Human Development (CCHD). This individual will coordinate all aspects of the mission of the Campaign, including the promotion of the annual parish collection, the grant allocations program and the social justice education program. Candidates must possess a knowledge of and passion for Catholic social teaching and be motivated to advocate for the poor. Excellent presentation, organizational, communication skills along with an understanding of community organizing, economic development and social issues are required. Please submit a résumé and cover letter to:

Ed Bakson
Director – Human Resources at edbakson@archindy.org or fax to (317) 261-3890.
All of the members of Carmelite communities around the country have been invited to help promote the film. This help is crucial because Thérèse does not have the financial backing of the major studios that other movies have and so its promoters have the challenge of convincing theater owners to show it. Therefore, De Philippis and his colleagues at Luke Films have concluded that there needs to be a grassroots effort of support that will demonstrate a demand for screenings.

The nuns of St. Joseph Monastery in Terre Haute have responded to De Philippis' call by contacting several of the parishes in and around the city to ask parishioners to sign petitions that express their desire to see the movie. Sister Anne Brackmann, prioress of the monastery, said that the parishes have been very supportive. She singled out in particular St. Joseph Parish in Terre Haute, where parishioners have collected more than 300 signatures.

Carmelite Sister Jean Alice McGoff, prioress of the Monastery of the Resurrection in Indianapolis, said that she learned of the film through St. Luke Production's newsletter and planned to distribute petition forms to the lay secular Carmelites affiliated with her community, who come from several parishes in and around Indianapolis.

When asked why she and her community felt the need to help De Philippis with his project to a successful conclusion, Sister Anne said that St. Teresa of Avila did not want us here just for ourselves and for our own growth in holiness. That was not the goal.

Instead, Sister Anne said that St. Teresa of Avila had wanted her followers to be “the support for the preachers [so] that they in turn would have the strength to preach the Gospel and affect the lives of others and bring them closer to God.”

She described how St. Teresa would bring missionaries into the monastery to speak to her sisters about their work and so inspire them to pray for them and others going out to proclaim the Gospel. For the past 24 years, Leonardo De Philippis has been in a sense a missionary in Pope John Paul II’s new evangelization, bringing the Gospel to the culture through his theatrical, video and now motion picture productions.

“For 24 years, I’ve traveled the country and been to Europe and Canada,” De Philippis said, “and will take a story, be it Thérèse, John of the Cross, Francis, St. Augustine, St. Maximillian Kolbe, and you go to places where no one has ever heard of them or they have and they’re deepened.

“We’ve gone to all kinds of places, be they Catholic or Protestant. We’ve been to prisons, big theaters, cloistered nuns.”

In fact, he came to the Monastery of St. Joseph in Terre Haute in 1990 and performed his one-man play about the Carmelite mystic St. John of the Cross for the nuns and the general public. Through correspondence, he has maintained contact with the Carmelite nuns there since that time. And so when they learned of his efforts to portray the story of St. Thérèse on screen, they began to pray for him.

For his own part, De Philippis sees prayer as an essential element in bringing his project to a successful conclusion.

“I was told by a Carmelite priest, ‘This movie needs prayer or it will not work,’” he said. “Priests are saying Masses for this. People are doing holy hours. There are rosaries being done, novenas, different prayer groups are praying for this.

“It’s overwhelming, because you look at this and say, ‘This is just a movie,’ and yet people are seeing this on another level, a spiritual level.”

Indeed, De Philippis hopes that prayers are being offered for the film at a heavenly level. He has regularly prayed to St. Thérèse for the success of the movie that he has made about her.

The whole time I’ve prayed to her, ‘Don’t abandon us. Stay with us. Guide us,’” he said. “And I think she really has.

“One of the ways she works and her whole philosophy is that God works through weakness, through littleness, not through power or through strength. It’s miraculous that we’ve come this far and that we’re on the verge of launching this movie.”

When the movie does have its premiere in October, De Philippis believes that it will not only be the answer to prayers that he and so many of his Carmelite supporters have made, but it just might be the fulfillment of a mysterious prayer that St. Thérèse had made during her own lifetime.

“One of her prayers was that she wanted to preach the Gospel on all five continents at the same time,” De Philippis said. “But you know, this could be the answer to her prayer over 100 years ago because in the electronic world, and in the movie industry, we could show this movie all over the world at the same time.”

(Those who would like to support Thérèse and help make sure it is shown at nearby theaters should register at the movie’s Web site at http://www.theresemovie.com or call Luke Films at 303-324-7760)