St. Jude, pray for us

Spencer parishioners are praying for assistance to replace vandalized statue, page 9.

Judge won’t force Illinois city to allow Planned Parenthood clinic to open

AURORA, III. (CNS)—Pro-life groups opposed to the opening of a Planned Parenthood clinic in Aurora welcomed a federal judge’s refusal to order city officials to let the clinic open pending an investigation of how the organization obtained its building permits.

Abortion opponents have been protesting the new clinic because surgical and medical abortion procedures will be among the reproductive health care services performed there.

Eric Schreider, spokesman for the Pro-Life Action League, called the Sept. 20 ruling by Judge Charles Norgle of the U.S. District Court in Chicago “a victory for life,” though as the judge said the case is “by no means” over.

In August, the city of Aurora barred the opening of the clinic pending a review of the building-permit process. Planned Parenthood sought a federal court order to force the city to allow the clinic to open as scheduled on Sept. 18, claiming that the city does not have a “legitimate municipal concern,” but is “motivated solely by political opposition” to the clinic.

Norgle said Planned Parenthood needs to provide more proof that it is being discriminated against by officials in Aurora.

According to news reports, the city ordered the review to see if fraud was involved because Planned Parenthood used the name Gemini Development Office in applying for permits in March 2006 to build the $7.5 million, 22,000-square-foot facility, which is one of Planned Parenthood’s largest.

This summer, Planned Parenthood announced it would be running the facility as a clinic. The organization said it had used the other name to keep abortion opponents from trying to block the construction.

Since Aug. 9, people of many faith communities have held peaceful prayer vigils outside the Planned Parenthood building.

From the time word got out that another abortion clinic was scheduled to open within the boundaries of the Diocese of Joliet, Bishop J. Peter Sartain asked people to pray: for pregnant women in need; for abortion opponents from trying to block the construction; and for healing for those who suffer the See ABORTION, page 2.

Archbishop Chaput: Love others and help God change the world

By Mike Krokos

We are all a part of God’s unfolding plan. As Catholics, we believe definite things about our role in salvation history.

Our mission on Earth must center on the reason for which God made each of us: to be holy and “help him in his plan to share his love with the whole world.”

That message was shared by Denver Archbishop Charles J. Chaput, one of the keynote speakers at the second annual Indiana Catholic Men’s Conference, on Sept. 22 at the Indiana Convention Center in Indianapolis.

“It’s a Catholic men’s conference,” Archbishop Chaput told the more than 1,000 men in attendance.

“This is an event that is unique in the history of nations and in the biography of every person. He’s still unfolding his purposes today, and each of us here has a part to play in his divine plan.”

Sponsored by the Marian Center in Indianapolis, the title of the conference was “The Church, the Conversion, the World—Reclaiming Our Catholic Mission.”

In his presentation, “Renewing the Church, Converting the World—Reclaiming Our Catholic Mission,” See CONFERENCE, page 10.

Archbishop Chaput: Love others and help God change the world

By John Shaughnessy

At first glance, Alice Reahard and John Hill seem like strangers from different worlds instead of two people connected by a hope and a dream.

Reahard works as the information technology specialist at St. Luke School on the affluent north side of Indianapolis, a woman who introduces new technology to the school and ensures the computers run smoothly.

Hill works in an old factory building on the struggling near-east side of Indianapolis, a man with a criminal past who helps to break down outdated computers into their smallest, salvageable parts.

Yet the lives of Reahard and Hill intersect through an unusual business that recycles old electronic equipment and tries to give hope and a future to people who have recently been released from prison.

The connection of Reahard’s and Hill’s lives also offers a different look at the Christian principles of forgiveness and redemption, and the possibilities for forgiveness and redemption are sometimes played out—or not—for individuals in our society today.

A ‘win-win’ situation

When Reahard ordered new computers for St. Luke School in 2006, she cared too much about the environment to just throw away the 120 used computers. So she contacted RecycleForce, a company headed by Thomas Gray, the son of longtime St. Luke parishioner Elizabeth “Libby” Gray.

Employees at RecycleForce take old computers and other electronic equipment and break them down into their basic parts—screws, wiring, batteries, metals and circuit boards—which the company then sells to recycling businesses.

The company’s mission also includes employing people just released from prison to do the work.

“We help them to make the transition back into the community,” Gray says. “We provide them paid employment, help them with housing, insurance, driver’s licenses and job training. We also help them to find permanent employment in the private sector. We act as a reference, and we also help them prepare resumes.”

The effort is part of the National Transitional Jobs Network, an organization that understands how hard it is for people just released from prison to get a job and start a new life.

RecycleForce officials cite a study stating that 70 percent of employers in Marion County won’t hire an ex-convict.

Company officials also share a lot of the Catholic schools and parishers across the archdiocese that have used their services to recycle old computers, printers and monitors. Saint Mary-of-the-Woods College near Terre Haute is on that list.

“They picked up two huge loads, about 20,000 pounds of recycling stuff—old computers, printers, monitors and fax machines,” says Mike Patrick, the director of information systems at the college. “I thought it was a win-win. It allowed us to safely dispose of things, and they employ recently released convicts and that gives them a second chance.”

When Reahard called RecycleForce about St. Luke’s old computers, she felt she was extending hope to the people who would be working on them.

“I think it’s a wonderful program,” she says. “It’s helping our environment. We throw away so much electronics in our landfills. They’re also giving people jobs, and they’re doing something useful. It’s good to give them dignity in their lives and purpose in their lives.”

Seeking redemption

In an old factory, John Hill works in a back room at RecycleForce, baling recycled steel, plastic and wire into huge blocks that will be shipped to companies around the United States and the world.

Now 60, Hill says he has spent most of his adult life in prison on drug-related charges. He takes responsibility for his past.

“I made mistakes in my life,” he says. “The only thing I can do now is to see if I can help somebody else in life. The only way I can do that is to get on my feet myself. I’m really sad for the grief I caused, but that was in my younger days.”

He gives credit to his family for helping him through his transition from prison back into society. He also thanks RecycleForce.

“Instead of throwing away old computers, some Catholic schools and parishes in the archdiocese have turned to Recycleforce, an Indianapolis company that recycles parts from old electronic equipment and employs people just released from prison to do the work. Here, employee John Hill takes a computer shell from the company’s president, Thomas Gray.”

Catholic connections help local business give former inmates a second chance in society

By By John Shaughnessy

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ABORTION

A 15-year-old, who is a senior at Aurora Central Catholic, Danny, said young people will likely account for the majority of those who will seek abortions at the new facility. “So we are the ones who really need to fight this.”

“The pope said he wanted to express his appreciation to those whom he gave his life for, those who he gave his life to,” said Matthew Kelly, an international speaker and author who presented his credentials on Sept. 24 in a ceremony at the papal summer villa outside Rome.

Pope praises Nicaragua’s ban on therapeutic abortions

CASTEL GANDOLFO, Italy (CNS)—Pope Benedict praised Nicaragua’s recent ban on abortion, saying the country had taken a pro-life stand against strong international pressures.

“At the same time, he said the moral calls for increased assistance to women with problems during pregnancy.

The pope made the comments in a speech to the new ambassador from Nicaragua, Jose Cuadra Chamorro, who presented his credentials on Sept. 24 in a ceremony at the papal summer villa outside Rome.

“Should be considered very positive that last year the National Assembly approved the revocation of therapeutic abortion,” he said.

Tickets available for annual Celebrating Catholic School Values Dinner on Nov. 7

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The dinner is the premier annual Catholic school event in Indianapolis, IN. Copyright © 2007 Criterion Press Inc. ISSN 0574-4350.

No. 9/27/07

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We’ll be there waiting if you give us two weeks’ advance notice!

Report sexual misconduct now

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Suzanne L. Yakimchick, Chancellor, Archdiocese of Indianapolis, PO. Box 140, Indianapolis, Indiana 46208-1400

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The Criterion Press Inc.
Father John Sciarra was founding pastor of St. Barabara Parish

By Mary Ann Wyand

Father John N. Sciarra, a retired diocesan priest who was the founding pastor of St. Barnabas Parish in Indianapolis in 1965 and served there for 24 years, died on Sept. 22 at St. Francis Hospital in Beech Grove. He was 89. Father Sciarra retired as pastor of St. Barnabas Parish on July 5, 1989, and was named pastor emeritus of the Indianapolis South Deanery parish for Father Sciarra on Sept. 27 at St. Barnabas Church.

Father James Farrell, the third pastor of St. Barnabas Parish, assisted with the Mass. Father Paul Shikany, pastor of St. Matthew the Apostle Parish in Indianapolis, was the homilist. Both priests served as associate pastor of St. Barnabas Parish while Father Sciarra was the pastor.

Burial followed at the St. Ambrose Parish Cemetery in Seymour, which was Father Sciarra’s hometown. Wake and prayer services for Father Sciarra were held on Sept. 25 at St. Paul Hermitage and on Sept. 26 at St. Barnabas Church.

Father Farrell remembered Father Sciarra as “a great priest and wonderful pastor who was very present to his people and very committed to stewardship as a way of life. He founded this parish on that concept, and we try to live up to that today by practicing stewardship in our parish.”

Father Sciarra “had a wonderful way of communicating with people of different generations,” Father Farrell recalled. “… He made himself present to others by his stability, his steadfastness, his faithfulness and his perseverance.”

After retiring from active ministry, Father Sciarra lived at the St. Barnabas Parish rectory with Father J. Joseph McNally, the second pastor, before moving to St. Paul Hermitage in Beech Grove nine years ago. “He certainly was a big part of our community life,” Father Farrell said, “and even in retirement he stayed close to the parish and did a lot of work here.”

Longtime St. Barnabas parishioners John and Barbara Scheih of Indianapolis remember Father Sciarra’s party and wonderful sense of humor. They met him at Holy Name of Jesus Parish in Beech Grove in 1954 and became good friends.

“Our Lady of Guadalupe Pro-Life Youth Award to St. Bart’s Parishioner Michael Padulla of Columbus for his outstanding pro-life volunteer service. Following the Respect Life Mass, Catholics will join Christians from other denominations for the ecumenical Central Indiana Life Chain to pray for an end to abortion from 2:30 p.m. until 3:30 p.m. along North Meridian Street in Indianapolis.

Life Chains also are scheduled in the archdiocese in Columbus, Connersville, Greenwood, Greenfield and Terre Haute as well as in Carmel, Ind., which Hamilton helped organize, and 18 other Indiana cities.

“It is my hope that the year-round pro-life campaign launched on Respect Life Sunday will lead all the faithful in the archdiocese to embrace the ministry of prayer that the Pro-Life Office proposes,” said Servants of the Gospel of Life, Sister Diane Carollo, director of the archdiocesan Office for Pro-Life Ministry.

“Each parish is assigned an abortion clinic that is located within the boundaries of our archdiocese,” Sister Diane explained. “Parishioners are asked to pray for the women and men tempted to abort their unborn children, those who facilitate abortions and those who suffer from the aftermath of abortion. To build up a culture of life, we must first start on our knees in prayer before the Blessed Sacrament. All else that is done must flow from prayer.”

The Infant in My Womb Leaped for Joy” is the theme of the U.S. Conference of Catholic Bishops’ Secretariat for Pro-Life Activities’ 2007 Respect Life Program.

The artwork chosen for the Respect Life Program poster is a painting that portrays Elizabeth welcoming her kinswoman, Mary, when both women were pregnant. Scripture relates that John the Baptist leaped for joy in Elizabeth’s womb when they heard the Blessed Mother’s greeting (Lk 1:44).

Respect Life Sunday will be observed in dioceses throughout the U.S. on Oct. 7 with Masses and pro-life prayer chains.

Sr. Joseph F. Schaeidel, vicar general, is the celebrant for the archdiocesan Respect Life Sunday Mass at 1 p.m. on Oct. 7 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis.

On behalf of Archbishop Daniel M. Buechlein, Msgr. Schaeidel will present the Archbishop Edward T. O’Meara Respect Life Award to St. Elizabeth Ann Seton parishioner Steve Hamilton of Carmel, Ind., for his distinguished service to the cause of life in the Archdiocese of Indianapolis and the Lafayette Diocese.

The Criterion Friday, September 28, 2007

Cathedral Mass, Life Chains to highlight Respect Life Sunday events

Our Lady of Fatima Retreat House

“The Beatitudes in the Life of St. Mother Theodore Guerin”

Sr. Marie Kevin Tighe, S.P.

October 15, 2007 • 8:30 a.m.-2:30 p.m.

Sr. Marie Kevin Tighe, S.P. promoted the cause for the canonization of Mother Theodore Guerin for 10 years and served as its vice-postulator for 4 years. On this one-year anniversary of St. Mother Theodore’s canonization, join us for prayer and reflection on Indiana’s first saint!

Cost is $35.00 and includes continental breakfast, lunch and program. Call us or register online at www.archindy.org/fatima

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Fr. John N. Sciarra

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Page 3
Words are a powerful weapon, an instrument that can lift someone up or bring them down the next. Though we’re parroting an adage that has been used in various contexts for over a century, we believe whoever coined that line of thinking knew what they were talking about. And that truth of wisdom is as true in today’s politically correct world as it was back when it was first uttered by someone far wiser than many of us. From a young age, most people are taught that some language is inappropriate—no matter what your age. Using the Lord’s name in vain or peppering your speech with certain four-letter words come to mind when forming our litany of no-noes where mastering the English language is concerned—or any language for that matter.

Though the list has been passed on for decades, many parents continue to face an uphill battle with children and young people because our latest generation is being led to believe that using foul language is cool and hip—and the norm.

Use your remote control to zip through network and cable TV channels or cruise your PM radio dial, and you’ll soon be immersed in the salty language on television, in song lyrics and out of the mouths of some adults leaves a lasting impression on so many young people.

Later in the year, another example will come to mind when forming our litany of no-noes where mastering the English language is concerned—or any language for that matter.

One of the latest examples involves comedian Kathy Griffin, who decided to throw good taste to the wind when she recently accepted an Emmy for her Bravo reality show, “My Life on the D-List.”

In accepting the award earlier this month, Griffin said that “a lot of people come up here and thank Jesus for this award. I want you to know that no one had less to do with this award than Jesus.”

She went on to hold up her Emmy, make an off-color remark using a four-letter word in relation to Jesus and add, “This award is my god now!” Thankfully, the E! channel chose to edit Griffin’s speech when it aired the taped event on Sept. 15, but word soon spread about the comedian’s less than flattering acceptance speech. If this was meant to be a comedic moment, it failed miserably. Instead, it justifiably angered Christians and many people across faith lines. While the Catholic League was one of the first to come out and condemn Griffin’s remarks, saying they were an “obscene and blasphemous comment,” it didn’t end there.

Members of the Miracle Theater, a Christian theater troupe in Pigeon Forge, Tenn., spent $90,440 on a full-page advertisement in USA Today that ran nationally on Sept. 17, proclaiming “enough is enough.”

“We at The Miracle Theater consider it an honor to stand for Jesus today,” the ad said. “We may never win a national award. We may never be household names. We may never be seen in Hollywood. Although others may choose to use their national platform to slander our God, we are honored as professional entertainers to stand for Christ.”

The theater group is sponsoring a petition on its Web site, www.miracletheater.com, to let others who are upset with the comedian’s choice of words make their displeasure known.

“When word reached our cast that a Hollywood celebrity had stood before TV cameras and said such vulgar things about Christ, they were incensed,” said Donald Spilingsworth, general manager of The Miracle Theater. “It’s just not OK anymore to mock Christians and use impurity.”

The theater members and Catholic League are to be applauded for their criticism. And even though there is a segment of society that will stand up for Griffin and her off-color remarks, we know as people of faith that doesn’t make her choice of words right.

When it comes to Jesus, we have a right to cringe, be offended and take a stand when someone doesn’t give him the respect he deserves. And in today’s politically correct world, don’t let anyone tell you any differently.

—Mike Krokos

Letters to the Editor

Editor: God’s truth found in Jesus and his holy Catholic Church

Your Aug. 31 issue of The Criterion has a letter in which the writer quotes the Catechism of the Catholic Church that “those who, through no fault of their own do not know the gospel of Christ … but who seek God … and try to do His will … may achieve eternal salvation” (CCC, §847). This is true but, taken out of context, is misleading.

Lumen Gentium, from which it comes, goes on to tell us: “Nor does divine Providence deny the help necessary for salvation.” And this great truth is found among them is looked upon by the Church as a preparation for the Gospel (Lumen Gentium, paragraph 16). A person who loves God and seeks his truth will ultimately find it in Jesus and his holy Catholic Church and its teachings required for salvation.

“Extra Ecclesiam nulla Salus,” the doctrine of exclusive salvation, comes from Christ himself. It has been held by the Church since its inception. It can and indeed has been suppressed and rationalized to death, but it is “De Fide” forever. No council, no pope, not 10,000 theologians shouting from the house tops, can ever change it.

“Unless you eat the flesh of the Son of man and drink His blood you shall not have life in you” (Jn 6:54).

It is what our fathers, missionaries and martyrs of the faith suffered and died for.

Jeanne de Maillé Bloomington

Letters to the Editor

Editor: The call to participate in family and community life

When word reached our cast that a Hollywood celebrity had stood before TV cameras and said such vulgar things about Christ, they were incensed,” said Donald Spilingsworth, general manager of The Miracle Theater. “It’s just not OK anymore to mock Christians and use impurity.”

The theater members and Catholic League are to be applauded for their criticism. And even though there is a segment of society that will stand up for Griffin and her off-color remarks, we know as people of faith that doesn’t make her choice of words right.

When it comes to Jesus, we have a right to cringe, be offended and take a stand when someone doesn’t give him the respect he deserves. And in today’s politically correct world, don’t let anyone tell you any differently.

—Mike Krokos

Letters to the Editor

Editor: God’s truth found in Jesus and his holy Catholic Church

Your Aug. 31 issue of The Criterion has a letter in which the writer quotes the Catechism of the Catholic Church that “those who, through no fault of their own do not know the gospel of Christ … but who seek God … and try to do His will … may achieve eternal salvation” (CCC, §847). This is true but, taken out of context, is misleading.

Lumen Gentium, from which it comes, goes on to tell us: “Nor does divine Providence deny the help necessary for salvation.” And this great truth is found among them is looked upon by the Church as a preparation for the Gospel (Lumen Gentium, paragraph 16). A person who loves God and seeks his truth will ultimately find it in Jesus and his holy Catholic Church and its teachings required for salvation.

“Extra Ecclesiam nulla Salus,” the doctrine of exclusive salvation, comes from Christ himself. It has been held by the Church since its inception. It can and indeed has been suppressed and rationalized to death, but it is “De Fide” forever. No council, no pope, not 10,000 theologians shouting from the house tops, can ever change it.

“Unless you eat the flesh of the Son of man and drink His blood you shall not have life in you” (Jn 6:54).

It is what our fathers, missionaries and martyrs of the faith suffered and died for.

Jeanne de Maillé Bloomington
A pesar de los retos, la Madre Teresa mantuvo su vida concentrada en Jesús

Can hardly believe that it has been 10 years since Mother Teresa—Blessed Teresa of Calcuta—went home to God. It was one of the special graces of my life, and I remember vividly being together at the time and spending time with her while I was the bishop of Memphis.

Mother Teresa made me feel comfortable in her presence. We don’t hear it said very often, but she had a wry sense of humor in the midst of her care for the poorest of the poor.

Despite her life given to dealing with the ugliness of our social ills, Mother kept her heart and mind focused on Jesus, and she did so with a cheerful disposition. Mother Teresa’s cheerfulness continues as one of the characteristics of the Missionaries of Charity today.

I was particularly impressed by the way Mother could maintain her composure and focus during two press conferences at which I was present.

Most of the folks from the media were friendly and positive. Mother Teresa never for a moment thought their attention was about her. Rather, in her mind, it was about Christ and the poor. And for those who, in fact, were hostile in their demeanor and by the questions they asked, she was unperturbed and kind in her responses.

Despite the occasional criticism, she said she was comfortable with her correspondence to her personal spiritual director. Some of her critics could not accept her forthright support for the abortions that were common in her country.

As for her care for the very poorest of the poor, those abandoned by most folks of our society, Mother Teresa often enough responded that if she had not picked up the first dying man in the gutter she wasn’t sure her mission would have evolved. She was committed to what she and her Missionary sisters could do with their “hands-on” care of the down and out.

On the other hand, she had no patience with attacks of those who could take up the cause of society’s need for social reform. She kept her composure and was steady in her focus on Jesus, whom she saw especially in the individual, the suffering and the dying person by person.

Blessed Teresa was criticized during her lifetime. And she continues to be criticized now. As we know, in the process for her canonization all of her letters, including her private correspondence, are reviewed as is always the case in the Church’s canonical process.

The postulator of her Cause for canonization published some of her writings and some confidential letters she had written in her private spiritual director. Some of this correspondence indicated occasional fears that God seemed to have abandoned her. On occasion, she even wondered about God’s existence.

If one is familiar with the lives of some of our greatest canonized saints, we know that the phenomenon of “the dark night of the soul” is not uncommon in the face of the inevitable struggles of life. It is telling to read the Gospel account of the prayer of the suffering of Jesus on the cross: “My God, my God, why have you forsaken me?” (Mt 15:34; Mt 27:46).

I would like to believe that in our secular culture the critics in the media, who are want to say that Mother Teresa was living a hypocritical life because she did not show her inner turmoil in public, simply don’t understand the spiritual reality of the inevitable testing of one’s faith—even for holy people— is part of becoming sanctified. Yet, I admit that I wonder about the motives of some of her critics.

The fact is that Mother Teresa would not be deterred by the critics. She may have suffered doubts at times, but she kept her focus on Jesus and his needs in the poor.

Blessed Teresa was, above all, a model of patient humility. The last time we were together, as she was bounding the airplane, she pulled me aside and said, “Bishop, when you place the drop of water in the wine at the offertory of the Mass, will you pray that I will be dissolved in Christ?”

Do you have an intention for Archbishop Buechlein’s prayer list? You may mail it to him at:

Archbishop Buechlein’s
Prayer List
Archdiocese of Indianapolis
1400 N. Meridian St.
P. O. Box 1410
Indianapolis, IN 46202-1410

Buenos Aires, 3 de septiembre de 2007

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.

Traducido por: Daniela Guanipa,
Language Training Center, Indianápolis

The Criterion Friday, September 28, 2007

Page 5
Events Calendar

**September 28**

**September 28-29**
St. Emeric Church and Parish, 5901 Olive Branch Road, Greenwood. Parish festival, rides, games, food, Fri. 5 p.m.-midnight, Sat. noon-midnight. Information: 317-589-4673.

**September 28-30**
Our Lady of Lourdes Parish, 5353 E. 56th St., Indianapolis. Fall Festival, Fri. 5-11 p.m., Sat. 11 a.m.-live entertainment, Sun. 11 a.m.-4 p.m., food, rides, games, entertainment. Information: 317-356-7291.

**September 29**
St. Michael the Archangel Church, 3250 W. 10th St., Indianapolis. Feast Day Mass, Archbishop Daniel M. Buechlein, celebrant. Information: 812-933-0661 or 800-682-0988 or e-mail seton@setonindiana.org.

**September 29-30**
Our Lady of Fatima Retreat House, 5353 E. 317-545-7681 or www.archindy.org/fatima. Parish festival, rides, games, food, Fri. 5 p.m.-midnight, Sat. noon-midnight. Information: 317-589-4673.

**September 29**
St. Andrew the Apostle Parish, 4052 E. St. Rd., E. Providence. Fall Fair, light lunch, Mass 2:00 p.m. Information: 317-545-7681 or 317-929-7359.

**September 29**
St. Andrew the Apostle Parish, 4052 E. St. Rd., E. Providence. Fall Fest, light dinner, Mass, 4:30 p.m. Information: 317-545-7681.

**September 29**

**September 30**
St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis. “Steppin’ Jais, Jazz at St. Rita,” 6-10 p.m, food, silent auction, 5% of proceeds. Information: 317-632-9349.

**September 30**
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. “Benedicts for Holy Family,” Benedictine Father Dennis Robinson, presenter. Information: 800-682-0988 or e-mail meincell@saintmeinrad.edu.

**September 30**
Saint Meinrad Archabbey and School of Theology, Church, 200 Hill Drive. St. Meinrad. Concert presented by the Benedictine monks and someol students, 3 p.m., no charge. Information: 800-682-0988 or e-mail setonindiana.org.

**September 30**

**October 1**
Our Lady of Fatima Retreat House, 5353 E. 317-545-7681 or www.archindy.org/fatima.

**October 5**
Our Lady of the Most Holy Rosary Parish, 4052 E. 38th St., Indianapolis. Lumen Dei meeting, Mass, 6:30 a.m., breakfast and supper at Priet Hall, “Catholic View of Stem Cell Research,” Dr. Hans Geuder, presenter, 101 members, $15 guests. Information: 317-919-5136 or e-mail LumenDei@sbcglobal.net.

**October 5**
St. Francis Hospital and Health Centers, 8111 S. Emerson Ave., Indianapolis. “Ask the Father,” Father Marc Gerdich, presenter, 6:30 p.m., no charge. Information: 317-805-1876 or Downtown.BibleWalk@soh.org.

**October 5**

**October 5**
St. Meinrad Archabbey and School of Theology, Church, Leadership Center, 200 Hill Drive, St. Meinrad. John and Virginia Martin Workshop in Homiletics, “Toward the New Evangelization: Preaching Parish Missions for the Life of the Church,” Father Richard Burwinkel, presenter, 9:30 a.m.-3:30 p.m., no charge. Information: 800-682-0988 or e-mail setonindiana.org.

**October 5-25**
Benedictine Father Edward T. O’Meara Catholic Center, 1409 N. College Ave., Indianapolis. “The Sleepy Hollow Store,” Registration: 317-782-6600 or 317-782-6611 or e-mail mzoeller@saintmeinrad.edu.

**October 7**
Holy Family Parish, 3027 Pearl St., Oldenburg. Fall Festival, 9 a.m.-8 p.m., chicken and roast beef dinners, booths, games. Information: 812-934-3013.

**October 7**
St. Mary’s Catholic Church, 7230 S. Normal Road, Tell City, IN. “A Belief in Creation,” Msgr. Joseph F. Schaedel, Vicar General, We are all Missionaries WHEN YOU PRAY for the Missions Donate to the Missions Volunteer anywhere! We would like to thank all of you! We are all ONE FAMILY IN COMMUNITY Celebrate with us on October 21, 2007 Mass 2:00 p.m. The Celebrate will be Msgr. Joseph F. Schaeldel, Vicar General, Moderator of the Curia, Director of the Mission Office 55. Peter and Paul Cathedral 1347 N. Meridian St. Indianapolis, IN 46202 317-236-1485

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**October 7**
St. Gabriel Parish, Fall Expo Hall, Connersville. Parish festival, rides, games, food, Sept. 21, 1957, at 6:30 p.m., no charge. Information: 317-593-2940 or teresa_short@sbcglobal.net.

**October 7**
Seton Catholic High School, 2335 S. 5th St., Indianapolis. Parent/Teacher Guild and the Ridge Catholic Community. Oktoberfest, 11 a.m.-7 p.m. Information: 765-913-3584.

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Providence sisters name shrine coordinator, start children's Web site

**Criterion staff report**

Providence Sister Barbara Doherty has been named by the congregation to succeed Providence Sister Marie Kevin Tighe as coordinator of the Office of the Shrine of St. Mother Theodore Guérin at the motherhouse at Saint Mary-of-the-Woods. Also in September, the sisters launched a children’s Web site called “WoodsUp.” Sister Marie Kevin retired this month after nearly 11 years in her ministry of promoting the sainted cause of St. Theodore and serving as the liaison between the congregation and the Vatican.

“When I began the work, I had little idea of all it would involve,” Sister Marie Kevin explained. “I discovered there would be many letters that would need to be responded to, many e-mails to take in and visits to be fulfilled, responding to those who wanted to learn more about St. Mother Theodore.”

Father Daniel Hopkins, chaplain of the congregation, will be the presider and Providence Sister Denise Wilkinson, general superior, will give a reflection. The text of the liturgy will offer the traditional message used on St. Theodore’s feast. Music will include the popular song “Hark on the Wind Swept Benton Shore,” and a new hymn, “St. Theodore, Teach Us,” which will be sung for the first time.

The public is invited to visit St. Theodore’s shrine before or after the liturgy.

St. Barbara Doherty, S.P.

“... There also have been literally hundreds of presentations at various locations throughout Indiana and in other parts of the country as well.” Sister Marie Kevin said. “It was wonderful to continue a journey that had begun so long ago toward this moment of proclamation that we so long had waited.”

In recent years, Sister Marie Kevin worked with local, state, national and international media to help share the message about St. Theodore, the foundress of the Sisters of Saint Mary-of-the-Woods, who was canonized in 2006. Sister Marie Kevin also received daily letters, e-mails and telephone calls from around the world from people who want to know more about St. Theodore, ask for her intercession or report favors they believe have been granted through her intercession.

Sister Barbara said she plans to continue that ministry with various publics and begin anew to emphasize St. Theodore’s relevance for the world today.

“It is such an honor to do this, to be coming closer to Mother Theodore,” Sister Barbara said. “I need to spend some time thinking about the past in order to see where we can go from here. We need to focus on how she touches today’s society and people, what meaning she has for all people.”

A native of Chicago, Sister Barbara entered the congregation in February 1951. She earned a bachelor’s degree in Latin at Saint Mary-of-the-Woods College, a master’s degree in sacred doctrine from St. Mary’s College in South Bend, Ind., and a doctorate in theology from Fordham University in New York. She also received an honorary doctorate from Indiana University in Terre Haute.

Most recently, Sister Barbara served as director of the Institute of Religious Formation at the Catholic Theological Union in Chicago. Formerly, she served as president of Saint Mary-of-the-Woods College from 1984-98. She may be contacted at 812-535-2925 or by e-mail at bdoherty@spwmw.org.

The sisters’ new Web site, located at www.WoodsUp.com, is devoted to the education of children and crafted primarily for fourth- through eighth-grade students. The Web site has been in the making for more than two years and features pages devoted to art, music, environment, history, just, St. Theodore, faith and values as well as educational resources for parents and teachers.

“WoodsUp” is designed to invite children to expand their educational horizons, explained Rosie Blankenship Maynard, the congregation’s Web site manager.

While the spirituality of the Sisters of Providence and their Catholic faith is intertwined in the site, Maynard said, there is no attempt to influence religious beliefs.

“We want children in all schools, not just Catholic schools, to be able to benefit from this Web site,” Maynard said. “We were very careful to avoid using any undue religious influence so that children in public schools, their teachers and parents could have confidence that the information they access would be beneficial.”

Maynard said the pages would be updated regularly with new interactive tasks, new information and additional educational games.

“WoodsUp” also can be opened through the Sisters of Providence Web site at www.SistersofProvidence.org.

The Providence Center at 812-535-4531 or logging on to the Web site at www.SistersofProvidence.org.

**Public invited to celebrate feast of St. Theodora with Providence sisters**

The Sisters of Providence of Saint Mary-of-the-Woods will celebrate the feast day of St. Theodora Guérin on Oct. 3 with a eucharistic liturgy which is open to the public.

The 11 a.m. Mass at the Church of the Immaculate Conception at the motherhouse will be the first celebration of her feast since her canonization by Pope Benedict XVI on Oct. 15, 2006, in Rome.

Mother Theodore came to the United States from France in 1840 to establish a congregation of women religious in a dense forest west of Terre Haute. Primitive conditions greeted her and her five companions after a tumultuous journey of more than three months.

Her inspiration continues today with the congregation of nearly 450 women religious who minister in 20 states, the District of Columbia, Taiwan and China.

Their ministries focus on maintaining a vital presence in educational opportunities, child care, working for justice, preserving the environment, adult literacy, health care to the sick, assisting those in need, spiritual direction and a commitment to non-violence.

Pilgrimages and tours can be arranged for those who wish to visit the grounds or pray at St. Theodora’s shrine by contacting the Providence Center at 812-535-4531 or logging on to the Web site at www.SistersofProvidence.org.

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To learn more, visit louisville.edu/frederickhart.

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**VOICES FROM THE PAST**

The Criterion Friday, September 28, 2007
By John Shaughnessy

Considering what was happening with her mother, it would have been understandable if Diane Hauswald decided she couldn’t keep the concernment she made to the Church. Diane and her husband, Steve Hauswald, had agreed to be the coordinators of the Legacy for Our Mission: For Our Children and the Future campaign for St. Joseph Parish in Corydon, St. Peter Parish in Harrison County and Most Precious Blood Parish in New Middletown on Sept. 23. The Hauswalds serve as Legacy for Our Mission: For Our Children and the Future campaign coordinators for St. Joseph Parish in Corydon, St. Peter Parish in Harrison County and Most Precious Blood Parish, the three parishes where Father Atkins serves as pastor.

“Diane’s mom passed away near the end of the campaign,” Steve says. “The number of people who were there for us was overwhelming.”

Diane shares those memories in the hope of making a point about how the Church has always been there for her family and how her family has always been there for the Church—a bond she has seen and felt since she was a child.

“I grew up in a very strong Catholic faith,” she recalls. “My parents were always involved in the Church. I went to Holy Family Church in New Albany. I learned from their teachings that it’s good to be involved in the community of the Church to get things done.”

“My father helped build Holy Family. He and his brother were part of the labor. My mother was also a choir director and he was on the parish council. My mother and father both worked at the parish picnics. There was always something needing to be done for the Church, and they did it. Now, their daughter follows the same approach.

‘Diane just has a way about her,’ Father Atkins says. ‘If you can explain to Diane what you need, she will do everything possible to make sure you have it. During the campaign, there was a constant need for information. Diane was always there for us.’

That kind of commitment echoed through the campaign, according to Father Atkins. More than 100 people from the three parishes were involved in the effort, creating a feeling of community.

‘St. Joseph Parish will use part of its funds from the campaign to help in the building of a new parish center. St. Peter Parish plans to expand its parish hall while Most Precious Blood Parish wants to enhance its music ministry with a new keyboard or organ.’

Father Atkins was pleased with the parishes’ generosity during the campaign. “The overall response was good,” he says. “I believe our parishioners gave in a Gospel way. The Lord tells us to be cheerful givers, and they did that in the best possible way. It’s our Catholic faith that binds us together.”

That bond made all the difference to Diane and Steve as they led the campaign and suffered a great loss in their lives at the same time.

“‘That’s the one thing Diane and I have found—how much our lives have grown because of our Catholic faith,’ says Diane.

‘Part of our faith is not just coming to church, but giving up our time to help with whatever our Church needs,” she says. ‘Knowing that the Church was there...’

What are other parishes planning to do with Legacy for Our Mission funds?

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For the past three years, 25 men from across central and southern Indiana have dedicated themselves to a formation process that will culminate in their ordination next June 28 as the first group of permanent deacons in the history of the Archdiocese of Indianapolis.

On Sept. 15, these men and their families gathered at SS. Peter and Paul Cathedral in Indianapolis for a key step in their journey.

On that day, Archbishop Daniel M. Buechlein formally instituted the deacon candidates as acolytes.

Instituted acolytes, along with instituted lectors, are formal steps along the path for those preparing to receive the sacrament of holy orders.

“It marks the beginning of their genuine public role in the liturgy of the Church,” said Benedictine Father Bede Cseko, archdiocesan director of deacon formation.

Father Bede said that two of the deacon candidates’ financial resources to those in need.

For deacon candidate Steve Grettencord, a member of Sacred Heart of Jesus Parish in Terre Haute, it is Christ himself who connects the Eucharist with the Church’s ministry of charity.

“There is no prayer more than a prayer to St. Jude that people will care about the restoration costs for the statue. We’re looking forward to being able to restore it.”

—Sandra Davies

Spencer parishioners praying for assistance to replace St. Jude statue

Prayers to St. Jude the Apostle ask for all kinds of intercessory help because he is known as the patron saint of hopeless cases.

In recent weeks, St. Jude the Apostle parishioners in Spencer have sent lots of prayers heavenward to God and their patron saint with requests for financial assistance to repair the Vermont marble statue of St. Jude, which has graced a grotto on the parish grounds for 50 years.

During the night of Aug. 24, vandals pushed the 400-pound statue off its mortared base in the limestone grotto. The head was crushed when the statue fell about three feet. Restoration work will cost $2,000, the same amount as the parish’s insurance deductible.

“Everyone was just devastated,” said Sandra Davies, the parish secretary, bookkeeper and groundskeeper, explained, when news spread quickly in the Spencer community.

“We are praying to St. Jude that people will care enough to want to help with the restoration costs for the statue,” Davies said. “The whole parish is praying about it. The grotto faces Hillside Avenue, and we see it every day. There is a terrible void with the statue gone. We’re looking forward to being able to restore it.”

For deacon candidate Bill Jones, a member of St. Bartholomew Parish in Columbus, hopes the deacon candidates’

marketability at Mass will help others make this connection.

“When they see us at the altar, they’ll think, ‘Well, there’s more to the deacon than just outside charitable works. It’s service here at the altar also.’” Jones said.

Beyond the symbolic significance of their institution as acolytes, Sept. 15 was a day of joy for the deacon candidates and their loved ones.

The day was especially significant for Sandra Heller, the wife of deacon candidate Tim Heller. She is suffering from ovarian cancer.

“It’s very important for me because I believe that this is his call,” she said. She and her husband are members of St. Teresa Benedicta of the Cross Parish in Bright.

“I’m having to deal with life-ending issues, but there’s also a lot of celebration in my life right now. And I’m going from one to the next one.”

For deacon candidate Donald Dearman, a member of St. Rita Parish in Indianapolis, the day was a way of looking forward to his ordination next June.

“The anticipation is building,” he said. “You’re in need.”

The deacon candidates are prayerfully choosing their assignments over the coming months.

“Eachone will be happy to do the job for us so we’re very pleased,” Grettencord said. “St. Jude knows what’s best, of course, and we have a young artisan, a master carver, who is going to do the job and help us raise the money to help restore the statue.

We’re looking forward to being able to restore it.

TheCriterion  Friday, September 28 2007  Page 9

The 25 archdiocesan deacon candidates stand in prayer on Sept. 15 in SS. Peter and Paul Cathedral in Indianapolis as Archbishop Daniel M. Buechlein stands at the altar. During the Mass, the deacon candidates were instituted as acolytes.

St. Jude the Apostle parishioners in Spencer were heartbroken last month when vandals damaged the statue of their patron saint. They are praying for help to raise $2,000 to restore it. Many members of the 120-household Bloomington Deanery parish are retired and live on a fixed income. St. Jude Parish recently received a $25,000 grant from the archdiocesan St. Francis Xavier Home Mission Fund to renovate the parish center so it is handicap-accessible.

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We only have about 1 to 2 percent of Catholics in the community,” Davies said. “We’re a true home mission parish, and we’ve been blessed here. We really are.”

Longtime St. Jude parishioner Meme Gillaspy of Owen County, said the desecration of the statue “was done looking forward to being able to restore it.”

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Spencer parishioners praying for assistance to replace St. Jude statute

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The grotto faces Hillside Avenue, and we see it every day. There is a terrible void with the statue gone. We’re looking forward to being able to restore it.

—Sandra Davies
“It’s the place you want to go to get your heart working right.”

When Carmel’s Football Coach, Mo Moriarity, suffered a heart attack during the sectional championship game, his team trainer told him there was only one place to go...St. Vincent Heart Center of Indiana. 

The staff was exceptional. The doctors are world-class. And the care I received couldn’t have been better. I’m very fortunate St. Vincent Heart Center is here, and that I live here.

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Mo Moriarity
HEAD FOOTBALL COACH,
CARMEL HIGH SCHOOL

the archbishop compared the Bible to the sacred books of other world religions. “What all the sacred texts of other religions have in common is that they’re essentially wisdom literature. They’re collections of noble teachings aimed at helping believers live ethically and find the right path to peace or happiness or enlightenment,” he said. 

The Bible also aims to make people wise, Archbishop Chaput said. “But it does much more. It seeks to lead them to salvation, which is much more than enlightenment.”

While the Old Testament begins with a step-by-step report of the first day in the history of the world, the New Testament continues that history, Archbishop Chaput said. The precise historical markers throughout the Bible help us in not only understanding the life of Adam and Eve and their descendants, they assist us in learning about Jesus of Nazareth, and the community he founded, the Church, he added. 

As Catholics, we believe in the Incarnation and are “the only religion to remember our founder’s executioner by name every time we profess our faith (in the Apostles’ Creed),” Archbishop Chaput noted.

“Pontius Pilate and Mary are mentioned by name in the creed. Why? The reference to Mary, his mother, guarantees Christ’s humanity,” he said. “The reference to Pilate, who condemned him to death, guarantees his historicity.”

The creed not only tells us about the past. It also speaks to the future, where “we believe Jesus Christ will come again in glory to usher in a kingdom that will have no end,” Archbishop Chaput said.

“If the Incarnation represents the past, and the Second Coming represents the future, then the Church is always the ‘present tense’ of God’s plan for history and for each of our lives,” he said.

The Church exists to “proclaim God’s love and the Good News of Jesus Christ to the ends of the Earth,” Archbishop Chaput continued. “We’re here to make disciples of all nations.”

That task falls on all of us, the archbishop said, not just members of the clergy.

“The demands of holiness apply to every one of us—and in a special way to husbands and fathers who have the task of leading us,” he said. “No excuses. No exceptions.”

The Church also exists to change sinners into saints. “This is no ordinary human institution,” Archbishop Chaput said. “In fact, there’s never been anything like the Catholic Church in the history of the world. And there won’t ever be again.”

For the Church to be renewed and revitalized, the renewal must begin inside each of us, the archbishop said. “As Catholic men, you have an ‘ecclesial’ being and identity. You’re leaders by virtue of your vocation as husbands and fathers, and the Church is where you belong.”

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Catholic publications help people grow in their faith

By Nancy de Flon

The lovely thing about reading up on faith is that there are many choices available to you. You can do your reading huddled up alone on your sofa or as part of a group of people who share your interest. You can pursue a project at your own pace or in a structured environment.

The plethora of choices pertains as well to the wide variety of books on all aspects of the Catholic faith.

As an editor at Paulist Press, I am most familiar with books from my own company, but there are many great Catholic book publishers, such as Liguori Publications, Loyola Press, Our Sunday Visitor, St. Anthony Messenger Press and USCCB Publishing, along with many others.

Most of the books I cite here are suited to individual as well as group use. Many of the books come with study guides or questions for reflection that not only serve as an added help for the teacher or leader, but can also help you focus better when reading on your own. One book, The Word Made Flesh, written by an experienced high school teacher, summarizes the essentials of the Catholic faith in a manner accessible to the general reader—adults and high school students.

Another example of a survey approach that has stood the test of time is Christian Foundations by Kathleen Fischer and Thomas Hart. Although written at a somewhat more advanced level, this book includes questions, exercises and suggestions for further reading.

Christianity 101, a recent textbook of Catholic theology by Gregory C. Higgins, takes a historical perspective, introducing the main players on the theological stage from patristic to modern times. Each chapter contains questions that stimulate lively dialogue.

For a comprehensive survey of Church history, the abundant illustrations and maps in The Catholic Church Through the Ages enhance the author’s delightfully written narrative, which continues up to the election of Pope Benedict XVI.

Looking to get better acquainted with Scripture? You can’t beat Reading the Old Testament by Paulist Father Lawrence Boudin, an introduction to the amazing variety of literature to be found in the Hebrew Scriptures.

Illustrations and questions add to the value of this tried-and-true classic. In From Genesis to Apocalypse, Third Order Franciscan Father Roland Faley provides a readable and well-organized introduction to the entire Bible.

For those wanting an in-depth focus on a single book of the Bible, the new Question by Question Bible Study commentaries will be an excellent series. For example, in the debut volume on The Gospel of Matthew, John F. O’Grady poses questions which are so challenging that I believe you will never tarry in the events in Matthew’s Gospel for granted again.

If you want to let the weekly liturgy readings guide you in your Scripture study, Margaret Nutting Ralph’s Breaking Open the Lectionary is a super-resource by a respected educator and Scripture scholar. It includes questions for faith sharing, Bible study and the Rite of Christian Initiation of Adults.

For brief, down-to-earth reflections on the readings, I’d recommend Sundays with Jesus by Jesuit Father James DiGiacomo or Jennifer Christ’s Journeying with … (Matthew, Mark or Luke). Each of these titles comes in three volumes, one for each liturgical cycle. These two books also come in a handy pocket-size edition.

If you want to explore one particular aspect of your faith, each book in the 101 Questions and Answers series treats a selected topic in a user-friendly format. From sacraments to the saints, deacons to The Da Vinci Code, Vatican II or Catholic married life, there are volumes devoted to a variety of topics and new books are constantly being added.

For those longing to nourish and deepen their relationship with Jesus Christ, there is To Live in Christ, a comprehensive lay spirituality formation program. Under the topics of baptism, discipleship, Eucharist, Jesus and prayer, participants are invited to think, feel, discuss and apply the Gospel message to their lives. To Live in Christ has been adopted by numerous parishes in the short time since its publication.

Faith can’t be lived in a vacuum, and Catholic publications are an appropriate and lively resource to stimulate reflection on the relationship of Catholic faith to concerns in the contemporary world.

Their regular appearance ensures that contributors are engaging the latest developments pertaining to social justice, the environment, the intersection of faith and culture, prayer, Scripture and other topics.

Commonweal and the Jesuit-run America are weeklies with incisive articles on important contemporary topics as well as arts reviews, while St. Anthony Messenger is a valuable monthly. If you like to read Catholic magazines online, check out www.thecatholicworld.com.

(Nancy de Flon is an editor at Paulist Press and the author of The Joy of Praying the Psalms.)†

Resources help Catholics grow in faith

This Week’s Question

What book or resource has been particularly beneficial for you in strengthening your faith?

“I had been gone from the Church for 25 years when my sister gave me a book ... about the children in Medjugorje, Bosnian-Herzegovina, who see apparitions of the Blessed Virgin ... I ... never dreamed I'd go to Medjugorje three times and meet all the [now adult] visionaries. Reading the book converted me back to the Church.” (Jane Yonke, Riverview, Fla.)

“I had been a [parish] youth director when I met Bernadette Stankard, author of Co-Creators with God and other books about prayer for children. I began reading her books because I thought they would be helpful for our religious education teachers. They show you how to teach children and how prayer can work for your own lifestyle.” (Charlotte Willenborg, Manning, Iowa)

“I read my Bible. … The Bible helps me to understand about the person I should be becoming in my faith. Jesus didn’t die on the cross for nothing. In nine years, I have come a long way.” (Lois Raiche, Alburg, Vt.)

Lend Us Your Voice

An upcoming edition asks: What is the best way to resolve an issue that divides groups or individuals over a very serious matter?

To respond for possible publication, send an e-mail to cgreene@catholicnews.com or write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.
Biblical women: Rahab saves Joshua’s spies

(Ninth in a series of columns)

Before launching his invasion of the Promised Land, Joshua wisely sent spies into the town of Jericho, where they lodged in a public house owned by a woman named Rahab. She was a harlot, of course, but that necessarily meant that she was a prostitute. She might have been staying in the house of a man who had lodged, and the spies went there hoping to be undetected. Sometimes, word got out that spies were there, so the king of Jericho ordered Rahab to put the men out. Instead, she had them on the roof of the house among stacks of flax. She admitted to the men who had come to arrest the spies that the men had indeed been there, but she said that they left before the gate to the city was shut at dark. The king’s men set out in pursuit, and the city’s gate was shut.

Rahab then went to the spies and told them to leave the town immediately. She said how the Israelites had seized the Amorite kings Sihon and Og. They were in dread of the Israelites and decided to escape the city. She said that she was going to help the spies and asked in return that, when Jericho was overrun, she and her family would be spared from death.

The spies guaranteed Rahab’s safety. The house had been built into the city walls, so let them drop down through a window with a rope. The spies told her that they would come and save her later to tie a scarlet cord in that same window and to gather her family then. They escaped and the windows fell until their pursuers gave up their chase.

The spies told Joshua what Rahab had done. Therefore, when the city was conquered and the Israelite soldiers were killing all of its inhabitants, Joshua ordered the two spies to go get Rahab and her family. They did, bringing her and all kin to safety. Other living things—men and women, young and old, oxen, sheep and asses—were put to the sword.

Rahab and her family lived among the Israelites. She married a man named Salmon and their son was Boaz, the great-grandfather of King David. Rahab is included in the genealogy of Jesus in Matthew’s Gospel.

Rahab is also mentioned in both the Letter to the Hebrews and the Letter of James in the New Testament. In Hebrews, she is mentioned in a section that glorifies the faith of the ancient ancestors of the Jews: “By faith Rahab the harlot didn’t regard herself as disobedient, for she had received the spies in peace” ( Heb 11:31).

In James, she is praised for her good works: “Was not Rahab the harlot justified by works when she welcomed the messengers and sent them out by a different route?” ( Jas 2:25).

She was, therefore, justified by both faith and good works.

Comedians use jokes that all Catholics had to do was “pray and obey.” Not that bad. They applied to every Catholic all the time, but it was fun to kid about it.

Well, guess what. Not much has changed, except maybe the “obey” part, a sure sign of the times.

Our parish, like all others in the archdiocese, is now in the process of mounting a capital campaign. The proceeds will be divided between archdiocesan ministries and individual parish projects. So it seems we’re back to the “pay” part of the Catholic equation once again.

Some of us have been around long enough to have watched all kinds of financial campaigns for the Church, using all kinds of incentives, threats, pleas and what have you.

Not only that, but once when we moved to another parish from a parish in which we’d contributed to a major building project, we found ourselves in the forefront of another building drive.

We knew the kind of anxious-looking cartoon kitty trapped in the embrace of Pele Peo Lew. Still, we needed the new and

Com pared cheerfully—honest!

When our 7-year-old grandson, Sam, visits from another state, he brings favorite books with him. He heads straight for the reading or writing to read or to have me read to him others. His books are left lying about everywhere. One of his favorites is P is for Peace Garden. It’s a delightful little book written by Ronnie B. Salonen. It’s illustrated by Sleeping Bear Press.

Each alphabet letter features something special about that state. For example, we’re tired of the topics, the history or the illustrations by Joanne Yarle. I especially appreciate the children’s names, like myself a peacock.

Unfortunately, I was surprised to learn that Webster’s New World Dictionary states that “peacock” is usually considered a hostile word. Why? Because the demonstrative can turn malicious, which is the opposite of what peace is. So perhaps it’s better to say “I am a peacemaker.”

Faithful Lines/ Shirley Vogler Meister

Longing for godly peace again and again

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Peacemakers promote conflict resolution, law and order, absence of mental and physical conflict, harmony, personal security, reconciliation and so much more.

Christ promised in his Sermon on the Mount: “Blessed are the peacemakers, for they are the children of God” (Mt 5:9).

One of his Beatitudes.

Peace—or the lack of peace—begins with family, but that’s a larger subject and promoted in school and scouting groups and, most of all, through churches. Children, their parents and other family members would often ask me what I wanted as a gift for special occasions. I usually responded with “peace.” They knew I meant it—and they still do.

The last time I read P is for Peace Garden with Sam, I began thinking of putting a peace garden on our property.

Then when 18-year-old Ziggy—our best cat ever—died, I again contemplated the idea since he certainly added peace to our home. Through the Holy Spirit, this will be my mission project this time. A garden will be a place for memories, prayer and meditation with the hope that peaceful calm can continue growing among the peacemakers.

Salonen, who is Catholic, lives in North Dakota with her husband, Troy, and their two children. Her first book was First Salmon, published by Boyds Press, which is about a Native American boy in the Pacific Northwest. Salonen and her husband have professional and other services that used to be done by volunteers or didn’t exist.

As long as we’re able to come together to worship and pray, to learn, to socialize and to enrich ourselves and others as Christians, we will be Church. That’s reason enough to contribute to a capital campaign.

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

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Faith and Family/Sean Gallagher

Beauties will save the world

With October approaching, we’ll soon be entering that time of year when the beauty of God’s creation is most apparent, especially on display all around us. It is the reminder of God can be found in one way or another during the fall, whether as a religious experience, but his blazing glory surrounds us at this time of year when he uses a broad palette of colors on the autumn leaves that fall at our feet.

Perhaps you dislike this season and a lot who say they appreciate the fall colors. But it seems that it is easy for us to take it all for granted. This might especially be the case for busy parents.

Just as the leaves start to turn, the busyness of the school year starts to speed up. If we’re not taking children to and from school, we’re shutting them to this or that sports practice or game or helping them with their homework.

Parish schedules also get jam-packed at this time of year, with among other things, religious education programs for young people as well as as adults. So in our hurrying to and fro, we can easily scurry past the beauty of God’s creation.

Now, mind you, the things that make up the busy life of families that I’ve just described aren’t bad things. School work, extracurricular activities or parish programs, parents work hard to make sure that their children’s lives are enriching and choose what is good and to discern and embrace what is true. But this noble edifice that the late Pope John Paul II called the “civilization of beauty” is built one brick at a time.

This construction project is under way right here in our local community. (And if your home looks anything like mine, where three boys under age 6 live, it just might look like that too.)

This can happen when parents and children slow down to appreciate and be aware of the beauty around them.

It might be found in the falling leaves, in the squirrels who dart here and there in their search for nuts, in the distinct aroma of burning leaves for those of you who live in the country, in fall mums or in bright orange pumpkins.

Take time to grow in your appreciation of what is beautiful and you’ll find it easier to help your children to find the “beauty that God will save the world.”

The 19th-century Russian novelist Fyodor Dostoevsky once wrote that “beauty is an essential—both is a distinct cause-and-effect component in beauty that God has woven into human life. nature, into his design for marriage and the life of families, and into the brilliant web of other forms of beauty.

“Beauty is a sort of beacon toward humanity created beauty in music or various forms of art. And all of this might then open us to the beauty that God has woven into human nature, into his design for marriage and the life of families, and into the brilliant web of love that he has spilled for the millions of relationships that make up human society.

Whoa. This seems pretty big and idealistic to say the least. But this noble edifice that the late Pope John Paul II called the “civilization of beauty” is built one brick at a time.

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The Sunday Readings

Sunday, Sept. 30, 2007

• Amos 6:1-14, 15-16
• Luke 16:19-26

The Book of Amos provides the first reading this weekend. The book itself states that it was written during the reigns of Kings Uzziah of Judah or between 783 B.C. and 742 B.C. This was a time of tranquility and prosperity. No wars troubled the kingdom. Yet, the conditions were calm, Amos strongly spoke of laxity in religion and morally careless living. It was not necessarily a denunciation of utter vice, but rather denounced lukewarm attitudes about faith and morals.

Of course, chief among his concerns was the sluggishness with which people practiced their religion. All in all, Amos insisted, the situation was a sure recipe for trouble and even for disaster.

St. Paul’s Epistle to Timothy supplies the second reading for this weekend’s liturgy.

Last weekend’s second reading also came from First Timothy.

Timothy was an early convert to Christianity. The epistles were written to him, and now contained in the New Testament, assured his place in the tradition of the Church.

As his life unfolded, Timothy became a disciple of Paul and then a Christian leader in his own right, destined to be one of the major figures in the development of Christianity.

This selection calls Timothy to virtue.

The epistles called him to diligence and dedication in following Jesus and in leading the community.

It was easy to be distracted from such faithfulness in the face of the glory, power and excesses of the mighty Roman Empire.

The epistle calls Timothy to be resolute, citing the example of Jesus in the Lord’s trial before Pontius Pilate.

Despite the seeming power of Rome, the reading insists that God’s goodness and justice will endure, and that Jesus will come again in triumph and vindication.

St. Luke’s Gospel furnishes the last reading as also was the case in last weekend’s Liturgy of the Word.

It is a parable and is rather straightforward in its message. A rich man is enjoying all the benefits of financial success and well-being. By contrast, Lazarus is desperately poor. He yearned to have to the scraps that fell from the rich man’s table. In time, Lazarus died. Then the rich man died. As the rich man reached the hereafter, he realized that he himself was in great need, whereas Lazarus was being held close to Abraham, the father of the Hebrew people.

By this time, the once rich man is desperate. He pleads with Abraham for just a drop of water. Then the once rich man implores Abraham to send Lazarus back to earth to warn the rich man’s brothers that they too will be punished unless they turn to God and forsake greed.

Abraham replies that messengers already have been sent—namely Moses and the prophets—and that Moses and the prophets were ignored.

Reflection

The readings, and especially this selection from Luke’s Gospel, seem to be rather clear in their message. They are clear, but beneath them is a very strong lesson. It is more than a question of not being greedy or unjust in commercial dealings. It is instead the lesson that Christians must judge earthly life by a standard that not often is embraced.

It is the standard of putting everything secondary or even irrelevant in judging life. Only the things of God are worth living or dying for.

The story of the rich man and Lazarus is much more than merely a coincidence about a person who has been successful in the world and a person who has not succeeded in life.

At the time of Jesus, many thought that earthly riches showed that God had blessed the rich whereas poverty and want indicated that there had been a great sin somehow in the background of the sinner.

Jesus totally debunks this notion by explaining that when we end our earthly lives, riches will mean nothing.

My Journey to God

The Crooked Road

The map is placed on the dash. A guide, a reference point. Necessary things for the trip are packed.

The directions seem straightforward, However, Darkness is falling. A faint mist is in the air. As the sky turns golden. Beauty is everywhere.

The trip is going well, I think. The turning points well defined. Twists and turns of the road are not marked on the map. Chuckholes and loose gravel send the body swaying. Turn at the iron gate. Not found! Lost! Back up. Turn around. Darkness falls.

The map is in my hand. A guide as plain as day. And yet, as often as not, I lose my way.

(Trudy Bledsoe is a member of St. Christopher Parish in Indianapolis and the Secular Order of Discalced Carmelites at the Monastery of the Resurrection in Indianapolis. This statue of Jesus, the Good Shepherd, is located at the Public Servants Section of Culvary Cemetery in Indianapolis.)

Readers may submit prose or poetry for possible publication in the “My Journey to God” column.

Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to “My Journey to God,” The Criterion, P.O. Box 1717, Indianapolis, IN 46206 or e-mail to criterion@archindy.org.


With the foresight to advance cardiology
5-star rated by HealthGrades® in treating heart attacks in 2005.

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