



The

Criterion

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Photos courtesy of Luke Films



The film crew of *Thérèse: Ordinary Girl, Extraordinary Soul* shoot a scene in which Celine Martin, played by actress Jen Nikolaisen, second from right, comforts her sister Thérèse, played by actress Lindsay Younce, far left.

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 well-known spiritual autobiography *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.

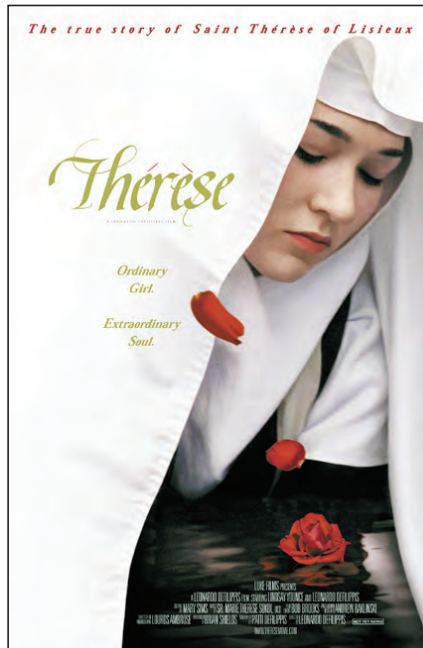
Luke Films is a sister organization of St. Luke Productions, which was founded in 1980. The film's director, Leonardo De Philippis, has been closely associated with both organizations and has over the past 25 years produced several live theatrical and video dramas, many depicting the lives of saints 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.

See MOVIE, page 16



Thérèse: Ordinary Girl, Extraordinary Soul is scheduled to have a limited premier on Oct. 1, the feast day of St. Thérèse of Lisieux.

Kerry, Bush at near-opposite extremes on death penalty

Editor's note: The U.S. bishops' Administrative Committee adopted "Faithful Citizenship: A Catholic Call to Political Responsibility" as a blueprint on how Catholic social teaching should affect political participation by Catholics.



Here is one story in an ongoing Catholic News Service series about how the stands of the

Democratic and Republican presidential candidates stack up with "Faithful Citizenship."

WASHINGTON (CNS)—Should Sen. John F. Kerry be elected in November, the United States would have as president its strongest opponent of the death penalty in at least the last half-century, capital punishment opponents believe.

Kerry would be "the most anti-death penalty president elected in the modern era," according to David Elliot of the National Coalition to Abolish the Death Penalty.

Between the Massachusetts Democrat and his Republican opponent, President George W. Bush, there are clear distinctions when it comes to capital punishment. The topic is among a series of issues addressed by the U.S. Catholic bishops in their election-year publication "Faithful Citizenship: A Catholic Call to Political Responsibility."

As governor of Texas, Bush signed off on 152 executions. As president, he has maintained his support for the death penalty. Three men have been executed under federal law while he has been in office, the first federal executions since 1963. (In 1972 the Supreme Court overturned death penalty laws. A revised federal law was enacted in 1988.)

Bush also has expanded use of the death penalty through new terrorism-related provisions and he is seeking further broadening of the Patriot Act to allow capital punishment in more cases.

See ELECTION, page 2

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.

The 45 Somali Bantu refugees have been no exception to the kindness of the archdiocese, receiving the same assistance as other refugees: financial support, donated items, housing, job placement and help learning the ins and outs of American

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."

See BANTU, page 3

ELECTION

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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.

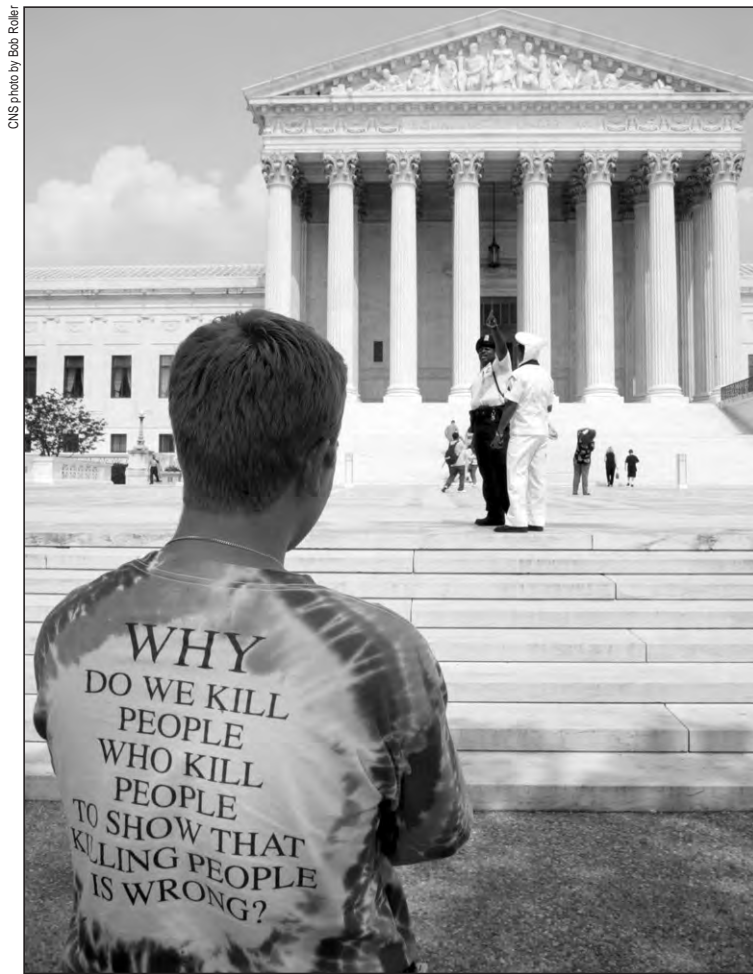
McNeirney noted that this year the Democratic platform even dropped a reference to supporting capital punishment, which it had included for at least the previous three campaign cycles. The Republican platform says the party supports "courts having the option to impose the death penalty in capital murder 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 death penalty laws, "extending even to states where citizens and their lawmakers have long ago



CNS photo by Bob Rober

Marianist Brother Brian Halderman demonstrates against capital punishment in front of the Supreme Court building in early July. U.S. President George W. Bush and U.S. Democratic presidential nominee Sen. John Kerry have clear differences when it comes to the death penalty.

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 Millhousen, and St. Denis Parish in Jennings County; effective immediately.

Rev. Noah Casey, O.S.B., from administrator to pastor of St. John the Evangelist Parish in Indianapolis; effective Sept. 25, 2004.

Rev. John Meyer to an additional six-year term as pastor of Prince of Peace Parish in Madison and Most Sorrowful Mother of God Parish in Vevey; effective Feb. 24, 2005.

These appointments are from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.

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." †

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BANTU

continued from page 1

Yarrow has spent more than a decade in a Kenyan refugee camp after fleeing his Somalian homeland for committing the crime of being the wrong race.

Many of the Bantu have a lineage marred with the burden of slavery—a slavery forced on them by agents of the Sultanate of Zanzibar.

Today, amidst the millions of native Somalis, the Bantu stand out racially, and are often targeted for mockery, discrimination and even death.

The Bantu have been denied the right to intermarry, to have political access, to have a decent education and to get jobs.

Van Lehman said that the director of 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."

Sometimes sandstorms would rage all day and no one would be able to go outside. Sometimes there would be no cooked food. Sometimes people would get killed.

"I had a lot of persons whom I knew they were alive," he said about friends who remained in the camp when he immigrated to America. "I was told [now] that they were killed."

People in other racial classes still haunt them, even in the camps, coming in the night and killing whomever they please, he said.

"They know where you live. They know where you are going to hide," Yarrow said. "They came at any time and kill so many people."

Among all this, one thing was constant: there was no chance to leave the camp because there was nowhere to go.

In 1999, the United States offered more than 10,000 of the Bantu left in Kenya the chance to resettle here. But even that has been slowed—and only made slower, Van Lehman said, by terrorist attacks at home and abroad.

Yarrow has another friend living 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, he 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 that is where Yarrow has an advantage amidst the tragedy of the Bantu. While



Photo by Brandon A. Evans

Daniel Van Lehman, deputy director of Portland State University's National Somali Bantu Project, speaks to members of the archdiocesan Refugee Resettlement Program about the background of the Bantu on Aug. 23 at the Archbishop O'Meara Catholic Center in Indianapolis. About 45 Bantu refugees are currently being helped by the RRP as they resettle in Indianapolis.

in Kenya, he took classes and learned English. It is a gift that has become very valuable to the caseworkers of the RRP.

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 mislead 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 other 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 very productive members of our society.

"I think these folks could be a great 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)†

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Editorial



CNS photo from Reuters

Cardinal Walter Kasper, president of the Pontifical Council for Promoting Christian Unity, holds the Mother of God of Kazan icon during a ceremony at Assumption Cathedral in the Kremlin in Moscow on Aug. 28. Russian Orthodox Patriarch Alexy II thanked Pope John Paul II for the return of the icon, saying that it signified a "step in the right direction" toward resolving tensions between the Catholic and Orthodox Churches.

Returning the icon

Cardinal Walter Kasper, head of the Pontifical Council for Promoting Christian Unity, has returned a revered copy of an icon to the Russian Orthodox Church. This is the latest move in Pope John Paul's attempts to reconcile the Catholic and Orthodox Churches.

The icon is known as Our Lady of Kazan or Mother of God of Kazan. It first made its appearance in the 16th century and prayers to Our Lady under that title are credited with working momentous miracles on behalf of the Russian people. This copy of the original icon left Russia sometime in the 1920s and eventually found its way to the Vatican. For the past 11 years, it has adorned the wall above the pope's desk where, the pope said, it has "watched over" his work.

As Pope John Paul's pontificate is winding down, he appears to be giving more emphasis to issues that have long been among his top priorities: Church unity, devotion to the Eucharist and to the Blessed Virgin Mary, and respect for life. It obviously pains him that he has not been more successful at bringing the Eastern and Western Churches together.

The Churches gradually grew apart during the first millennium of Christianity over issues of authority. The final split between the Churches is usually dated from 1054, when the pope's representative, Archbishop Humbert of Sicily, excommunicated Patriarch Michael Cerularius and the patriarch countered by excommunicating the pope.

Several attempts have been made at reunion, but without lasting success. Relations were particularly damaged in 1204 when the Catholic Church's Fourth Crusade sacked Constantinople instead of going to the Holy Land. In modern times, the most important step forward occurred in 1965 when Pope Paul VI and Greek Orthodox Patriarch Athenagoras I of Constantinople met and nullified the mutual excommunications of 1054.

Pope John Paul II signed declarations of friendship with Ecumenical Patriarch Dimitrios I of Constantinople in 1987 and with his successor, Patriarch Bartholomew I, in 1995. Indeed, Patriarch Bartholomew, who lives in Istanbul, Turkey, has been particularly friendly toward the pope. The pope warmly received him at the

Vatican this summer and agreed to visit the see of "Constantinople and the New Rome" in November.

That brings us to the Russian Orthodox Church. Although Constantinople's Patriarch Bartholomew is accorded a primacy of honor among the nine Orthodox patriarchs, the Russian Orthodox Church is by far the largest patriarchate. Indeed, after Constantinople fell to the Ottoman Turks in 1453, Moscow proclaimed itself the Third Rome. A crisis in relations between that Church and the Catholic Church was precipitated in 2002 when Pope John Paul elevated the four apostolic administrations in Russia to the status of dioceses. Russian Orthodox Patriarch Alexy II issued a statement of protest over what he saw as the Catholic Church proselytizing in Russia.

Because of that, Patriarch Alexy was rebuffed the pope's expressed desire to visit Russia. The government of Russia has said that it would welcome a visit by the pope but would not issue an invitation without the approval of Patriarch Alexy, and he is not about to do so under the present circumstances.

That's where the icon of Our Lady of Kazan came in. It was reported that the Vatican proposed the possibility of trading the return of the icon for a papal visit, but that didn't go anywhere. It was then rumored that Vatican officials toyed with the idea of returning the icon to the Russian republic of Tatarstan, where Kazan is the capital, thus bypassing Moscow. Presumably, wiser heads—perhaps the pope himself—prevailed. That's when the pope decided simply to return the icon to Patriarch Alexy.

When informed that the icon would be coming back, Patriarch Alexy said that, since the icon is only a copy of the original icon, there was no need for the pope to bring it back in person and he would accept it from Cardinal Kasper.

The Orthodox and the Catholic Churches share a great devotion to the Blessed Virgin. In returning the icon, the pope called Mary the "mother of unity and of love" and prayed that she would bring the two Christian Churches closer together. We should join him in that prayer.

— John F. Fink

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" pretty much centers on saving the life of the unborn and occasionally throws in a disagreement against euthanasia. I believe that philosophy comes up short because there is much more to life than its beginning and its end.

We all know that Democratic presidential nominee Sen. John Kerry, a Catholic, does not oppose laws that enable 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 we know (especially with Mr. Bush's history), saying so does not make it so. How many pieces of legislation has the Bush administration introduced in the past 3½ years to do away with legal abortion? And how vigorously has he fought for them?

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 came home opposed to the war and fought to save those who had not yet been killed or maimed in that war. He also tried to bring 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 DNA tests that may have exonerated many of them. During his reign, Texas executed more criminals than any other state.

How many Americans, and totally innocent Iraqi and Afghanis, 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 he knew people would die and be maimed as he conducted (or botched) the war or subsequent occupation. Considering the lack of evidence he used to justify the war, is it 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 rolls under Bush's watch? How many people were murdered in Darfur while Mr. Bush sat on his hands? How many of our elderly and sick have gone without proper medicine while 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 Bush's party has placed more value in protecting corporate profits rather than making it worthwhile to save American jobs?

I am sure Jesus would be impressed with the pittance the Bush administration has earmarked for AIDS research. Would that impression be 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.

George H. Pahl, Indianapolis

Abortion is evil no matter what

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

After the way our bishops went after the senator regarding his stance on abortion, I would have said, "Yes, it's wrong." Now, I'm not so sure.

In his Aug. 27 *Criterion* column, Father John Dietzen quotes from a letter sent to the United States 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 to deliberately vote for a candidate precisely because of the candidate's permissive stance on abortion."

"However, when a Catholic does not share a candidate's stand in favor of abortion and/or euthanasia, but votes for that candidate for other reasons, it is considered remote material cooperation, which can be permitted if there are proportionate reasons."

Father Dietzen points out that a "proportionate reason should weigh factors such as 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 agree with Sen. Kerry's stance on abortion, we can vote for him if we conclude that 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 more toward fiction. They are rarely realized. When it comes to abortion, the decision to permit such an 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, encountered every social, mental and physical evil known to man. At a White House prayer breakfast, with the then President Bill Clinton and First Lady Hilary Clinton present, Mother Teresa said that a society that allows a mother to have her unborn child killed by abortion opens itself to any kind of evil. She didn't waffle, weasel or talk about proportionate reasons.

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

George Zwickl, Indianapolis

Does not like political letters to *The Criterion*

Sounds like the people that have been writing letters to *The Criterion* are trying to do God's work. They are so worried about someone receiving Holy Communion that they think doesn'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 are trying to do harm to someone's name, credibility and reputation? I call that a serious matter. I don't like those letters.

Martha Schmitt, New Albany

Letters Policy

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content.

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

Send letters to "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206-1717.

Readers with access to e-mail may send letters to critterion@archindy.org.

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Please join me in praying for our priests and seminarians

On the birthday of the Blessed Virgin Mary, Sept. 8, we formally opened the Bishop Simon Bruté House of Formation with a Mass and open 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. (It is my persistent prayer that God will bless us with 50 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 is happening in an unfriendly secular culture. I have to believe that the apostolate of prayer for vocations, especially in adoration of the Blessed Sacrament, is making the 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 wholesome and qualified should be accepted for priestly formation. Our application process for entry to seminary is stringent 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-Knobs 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-Knobs, we prayed for all of you as we celebrated Mass. In New Albany, we also visited the birthplace of Cardinal Joseph 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 wholesome 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 admire 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 our seminarians as you pray for more seminary candidates! †

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.

Únanse a mi oración por nuestros sacerdotes y seminaristas

En el cumpleaños de la Santa Virgen María, el día 8 de septiembre, abrimos formalmente las puertas de la Casa de Formación Obispo Simon Bruté con una misa y una recepción en la universidad Marian College en Indianápolis. La Casa de Formación Obispo Bruté se fundó para la formación y discernimiento de estudiantes universitarios que estén siguiendo un posible llamado al sacerdocio. Aplaudo la iniciativa de los siete pioneros en este programa de seminario por "darle una oportunidad a Dios".

¿Rezará usted para obtener la bendición de Dios en esta histórica empresa arquidiocesana, por el director de formación, el padre Robert Robeson y por los siete seminaristas a su cargo?

Por favor recen por todos nuestros seminaristas y denle todo su apoyo. Dios nos ha bendecido con un maravilloso incremento este año: tenemos 30 seminaristas, un aumento importante en comparación a los 17 candidatos que teníamos hace un año. (Rezo fervientemente para que Dios nos bendiga con 50 seminaristas para el año 2007).

¿Por qué este incremento? La única respuesta correcta es que se trata de una bendición de Dios en nuestra Iglesia local, especialmente si nos percatamos de que esto sucede en una cultura secular hostil. Tengo que pensar que el apostolado de oración por las vocaciones, especialmente en adoración al Santo Sacramento, ha hecho la diferencia.

Una de las prioridades más importantes de un obispo y una de sus responsabilidades más grandes es fomentar

las vocaciones al sacerdocio. También reconozco que sólo se deben aceptar para la formación sacerdotal a aquellos candidatos íntegros y calificados. Nuestro proceso de admisión para el seminario es estricto e interdisciplinario. Por supuesto que se toman en cuenta estándares académicos, pero también se llevan a cabo evaluaciones psicológicas profesionales y un proceso de discernimiento espiritual. A los candidatos los entrevistan miembros de un comité de discernimiento vocacional, incluyendo un sacerdote, un religioso y un matrimonio.

Al igual que el director de vocación de la arquidiócesis y el personal del seminario, el obispo debe conocer bien a sus seminaristas y debe estar directamente involucrado en la evaluación de candidatos para la Orden Sacerdotal, y contar con pleno conocimiento y confianza en que son aptos para el ministerio en nombre de Cristo. Por esta razón, comencé la práctica de pasar tres días con nuestros seminaristas en el retiro anual de finales de verano en la Casa de Retiro Nuestra Señora de Fátima, en Indianápolis.

A principios de agosto pasamos tiempo reflexionando sobre el tema de la Eucaristía y la oración. El último día del retiro hicimos una peregrinación a la parroquia Santa María de los Pomos, en el condado Floyd, nuestra parroquia más antigua, fundada en 1823. Parte de la formación de nuestro futuro clero debe ser la introducción a las raíces históricas de nuestra Iglesia local. El año pasado visitamos la primera catedral en Vincennes y rezamos en la tumba de nuestro primer obispo, Simon Bruté. En Santa María de los Pomos rezamos por todos ustedes mientras

celebrábamos la misa. En New Albany también visitamos el lugar donde nació el cardenal Joseph Ritter, que está en restauración por considerarse un sitio histórico.

Estoy orgulloso de nuestros seminaristas. Son un grupo de candidatos talentosos. Están dedicados a la oración y a entregarse a sí mismos al rigor de la formación y la educación sacerdotal. Constituyen un grupo íntegro ¡y es muy divertido estar con ellos!

A nadie debería sorprender que otra de mis grandes prioridades es cuidar a nuestros sacerdotes. El 9 de septiembre habré celebrado mi XII aniversario como arzobispo de Indianápolis. Con seguridad, después de una docena de años, me encuentro en posición de elogiar la calidad y la generosa dedicación de nuestros sacerdotes. De hecho, admiro a nuestros sacerdotes más allá de lo que mis pobres palabras pueden expresar. Mi admiración por ellos es aun mayor porque sé que han sufrido y se han angustiado debido a las fallas de algunos, tan ampliamente difundidas en los medios de comunicación en los últimos dos años. He compartido su angustia y continuo sufriendo con ellos.

También admiro a nuestros sacerdotes porque aportan cada vez más a través de su ministerio, a pesar de que sus filas han disminuido durante las pasadas décadas.

Por favor, no crean que el considerable aumento de seminaristas resolverá rápidamente el problema de la escasez del clero. No lo creo. Espero que algún día suceda, pero no será en el futuro inmediato.

Quisiera concluir esta reflexión con una solicitud importante. El nivel de expectativas para con los sacerdotes es increíblemente elevado. Por supuesto, nosotros debemos responder a estándares más elevados, pero es injusto esperar estándares inalcanzables. Después de todo, nosotros somos humanos y tenemos limitaciones como todos los demás.

Me entristece el número creciente de cartas que recibo solicitando el despido de pastores. Muchas veces, aunque no siempre, resulta claro que la causa de la queja no es el problema verdadero. La realidad es que no existe una reserva de sacerdotes esperando ser asignados para cumplir con los deseos de ciertas personas (poco amigables).

Nuestros sacerdotes hacen lo mejor que pueden. ¡Que Dios los bendiga! ¡Por favor recen por ellos y por nuestros seminaristas, cuando recen por más candidatos al seminario! †

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en septiembre

Maestros/Directores de Educación Religiosa: ¡que ellos puedan contar con la fuerza y dirección del Espíritu Santo cuando pasen la fe Católica a los jóvenes y les den ánimo a ellos a considerar las vocaciones al sacerdocio y la vida religiosa!

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, 315 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 informa-

tion, call 812-346-3604.

The Convocation Speaker Series at Marian College, 3200 Cold Spring Road, in Indianapolis, will host **Carl Erskine**, who will speak on "Moral Courage in the Face of Social Injustice" at noon on Sept. 21 in the Mother Theresa Hackelmeier Memorial Library Auditorium. Erskine is a native Hoosier who spent 12 seasons pitching for the Brooklyn and Los Angeles Dodgers—including the time when Jackie Robinson played on the team and broke the color barrier for major league baseball. He served in the United States Navy, represents the Special Olympics and is a trustee for Anderson University and St. Johns Medical Center. The lecture is free and open to the public. For more information, call Bob Schuttler at 317-955-6038 or e-mail Robert@marian.edu.

Rachel's Companions is a confidential, Catholic spiritual support group for those affected by abortion and in need of healing. The group will begin meeting on Sept. 12 from 1 p.m. to 3 p.m. For more information, call Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office of Pro-Life Activities, at 317-236-1521 or 800-382-9836, ext. 1521.

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 Thursday 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-y-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 \$260 for a foursome. The registration deadline is Sept. 17. For more information call Angie Gifford at 812-535-3131, ext. 117, or e-mail agifford@spsmw.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). †

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Kyra's spine was broken in a serious automobile accident. We knew what challenges she was to face. And, we had the medical and surgical expertise to help her overcome those challenges. While at St. Vincent Children's Hospital, Kyra underwent neurosurgery - followed by intensive care and rehabilitation. She got the chance to make a remarkable recovery. How remarkable? Well, just look at that smile.

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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). †



Arthur Alunday, M.D.
Age: 50
Wife: Ana Alunday
Children: 2
Parish: St. Mary, Greensburg
Occupation: Physician



Kerry Blandford
Age: 49
Wife: Becky Blandford
Children: 4
Parish: St. Mark the Evangelist, Indianapolis
Occupation: Catechist



Pat Bower
Age: 56
Wife: Lynn Bower
Children: 2
Parish: St. Barnabas, Indianapolis
Occupation: Insurance agent



Dan Collier
Age: 50
Wife: Susan Collier
Children: 2
Parish: St. Malachy, Brownsburg
Occupation: Truck driver



Wayne Davis
Age: 60
Wife: Darlene Davis
Children: 5
Parish: St. Michael, Greenfield
Occupation: Attorney



Donald Dearman
Age: 54
Wife: Carol Dearman
Children: 2
Parish: St. Rita, Indianapolis
Occupation: Retired



Bob Decker
Age: 53
Wife: Ann Decker
Children: 4
Parish: St. Andrew the Apostle, Indianapolis
Occupation: Parish life coordinator



Mike East
Age: 61
Wife: Charlotte East
Children: 4
Parish: St. Ambrose, Seymour
Occupation: Retired



Emilio Ferrer-Soto
Age: 52
Wife: Maria Torres-Gonzalez
Children: 3
Parish: St. Patrick, Indianapolis
Occupation: Service representative



Larry French
Age: 55
Wife: Terri French
Children: 4
Parish: St. Joseph, Jennings County
Occupation: Pastoral assistant



Mike Gardner
Age: 51
Wife: Cindy Gardner
Children: 3
Parish: Prince of Peace, Madison
Occupation: Analytical specialist



Steve Gretencord
Age: 52
Wife: Kathy Gretencord
Children: 1
Parish: Sacred Heart of Jesus, Terre Haute
Occupation: Vice president of an electrical supply company



Tim Heller
Age: 48
Wife: Sandra Heller
Children: 2
Parish: St. Teresa Benedicta of the Cross, Bright
Occupation: Hospice social worker



David Henn
Age: 35
Wife: Mary Ellen Henn
Children: 2
Parish: Our Lady of the Greenwood, Greenwood
Occupation: Attorney



Steve Hodges
Age: 49
Wife: Mary Hodges
Children: 3
Parish: SS. Francis and Clare of Assisi, Greenwood
Occupation: President of a marketing company



Bill Jones
Age: 53
Wife: May Jones
Children: 4
Parish: St. Bartholomew, Columbus
Occupation: Human resources director



Wes Jones
Age: 57
Wife: Mary Jane Jones
Children: 2
Parish: St. Mark the Evangelist, Indianapolis
Occupation: Professor of marketing



Marc Kellams
Age: 55
Wife: Chris Kellams
Children: 3
Parish: St. Charles Borromeo, Bloomington
Occupation: Judge, Monroe Circuit Court



Oscar Morales
Age: 58
Wife: Eva Morales
Children: 2
Parish: St. Patrick, Indianapolis
Occupation: Bilingual community organizer

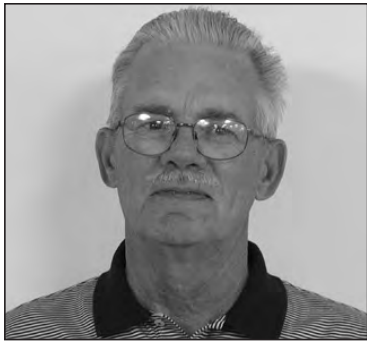


Ron Reimer
Age: 44
Wife: Susie Reimer
Children: 3
Parish: SS. Francis and Clare of Assisi, Greenwood
Occupation: Engineer

Deacon aspirants for the archdiocese begin formation program



Dave Reising
Age: 55
Wife: Kathy Reising
Children: 2
Parish: St. Vincent de Paul, Bedford
Occupation: Electrical Engineer



Ron Stier
Age: 67
Wife: Donna Stier
Children: 3
Parish: St. Andrew, Richmond
Occupation: Retired



Mike Stratman
Age: 49
Wife: Cindy Stratman
Children: 4
Parish: Sacred Heart of Jesus, Terre Haute
Occupation: Advertising sales representative



John Thompson
Age: 62
Wife: Patti Thompson
Children: 4
Parish: St. Augustine, Jeffersonville
Occupation: Family ministry coordinator



Tom Ward
Age: 64
Wife: Donna Ward
Children: 3
Parish: St. Simon the Apostle, Indianapolis
Occupation: Retired



The Value of a Catholic Education

They love what they do and care about my success.

My education from Marian has already helped me get a great job and prepared me for graduate school. My professors, like Marie Truesdell, challenged me to step outside my comfort zone. The liberal arts emphasis at Marian made me a better person—I am someone who recognizes other perspectives, takes advantage of opportunities, and has the leadership skills necessary to make a difference.

ALICIA BAXTER

Currently working for the Department of Homeland Security, Customs and Border Protection and preparing for graduate school.
Marian College, B.A. in Economics (summa cum laude) and B.S. in Business Administration '03 (summa cum laude)
Emmerich Manual High School '99

Alicia is shown above with some of her favorite professors.
From left to right are: Jamey Norton, Ph.D.; Richard Hoogerwerf, M.B.A.; Michael P. Maxwell, J.D., Ph.D.; Robert Schuttler, M.B.A.; and Marie Truesdell, Ph.D.

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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 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 the hospital's north campus, said one problem facing elderly patients systemwide has been the number of seniors admitted with no next of kin willing or suitable to sign for surgical procedures.

The program provides volunteer advo-

cacy services for elderly persons who are inpatients in the behavioral health or medical health care service of St. Margaret Mercy. These patients have diminished or questionable capacity to represent their own best interests and are without family or guardian involvement for representation.

The volunteers, who complete an application, screening and training program, serve as temporary advocates for these patients. Lake County Superior Court appoints these volunteers as temporary guardians, and these advocates then assist the court by investigating and assessing the patient's life situation, facilitating needed services and advocating for appropriate post-hospitalization planning services.

Earlier this year, Indiana Gov. Joseph Kernan signed into law House Bill 1178, which allows courts to appoint volunteer advocates for seniors ages 55 and older 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." †



Lea Govert of St. John, Ind., a member of the Volunteer Advocates for Seniors, listens during a training session on Aug. 24 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.

Theological study of the Bible helps us search for God

By Fr. Dale Launderville, O.S.B.

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 argue 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 ninth 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 influenced 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 clearly the picture of daily life in these ancient societies of which biblical Israel was a part.

For example, the semi-nomadic

that mountain, he could see that God had kept his promises."

Ultimately, a dedicated journey into biblical history will help to uncover how God interacts with us even today.

"To go in a spirit of prayer from one [biblical] place to another," the pope said, "... in the area marked especially by God's intervention, helps us not only to live our life as a journey, but also gives us a vivid sense of a God who has gone before us and leads us on, ... a God ... who became our traveling companion."

Think of a journey into the Bible as a journey into hope. Then open a Bible and start reading.

(David Gibson edits Faith Alive!) †



A non-scholar reflects on a passage from the Bible, benefiting from the efforts of Scripture scholars, who 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.

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 listen more carefully to the texts and better understand the dynamics of ancient societies.

When we visit another country, we often are 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.

As significant as historical information about such figures as Abraham, Sarah and David is for interpreting the Bible, it is

even more important to know the reasons why the biblical stories were written in the form they currently have. 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.) †

Bible offers a journey into hope

By David Gibson

One thing clear in the Bible is that "God fulfills all of his promises, and he is cause for hope," Cardinal Godfried Danneels of Mechelen-Brussels, Belgium, said in a 2001 speech.

The cardinal stressed the necessity and urgency of hope for people living in fearful times.

Hope was among Pope John Paul II's interests when he announced in 1999 that he would visit major places of biblical history.

The Holy Father recalled how Moses, looking out from Mount Nebo, saw the Promised Land.

Moses' "gaze from Nebo is the very symbol of hope," the pope said. "From

Discussion Point

Scripture touches minds and hearts

This Week's Question

Discuss 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 as 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 Thomas, Indianola, Iowa)

"Acts, because that's when the Church began, with the Holy Spirit coming and the Apostles responding." (Janice Whittemore, 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. †



From the Editor Emeritus/John F. Fink

Bishop Noll becomes a national leader

Third of three columns

Last week, I wrote about the founding of the national Catholic weekly *Our Sunday Visitor* by Father John F. Noll, pastor of a parish in Huntington, Ind. After *Our Sunday Visitor* became successful and Father Noll paid off what he owed for his printing plant, he made the newspaper a not-for-profit corporation governed by a board of trustees with profits going to religious and charitable organizations.

He also began to publish books and pamphlets, most of which he wrote himself. His instructional course in Catholic doctrine, *Father Smith Instructs Jackson*, had a distribution of 1.5 million. He wrote extensively against communism. He wrote some of his books under the penname Lon Francis (his last name reversed along with his middle name). He also created the church collection envelope system used by most parishes in the country.



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 roles at the national level. He was a key figure in the organization of the National Catholic Welfare Conference. He was the first chairman of the episcopal committee for the completion of the National Shrine of the Immaculate Conception in Washington and, through *Our Sunday Visitor*, he contributed \$7 million toward that project. He also contributed the 22-foot bronze statue "Christ, Light of the World" to the U.S. bishops' conference in Washington.

He was on the committee that established the Legion of Decency that for many years tried to preserve decency in movies. He helped found the National Organization for Decent Literature that tried to do the same for literature. He was one of the founders of the Catholic Press Association.

He was episcopal chairman of lay organizations. As such, he guided the National Council of Catholic Men when it began a radio apostolate. Bishop Noll was the first speaker for "The Hour of Faith" in 1943

and he spoke frequently. He later collaborated with then-Msgr. Fulton J. Sheen when the program was called "The Catholic Hour." *Our Sunday Visitor* published Msgr. Sheen's talks.

In Huntington, he built the motherhouse for the Missionary Sisters of Our Lady of Victory, known as Victory Noll, and a monastery for the Capuchin Franciscans. He served on the board of the Catholic Church Extension Society and *Our Sunday Visitor* helped build churches in the south through that organization. *Our Sunday Visitor* also helped develop Newman centers in many secular colleges.

He remained bishop of Fort Wayne until his death in 1956 at age 81. Several times, he was offered archdioceses, but he refused them because he felt that he could do the most good through his publishing company. He continued to direct the company, and continued to write for *Our Sunday Visitor*, until shortly before his death.

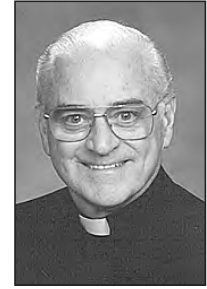
Although he remained bishop of Fort Wayne, the pope eventually gave him the personal title of archbishop for his contributions to the Church.

Archbishop Noll is buried at Victory Noll in Huntington. †

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 "dis-identify" with your thoughts. You are not your thoughts. Rather, you are the observer of your thoughts. You are responsible for your own happiness. You can choose a happy mindset or 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. Look out the window; watch the birds. Turn to the Lord; ask for help. The brain only has room for one set of thoughts at a time. Poisonous 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 all be washed away in time by the pure waters of God's loving presence. Simply say, "Dear Holy Spirit, soul of my soul, protect me, and comfort me in this present moment. Cleanse me of my toxic thoughts, and let your peace dwell in me." Then snuggle gratefully in the arms of the Lord. He will make you feel safe and protected.

This is not pious rubbish. The philosophy of Gestalt also holds that you don't have to work through the toxic effects of the past to get healthy. Granted, past experiences do shape one's attitude in the present, but it is possible to let go of those attitudes. Once you become aware that you do not have to identify with your thoughts, you are free to choose happiness. Minimize those self-inflicted, toxic thoughts; emphasize nourishing ones. Become your own best friend instead of your own worst enemy.

It's never too late to change. Even older people can overcome years of negativity by becoming aware of their thinking process. Observe your thoughts, and discover who you have become. Then decide who you want to be. Act accordingly. If you choose to be happy, find the courage to dismiss toxic thinking. Experiment with new, refreshing attitudes.

The process begins with self-awareness. You are not your thoughts. Don't let the past drag you down. Live in the present. With the Lord at your side, you can decide to be happy. In fact, he wants you to take responsibility for your own happiness.

Ask yourself the following questions. Am I taking the initiative to do the best I can to reject neurotic, toxic thoughts in favor of healthy, optimistic ones? Or do I wait and wallow in my negative thinking? Do I decide what is most important for me or do I allow others to make that decision for me? Do I try to control the world around me or do I accept life as it is? Do I allow my life to be dominated by fear or do I trust the Lord to protect me?

Choose wisely, and get on with the joy of living. God wants you to be a joyful person. Jesus said, "I have told you all these things that your joy may be full" (Jn 15:11).

(Father John Catoir is a columnist with Catholic News Service.) †

Cornucopia/Cynthia Dewes

Fifty years' worth of help and support

About 9:45 a.m. tomorrow morning, my boyfriend and I will be married 50 years. Imagine. And they said it wouldn't last.

Just kidding. In 1954 we were sure it would last, not only because we were in starry-eyed love, but also because that was the expectation of the times. And, although the date of 9/11 seems ominous today, it was ours first when it was still pure!

Of course, divorce was not unknown then, even among Catholics. But, it was considered something of a personal failure, if not a moral flaw, on the part of the separating couple. Again, this opinion was held by both Catholics and Protestants.

A funeral preceded our marriage Mass and two other weddings followed it, since my church was in a huge urban parish and always busy. A reception followed in the Veterans of Foreign Wars post to which one of my uncles belonged; one of my mom's friends catered a modest lunch; and our photographs were a wedding gift from the photographer, a college friend.



Our honeymoon consisted of my husband's three days off work, during which we set up our first apartment. We bought an ironing board and groceries, and went 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 a personal commitment. 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 contribute their skills and talents for everyone's benefit, it fulfills its Christian, not to mention natural, purpose and creates joy for all concerned.

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, as I'm here to confess, at first they may feel like imposters in the world of grown-ups.

Of course, every family is dysfunctional in some ways, and bad things do happen to good people. That's just life. But, those are the very events that require the help of others and, in the end, prove to be most enriching and instructive.

In our 50 years, we've experienced raising a large family through childhood diseases, teenage driving and launching into the wider world. 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 house for six months. Through it all, we enjoyed the love and support of people we knew 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 durned if that isn't exactly right.

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

Faithful Lines/Shirley Vogler Meister

Children learn work ethics from adults

With Labor Day having been celebrated last weekend, I am reminded once again how grateful I am for our family's strong work ethic, inherited from our forefathers-and-mothers. My daughters comment about this, too, acknowledging the good example from my husband, Paul, and me.

Recently, while some of our daughters visited us in Indianapolis, the doorbell rang. Three parish grade-school boys asked if they could pick up limbs, twigs and other yard debris. With discussion, we came up with a plan. Shortly after they began the job, one of them had to leave for a lunch with his family. Another neighborhood boy filled in. Later, I learned that the departing worker was upset because he could not continue the job. How refreshing that is!

For more than an hour, the threesome toiled as hard as when a diligent

neighborhood teen, a senior at Bishop Chatard High School, worked earlier in the summer—mulching, planting and performing other chores I couldn't do because of hand surgery.

After paying the efficient trio, I had one more surprise. About a quarter of an hour later, they were at my door, insisting I take back a dollar each from their earnings because a mother declared they were overpaid.

These youngsters are learning work ethics just as I learned them, with good parental supervision and an eagerness to do the job right. This summer, I was also fortunate to have a young lady, who is now a freshman at Brebeuf Jesuit Preparatory School, help me organize and file more than 20 years of published works stored in laundry baskets, boxes and on shelves. Her diligence inspired me to continue the project and even tackle some of the other more current stacks of stuff I've accumulated—an endless job.

Watching these youth work so well reminded me of the summers during

which my own daughters (who attended the same Catholic schools where my summer workers are students) found various jobs. They even detasseled corn—a hot and dirty job during a crucial time in a farmer's season. I also recalled one summer when the youngest daughter cleaned houses on weekdays, cashiered at a hardware store at night and sold refreshments on weekend nights at an outdoor musical theater on the Butler University campus in Indianapolis.

If I sound like a "proud Mama," I am. Now, when possible, I enjoy giving other youngsters a chance to learn what working means (besides the hard work itself): a good attitude, commitment and a sense of purpose. I encourage readers to do the same.

Next week, I will share another writer's ideas on how an adult can find work that is a "life passion" through practical and spiritual guidance.

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

Twenty-fourth Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Sept. 12, 2004

- Exodus 32:7-11, 13-14
- 1 Timothy 1:12-17
- Luke 15:1-32

The Book of Exodus is the source of this weekend's first reading.



As the name suggests, this book of the Old Testament recalls the flight, or exodus, of the Hebrew people from Egypt, where they had been held 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 possible. He repeatedly frustrated and subdued 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 often bewildered, the people spoke against God. They rebelled against God. Such disloyalty could result in severe chastisements. However, the merciful God forgave them.

In this reading, God hears the prayerful words of Moses pleading for the people. 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 recalls Paul's own vocation to follow Jesus. It recalls God's own mercy to Paul.

After all, Paul once had persecuted the Christians. Indeed, when he was converted, many Christians doubted the authenticity of his conversion. Some people surely saw it as a devious ploy to enter the Christians' inner circle to persecute them.

Paul insists upon the validity of his

place as a Christian, and moreover as an Apostle. But Paul was forgiven for 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 uses 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 stories. Among these stories is the magnificent 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 find peace in this life, peace even in the midst of great difficulties that may occur as a part of daily living.

Reflection

For 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 problem has not been that God is stingy in forgiving us and strengthening us. Rather, the problem has been that we so often follow the siren song of our own instincts or our inadequacies or the empty promises of the secular culture, and in 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. †

My Journey to God

A Mother's Confession

Why is it that embarrassing moments impress themselves so strongly upon our memory? Although it happened more than 10 years ago, it seems like only yesterday.

I was suffering from more than the usual anxiety one feels before going to confession, and I am ashamed to admit that almost two years had passed since I had last participated in the sacrament of reconciliation. But I was determined to go even though I was holding my heavy, squirming 2-year-old son.

It was quite difficult to kneel considering the small dimensions of the confessional. Father was seated in the middle with a confessional on both sides.

Father was speaking to the other person when my son began to wiggle and, much to my dismay, pound on the screen with his tiny fists. He did this several times, making a great deal of noise.

I then heard the door behind the screen slide open and Father said, "Just a minute, please."

After closing the door, he began again with the other person. I instructed my son to hold still and be very quiet then I tried to clear my increasingly troubled mind in preparation for the sacrament.

Soon it was my turn and I made my confession. Before I left, Father said, "You need not be so anxious about things."

His remark puzzled me until we were back in the car and headed home. Then it dawned on me. My son had not made a sound during my confession. Father must have thought that I was so impatient and anxious that I had banged on the screen to hurry him along!

By Teresa P. Royer

(Teresa P. Royer is a resident of Bristow and a member of St. Isidore the Farmer Parish in Perry County.)

Daily Readings

Monday, Sept. 13

John Chrysostom, bishop and doctor of the Church

1 Corinthians 11:17-26, 33

Psalm 40:7-10, 17

Luke 7:1-10

Tuesday, Sept. 14

The Exaltation of the Holy Cross

Numbers 21:4b-9

Psalm 78:1-2, 34-38

Philippians 2:6-11

John 3:13-17

Wednesday, Sept. 15

Our Lady of Sorrows

1 Corinthians 12:31-13:13

Psalm 33:2-5, 12, 22

John 19:25-27

or Luke 2:33-35

Thursday, Sept. 16

Cornelius, pope and martyr
Cyprian, bishop and martyr

1 Corinthians 15:1-11

Psalm 118:1-2, 16-17, 28

Luke 7:36-50

Friday, Sept. 17

Robert Bellarmine, bishop and doctor

1 Corinthians 15:12-20

Psalm 49:6-10, 17-20

Luke 8:1-3

Saturday, Sept. 18

1 Corinthians 15:35-37, 42-49

Psalm 56:10c-14

Luke 8:4-15

Sunday, Sept. 19

Twenty-fifth Sunday in

Ordinary Time

Amos 8:4-7

Psalm 113:1-2, 4-8

1 Timothy 2:1-8

Luke 16:1-13

or Luke 16:10-13

Question Corner/Fr. John Dietzen

Veneration of relics is a way to honor saints and martyrs

Q Please explain what constitutes a first-class relic or a second-class relic? When did we start honoring relics? (Illinois)



A "Classes" of relics traditionally are based on the closeness of their relationship to a particular saint.

First-class relics are parts of the body, most often part of the bone. Second-class relics are items used during the saint's life, such as clothing. Third-class relics are objects that have touched a first-class relic.

Veneration of relics of the saints, especially of martyrs, goes back at least to the second Christian century. It was a way of honoring the saint and of asking his or her intercession before God in heaven.

The sale 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.

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 major relics from one place to another without the pope's permission is forbidden.

Catholic regulations concerning relics are listed in the *Code of Canon Law* (#1090).

Q My brother and sister-in-law are Catholic. Their three children were raised Catholic but no longer attend church.

Recently one son, 30-years-old, who I believe has joined another Church, was married in a civil ceremony. I told my brother that it would be a sin to attend the wedding since that would seem to condone an invalid marriage.

He replied that a priest told him they could attend because they could not be responsible for their adult son's decision. They ended up going to the wedding.

Can you tell me if I erred? (North Carolina)

A These are always painful situations for parents and other relatives who feel their children are doing something spiritually harmful and wrong in marrying out of the Church.

As a start, I must say again that my own pastoral experience convinces me that, on occasions like this, rather than cutting off the "wrongdoer," more lasting good is accomplished when we do our best to preserve ties of love and family relationship as much as possible. I know most parents follow this approach.

Parents may strongly disagree with what their children do, and they certainly have the right and—depending on the circumstances—perhaps the responsibility to tell them so. But they still love their children, I hope, and need to demonstrate that love by actions as well as words.

Unless one is harshly rigid, there is no black-and-white, one-size-fits-all solution for these dilemmas. Such an attitude opens the way to, among other things, rash judgment about a person's state of soul before God.

Furthermore, and maybe more important, judging from your letter it's entirely possible that your nephew was not entering an invalid marriage according to Catholic Church law, as you assume. Canon law (#1117) states that one who leaves the Catholic Church "by a formal act" is no longer bound by the obligation to be married before a priest.

Exactly which behaviors might constitute such a formal act are not clear at this point, but it is widely held that one such act would be officially joining another denomination.

The Church's flexibility here is another evidence that we cannot be God's surrogate in judging others. Being faithful to what we believe is one thing, and making our personal peace and serenity depend on what someone else does is something else entirely. Keeping this in mind can help us maintain our tranquility and holiness.

(Send questions to Father John Dietzen, Box 325, Peoria, IL 61651 or by e-mail in care of jjdietzen@aol.com.) †

The Active List

The Criterion welcomes announcements of archdiocesan Church and parish open-to-the-public activities for "The Active List." Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. No announcements will be taken by telephone. Notices must be in our office by 5 p.m. Thursday one week in advance of (Friday) publication: The Criterion, The Active List, 1400 N. Meridian St. (hand deliver), P.O. Box 1717, Indianapolis, IN 46206 (mail); 317-236-1593 (fax), mklein@archindy.org (e-mail).

September 10

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Lumen Dei meeting, Mass, 6:30 a.m., breakfast in Priori Hall, \$10 per person. Information: 317-919-5316.

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal, prayer meeting, 7-8:30 p.m. Information: 317-927-6709.

Our Lady of the Apostles Family Center, 2884 N. 700 W., **Greenfield**. Couple to Couple League, Natural Family Planning (NFP) class, 6-8 p.m. Information: 317-462-2246.

St. Stephen the Martyr Church, 2931 Pindell Ave., **Louisville, Ky.** Charismatic Mass, praise, music, 7 p.m. Information: 502-239-0208.

September 10-17

Kordes Retreat Center, 841 E. 14th St., **Ferdinand, Ind.** (Evansville Diocese). Directed retreat. Information: 812-367-2777 or 800-880-2777 or e-mail kordes@thedome.org.

September 11

St. Francis Neighborhood Health Center at Garfield Park, 234 E. Southern Ave., **Indianapolis**. St. Francis Hospital and Health Centers, free oral cancer screening, 9 a.m.-noon, appointments required. Information: 317-782-6704.

Geneva Hills Golf Club,

Clinton. Saint Mary-of-the-Woods College, scholarship scramble, registration and lunch, 11:30 a.m., \$55 per person. Information: 812-235-0460.

September 11-12

St. Michael Parish, 250 High St., **Brookville**. Fall Fest, Sat. 4-9 p.m., Sun. 10 a.m.-9 p.m., pork chop and chicken dinners. Information: 765-647-5462.

Marian College, St. Francis Residence Hall, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal, "Life in the Spirit Seminar." Information: 317-927-6565.

September 12

Sacred Heart of Jesus Parish, 1530 Union St., **Indianapolis**. Angels from the Heart Day, volunteers report 7-8 a.m., continental breakfast, 8:30 a.m. Information: 317-638-5551.

St. Anthony Parish, 379 N. Warman Ave., **Indianapolis**. Euchre party, 1:30 p.m., \$3 per person.

St. Augustine Parish, 315 E. Chestnut St., **Jeffersonville**. Harvest Chicken Dinner, 11 a.m.-3 p.m., adults \$7, children 10 and under \$4, under 4 free, bake sale, quilts. Information: 812-282-2677.

St. Mary Parish, 212 Washington St., **North Vernon**. Parish festival, 9 a.m.-5 p.m., "all you can eat" fried chicken dinner, games, crafts store, quilts. Information: 812-346-3604.

St. Pius V Parish, Highway 66, **Troy**. Picnic, 11 a.m.-5 p.m., dinners, famous homemade turtle soup. Information: 812-547-7994.

Mount Saint Francis Retreat Center, **Floyd County**. Francis2, Sunday Mass, 6-8 p.m. Information: 812-923-8817 or e-mail mtstfran@cris.com.

MKVS and DM Center, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). Mass, 3:30 p.m., with Father Elmer Burwink. Information: 812-689-3551 or e-mail frburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~frburwink.

St. Mary Parish, Highway 56 (four miles west of Jasper), **Ireland, Ind.** (Diocese of Evansville). Picnic, chicken and beef dinners, homemade chicken noodle soup, games, quilts, 10:30 a.m.

September 14

Catholic Youth Organization Center, second-floor classroom, 580 Stevens St., **Indianapolis**. "Be Not Afraid! The Life and Ministry of Pope John Paul II." *Criterion* reporter Sean Gallagher, presenter, session 1 of 8, 6:30-7:45 p.m., sponsored by Holy Rosary Parish, \$5 per session. Information: Servants of the Gospel of Life Sister Diane Carollo, 317-236-1521.

September 14-16

Saint Meinrad Archabbey, 100 Hill Dr., **St. Meinrad**. Midweek retreat, "Love Is a Many Splendored Thing." Benedictine Father Eric Lies, presenter. Information: www.saintmeinrad.edu or mzoeller@saintmeinrad.edu.

September 15

Marian College, Allison Mansion, 3200 Cold Spring Road, **Indianapolis**. Civitas Dei meeting, Mass, 4:45 p.m., Marian College Chapel. Reservations: 317-253-1678.

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Catholic Widowed Organization meeting, 7 p.m. Information: 317-784-4207.

September 16

St. Vincent de Paul Parish, 1711 St., **Bedford**. Lawrence County Catholic Women in Faith, "Bread of the Word," 6:15 p.m., childcare provided. Information: 812-275-6539.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. "Catholics Returning Home" program, week 3, "Changes Since Vatican II," 7-8:30 p.m. Information: 317-831-4142.

Oldenburg Franciscan Center, 22143 Main St., **Oldenburg**. "Living Simply in a Complicated World" series, 6:30-8:30 p.m., \$30 per person. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

Our Lady of Mount Carmel Church, 14598 Oakridge Road, **Carmel, Ind.** (Diocese of Lafayette). Catholic Professional and Business Club, Mass, 6:30 a.m., breakfast, Ritz Charles, 12156 N. Meridian St., **Carmel, Ind.** Information: www.cpbcl-ind.org.

September 17

Knights of Columbus, 2100 E. 71st St., **Indianapolis**. Catholic Business Exchange, Mass, 6:30 a.m., buffet breakfast, \$10 per person. Information: 317-469-1244.

St. Francis Hospital South Campus, 8111 S. Emerson Ave., **Indianapolis**. Couple to Couple League, Natural Family Planning (NFP), 7-9 p.m. Information: 317-865-5554.

Our Lady of the Greenwood Church, 335 S. Meridian St., **Greenwood**. Father Donald Calloway of Steubenville, Ohio,

presenter, eucharistic adoration and Benediction, 6:30 p.m., Father Calloway's conversion story, 7 p.m., free admission. Information: 317-888-2861.

September 17-19

Sacred Heart of Jesus Parish, 1530 Union St., **Indianapolis**. Old Southside Fall Festival, 5-11 p.m., rides, food, auction, entertainment. Information: 317-638-5551.

St. Malachy Parish, 326 N. Green St., **Brownburg**. Country Fair and hog roast, 4-11 p.m., food, booths. Information: 317-852-3195.

St. Thomas More Parish, 1200 N. Indiana St., **Mooreville**. Apple Fest. Information: 317-831-4142.

Saint Meinrad Archabbey, 100 Hill Dr., **St. Meinrad**. Weekend retreat, "The Mystery of Sacrifice," Benedictine Father Aurelius Boberek, presenter. Information: www.saintmeinrad.edu or mzoeller@saintmeinrad.edu.

Galt House West, 140 N. 4th St., **Louisville, Ky.** Catholic Charismatic Conference, "Awake—The Spirit is A-Movin'." \$65 per person. Information: 502-239-0208.

September 18

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. French Market, noon-11 p.m., entertainment, artisans' area, children's area, music, French food. Information: 317-283-5508.

St. Lawrence Parish, 6944 E. 46th St., **Indianapolis**. Health Fair, 10 a.m.-1 p.m.; October Fest, 11 a.m.-7 p.m., music, food, games. Information: 317-546-4065.

Michaela Farm, **Oldenburg**. "Loving the Land as Gift, Celebrating 150 Years," 10 a.m.-4 p.m. Information: 812-933-0661.

St. Gabriel Parish, loft, 5505 Bardstown Road, **Louisville, Ky.** Catholic Single Adults Club, party, 8-10:30 p.m. Information: 812-284-4349.

September 18-19

Owen County Apple Butter Festival, Town Square, **Spencer**. St. Jude Parish booth #21, Sat. 9 a.m.-10 p.m., Sun. 9 a.m.-5 p.m., crafts, confections, baked goods. Information: 812-829-3082.

September 19

St. Meinrad Parish, Community Center, 13150 E. County Road 1950 N., **St. Meinrad**. Fall Festival, 11 a.m.-7 p.m., food, quilts. Information: 812-357-5533.

St. Louis Parish, 13 St. Louis Place, **Batesville**. Parish festival, 10 a.m.-6 p.m. (EST), chicken and roast beef dinners, booths, games. Information: 812-934-3204.

September 20

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Office of Family Ministries, "Divorce and Beyond," six-week series, 7-9 p.m., \$30 per person. Information: 317-236-1596 or 800-382-9836, ext. 1596.

September 20-22

St. Therese of the Infant Jesus (Little Flower) Church, 4720 E. 13th St., **Indianapolis**. Parish mission, "Waiting to Bloom—Discovering the Power Within," Father James Farrell, pastor of St. Barnabas Parish in Indianapolis, presenter, 7-9 p.m. Information: 317-357-8352.

September 22

Persimmon Festival, 7th St. and Main St., **Mitchell**. St. Mary Parish, food tent, Italian dinner, 11 a.m.-7 p.m. Information: 812-849-3570.

September 23

Ritz Charles, 12156 N. Meridian St., **Carmel, Ind.** (Lafayette Diocese). Guardian Angel Guild luncheon, \$25 per person. Information: 317-291-5895.

September 24

Kordes Retreat Center, 841 E. 14th St., **Ferdinand, Ind.** (Evansville Diocese). Carrie Newcomer In Concert, 7:30 p.m. (EST), \$12 per person. Information: 812-367-2777 or 800-880-2777 or e-mail kordes@thedome.org.

September 24-26

Mount Saint Francis Retreat Center, **Floyd County**. Women's Retreat, "We Are God's Chosen People." Information: 502-239-0208.

September 25

Kordes Retreat Center, 841 E. 14th St., **Ferdinand**. "The Sacred Ordinary: Looking at the World with New Eyes," Carrie Newcomer, presenter, 8:30 a.m.-3 p.m. (EST), \$50 per person. Information: 812-367-2777 or 800-880-2777 or e-mail kordes@thedome.org.

Monthly

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**. Support Group for Separated and

—See ACTIVE LIST, page 13

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The Active List, continued from page 12

Divorced Catholics, 7 p.m. Information: Archdiocesan Office of Family Ministries, 317-236-1596 or 800-382-9836, ext. 1596.

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

Second Thursdays
St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Holy hour for priestly 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 812-988-4429.

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.

Saint Mary-of-the-Woods, Church of the Immaculate Conception, **St. Mary-of-the-Woods**, Mass, 10 a.m., sign-interpreted.

Third Mondays
St. Matthew Parish, 4100 E. 56th 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, 5353 McFarland Road, **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.

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 and Coleman Pregnancy and Adoption Services, 2500 Churchman Ave., **Indianapolis**. Daughters of Isabella, Madonna Circle meeting, noon, dessert and beverages served. Information: 317-849-5840.

St. Joseph Church, 1375 S. Mickley Ave., **Indianapolis**. Adoration of Blessed Sacrament, 11 a.m.-7 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Prayers for vocations, rosary, eucharistic adoration, Benediction, 6 p.m. Information: 317-831-4142.

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

Third Saturdays
St. Michael the Archangel Church, 3354 W. 30th St.,

Indianapolis. Helpers of God's Precious Infants monthly pro-life ministry, Mass for Life by archdiocesan Office of Pro-Life Activities, 8:30 a.m., drive to Clinic for Women (abortion clinic), 3607 W. 16th St., Indianapolis, for rosary, return to church for Benediction.

Fourth Tuesdays
Marian Center of Indianapolis, 3356 W. 30th St., **Indianapolis**. "12-Step Spirituality" tapes, Dominican Father Emmerich Vogt, narrator, 7:30 p.m. Information: 317-924-3984.

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

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

Fatima Knights of Columbus, 1040 N. Post Road, **Indianapolis**. Euchre, 1 p.m. Information: 317-638-8416.

First Mondays
Archbishop O'Meara Catholic Center, 1400 N. Meridian St.,

Indianapolis. Guardian Angel Guild, board meeting, 9:30 a.m.

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

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

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

First Fridays
St. Vincent de Paul Church, 1723 "I" St., **Bedford**. Exposition of the Blessed Sacrament after 8:30 a.m. Mass-9 a.m. Sat., reconciliation, Fri. 4-6 p.m., Sat. 8-9 a.m., "Children of Hope" program, holy hour for children. Information: 812-275-6539.

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Mass, 8:15 a.m., eucharistic adoration following Mass until 5 p.m.

Benediction. Information: 317-784-5454.

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

Holy Guardian Angels Church,

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

SS. Francis and Clare Church, 5901 Olive Branch Road, **Greenwood**. Mass, 8 a.m., adoration, 8:30 a.m.-5 p.m., Sacred Heart Chaplet, 8:30 a.m., Divine

Mercy Chaplet, 3 p.m. Information: 317-859-4673.

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. †

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Rest in peace

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

BAILEY, Marvin A., 46, St. Monica, Indianapolis, Aug. 28. Husband of Mary A. (Bricker) Bailey. Father of Erin, Sara and Brian Bailey. Son of Frederick and Vernia (Corle) Bailey. Brother of Gregory and Phillip Bailey. Grandson of Jennie (Smith) Corle.

BEARD, Gregory Dee, 81, St. Paul, Tell City, Aug. 20. Husband of Helen (Bryant) Beard. Father of Verna Beard and Barbara Wiley. Grandfather of two.

BRUNS, Robert A., 82, St. Elizabeth of Hungary, Cambridge City, Aug. 17.

Father of Brad and Michael Bruns. Brother of Helen Pelsor and Elmer Bruns. Grandfather of five. Great-grandfather of one.

BURNS, Hazel, 75, Good Shepherd, Indianapolis, Aug. 22. Mother of Jacinta Harris, Mary Garden, Elizabeth Goff, Barb McCarty, Bonnie Schott, Benedict, Donald and Paul Burns. Grandmother of 27. Great-grandmother of nine.

CASUCCI-GILES, Toni L., 42, St. Rose of Lima, Franklin, Aug. 21. Wife of Ronald Giles. Mother of Erica, Kara and Ronald Giles. Daughter of Yvette Casucci. Sister of Shelly Roe, Christina Williams, Deana, James and Michael Casucci.

CHARLES, Minnie (Moses), 88, St. Jude, Indianapolis, Sept. 1. Mother of Tom Charles. Sister of Rose Hoepfner and Elizabeth Piraino. Grandmother of six. Great-grandmother of eight.

DAVIS, Jim G., 70, St. Pius X, Indianapolis, Aug. 28. Husband

of Darlene Davis. Father of Kim Lorenzi, Mark, Mike, Ross and Tim Davis. Brother of Larry and Sam Davis. Grandfather of four.

DILLON, Maurice, 90, Nativity, Indianapolis, Aug. 7. Father of Vicki and Gary Dillon.

EARL, Margaret, 75, St. Luke, Indianapolis, Aug. 24. Wife of Kenneth Earl. Mother of Elizabeth Costello, James, Kenneth and Stephen Earl. Sister of Anthony, Carl, Eugene, James, Paul, Patrick, Richard, Robert and Vincent Henn. Grandmother of 12. Great-grandmother of three. Great-great-grandmother of one.

ELDRIDGE, Krista Ann (Nobbe), 32, St. Mary, Greensburg, Aug. 31. Wife of Matthew Eldridge. Mother of Abbigayl, Lillian and Ethan Eldridge. Daughter of Gary and Lois Nobbe. Sister of Byron, Keith, Kurt, Nathaniel and Ryan Nobbe. Granddaughter of Elmer Nobbe, Richard and Ruth Gauck.

ETIENNE, Charles, 70, St. Mary, North Vernon, Aug. 27. Father of Lorrie Campbell and Charles Etienne. Brother of Velma Harlen, Edith Naviaux, Howard and Robert

Etienne. Grandfather of two. **GREIWE, Josephine E.**, 86, St. Mary, Greensburg, Sept. 1. Mother of Rosemary Collins, Janet Einhaus, Jane Haley, Patricia Lowry, Betty Sample, David, Mike and Thomas Greiwe. Sister of Ida Buening. Grandmother of 25. Great-grandmother of 40. Great-great-grandmother of two.

HAGEDORN, Mary Gertrude, 90, St. Paul, Tell City, Aug. 19. Mother of Gletus Malone, Dean, J.T. and Dr. Lloyd Hagedorn. Grandmother of 10. Great-grandmother of 17. **HERREL, James J.**, 84, St. Malachy, Brownsburg, Aug. 23. Father of Kathleen Carson, Karen Galvin, Joyce, George, James, John, Robert, Thomas and William Herrel. Grandfather of 16.

HOLZHAUSEN, Helen, 87, St. Michael, Greenfield, Aug. 17. Mother of Carol Hunt, Lynne, Daniel and Joseph Holzhausen. Sister of Claire Burns and Anne Milia. Grandmother of six. Great-grandmother of one.

KELLUM, Ann J., 64, St. Bernard, Frenchtown, Aug. 20. Wife of Fred Kellum. Mother of Dr. Lisa Clunie, Annissa Reas, Lynn Whittaker and Joe Kellum. Sister of Rita

Whittaker, James, Mervin and Thomas Nolot. Grandmother of two.

JOHNSON, Betty Jo (Roberts), 73, Holy Angels, Indianapolis, Aug. 18. Wife of Willis Sims. Mother of JoAnn, Pamela, David, Michael, Russell and Vincent Johnson. Sister of Doris Gaines and Shirley Scott. Grandmother of several.

KRAUS, Patrick Gene, infant, St. Martin, Yorkville, Aug. 15. Son of Chris and Laura Kraus. Brother of Abby, Ben, Chris and Henry Kraus. Grandson of Edna Enneking, Larry Pigg, Linda Robinson, Donna, Norma and Leon Kraus.

LINDSAY, Louise C., 91, St. Anne, Jennings County, Aug. 14. Mother of Mary Jones and John Lindsay. Grandmother of five. Great-grandmother of 16.

MILLER, Adam C., 16, St. Paul, New Alsace, Aug. 22. Son of Donald and Lisa Miller. Brother of Teresa Miller. Grandson of Joyce Davis, Cleo Myers, Edna and Aaron Miller.

MILLER, Ronald, 73, St. Mary, New Albany, Aug. 24. Father of Rhonda Higgins, Karen Powell, Kevin and Rusty Miller. Brother of Ray Miller. Grandfather of five.

MOORMAN, Lawrence J., 87, Immaculate Conception, Millhouses, Aug. 29. Brother of Lucille Braun, Alma Schwing, Carl and Ralph Moorman.

OREJUOLA, Richard, 59, St. Thomas Aquinas, Indianapolis, Aug. 22. Husband of Linda Orejuela. Brother of Henry Orejuela.

SCHEIDLER, Kathleen E. (Wilmer), 71, St. Mary, Greensburg, Aug. 27. Mother of Janet Tower, Debbie Welsh, David and Mark Scheidler. Sister of Rosemary Haag and James Wilmer. Grandmother of eight.

SCHINDLER, Donald L., 81, Christ the King, Indianapolis, Aug. 26. Father of Jill Obergfell, Pam Stallwood and Jacques Schindler. Grandfather of four. Great-grandfather of two.

SORTET, Katherine J., 91, St. Mary, Navilleton, Floyds Knobs, Aug. 29. Sister of Dorothy Becht.

WELLINGTON, Gordon, 81, Holy Spirit, Indianapolis, Aug. 18. Husband of Patricia (Quinlan) Mangold Wellington. Grandfather of three. Step-grandfather of three. Great-grandfather of seven. †

Vatican official says terrorism has unleashed 'fourth world war'

MILAN, Italy (CNS)—Defining the Cold War as the "third world war," Cardinal Renato Martino said terrorism appears to have unleashed the "fourth world war" in a way that touches almost everyone in every part of the globe.

The cardinal, president of the Pontifical Council for Justice and Peace, spoke on Sept. 6 at an interreligious meeting for peace sponsored by the Rome-based Community of Sant'Egidio.

Terrorism on the scale seen since Sept. 11, 2001, has become a type of war outside the bounds of "all of the political and juridical canons consolidated by a very long tradition" for defining war and regulating combat, he said.

The reaction, the cardinal said, particularly in the "preventative war" on Iraq proclaimed by the United States and its coalition partners, is also outside the bounds of traditionally accepted definitions of national self-defense.

Cardinal Martino previously has said that the war on Iraq was not justified, but that once the coalition forces invaded they had an obligation to stay and to provide security while the new Iraqi government is formed and consolidated.

The cardinal said two aspects of "the war of terrorism

and the war on terrorism" are completely new.

The first regards the ability of terrorists to strike in one place yet make an "interruption" into the daily lives of people around the globe, he said.

The immediacy of news coverage brings images of the attacks into everyone's homes, the cardinal said, and the unexpected and horrifying acts make people feel that they may not be safe anywhere, including their offices or their schools.

"With terrorism, war is no longer a far-off event, but is terribly close," Cardinal Martino said.

The cardinal also said that, while war always has been horrible and has "sinisterly shone light on the abyss" of human hearts, "the war we are living through at this moment is particularly disturbing because these acts sometimes are committed in the name of God."

Cardinal Martino said neither politicians nor people of faith could afford to be simplistic when looking at what triggers or contributes to terrorism.

The new world tensions combine more than one motivation: historical tensions among peoples, "economic recriminations caused by great poverty," the search for new political assets, "the vindication of cultural diversity," or other factors, he said.

The cardinal said people also cannot ignore the fact that

the international arms trade makes it easy for disgruntled groups to get weapons, frequently using them against the country that provided them.

Because the factors contributing to terrorism are so complex, he said, the response must be as well. Because the causes are complex, "they can be removed only with joint action by a number of local and international actors," he added.


The Christian contribution, he said, must be a more concerted effort to teach and live the truth that God is love and demands that those who believe in him love all men and women. †



Flags and flowers surround a memorial to the victims of the Sept. 11, 2001, terrorist attacks at St. Patrick Parish cemetery in Smithtown, N.Y. The attacks claimed the lives of seven St. Patrick's parishioners. The memorial was designed as a symbol of comfort for families of the deceased and includes 35 bricks, each inscribed with the name of a member of the parish, or a relative or friend of a parishioner, who died on Sept. 11.

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Small Communities of Faith Convocation to be held in Columbus

By Sean Gallagher

On Oct. 2, the archdiocese's Evangelization Commission is sponsoring the second annual Small Communities of Faith Convocation. This year's event will be held at St. Bartholomew School in Columbus.



Marianist Brother Robert K. Moriarty

Marianist Brother Robert K. Moriarty, coordinator of small Christian communities for the Archdiocese of Hartford, Conn., will be the main speaker. The topic of his presentation will be "Building a More Relational Parish for a More Relational World."

According to Brother Robert, the main message of this presentation will be to demonstrate how the principles of small Church communities are important for the life of the entire parish.

"I think that the kind of vision for parishes that I'll be exploring with [the convocation's participants] ... is trying to be deliberate about developing a vision for the parish," he said, "centered on down-to-earth people regularly making connections between life and faith with each other."

"The kind of vision ... which I will be focusing on that day also involves the proposal that we infuse something of the reflective and relational experience that happens more intensively in the small community in every dimension of parish life."

Brother Robert explained that such an infusion is necessary today because many people are so busy that they give themselves little or no time to reflect upon their own lives, let alone how God is present in it.

Karen Oddi, archdiocesan evangelization coordinator, agreed with Brother Robert and said that the convocation, far from being geared simply toward those who already formally participate in small Church communities, is a good opportunity for growth for those who may have been involved in Disciples in Mission, various renewal programs such as Christ Renews His Parish, or adult faith formation reflection groups.

"It's to bring people together, people of faith and people who want to grow with others in small groups," she said. "I think that it is more to bring people to see that this is something that the Holy Father, and the bishops of the United States, and that we in the archdiocese support."

Indeed, Oddi explained this support in the archdiocese for the principles that Brother Robert will speak about is shown by the fact that two members of the Evangelization Commission are members of small Church communities.

But like Brother Robert, these people and the other members of the commission want to share the benefits of the principles of small communities of faith with more and more of the faithful in the archdiocese.

Other scheduled speakers include Patricia Witt, pastoral associate at St. Matthew Parish in Indianapolis; Father Clement Davis, pastor of St. Bartholomew Parish in Columbus; and Kim Ort, a member of St. Monica Parish in Indianapolis and the resource coordinator for that faith community's small Church communities core team.

They will speak on such topics as the relationship of small Christian communities to the mission of the parish and the ways in which small Church communities are integral to evangelization and social outreach.

(Those interested in participating in the convocation can call the Office of Catholic Education at 317-236-1430 or 800-382-9836, ext. 1430. The registration deadline is Sept. 15. The registration fee is \$30 per person or \$100 for four or more persons from the same parish. Scholarships are available.) †



Russia

A relative mourns the death of Inna Kasumova, 16, during funeral services on Sept. 7 in Beslan, Russia. The young woman was among at least 335 hostages killed in the Beslan school siege that ended on Sept. 3. Pope John Paul II prayed for the victims.

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MOVIE

continued from page 1

All of the dozens 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 cause, Sister Anne spoke of the importance of St. Thérèse's message and proclaiming it to the world.

"St. Thérèse was an obscure nun hidden in the cloister of a Carmel," she said, "and was chosen by God, as time has shown, to show his people how to live Gospel values in the common, ordinary details of daily life."

"Our awareness of this treasure that is a part of our Carmelite history inspired us to help other people to become familiar with the teaching... So it was that realization that inspired us to do what we could to get this movie out into the wider public."

One of the most important things that the Terre Haute Carmelites were inspired to do to support the movie was that which is at the heart of their vocation: prayer.

"It stimulates our prayer," said Sister Anne.

But she looks upon this prayer from an interesting perspective. In her opinion, the work of De Philippis in bringing the story of St. Thérèse to the silver screen is a work of evangelization. And she noted that praying for the spread of the Gospel was instilled into her order at its very beginning by its foundress, St. Teresa of Avila.

"We have at the heart of our charism an apostolic dimension," said Sister Anne. "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. Maximilian Kolbe, and you go to places where no one has ever heard of them or they have and they're



Leonardo Defilippis, director of *Thérèse*, center, with his wife Patti, left, the author of the film's screenplay, and cinematographer Lourds Ambrose, right, present Pope John Paul II with a poster for the movie at the Holy Father's summer residence at Castelgandolfo in Italy.

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 Phillipis 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, 'Do not 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 503-524-7760.) †



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