



The

Criterion

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Parishes help parishes in need through new mission fund

By Brandon A. Evans

Many parishes that have raised more than their United Catholic Appeal goal are sharing their extra money with parishes in need through a new archdiocesan grant program.

These parishes in need, called "home missions," are the focus of the Saint Francis Xavier Home Mission Fund and are the recipients of grants from the fund.

Thirty-five parishes are giving some of their surplus or "overage" United Catholic Appeal funds to seven parishes

and a Catholic school this year.

The United Catholic Appeal goal for a parish is based on how much money it has received from past Sunday and holy day collections. Whenever a parish goes over its United Catholic Appeal goal, it can choose to direct some of those overage dollars to the Saint Francis Xavier Home Mission Fund.

"We are very pleased to receive the grant from the home missions

because we need it desperately," said Providence Sister Marilyn Herber, parish life coordinator of St. Andrew the Apostle Parish in Indianapolis.

St. Andrew received \$60,000, most of which will go toward running its school. Ninety-four percent of the students at the school are not Catholic.

"I think to run a school that is primarily non-Catholic you're really talking mission territory," she said. "That's why this

money coming to St. Andrew's is so important to us. It takes a great deal of money for our parish to support our school.

St. Ann Parish in Terre Haute is receiving \$50,000.

"This grant will allow the community of St. Ann to complete renovation of the second floor of [the old] St. Ann School, so a free dental clinic can be created to meet the needs of poverty-level uninsured persons," said Providence Sister Constance "Connie" Kramer, parish life

See FUND, page 2



Facing the challenge of ending abortion

By Jennifer Del Vecchio

Through the streets of this Indianapolis neighborhood they walk, rosaries dangling in their hands and prayers on their lips.

They walk past brick apartments, in an area known as The Meadows. Boarded up windows and graffiti painted on the walls greet them. At 10 a.m. a man walks out with a beer can in his hand.

Cars stop, some drivers honk, and people stare as the procession makes its way through this eastside neighborhood known for its poverty and sometimes its crime.

Archbishop Daniel M. Buechlein leads the procession that takes members of his flock face-to-face with what he called "the greatest challenge of our time."

They confront the challenge outside an abortion clinic at 38th and Parker streets.

The building, plain with no markings, has a lone white paper printout taped discretely in a side window that says, "Clinic for Women."

Those who often pray outside the clinic said they see about 20 women go inside each Friday and Saturday to end their baby's life.

In the last year, sidewalk counselors outside Indianapolis' four abortion clinics said they have saved 110 babies from abortion. The abortion clinics are open at various times throughout the city.

Archbishop Buechlein said the challenge is to secure total respect for human life and to realize it's a gift that comes from God and no one else.

"His love for the most innocent and vulnerable inspires us to stand courageously for the most vulnerable of our society," the archbishop said.

About 130 people gathered outside the clinic to pray the rosary, sing songs and ask for the Blessed Mother's intercession as part of the archdiocesan Helpers of God's Precious Infants pro-life ministry.

Some come every Saturday. For others,

See PRO-LIFE, page 2



John-Andrew O'Rourke, 8, prays the rosary for an end to abortion and for the women and babies inside the abortion clinic at 38th and Parker streets in Indianapolis. About 130 people gathered for a Mass and later a walk to the clinic where they prayed outside.

Archbishop says new Indianapolis school building is a sign of hope

By Jennifer Del Vecchio

Holy Cross Central School students stood ready with crucifixes in their hands to help others "witness a miracle" on Oriental Street.

The new Indianapolis school building is a miracle of what hope can accomplish, said Archbishop Daniel M. Buechlein.

The \$3 million school at 125 N. Oriental St. is one of three known Catholic inner-city schools to be built in the last 40 years in the nation.

The archdiocese has two of those three schools. Holy Angels School in Indianapolis, which was the first, and Holy Cross Central. Another school in Memphis is the third.

"We'd like to think that the integration of the best of the old and the best of what's new is a very 'catholic' approach—not only to education but to life in general," the archbishop said.

He said the school "stands as a testimony of our hope for the children who will be educated and formed in these schools."

Students and staff sat under a white tent Aug. 20 for the first day of school and the dedication ceremony that included a choir presentation from students, a flag ceremony, and the blessing of the crucifixes and the school. Several civic, government and religious leaders were in attendance.

Mayor Bart Peterson of Indianapolis said the school is representative of what people of vision can do to set a

See SCHOOL, page 21

Time has not kept Class of '51 apart

Eight girls from St. Mary's Academy joined religious orders

By Brandon A. Evans

Fifty years ago, 95 girls graduated from the former St. Mary Academy in Indianapolis. About half of the students will reunite this weekend to reminisce and tour their old school.

While it's no small feat for so many

classmates from so long ago to keep in close touch with one another, it's not the only extraordinary thing about this group. Eight of the girls went into religious life and all are still alive and practicing.

"We think we're a special class," said Rose Ann Weisenbach, a member of St. Matthew Parish in Indianapolis who serves on the reunion committee. "We didn't think we were particularly holy when we were in high school."

Six of the young women became Sisters of the Third Order of St. Francis of

Oldenburg, while two joined other religious orders.

This year, four of the sisters, all Oldenburg Franciscans, are planning to attend the 50th reunion.

There will be a dinner on Aug. 25 at the Scottish Rite Cathedral in Indianapolis. Mass will be celebrated the next day at St. Mary Church in Indianapolis at 10:30 a.m. followed by a tour of the old school building, which is now an office building.

"I just think that St. Mary's and the

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FUND

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coordinator at St. Ann.

Sister Connie said she, like the others whose parishes were given grants, is honored and thankful. "I am more than thrilled to see the creation of the archdiocesan Saint Francis Xavier Home Mission Fund to help our home mission parishes," she said. "I am very grateful to God."

Mary Patricia Sharpe, the principal of All Saints School in Indianapolis, said a large part of the \$38,000 the school is receiving will be used to pay gas bills. The rest will be used to start a development program for long-term planning.

"The Saint Francis Xavier Home Mission Fund is an excellent example of how the United Catholic Appeal is doing God's work in central and southern Indiana," said Joseph Therber, secretary for stewardship and development for the archdiocese.

"Our goal for 2001 is to invite parishes to direct a minimum of \$275,000 in United Catholic Appeal overages to the Home Mission Fund," Therber said.

The grant fund will also consist of approximately \$100,000 in earnings from the \$2 million Legacy of Hope Home Mission Endowment.

The total amount expected to be available for 2001 and the first quarter of 2002 is approximately \$296,000, of which \$236,000 was made available for the initial allocation meeting on June 28, 2001.

Father Robert Sims, pastor of St. Simon the Apostle Parish in Indianapolis, was a member of the allocations committee that

helped decide which parishes received grants.

"We just tried to look at where the greatest need was for developing home missions," Father Sims said. His parish gave the most to the fund from the Indianapolis East Deanery, something that he believes happened because of a grateful attitude from his parishioners for the assistance that St. Simon Parish received from the archdiocese in the past.

Jeffrey Stumpf, chief financial officer for the archdiocese and secretary for finance and administrative services, said that the committee made recommendations to Msgr. Joseph Schaedel, vicar general, and he would then take those to Archbishop Daniel M. Buechlein.

Therber said that while a substantial portion of the money went to Indianapolis center-city parishes and schools, the intent is to direct the funds to parishes and schools that illustrate the greatest need regardless of location.

"We are encouraging parishes in rural, urban and center-city areas to apply, even if they don't necessarily consider themselves a home mission," Therber said. The Office of Stewardship and Development staff is available to assist parishes that have an interest in applying for funds.

"In an effort to expand the Saint Francis Xavier Home Mission Fund, we invite all of our parishes to become involved as donors, recipients, or both," Therber said.

For more information on the Saint Francis Xavier Home Mission Fund, contact the Office of Stewardship and Development at 317-236-1425 or 1-800-382-9836, ext. 1425. †

Saint Francis Xavier Home Mission Fund grant recipients

- **St. Andrew the Apostle Parish**, Indianapolis: \$60,000 to support the school and meet other parish needs.
- **Holy Cross Parish**, Indianapolis: \$54,000 to cover a budget deficit and pay the parish school's operational costs.
- **St. Ann Parish**, Terre Haute: \$50,000 to complete renovations on the second floor of the former St. Ann School so a free dental clinic can be established there.
- **All Saints School**, Indianapolis: \$38,000 to pay heating bills and to help start a long-term development program.
- **St. Mary Parish**, Indianapolis: \$27,000 to support the growing Hispanic ministry.
- **St. Philip Neri Parish**, Indianapolis: \$24,000 to pay utility bills and teacher salaries.
- **St. Joseph Parish**, Shelbyville: \$21,000 to reduce parish debts.
- **Holy Trinity Parish**, Indianapolis: \$12,000 to pay the salary for a book-keeper.

Saint Francis Xavier Home Mission Fund benefactors

The following parishes have pledged some or all of the money they raised over their United Catholic Appeal goal to the Home Mission Fund.

- St. Teresa Benedicta of the Cross, Bright
- St. Joseph, Terre Haute
- St. Martin of Tours, Siberia
- St. Meinrad, St. Meinrad
- St. Mary-of-the-Rock, Franklin County
- St. Cecilia of Rome, Oak Forest
- St. Boniface, Fulda
- St. Bartholomew, Columbus
- St. Malachy, Brownsburg
- St. John the Apostle, Bloomington
- St. Monica, Indianapolis
- St. Luke, Indianapolis
- St. Jude, Indianapolis
- Nativity of Our Lord Jesus Christ, Indianapolis
- Most Sorrowful Mother of God, Vevay
- St. Joseph, Shelbyville
- St. Paul, Sellersburg
- Christ the King, Paoli
- Our Lady of Perpetual Help, New Albany
- Prince of Peace, Madison
- Our Lady of the Springs, French Lick
- Holy Trinity, Edinburg
- Holy Guardian Angels, Cedar Grove
- St. Michael, Brookville
- St. Joan of Arc, Indianapolis
- Holy Rosary, Indianapolis
- St. Paul the Apostle, Greencastle
- St. Michael the Archangel, Indianapolis
- St. Bernadette, Indianapolis
- Our Lady of Lourdes, Indianapolis
- St. Augustine, Jeffersonville
- Holy Name, Beech Grove
- Immaculate Conception, Millhousen
- St. Mary of the Knobs, Floyds Knobs
- Holy Cross, Indianapolis †

PRO-LIFE

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it's a new ministry that they want to commit themselves to, such as Michael O'Rourke and his family.

The O'Rourkes, members of St. Luke Parish in Indianapolis, prayed outside the clinic for the second time.

They brought their five children, who also offered prayers.

Michael O'Rourke said he was called to pray outside the clinic by a homily on the Beatitudes that also spoke about the sins of omission.

"We decided we were doing a good job of protecting our children, but not helping others as much as we could or should," he said.

His wife, Maria, said it's about "not just being good, but doing good."

Their five children all stood quietly as the rosary was prayed.

The oldest, John-Andrew, 8, said he liked praying with all the people to "help stop abortion."

"This is the right thing to do," he said. "You saw the people coming out and you could tell they didn't want to hear us. They know it's wrong."

Since abortion was legalized in the United States in 1973, more than 38 million surgical abortions have been performed. That does not include the 14 million abortions performed each year in the United States by drugs that induce or cause them, according to the American Life League.

The abortion controversy will continue however, how it continues is important, the archbishop said.

He denounced the efforts to recruit photographers to take pictures of patients and staff entering and leaving abortion clinics to post on the Internet.

He also said that people should object to the use of violent language such as "abortion wars," and urged everyone to be leaders as people of faith.

"We must try to shed light on the complex issues surrounding abortion, stem cell research and genetic engineering, and all other life issues," he said.

Quoting Mother Teresa, the archbishop said that if we allow the termination of the most vulnerable, then "all human life is in jeopardy."

Of the other pro-life issues, the archbishop also spoke against President Bush's approval of federal funding for research on existing stem cell lines of human embryos.

While the archbishop said we can "rejoice at the fundamentally pro-life stance of the current federal administration," he said the political solution to federal funding of embryonic stem cell research is unfortunate.

"It is unfortunate because this opening to embryonic research is predictably setting the stage for the slippery slope to full-blown research using embryos."

Those who walked to the clinic said they felt they were evangelizing in some small way.

"This allows us to see people gathered for



People from across the Archdiocese of Indianapolis gathered to pray for an end to abortion outside an abortion clinic at 38th and Parker streets in Indianapolis. Archbishop Daniel M. Buechlein (center) led the rosary. Also pictured is Servants of the Gospel of Life Sister Diane Carollo, whose new order is devoted to pro-life causes. The Helpers of God's Precious Infants ministry organized the monthly prayer event that also included a Mass at St. Andrew the Apostle Church.

this cause in a peaceful way and praying," said John Englert of Our Lady of Mount Carmel Parish in Carmel, in the Lafayette Diocese. "We don't know what effect this may have on the people going in."

The ministry also gathered others from different denominations. Once the rosary was finished, Annie Freeman from the

Freedom Temple in Indianapolis led a prayer asking for the end to abortion.

She comes every Saturday to pray outside the abortion clinic.

"This is overwhelming to see everyone here," Freeman said. "I know there's strength in numbers. Look what we did today." †

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Sister Marian Thomas Kinney was director of Mission Office

By Mary Ann Wyand

Providence Sister Marian Thomas Kinney, director of the archdiocesan Mission Office and Society for the Propagation of the Faith since 1996, died unexpectedly on Aug. 18 in Lourdes Hall at Saint Mary-of-the-Woods. She was 80.



Sr. Marian Thomas Kinney, S.P.

"Sister Marian was a tireless worker for the missions and will be missed very much here at the [Archbishop O'Meara] Catholic Center," said Msgr. Joseph F. Schaedel, vicar general. "No doubt, she is enjoying the presence of her longtime friend, Father James Barton, in God's kingdom."

Sister Marian served as associate director of the Mission Office from 1985 until 1995, when Father Barton was director of the Society for the Propagation of the Faith. She succeeded him as acting director when he died on June 12, 1995, and was named director of the Mission Office

by Archbishop Daniel M. Buechlein on Feb. 6, 1996.

The Mission Office supervises the missionary work of the Church, provides educational programs and manages financial appeals that support the missions.

The funeral Mass was concelebrated by Msgr. Schaedel and Father Bernard Head, chaplain of the Sisters of Providence, at 11 a.m. on Aug. 22 in the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed in the sisters' cemetery.

"Sister Marian had a great love of the missions," said Sister Demetria Smith, a member of the Missionary Sisters of Our Lady of Africa and mission educator for the archdiocese.

"She wanted to do all that was possible for people in every part of the world that suffered from dire poverty," Sister Demetria said. "Any and every catastrophic event was a cause for concern, and she searched within and without as to how to best respond to the need."

National and international organizations served by the Mission Office include the Society for the Propagation of the Faith, Catholic Relief Services, the Holy Childhood Association, the Society of St. Peter the Apostle, the American

Board of Catholic Missions, the Catholic Near East Association, the Apostleship of Prayer, the Campaign for Human Development, Religious Retirement, Afro-American and Native American Missions, Aid for the Church in Eastern Europe, the American Bishops' Overseas Aid Appeal, Holy Places, Rice Bowls and the Work of the Holy Father, also known as Peter's Pence.

"Sister had a great respect for the missionaries," Sister Demetria said. "She felt that they were special people deserving special attention, as did Father Barton, whom she highly esteemed."

After Father Barton's death, Sister Marian kept his photograph and one of his handwritten letters on her desk for inspiration. The letter reads in part, "You are in my prayers. When sorrow comes, I always feel that the simplest answer is 'God knows best.' Remember he is 'all wise and all knowing.' Surely God has your best interest at heart. You will have true peace if you leave things in God's hands."

A Sister of Providence for 61 years, Sister Marian devoted her life to education and works of mercy, love and justice. She was honored by the archdiocesan Office of Catholic Education with a career achievement award during the

Celebrating Catholic School Values awards dinner on Nov. 20, 2000.

Sister Marian was one of the five founding sisters who started Our Lady of Providence High School at Clarksville in 1951 and was the last surviving sister, said Gerald Wilkinson, president of the New Albany Deanery interparochial high school.

Wilkinson was a student at Our Lady of Providence four years after the school opened, and Sister Marian was his Latin teacher.

An article in the congregation's spring 2001 issue of *communiqué* noted that Sister Marian always tried to do her part to make sure that God's love reaches all people.

She entered the congregation of the Sisters of Providence on July 21, 1940, professed first vows on Jan. 23, 1943, and professed final vows on Jan. 23, 1949.

Sharon Donohue, the administrative assistant in the Mission Office for nine years, said Sister Marian had a great devotion to Blessed Mother Theodore Guérin, foundress of the Sisters of Providence of Saint Mary-of-the-Woods.

"Sister Marian quoted her often," Donohue said. "You can't do all things," was her favorite quotation.

Whenever there was a great need,

See **SISTER MARIAN**, page 22

Father Luerman says retirement won't keep him from serving people

By Jennifer Del Vecchio

A lot of parishioners got to know Father John Luerman on the golf course.

For Jim Sweet, a parishioner at St. Elizabeth Parish in Cambridge City, Father Luerman was always Christ-like whether on or off the course.



Fr. John Luerman

"If I imagine what Christ would look like on earth today, I'd imagine he would play golf because there are a lot of sinners out there," Sweet said.

Father Luerman still plans to play

golf, but his 21-year leadership at the parish ended July 2 with his retirement.

Even though he's retired, Father Luerman said he doesn't plan to stop serving God and God's people.

"You are a priest forever," he said. "I want to stay active. I enjoy offering Mass and preaching."

The community of St. Elizabeth Parish in Cambridge City said their final farewells and welcomed Father Bill Ehalt.

But they still have their memories of the priest who served them for many years.

"He's already being missed," said Carol Lundy, a parishioner. "Father John was just a regular guy. He was just an

everyday guy."

Parishioners spoke about how Father Luerman would greet everyone before Mass and after the liturgy.

He knew everyone by name and was very strong in the faith, they said.

"He had Mass every day," Lundy said. "If he couldn't, he insisted we had something, whether it was a communion service or saying the rosary."

Sweet said Father Luerman had a "great rapport with the community."

St. Elizabeth's serves people in about five counties and Father Luerman was the glue that held the parish together, Sweet said.

Sweet also praised Father Luerman's financial frugality in helping the parish and the various ideas he had.

"He sure can get people involved,"

Sweet said.

Father Luerman said the favorite part of his priesthood is "my people."

While he's settling into his new home in Richmond, his hometown, he misses greeting the people at St. Elizabeth's each Sunday morning.

"I looked forward to Saturday afternoons and Sunday to see the kids and all the people," he said. "I knew everybody. I've baptized, married or done something

with each family there."

With a parish of about 250 families, Father Luerman said it was easy to get to know everyone's name.

It was also easy to spot those who missed Mass at the small parish.

"They always sat in the same place," he said. "When I'd say to someone they missed church, they'd say, 'How did you know?'"

Father Luerman was raised by German

See **LUERMAN**, page 7

Official Appointments

Effective immediately

Rev. Stanley J. Herber, reappointed to a second six-year term as pastor of St. Gabriel Parish, Connersville, while continuing as dean of the Connersville Deanery.

Rev. Gerald J. Kirkhoff, appointed dean of the Indianapolis South Deanery, effective until Aug. 14, 2004.

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

Volunteers are needed for National Catholic Youth Conference

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

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

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

Highlights of the conference include an

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

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

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



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Editorial

The home missions

Most often when we speak of “missions,” most of us immediately think of the foreign missions—the missionary work “over there” in Africa, Asia, Latin America, the Middle East.

Archbishop Daniel M. Buechlein, however, has been talking a lot lately about the “home missions”—parishes and schools right here in the Archdiocese of Indianapolis that for any number of good reasons are unable to carry out their ministry on their own.

Examples of home missions might be:

- a parish in a densely populated area where the number of Catholics is low, but the possibilities for evangelization are high.
- a parish in a depressed area—urban or rural—where many of the Catholic households live in poverty.
- a parish serving a large area but with only a few Catholics available to support its ministries.

The funding of home missions in our archdiocese is not new. The purpose of the United Catholic Appeal is—and has been—to fund home-mission needs and shared-ministry needs. While home missions are parish-based ministries, shared ministries are those ministries we provide in unity with each other: homeless shelters, counseling services for young unwed mothers, high schools, Newman centers, CYO and so on.

Since July 1996, the archbishop has directed more than \$24 million back to parishes in the form of debt forgiveness, financial assistance for needy families and direct parish-operating support.

Now, under the archbishop’s leadership, the archdiocese is developing a more organized approach to funding home-mission needs through a two-pronged approach: the newly created St. Francis Xavier Home Mission Grants process and the possible establishment of a volunteer corps whose members give their time and expertise to assist parishes and archdiocesan agencies.

In the grant procedure, parishes that exceed their annual United Catholic Appeal goal are being encouraged to donate all or a part of their overage to the St. Francis Xavier Home Mission Endowment. These parish contributions will be added to two other sources of income: the income from the home missions endowment established through the Legacy of Hope campaign and funds raised annually through the United Catholic Appeal. The total amount available annually from these three sources will be approximately \$300,000.

Parishes that want to receive support from this fund will apply for a grant. The grant application will be reviewed by an allocations committee, chaired by the vicar general and comprising pastors and parish life coordinators from each deanery. The committee will look

at a number of criteria in deciding on which parishes or schools will be awarded grants and how much those grants will be. The criteria include clear evidence of strategic planning and a parish mission statement, Sunday and Holy Day collection income, unexpected capital or physical plant needs, and existence of a plan to eventually replace home-mission funding with other funding. The committee then will make recommendations to the archbishop.

As reported elsewhere in this issue, the first grants, worth up to \$286,000, have been awarded to seven parishes and one school. These eight recipients are located in Terre Haute, Indianapolis, and Shelbyville. The grants will help fund a dental clinic, Hispanic ministry, a parish bookkeeper’s salary and student financial aid at a parish school.

The feasibility of a volunteer corps—the second prong in the archbishop’s approach to meet home-mission needs—is currently being investigated by Gil Viets, a retired Indianapolis business executive who has volunteered to work with the archdiocesan Office of Stewardship and Development to determine if such an idea is workable.

Both these initiatives represent two more building blocks in the archdiocese’s stewardship efforts, which have been developing and expanding over the last several years.

The word *stewardship* was relatively new to this archdiocese (and to the Catholic Church) only nine years ago when in 1992 the U.S. bishops published their pastoral letter *Stewardship: A Disciple’s Response*.

In that letter, the bishops defined a Christian steward as a person who “receives God’s gifts gratefully, cherishes and tends them in a responsible and accountable manner, shares them in justice and love with others, and returns them with increase to the Lord.”

Stewardship, which was also one of the three themes of our five-year symbolic Journey of Hope 2001, now seems to be beginning to blossom in this archdiocese. While we will really never truly “arrive” at perfect stewardship of all our resources, the necessary structures are now being put into place that will enable us to more easily see how the concept of stewardship can be embodied in practical ways. Now we are able to more easily recognize the connections between the gifts that God gives each of us (everything) and our grateful response to God for those gifts.

The home-mission grants, through which we can share our money, and the possibility of an archdiocesan-wide corps of volunteers, through which we can share our time and talents, will give us two more ways to acknowledge the generosity of God and to thank him for that generosity. †

— William R. Bruns

Seeking the Face of the Lord

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



Bidding farewell to three beloved friends of God

“Death comes in threes.” This saying has rung true in our archdiocese. In less than a month’s time, we lost Father Tony Spicuzza, Msgr. Richard Lawler and, last Saturday, Providence Sister Marian Thomas Kinney. All three died “with their boots on.”

While we rejoice in the confidence that they have gone home to the kingdom—the goal of their lives—we will miss them. They served our Church in an extraordinary way.

I suppose because of her age, we should not be surprised that **Sister Marian** slipped away, but we were nonetheless caught off guard. Since the death of Father Jim Barton in 1995, Sister Marian has directed our Mission Office, where she had served for many years. She knew the complex workings of that part of our archdiocesan administration and ministry. Before she came to serve at the Catholic Center, Sister Marian also served the Church as a superb educator.

The Mission Office is perhaps an unsung part of our archdiocesan administration. This office supervises our participation in the missionary work of the universal Church. It provides educational programs and manages numerous appeals for financial aid from missionaries around the world. The Society for the Propagation of the Faith, Catholic Relief Services, the Holy Childhood Association, the Society of St. Peter the Apostle, the American Board of Catholic Missions, the Catholic Near East Association, the Apostleship of Prayer, the Campaign for Human Development, Afro-American and Native-American Missions, Aid for the Church in Eastern Europe, Rice Bowl, and Works of the Holy Father (Peter’s Pence) are some of the national organizations served by our Mission Office. Sister Marian served with competence, humility and quiet strength. She would be the first to say that quiet—perhaps even unsung—service in the Church is beautiful. She will be sorely missed. May God reward her untiring and important ministry.

One might say that **Father Spicuzza** was one of the last of the “old time” pastors. At age 79, Father Tony was still serving his parish, though he could have retired at age 70. He pastored Annunciation Parish in Brazil for 40 years! That doesn’t happen very often these days. He had been suffering from cancer for more than a year, yet he did not want to let his people down.

Father Tony tended to be a “committee of one” in his pastoral

administration because he preferred to consult his folks informally. It might be an understatement to say that he abhorred meetings. This isn’t the common way of parish administration since the Second Vatican Council, but the people of Brazil, Catholic and non-Catholic alike, respected him highly for his deep personal commitment to any and all in need. Indeed, they loved him. He lived simply though it wasn’t necessary. He prayed faithfully and provided the sacraments for his parish without fail. He was extraordinarily generous. I doubt that we will ever know how much of his own personal finances he used to keep his parish and school in operation through some challenging times.

Father Tony wanted to go home to God with his boots on. It was difficult to know if he should be relieved of his parish responsibility in his last days, but I think a priest who has served his parish for 40 years deserves “to die in the saddle” if that is what he wants. Now he can rest in peace with great satisfaction for a long and generous ministry.

Msgr. Lawler also suffered from cancer, which had been discovered seven years ago. He also wanted to continue to serve through some harrowing days of chemotherapy and radiation, and he did so without complaint. I looked up to Father Lawler, who was a student leader when I entered the seminary in 1952. From then on, I always considered him a pillar of quiet strength, a consistent source of measured wisdom and a person of unpretentious and unwavering holiness. I was not surprised to find him sitting in his chair with his breviary in hand the last time I saw him, only a couple of days before his death.

A board of priests called consultants serves the archbishop and the archdiocese in matters where complex decisions need to be made. Msgr. Lawler was a valued member, whose advice caught everyone’s attention. The list of parishes, schools and deaneries served by him is too long to mention. It is enough to say that the traffic jam created by his funeral on U.S. Highway 31 was clear evidence of the love he won from his parishioners, brother priests and many friends. May he enjoy being at home with God, the destination of his priestly life.

We paid our farewell to three outstanding servants of our Church. Yes, they would be embarrassed by our praise, but that endears them to us all the more. †

Archbishop Buechlein’s intention for vocations for August

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

Buscando la Cara del Señor

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



Ofreciendo un adiós a tres queridos amigos de Dios

“La muerte viene de a tres”.

Este refrán ha resultado verdadero en nuestra archidiócesis. En menos de un mes hemos perdido al Padre Tony Spicuzza, a Monseñor Richard Lawler y, el sábado pasado, a la Hermana de la Providencia Marian Thomas Kinney. Los tres se murieron “con las botas puestas”.

Mientras nos regocijamos con la confianza de que ellos se han ido a su casa en el reino de Dios -lo cual era la meta de sus vidas- nosotros les extrañaremos. Ellos sirvieron a nuestra Iglesia de una manera extraordinaria.

Yo supongo que debido a su edad, no nos debería sorprender que la **Hermana Marian** se haya marchado, mas sin embargo nos agarró fuera de guardia. Desde la muerte del Padre Jim Barton en 1995, la Hermana Marian ha dirigido nuestra Oficina Misionera, donde ella había servido por muchos años. Ella conocía los trabajos complejos de esa parte de la administración y del ministerio de nuestra arquidiócesis. Antes del que ella viniera servir al Centro Católico, la Hermana Marian, también sirvió a la Iglesia como una extraordinaria educadora.

La oficina misionera es quizás una parte desconocida de la administración de nuestra arquidiócesis. Esta oficina supervisa nuestra participación en el trabajo misionero de la iglesia universal. Proporciona programas educativos y maneja numerosas peticiones de ayuda financiera de los misioneros alrededor del mundo. La Sociedad para la Propagación de la Fe, los Servicios Católicos de Alivio, la Asociación de la Santa Niñez, la Sociedad del Apóstol San Pedro, la Junta Americana de misiones Católicas, la Asociación Católica del Cercano Oriente, el Apostolado de la Oración, la Campaña para el Desarrollo Humano, las Misiones para los Afro-americanos y los Nativos-americanos y Ayuda para la Iglesia de Europa Oriental, el Plato de Arroz, los Trabajos del Santo Padre (el Centavo de Pedro) son algunas de las organizaciones nacionales servidas por nuestra Oficina de la Misión. La Hermana Marian sirvió competentemente, con humildad y silenciosa fuerza. Ella sería la primera en decir que el servicio silencioso, quizás hasta anónimo, en la iglesia es hermoso. Será penosamente extrañada. Ojalá Dios premie su incansable e importante ministerio.

Uno podría decir que el **Padre Spicuzza** era uno de los últimos curas de los “viejos tiempos”. A la edad de 79 años, el Padre Tony todavía estaba sirviendo a su parroquia, aunque él hubiese podido retirarse a la edad de 70. Él era el cura de la Parroquia de la Anunciación en Brasil durante 40 años. Eso no ocurre frecuentemente en estos días. Él había estado padeciendo de cáncer por más de un año, si bien él no quería que su gente lo supiera, para no

decepcionarles.

El Padre Tony tendía a ser “un comité de uno” en su administración pastoral porque él prefería consultar informalmente a su gente. Podría ser una subestimación el decir que él aborrecía las reuniones. Ésta no es la manera común de administración parroquial desde el Concilio Vaticano II, pero a las personas de Brasil, católicos y no-católicos por igual, lo respetaban grandemente por su profundo compromiso personal en todo lo que ellos necesitaban. En efecto, lo amaban. Él vivía en la simpleza aunque no era necesario. Él oraba fielmente y proveía los sacramentos para su parroquia sin falla alguna. Él era extremadamente generoso. Yo dudo que nosotros sepamos alguna vez cuánto utilizó de sus propias finanzas personales para mantener en funcionamiento a su parroquia y a su colegio, a través de algunos tiempos retadores.

El Padre Tony quería ir a la casa de Dios con las botas puestas. Era difícil saber si se le ha debido relevar de su puesto en la parroquia en sus últimos días, pero yo pienso que un sacerdote que ha servido a su parroquia por 40 años merece “morir en la silla” si eso es lo que él quiere. Ahora él puede descansar en paz con gran satisfacción por un largo y generoso ministerio.

Monseñor Lawler también padecía de cáncer, el cual se le había descubierto hacia siete años. Él también quiso continuar sirviendo a pesar de algunos días difíciles de quimioterapia y radiaciones, y lo hizo sin quejas. Yo admiraba al Padre Lawler quien fue un líder estudiantil cuando yo entré en el seminario en 1952. De ahí en adelante, yo siempre lo consideré un pilar de silenciosa fuerza, una fuente consistente de sabiduría comedida y una persona de modesta y firme santidad. No me sorprendió encontrarlo sentado en su silla, breviario en mano, la última vez que lo vi, un par de días antes de su muerte.

Una junta de sacerdotes llamados consultores sirve al arzobispo y a la arquidiócesis en materias donde se necesitan tomar decisiones complejas. Monseñor Lawler era un miembro valorado cuyo consejo capturó la atención de todos. Lista de parroquias, escuelas y decanatos servidos por él son demasiado largas para mencionar. Es bastante decir, que el tráfico creado por su entierro en la carretera U.S. 31, fue clara evidencia del amor que él se ganó de sus parroquianos, hermanos sacerdotes y muchos otros amigos. Que él disfrute su estadía en la casa de Dios, el destino de su vida sacerdotal.

Nosotros rendimos nuestro adiós a los tres excelentes sirvientes de nuestra Iglesia. Sí, ellos se sentirían avergonzados por nuestras alabanzas, pero eso los hace amarnos más a todos. †

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en agosto

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

Letters to the Editor

Stem-cell research

Much has been said about embryonic stem-cell research in recent days. What needs to be acknowledged is that God alone is the author of life and death. It is always wrong to destroy human embryonic life for scientific research.

Similarly, it is always wrong for fertility clinics to produce human life in the laboratory, selectively implant some embryos in a woman, and slate others for disposal. Research specialists in embryonic stem cells, fertility specialists who produce human embryos in the laboratory and abortionists are all on the same road that leads to a cliff off of which there is no moral landing.

Sister Diane Carollo, S.G.L., Indianapolis

(*Servants of the Gospel of Life*
Sister Diane Carollo is director of the
Office of Pro-Life Activities for the
Archdiocese of Indianapolis.)

Disagrees with editorial

I strongly and respectfully disagree with Mr. John Fink's editorial “Did apes become human?” in the Aug. 10 issue of *The Criterion*. However, to properly explain why Mr. Fink is in error on very many points, and why his conclusion is mistaken, would take far more space than is available to me.

St. Augustine, in the fourth century, in *De Genese ad litteram*, says:

“It very often happens that there is some

question as to the earth or the sky, or the other elements of this world—respecting which one who is not a Christian has knowledge derived from most certain reasoning or observation, and it is very disgraceful and mischievous and of all things to be carefully avoided, that a Christian speaking of such matters as being according to the Christian Scriptures, should be heard by an unbeliever talking such nonsense that the unbeliever perceiving him to be as wide of the mark as east from west, can hardly restrain himself from laughing.

“And the real evil is not that a man is subjected to derision because of his error, but it is that to profane eyes, our authors (that is to say, the sacred authors) are regarded as having had such thoughts; and are also exposed to blame and scorn upon the score of ignorance, to the greatest possible misfortune of people whom we wish to save.”

J. Stephen Noe, Southport †

Letters Policy

Letters from readers 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 (including spelling and grammar). Frequent writers will ordinarily be limited to one letter every three months.

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

The Yardstick/Msgr. George G. Higgins

Abortion: my 1973 notes after *Roe vs. Wade*

In a recent column, I told how and why the AFL-CIO labor union, partly on my advice, voted to remain neutral on the public-policy aspects of the abortion issue. In angry response to that column, two New York readers accused me of “selling out the Church.”

They might want to know for the record that Cardinal John O'Connor, the most vocal pro-life member of the U.S. hierarchy of his generation, sent me a cordial letter thanking me for my intervention with the AFL-CIO and expressing satisfaction with the outcome.

Since these critics have accused me, in effect, of being a liberal, pro-choice advocate, let me further set the record straight by looking back at some notes I jotted down following the U.S. Supreme Court's 1973 *Roe vs. Wade* decision.

Justice Harry Blackmun, who delivered the majority opinion in *Roe vs. Wade*, went out of his way in a prefatory note to say he was fully aware of the sensitivity of the abortion controversy. He wrote, “One's philosophy, one's experiences, one's exposure to the raw edges of human existence, one's religious training, one's attitude toward life and family and their values, and the moral standard one establishes and seeks to observe are all likely to influence and color one's thinking and conclusions about abortion.”

As my notes back then indicated, one might have expected Blackmun to have exercised greater restraint in formulating the court's opinion on abortion in light of all this. Instead, by judicial fiat, he imposed upon the states his own “thinking and conclusions.”

One assumed that Blackmun was not surprised by the millions of Americans prepared to do everything within their power and within the law to overturn *Roe vs. Wade*. Furthermore, he would not have denied their right to do so. Yet some pro-

gressive social reformers and self-styled civil libertarians felt strongly that criticism of the court's abortion decision was completely out of order. They also tried to make the abortion controversy a strictly Catholic issue.

Shortly after the decision was handed down, a distinguished social reformer and civil libertarian put it this way: “It strikes me as divisive and ungracious ... to hear leaders of institutions long committed to law and order as an ultimate value condemn this ruling in harsh and unseemingly language. ... The Catholic Church and other critics might better serve society by urging the acceptance of this new law (sic).”

Many self-styled, liberal social reformers would have agreed. They had a right to express their viewpoint, but I found it extremely offensive that they should attempt to deny others the right to criticize the court's decision and try to overturn it.

The real point at issue was the often heavy-handed attempt on the part of liberals to silence critics of *Roe vs. Wade*. Some seemed to be suggesting that the Supreme Court was the final arbiter of social morality.

Social reformers who took this position were extremely inconsistent. Many of them fought valiantly to reverse a whole range of pre-Roosevelt court decisions on social and economic issues.

In any event, they would have to reconcile themselves to the fact that, like it or not, critics of *Roe vs. Wade* had no intention of heeding their patronizing advice.

The inconsistent liberal reformers referred to here didn't have to agree with critics of *Roe vs. Wade* or with some of these critics' tactics. But one hoped that, on sober second thought, they would decide like good civil libertarians to defend the critics' right to form their own consciences. That's what American-style pluralism, by the liberal's own definition, was supposed to mean.

(*Msgr. George Higgins is a regular columnist for Catholic News Service.*) †

Check It Out . . .

Laudis Cantores (Praise Singers), the principal choir of SS. Peter and Paul Cathedral in Indianapolis, will begin its choir season under the direction of Ed Greene with a rehearsal from 7 p.m. to 9 p.m. on Sept. 10 at the cathedral. Choral experience is required. For more information, call 317-634-4519, ext. 14.

Retrouvaille, a weekend of peer ministry for married couples of all faiths that are suffering pain and disillusionment or already are separated or divorced, will be held on Sept. 21-23 at Fatima Retreat House, 5353 E. 56th St., in Indianapolis. No couples are refused due to financial difficulties. For more information, call the archdiocesan Office for Youth and Family Ministries at 317-236-1586 or 800-382-9836, ext. 1586, or the Retrouvaille hotline at 317-738-1448.

The St. Christopher Parish Men's Spirituality Group is sponsoring a **golf retreat** on Sept. 22 at the LINKS Golf Club in New Palestine. The retreat director is Benedictine Father Matthias Neuman. The retreat will be held from 8:30 a.m. to 11:30 a.m. A Florida Scramble Golf Outing will begin after lunch at 1 p.m. The cost is \$80 and includes the retreat, continental breakfast, sandwich buffet lunch, and green and cart fees. For more information, call David Burkhard at St. Christopher Parish at 317-241-6314, ext. 126, or contact him by e-mail in care of djb@saintchristopherparish.org.

A six-month program of intensive course study on the **Christian peace and justice tradition** will begin on Sept. 4 in Louisville. It is hosted by the Thomas Merton Foundation and will be held at the Clifton Center in Louisville from 7 p.m. to 9:30 p.m. each Tuesday through Dec. 18. The

program will be offered again from Jan. 8 through March 26. The cost is \$325 plus the cost of books and retreats. Enrollment is limited to the first 20 registrants. Social justice educator Jack Jezreel will present the course, which is called JustFaith. For more information, call 502-899-1952.

A **charismatic retreat** titled "Jesus?" will be held on Sept. 14-16 at the Mount St. Francis Retreat Center in Mount St. Francis. Franciscan Father Leo Kennedy will present the retreat. Participants will select three topics related to Jesus for discussion. The retreat begins at 6 p.m. on Sept. 14 and ends after 1:30 p.m. on Sept. 16. The retreat format is based on the spiritual needs of retreatants. For more information, call 812-923-0177.

The **Little Italy Festival** at Sacred Heart Parish, 619 S. 5th St., in Clinton will be held on Aug. 31 through Sept. 3. There will be Italian food and entertainment. For more information, call 765-832-8468.

A program titled "**Capital of Grace**" will be presented at 2:30 p.m. on Aug. 26 at Mary's King's Village Schoenstatt near Rexville, located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles. Father Elmer Burwinkel will celebrate Mass at 3:30 p.m. For more information, call 812-689-3551 or e-mail eburwink@seidata.com.

Mount St. Francis Friary and Retreat Center in Mount St. Francis will hold its annual picnic from 11 a.m. until 11 p.m. EDT on Aug. 25. For more information, call 812-923-8817.

"**Race, Class and Family Violence: A Multicultural Response**" is the theme of a conference for clergy and others concerned

about domestic violence. It will discuss how domestic violence affects the faith community, and how to recognize and respond to domestic abuse. The conference is scheduled from 8:30 a.m. to 4 p.m. on Oct. 11 at the Christian Theological Seminary in Indianapolis. The cost is \$50. For more information, call 317-923-5563, ext. 1.

Vocation discernment weekends for the Servants of the Gospel of Life are being offered at Our Lady of Guadalupe Convent, 8300 Roy Road, in Indianapolis. The weekend consists of daily Mass, eucharistic adoration, communal praying of the Liturgy of the Hours, and conferences on the spirituality and charism of the Servants of the Gospel of Life. For more information, contact Servants of the Gospel of Life Sister Diane Carollo at 317-899-2376.

Saint-Mary-of-the-Woods College will host the **11th annual Fall Classic Horse Competition** on Sept 1-2 at the Mari Hulman George School of Equine Studies. The weekend competition begins at 1 p.m. on Sept. 1 with a pre-classic event for all ages. On Sept. 2, competition begins at 10 a.m. with open flag and plug races followed by barrel races and poles. For more information, call Cindy Durham at 812-535-5239.

St. John the Evangelist Parish, 9995 E. Base Road, in Greensburg will sponsor a **parish festival** from 11 a.m. until 6 p.m. on Sept. 2. Chicken and roast beef dinners will be served during the festival. For more information, call 812-663-8868.

St. Peter Parish, 1207 East Road, in Brookville will hold a **Labor Day picnic and festival** from 10 a.m. until 6 p.m. on Sept. 3. Chicken dinners will be served during the parish festival. For more information, call 812-623-3670.

St. Anthony of Padua Parish, 4773 E. Morris Church St., in Morris will present a **Labor Day picnic and festival** from

10:30 a.m. until 8 p.m. EST on Sept. 3. Chicken and roast beef dinners, turtle soup and lunch foods will be served during the festival. For more information, call 812-934-6218.

An information session about the **Loyola Institute for Ministry Extension (LIMEX)** program of Loyola University New Orleans is scheduled from 7 p.m. to 8:30 p.m. on Aug. 29 at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis. Persons interested in a four-year, graduate-level Catholic university program leading to a master's degree or certificate in religious education or pastoral studies are encouraged to attend the information session. A new learning group will be forming in the archdiocese this fall. For more information, call Maria McClain, archdiocesan liaison, at 317-888-6026.

St. Michael Parish, 519 Jefferson Boulevard, in Greenfield is offering **fall training for beginning Bible students** beginning on Aug. 26. The weekly classes start with "Introduction to the Catechism" at 9:15 a.m. on Aug. 26 or at 7 p.m. on Aug. 30. Other classes are "Introduction to the Bible" on Sept. 6 and Sept. 9; "Bible Timeline, Part I" on Sept. 13 and Sept. 16; "Bible Timeline, Part II" on Sept. 20 and Sept. 23; and "Bible Timeline, Part III" on Sept. 27 and Sept. 30. For more information, call St. Michael parishioner Darlene Davis at 317-462-5010.

"**The Spiritual Practice of Photography**" will be held on Oct. 12-14 at Fatima Retreat House, 5353 E. 56th St., in Indianapolis. The retreat will show the parallels between photography and the spiritual life, the importance of participating fully in the present moment, and the value of practicing perseverance and patience. The hands-on retreat includes Mass and one-on-one work with the retreat team. The cost is \$135 per person or \$255 for a married couple. For more information, call 317-545-7681. †



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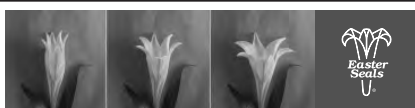
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Photo by Jennifer Del Vecchio

Back-to-school gifts

St. Therese of the Infant Jesus (Little Flower) School second-grade teachers Margaret Bova (left) and Andrea Broderick of Indianapolis sort through donated school supplies provided by the Forum at the Archbishop O'Meara Catholic Center in Indianapolis. Little Flower School was selected to receive the school supplies this year. The Forum collected money and items from Catholic Center employees and others to provide pens, notebooks, folders and other supplies for the students.



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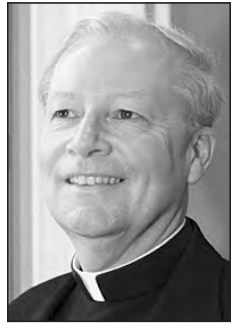
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Prayer in the Catechism/Fr. John E. Pollard

The battle of prayer

Ninth in a series

In its treatment of the life of prayer, the *Catechism of the Catholic Church* makes it clear that prayer requires effort. Abraham, Moses, David, Elijah, Jesus, Mary and the communion of saints all struggled with



Fr. John E. Pollard

prayer. Retrieving an ancient tradition, the catechism calls this spiritual conflict the battle of prayer. In the battle of prayer, the enemies come from within and without. The battle is waged against ourselves and against the "wiles of the tempter who does all he can to turn man away from prayer, away from union with God" (#2725).

To be sure, there are obstacles to prayer. Our own concepts of what prayer is can present obstacles. If we conceive prayer as psychological self-evaluation, we soon tire of that. If we view the prayer as self-emptying concentration, what is there to satisfy the emptiness we have achieved? If prayer is merely the repetition of words and rituals, what do the words and rites signify?

The culture in which we live presents significant barriers to prayer as well. The fast pace of life and the many obligations everyone seems to have makes it very difficult to take the time needed to pray. The widespread moral relativism that has gripped modern society spawns indifference and cynicism in many people. At times, prayer seems a hopeless endeavor. For those who hold the view that the only kind of truth is scientific and verifiable, the mystery of prayer leads them nowhere, since so often prayer goes beyond reason. Prayer does not produce goods or services, so some consider it useless. For some, prayer does not produce instant gratification or any measurable gratification at all, so they disregard it. Some see prayer as flight from the world, and any kind of quietism should be avoided. While these perspectives on prayer truly describe the views of some, they are genuine temptations for us all. They are the antagonists in the battle of prayer. If we are not vigilant, we can be seduced into believing that the will to prayer comes from us alone and so can be easily disregarded. But prayer springs from the Holy Spirit as well, and he can not be so easily ignored.

Even if we continue to pray earnestly for the right reasons and with the goal of communion with the Triune God in hearts, the battle of prayer is not won. The question of what good does it do to pray keeps returning to distract the

person of prayer. All the spiritual masters have confessed this to be so. Discouragement, dryness, disappointment, pride and despair are frequent temptations in prayer. To overcome these obstacles to prayer, we must confront them with humility, trust and perseverance.

Distraction is the scourge of prayer; it is the ever-present diversion of our attention away from the true object of prayer and toward another attachment. When we think about which is truly more important in our lives, the mystery of God or whatever stimulus causes our heart to wander, the response is self-evident. And that is precisely the question to ask when being distracted in prayer: which master do I serve? The humble response to that question often calls us to reconsideration of the object of our prayer in the first place. But another distraction will appear, and one after that. The self can be possessive and dominating. It can assault the heart with a myriad of different distractions. It can supplant the other, even if the other is the Triune God.

Dryness in prayer, lack of faith and acedia, a form of spiritual depression, can also afflict the person of prayer. Unless we know in the depths of our hearts that our spirit is willing but our flesh is weak and that apart from Christ we can do nothing, these temptations will continue to trouble us and diminish our life of prayer. Only an honest understanding of our own human weakness and humble vigilance in prayer can keep our hearts faithful to our quest for communion with God. It is not an exaggeration to call this spiritual struggle the battle of prayer.

Prayer of petition presents a particular challenge to filial trust. We expect to receive that for which we ask. When we do not, should we stop praying? But perhaps that is not the principal criterion for determining the effectiveness of our prayer of petition. Our prayer of petition is effective if it links us with God's providence, his plan of love for all creation. Our prayer of petition is effective insofar as it inserts us into the prayer of Jesus, who together with the Father has sent us the Holy Spirit, the giver of all gifts. On the question of the effectiveness of prayers of petition, the catechism asks: "what is the image of God that motivates our prayer: an instrument to be used? or the Father of our Lord Jesus Christ?" (#2735).

We pray to know God's will. We pray in freedom to know more deeply what he wants for us, communion with the life of the Trinity. Perhaps we do not know how to pray and so we ask for the wrong things. Are we really asking for what is good for us? Do we really petition for what God wants to give us? Perhaps we should pray for the ability to receive what he wants to give us.

In the battle of prayer, perseverance in



Ukrainians pray during the celebration of a Byzantine-rite Divine Liturgy with Pope John Paul II at an airfield in Kiev. The crowd was a blend of Orthodox and Catholic believers.

love holds out the realistic hope of victory. We can never give up on God because God will never give up on us. His love guarantees success in the battle of prayer. Our loving response to his steadfast commitment to bring us into communion with him takes the forms of humility, trust and persistence. We know we are in need; we are confident that God loves us; and so we tenaciously hold on until the end when Christ will return in glory.

In the meantime, we know that it is always possible to pray. We live in the age of the Church. We wait with patient yet confident vigilance for the Second Coming of Christ when there will be no more death or mourning, no more crying out or pain. This is the time of the Risen Lord who has promised to be with us always until the end of time. The age of the Church for us is the age in which to develop our life of prayer. The ever-present possibility of prayer encourages us to learn how better to pray.

We also know that prayer is a vital necessity for us. Since prayer is our relationship with God, our life would be empty without prayer because our life would be empty without God. We must recognize that we are in relationship to God or we subvert our human nature.

"The desire for God is written in the human heart, because man is created by God and for God; and God never ceases to draw man to himself. Only in God

will he find the truth and happiness he never stops searching for" (#27).

Our relationship with the Father through the Son by the power of the Holy Spirit is part of our being, who we are as humans. The term of that relationship is love, the love among the persons of the Trinity, the love of God that brought us into being and continues to sustain our existence and our responsive love to the One who first loved us. Prayer is as vital a necessity in our lives as is God.

In other words, prayer and the Christian life are inseparable. We cannot lead lives in Christ unless we pray. And we cannot pray in the Christian tradition of prayer unless we also seek to conform our lives to Christ, for the object of both prayer and the Christian life is communion with the Father through the Son by the power of the Holy Spirit. As the catechism has consistently taught throughout this part, all prayer is Christocentric. Reciprocally, the Christian life requires prayer: belief in the mystery of faith, sacramental celebration of it and life lived in conformity with it.

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

LUERMAN

continued from page 3

immigrants and went to St. Andrew School in Richmond. He is one of six children.

He credits the priests he knew growing up in Richmond's St. Andrew Parish with leading him to the priesthood.

"At least 14 of us went to seminary from our parish," he said.

During his priesthood, Father Luerman had several pastoral and teaching assignments.

After his May 3, 1956, ordination, he became assistant pastor at the former

St. Catherine Parish in Indianapolis. He was transferred to St. Monica Parish in Indianapolis when it was only a year old. He also taught religion at the former Cathedral Boy's School and the former Sacred Heart High School, both in Indianapolis. Other teaching assignments were at Cardinal Ritter High School in Indianapolis and Our Lady of Providence High School in Clarksville.

Her served as pastor of Holy Family Parish in New Albany and St. Michael Parish in Charlestown and was co-pastor of St. Luke Parish in Indianapolis until moving to his final parish, St. Elizabeth in Cambridge City.

While Father Luerman has more time

for golfing, he doesn't plan to give up his priestly ministry.

Already, he has visited people in the hospital and has celebrated several funeral liturgies. He also plans to help other priests at various parishes when they have to be away.

Father Luerman said he was the lone priest in Cambridge City and the only priest many people came into contact with in that area.

He said people of other denominations were welcoming to him, and when they found out he was leaving they wanted to make sure there would still be a priest in the area.

Parishioners credited his ability to help

people of other religions understand Catholicism and break down barriers.

Father Luerman was also involved in various civic activities. He was honored with the Citizen of the Year award from the Cambridge City Kiwanis Club and honored by the city's Ministerial Association, as well as being named an Outstanding Scholar for Seton School in Richmond.

Father Luerman said he's thankful that God blessed his 45 years in ministry.

"Every place I went, I had good people," he said. "They were very supporting. Anytime you needed something, it was done. I couldn't really retire. I'd be bored to death. I want to continue to be of service to the Church and the people. †

From the Editor Emeritus/John F. Fink

An old controversy: Is anyone in hell?

While my series about the doctors of the Church was running, an old controversy was resurrected in parts of the Catholic press: Is anyone in hell?



It started with a meditation by Father Richard John Neuhaus, a writer and lecturer with a well-earned reputation for orthodoxy, in his book *Death on a Friday Afternoon*. The book consists of meditations on the seven last "words" of Jesus while on the cross.

While discussing the second word, "This day you shall be with me in Paradise," Neuhaus entertains the concept of universal salvation, the belief that everyone will be saved. Various Catholic publications published commentary, pro and con, about this.

Neuhaus says this: St. Paul's First Letter to Timothy "clearly declares that God 'desires all to be saved and to come

to the knowledge of the truth.' Is it possible that God's purpose will be thwarted? And what might that say about whether God is truly God?" In other words, if God can do anything and he wants everyone to be saved, why can't he do what he wants?

The *Catechism of the Catholic Church* says this: "If it is true that no one can save himself, it is also true that God 'desires all men to be saved' (1 Tm 2:4) and that for him 'all things are possible' (Mt 19:26)" (#1058).

Furthermore, if God sent his Son down to earth to suffer and die in order to save us, are we to say that Jesus didn't accomplish that purpose?

The concept of universal salvation has been around from the beginning of the Church. In relatively modern times, Archbishop Fulton Sheen and theologian Cardinal Hans Urs von Balthasar speculated about it.

Pope John Paul II has said, "Eternal damnation remains a real possibility, but we are not granted ... the knowledge of whether or which human beings are

effectively involved in it" (general audience July 28, 1999).

The Church has said infallibly, through the process of canonization, that certain people are in heaven, but it has never done the same so far as hell is concerned.

Jesus' parables about heaven and hell do lean, I believe, toward the fact that some people are in hell. The 25th chapter of Matthew says that those who don't give food to the hungry, drink to the thirsty, clothing to the naked, etc., "will go off to eternal punishment." His parable of Lazarus and the rich man indicates that the rich man is in hell. In another place, he tells us to try to enter by the narrow gate because few will be saved.

Neuhaus says, though, that there is a difference between *believing* that all will be saved and *hoping* that all will be saved. Believing that we will be saved can result in the sin of presumption.

I think that we can believe that it is possible that all will be saved, but we must live our lives as though it is definitely possible for us to go to hell. †

Cornucopia/Cynthia Dewes

What will be the word that defines our life?

In a funeral eulogy for our brother-in-law, his daughter said, "If there is a defining word for my father's life, it is *polio*." It occurred to me how true this was, and how fitting a concept for this time of year.



When we were kids, polio was epidemic, especially during the "dog days" of late summer. We weren't allowed to go swimming at the lake or pool, and people were advised to avoid crowds for fear of contracting the virus.

Then along came the Salk vaccine and things changed almost overnight. At first, the vaccine was given only to pregnant women and first graders, and it was during this time that Dan contracted polio while serving his medical residency in a charity hospital.

The worst scenario ensued. As the paralysis extended, he contracted meningitis and was flown to Boston in an iron lung for treatment. Dan was close to death. Meanwhile, his pregnant wife and baby daughter struggled to cope.

The family rallied to help in whatever way they could and eventually Dan recovered enough to finish his medical training and obtain a job as dean of

admissions at a medical school. But, he was bound to a wheelchair for life.

Dan's ambition to be an internist faded before the physical obstacles a handicapped person faced at the time. So, he accepted a job with the National Institutes of Health in Washington, D.C., doing research in virology. Over the years, he helped develop the measles vaccine, among others, and was honored for his contributions to medicine.

As our niece explained in her eulogy, Dan never once complained of his plight, nor thought of himself as handicapped. He traveled everywhere on business and did his own minor car and home repairs. He shopped, played handball with his five kids, and transported babies and visiting cousins around on his lap.

His kids became his legs and every Sunday afternoon they were out in the yard raking, mowing, planting, weeding. Our niece said they learned to hate the sound of their dad's heavy signet ring banging on the window inside, indicating a task not done properly or another job to be finished.

Dan was a hard taskmaster, and sometimes his children resented it. If ever they thought they might escape punish-

ment because of his confinement to the wheelchair, they soon learned he had long arms and eyes in the back of his head. He expected perfection from himself and from those he loved. Still, the children never thought of themselves as anything but a normal family.

Polio indeed defined Dan's career, his intense need to achieve and his relationships with his wife and children. But the essential man never changed. As our nephew remarked, "Every morning of Dad's life, he got up ready and eager to learn about something new." After he retired, it was learning about auto mechanics or antiques or gems or whatever came along. He was interested, and therefore interesting.

We sat in church thinking about this man whose life was summarized by his strengths and weaknesses, his eccentricities and his relationships to God and others. And, we wondered, in the end who will eulogize us and what will they say? What will be the words that define our lives?

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

'Every morning of Dad's life, he got up ready and eager to learn about something new.'

Faithful Lines/Shirley Vogler Meister

How do our home and spiritual gardens grow?

Early this summer, a friend viewed my small garden, remarking on the strange combination of herbs, perennials, annuals and a few blooming weeds. I told her a mutual professor-friend once called it ...; and then my mind blanked. I couldn't think of the term she'd used. No matter what description I



considered—organized clutter, hodgepodge, messy order, etc.—it wasn't what the professor had said. Later in the summer, someone mentioned this to the professor, who wondered if she might have described it as "eccentric."

I'm still amused by this. Perhaps she thought of me as eccentric, so it stands to reason the garden would follow suit. However, I hope she actually meant *eclectic*; because that's how I'd rather view both my garden and myself.

My home garden is a bit different, to be sure, especially since birds bring in tall evening primrose and loosestrife, both considered weeds and neither of them desirable. (Loosestrife is dangerous to our state's natural areas; it's banned because it chokes out native growth.) The evening primrose is less invasive, but it also tends to take over. So, as soon as I enjoy the weeds' first blooms, I pull them.

In the garden of my soul, I also try to pull the encroaching weeds of secular temptations. A few are the TV programs or videos that have no moral value whatsoever, yet are popular and entertaining; or my interest in the gossip that invades conversations; or the quick anger that surfaces with aggravations; or the laziness that easily slips into my days alone; or the tendency to overeat ice cream (my greatest weakness); or the unkind thoughts or words that I allow to grow. In fact, I'd like to get rid of all the weeds—sins of commission and omission that sneak into my life.

Toward summer's end, I tend to stop pulling weeds in my home garden because I'm tired of the chore. The same thing happens at night as I'm drifting off to sleep without praying and examining my conscience. My excuse is the same: I'm too tired.

Weeds, weeds, weeds!
That's why it's important for me to weed and water my soul's floral garden with God's grace as much as possible while I'm awake and alert. That's when I can choose to do thoughtful things for others or to say "Thank you, Lord" during my good moments or to meditate at quiet intervals. My spirit will flower, if I cooperate with God.

When I finally meet God, I want him to enjoy the bouquets of my heart, just as I enjoy the flowers of my eclectic home garden.

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

The Bottom Line/Antoinette Bosco

She saw the changing picture of aging

It was a quarter century ago when I had the privilege of interviewing Bernice



Neugarten. She was then a professor of human development at the University of Chicago, but already recognized and respected as a leading authority on aging.

This was a time when the subject of aging had begun to get a lot of attention, as the country began to notice that the numbers of people more than 60 years old were zooming. People were living longer, and the question kept surfacing: What would happen to what we call the "quality of life" as people lived longer? Neugarten, who died this summer at age 85, had much to say about this question because of her extensive research on adult development. Now, reviewing what she told me in interviews in the fall of 1976, I can say unhesitatingly that she was not only a noted researcher, but also a visionary who looked ahead to the year 2000 and saw better days coming for older people.

At the top of her list was the end of negative images about the later years brought about by a youth-oriented society that viewed older people uncritically as poor, isolated, sick, stagnant, useless. The perspective, she said, has been that "old age is a pity"—a diminishing, downhill process.

"These views of old age, all too often reinforced through the mass media, are one-sided. They are based largely on observations of social workers who serve the poor and the lonely, and the observations of physicians who serve the physically and mentally ill. They do not live up to the findings of social scientists who have studied large, representative samples of older people, and they do not reflect the attitudes of most older people themselves," she said.

She also found that, contrary to popular belief, older people were not living in isolation from their families. Many saw children and relatives on a regular basis. "They are not being dumped into nursing homes by cruel and indifferent children," she reported.

Neugarten said she had become impressed with how many older people expressed "life satisfaction." These were people who took pleasure in whatever activities constituted their everyday life. They regarded their lives as meaningful and accepted responsibility for what their lives had been, believed they had achieved their major life goals, held a positive self-image, felt worthwhile and maintained optimistic moods and attitudes.

She also found an enormous diversity of patterns existing in lifestyles and choices among older people, something she believed would be even more the case by the year 2000. There will be "no single pattern of social or psychological change that characterizes people as they move from middle to old age, and no single formula that spells satisfaction or success. What people choose to do with their time will vary tremendously in late life."

Neugarten underscored that we now had two groups, the "young-old," from 55 to 75, and the "old-old," more than 75. In the 21st century, "we'll be in an era characterized by the 'younging' of older people," who can look forward to better health, longer life, more political clout, leisure time, continuing educational opportunities, support of family relationships, societal respect, prolonged productivity and death with dignity," she said.

We all can be grateful for the legacy left by this fine professional, who shattered the negative stereotypes about the elderly and saw a better future for all of us as the years go on.

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

Twenty-first Sunday in Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Aug. 26, 2001

- Isaiah 66:18-21
- Hebrews 12:5-7, 11-13
- Luke 13:22-30

The Book of Isaiah is the source of this weekend's first reading. The passage is from the last chapter of Isaiah, and from virtually the last verses of that the chapter.

This reading is interesting in that the prophet, speaking in the name of God, declares that every nationality on earth will be gathered together, and that all will see and appreciate the majesty of God.

When this chapter was written, God's people were in a difficult situation. For generations, they had been held in Babylon, the capital of what then was the great Babylonian Empire.

In Babylon, they were not exactly hostages, and they were not slaves, but their lives were miserable. They were a tiny minority. Most certainly, as so often occurs in gatherings of people, they as the minority were scorned, insulted and exploited.

And, of course, they were far from their ancestral home, the homeland God had given them. This was the cruelest twist of fate. God has bestowed the land upon the people, and now pagans had kidnapped them from that land.

It is easy to imagine the thrill of the Jews when the Persians, who have overtaken the Babylonians, declared that the Jews of Babylon could return to their homeland.

This thrill turned to resentment and intense disappointment when the Jews actually arrived again in the Holy Land. It was not the earthly oasis of their hopes and dreams. Many suffered dreadfully. The want was overwhelming.

To inspire and encourage these people, the author of this third part of Isaiah reassured the audience that not only would God prevail, but that all people, regardless of nationality, would come to see God in divine glory and perfection.

For the second reading, the Church this weekend provides the Epistle to the Hebrews.

Hebrews is perhaps best known for its magnificent Christology. Many insights into the role and identity of Jesus, such as Jesus the great High Priest, are defined in great eloquence in Hebrews.

The reading this weekend, however,

centers on discipleship.

When Hebrews was written, Christians already were having problems. The culture was against them. Relations with the leaders of the Roman Empire could go only downhill.

The epistle calls on them to be of strong heart and resolute mind.

St. Luke's Gospel furnishes the last reading.

The Gospel presents Jesus as unwavering in the divine mission of redemption. He is progressing through towns and villages, in other words bringing the mercy of God and hope of salvation to many. Yet never does the Lord detour from the path to Jerusalem.

In Jerusalem, Jesus will complete the great act of salvation. He will die, and be raised to life again by divine power, in the Holy City.

His task is not easy. It will involve the horror of Calvary. His followers cannot expect ease as they too walk toward their Calvaries. They must receive God. God will not break down their own gates to reach them.

Reflection

In one sense, reading the last Scripture this weekend—the Gospel of Luke—brings to the forefront almost an ominous message. God will not receive into the kingdom everyone regardless of the person's behavior.

This is a fact. God is the God of justice. He is the God of perfection. To resemble God, as shown us in the Son of God, Jesus, we must seek to attain salvation ourselves.

However, we are not called to this significant effort without a promise of God's help.

God reaches to us. God offers us strength and guidance. This was the message of Isaiah, read in the first reading. We likely share not even an ethnic identity with those to whom Isaiah addressed his message. We certainly live in a circumstance very far removed from Isaiah's time by both years and geography. Nevertheless, pondering on the message of Isaiah calls us to be strong. God comes to us.

By the same token, God comes to us now in Jesus. We inhabit the "cities and towns" of our day that still are along the route of Jesus. Yet just as Jesus never forgot that Jerusalem was the destination, we too must be intent on reaching union with God in our heavenly home, in the eternal Jerusalem.

We must walk toward God without pause, without diversion. But God will reinforce our strength and give us the light to see the way. †

Daily Readings

Monday, Aug. 27

Monica

1 Thessalonians 1:1-5, 8b-10

Psalm 149:1-6, 9

Matthew 23: 13-22

Tuesday, Aug. 28

Augustine, bishop and doctor of the Church

1 Thessalonians 2:1-8

Psalm 139:1-3, 4-6

Matthew 23:23-26

Wednesday, Aug. 29

The Martyrdom of John the Baptist

1 Thessalonians 2:9-13

Psalm 139:7-12

Mark 6:17-29

Thursday, Aug. 30

1 Thessalonians 3:7-13

Psalm 90:3-4, 12-14, 17

Matthew 24:42-51

Friday, Aug. 31

1 Thessalonians 4:1-8

Psalm 97:1-2, 5-6, 10-12

Matthew 25:1-13

Saturday, Sept. 1

1 Thessalonians 4:9-11

Psalm 98:1, 7-9

Matthew 25:14-30

Sunday, Sept. 2

Twenty-second Sunday

in Ordinary Time

Sirach 3:17-18, 20, 28-29

Psalm 68:4-7, 10-11

Hebrews 12:18-19, 22-24a

Luke 14:1, 7-14

Question Corner/Fr. John Dietzen

Deuteronomy, Numbers list accounts of holy wars

Q Detractors of the Bible sometimes point to Chapter 31 of the Book of



Numbers, where God orders the elimination of an entire people. When the soldiers construe the command to mean only males, Moses, at God's command, dispatches them to slay the women and children, too, with one exception: The virgins

you may keep for yourselves.

Bible mockers point out that it was our God who first invented genocide. How can we justify the killing of both innocent and guilty? How about those soldiers keeping girls as sex slaves, and all with the Lord's blessing? (Illinois)

A First of all, we obviously cannot, from a Christian or even later Jewish perspective, theologially justify these wholesale slaughters. Without attempting to do that, however, we can acknowledge that, from the Hebrew outlook of those times, there was more to this practice than meets the eye.

Through a centuries-long series of complicated ethnic and religious experiences, these "holy wars" were seen (even to some degree in Christian understanding) as a way God used human instruments to establish and confirm Israel as the people and land chosen to play a major role in the history of his salvation of the world.

Tribes and cultures whose religions and military ambitions created an obstacle to that purpose were to be eliminated. "If Israel had been dominated by any less tolerant attitude she would have amalgamated with her pagan neighbors and in so doing lost all that she was to contribute to the world." The ideas behind the ban (the command to totally destroy the enemy) "cannot be accepted as the word of God for the modern Christian, but they may well have been so for Israel in the sense that they must be understood in the light of God's purpose" and what was needed to accomplish it (*The Interpreter's Bible*, Vol. 2, p. 458).

Two points are significant. When Israel is commanded to totally "destroy" the enemy (e.g. Dt 7:2 and 20:17), the Hebrew verb, here translated as destroy, is

especially used in relation to a holy war. Objects or persons under the "ban" must be wholly consumed as a holocaust to God.

Their destruction, something similar to sacrifice, in effect dedicates them to the deity. While this devastation is morally reprehensible to us, it is radically something other than an act of wanton vengeance or cruelty when viewed in that context.

From the aspect of God's purpose for the people and land of Israel, an interesting distinction is made that doesn't appear in your question. If a distant enemy nation, which threatens to corrupt the relation between Israel and Yahweh, refuses to make peace, every male is killed; women and children are taken as booty, but not to be slain (Dt 20:12-14).

If, however, enemy cities occupy land given to Israel for its inheritance, Hebrew militants are to save alive "nothing that breathes" (Dt 20:16). Israel's sense of God's supreme lordship over all people and creation makes their compliance with his law, as they understand it, an act of religious obedience.

From this it should be obvious that taking "virgins" as spoils of war involved something different from making them sex slaves. Every woman who had had intercourse was killed; those who had not were taken captive (Nm 31:17-18).

We have here another element of a holy war; everything offensive and contemptuous to Yahweh (including women who had contributed to building up the pagan Midianite population) was to be destroyed. But the unmarried girls taken captive could now bear children for the conquering people of Israel.

I agree that this violates all our concepts of morality for individuals or nations. The insights I point out, however, are not insignificant and for a long time guided the Hebrew people in the ways they related to their God.

(A free brochure in English or Spanish, outlining marriage regulations in the Catholic Church and explaining the promises in an interfaith marriage, is available by sending a stamped and self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61651.

Questions for this column may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

My Journey to God

Walk With Us

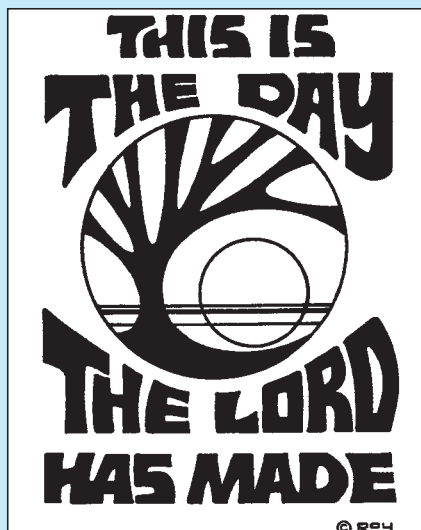
Dear God,
Please walk with us along the road today,
knowing always that we love and praise
You.

We pray that our love for You will be
shown in
the service that we do for others.
Help us to continue the call of the Gospel
to all people as ourselves,
enabling us to see beyond our own front
door.

And as each day comes to an end,
we thank You for all our blessings
and the opportunity to touch one
another's lives,
as we reach to the ends of the earth.

By the Mission Office staff

(This prayer was written by staff members of the Mission Office as part of the Disciples in Mission reflection process for archdiocesan agency employees.)





Women from the 1951 graduating class of St. Mary Academy in Indianapolis posed for a group photo at their first class reunion. The women have been holding a reunion every five years. They will celebrate their 50th reunion this weekend in Indianapolis. Eight of the 95 girls from the class joined religious orders. Four of the eight nuns are expected to attend the reunion.

REUNION

continued from page 1

sisters at St. Mary's provided such a wonderful environment for growing up," said Franciscan Sister Barbara Hileman, chaplain at St. Vincent Hospital in Carmel, Ind.

Sister Barbara said that the teachers, most of whom were Oldenburg Franciscan sisters, had a big impact on her life.

The best qualities about the sisters were "the friendliness and the ordinariness," she said. "They were very much interested in each of us as an individual."

She was also moved by the joy of the sisters, something that Franciscan Sister Ruthann Boyle remembers as well. Sister Ruthann said that a big part of her calling was found through her experience at St. Mary's.

"They encouraged us to think about [a vocation]," Sister Ruthann said. She said that the sisters were interested in each girl's future.

Sister Ruthann recently returned to the United States, having completed 38 years of service in Papua New Guinea, where she worked in schools, the diocesan finance office and in formation work.

"The teaching of our good Franciscan sisters may have helped create a desire for the religious life," said Loretta Williams, a member of the reunion committee and of St. Joseph Parish in Indianapolis.

"We have a strong group that has continued to get these reunions together every five years," said Franciscan Sister Marilyn Hofer, the assistant alumni director for Marian College in Indianapolis. "We enjoy each other."

Since the first reunion in 1958, the reunion committee, which comprises 11 of the graduates, has worked together to organize each reunion in five-year intervals.

"The reunion committee has been working for a year to plan for their 50th anniversary celebration," Williams said.

"I think our class is unique because I believe we are one of the few classes that really gets this reunion together every five years," Williams said. "We formed

many friendships and we still keep in touch after all these years."

Patricia Connor, a member of St. Pius X Parish in Indianapolis, felt the same camaraderie while at St. Mary's.

"They had girls from all over the city," she said. "I had friends from east, north, west and south. Everyone was close and knew each other."

Rita Bryan, the administrative manager of the School of Earth and Atmospheric Science at the Georgia Institute of Technology, lives more than 500 miles from Indianapolis in Marietta, Ga. As a member of the reunion committee, she frequently returns to the area for meetings and for the reunions.

Williams said that the committee puts in plenty of time planning each reunion.

"It's a lot of work, but we love it," she said. "We work together as a team."

To her, this reunion follows the same pattern as the many social events the women held 50 years ago. She said that every dance was made into a grand event and that there were opportunities to relax with friends.

"We had good times," she said.

If all goes according to plan, the good times will roll again for the St. Mary's graduates this Saturday. †

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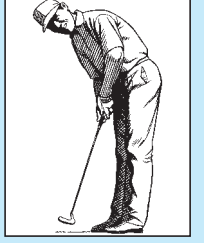
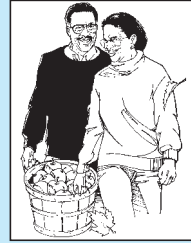


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A long walking path circles the outer edge of the 70 rolling acres on Indianapolis' northwest side known as NBA Robin Run Village. The lifestyle of this friendly community is enhanced by the several lakes for fishing, tennis courts, horseshoe pitching stakes and garden plots.

Robin Run Village includes individually-owned garden homes and apartment-style living. The huge apartment building—with its imposing clock tower, is the hub of the activity for the village. Several meeting rooms, a woodworking shop, indoor bowls, a library, general store, beauty parlor and bank are all conveniently located for all residents.



Robin Run Village is a community of active persons who enjoy a variety of leisure time activities including a swim in the indoor pool, line dancing, exercising in the new fitness room, and activities in the quilting and sewing room.

Also on the campus of Robin Run is The Coan Lea Meeting House, an historic Howard County log cabin dating from the mid-18th century.

Named for a stream that meanders through the grounds, Robin Run Village combines the peaceful surroundings of the countryside with amenities and services of a large metropolitan city.

Entrance Fee – The Robin Run Difference

Apartment residents pay an entrance fee with an important guarantee: When your apartment is vacated and reoccupied, 75% of the original entrance fee is returned to you or your estate. In short, your retirement savings nest eggs can be preserved, regardless of how long you are a resident at NBA Robin Run Village.

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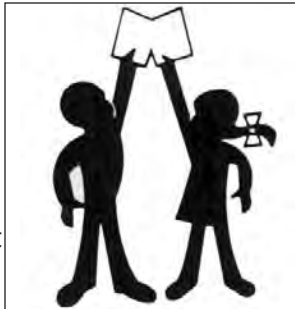
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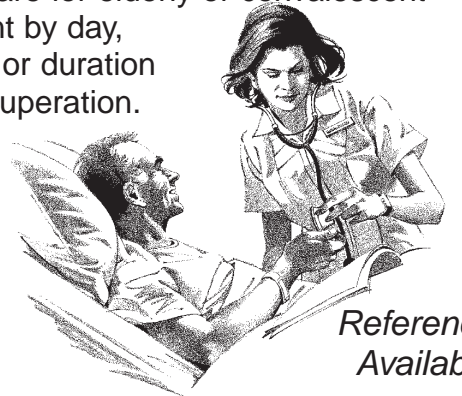
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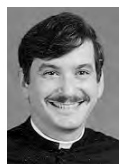
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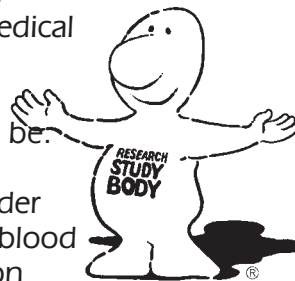
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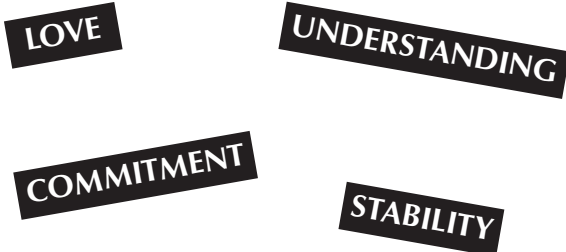
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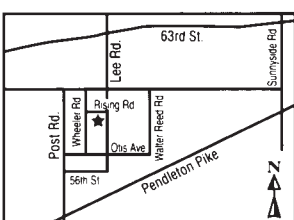
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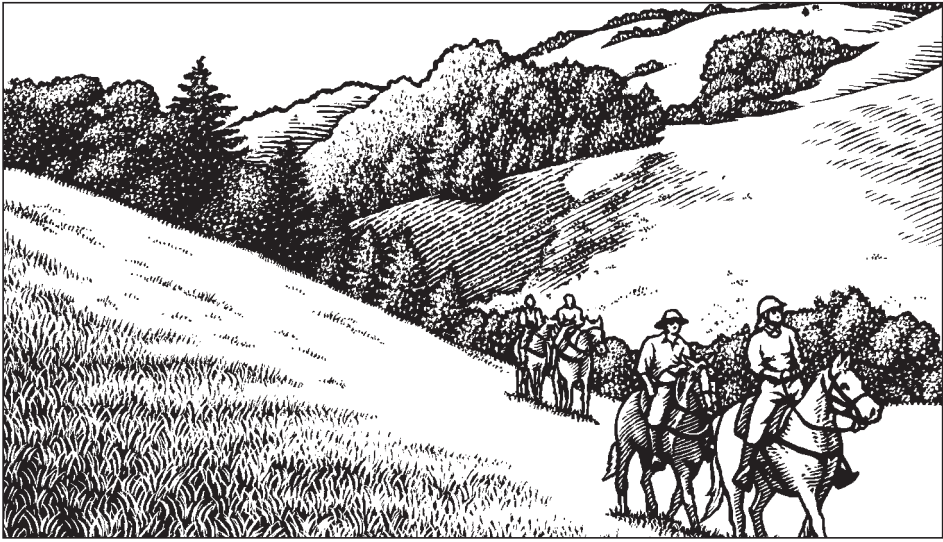


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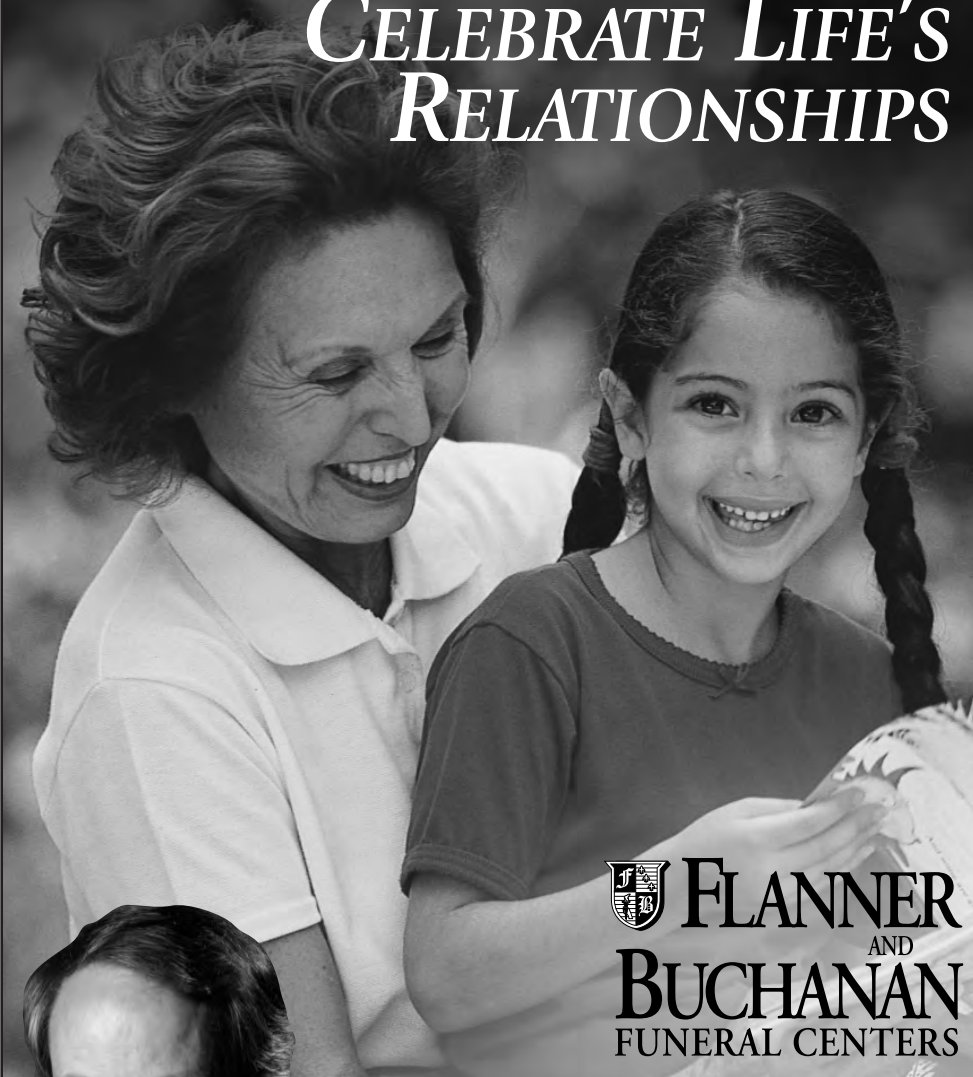
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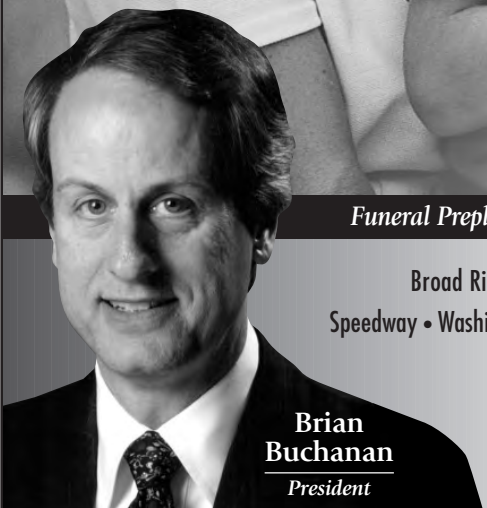
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Event proceeds will benefit programs, services and research conducted by the Arthritis Foundation.

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 10 a.m. Monday the week 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).

August 25

Scottish Rite Cathedral, Truman Room, 650 N. Meridian St., **Indianapolis**. St. Mary Academy 50-year class reunion, social 5 p.m., dinner 7 p.m., \$35 per person. Information: 317-241-2251.

St. John the Evangelist Parish, 126 W. Georgia St., **Indianapolis**. St. John Garden/Tower Party, 6:30 p.m., St. John Courtyard, dinner on top floor of Pan Am Building, \$10 per person or \$20 per family. Information: 317-635-2021.

St. Augustine Parish, 315 E. Chestnut St., **Jeffersonville**. 150th parish anniversary, all-class reunion, minimal charge,

7-11 p.m. Information: 812-944-0387.

Mount Saint Francis, Paoli Pike and Highway 150, **Mount Saint Francis**. Picnic, chicken or ham dinner and dumplings, food, entertainment, booths, 11 a.m.-11 p.m.

August 26

St. Augustine Parish, 315 E. Chestnut St., **Jeffersonville**. 150th parish anniversary, Mass, 11 a.m., picnic following. Information: 812-944-0387.

St. Mary Parish, 317 N. New Jersey St., **Indianapolis**. St. Mary Academy 50-year class reunion, Mass, 10:30 a.m., school tour, noon. Information: 317-241-2251.

St. Michael School, lower classroom, 519 Jefferson Blvd., **Greenfield**. "Introduction to the Catechism," 9:15 a.m. Information: 317-462-5010.

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). The Schoenstatt Spirituality Express: "Capital of Grace," 2:30 p.m., Mass, 3:30 p.m. with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail eburwink@seidata.com.

August 30

St. Michael School, lower classroom, 519 Jefferson Blvd., **Greenfield**. "Introduction to the Catechism," 7 p.m. Information: 317-462-5010.

St. Gabriel Parish, 6000 W. 34th St., **Indianapolis**. RCIA (Rite of Christian Initiation of Adults) program. Information: 317-291-7014.

August 31-September 3

Sacred Heart Parish, 619 S. 5th St., **Clinton**. Little Italy Festival, Water Street in downtown Clinton, Fri. 7-11 p.m., Sat.-Sun. 11 a.m.-11 p.m., Mon. 11 a.m.-closing, Italian food, entertainment. Information: 765-832-8468.

September 1-2

Mari Hulman George School of Equine Studies, **Saint Mary-of-the-Woods**. 11th annual Fall Classic horse competition, Sat. pre-Classic, 1 p.m., Sun., 10 a.m., free admission. Information: 812-535-5239.

September 2

St. John the Evangelist Parish, 9995 E. Base Road, **Greensburg**. Parish festival, 11 a.m.-6 p.m., chicken and roast beef dinners. Information: 812-663-8868.

September 3

St. Peter Parish, 1207 East Road, **Brookville**. Labor Day picnic, 10 a.m.-6 p.m., chicken dinner, festival. Information: 812-623-3670.

St. Anthony of Padua Parish, 4773 E. Morris Church St., **Morris**. Labor Day picnic and festival, chicken and roast beef dinners, turtle soup, lunch stand, games, quilts, 10:30 a.m.-8 p.m. (EST). Information: 812-934-6218.

September 9

St. Mary Church, 512 N. Perkins St., **Rushville**. Festival, chicken or roasted hog dinners, 11 a.m.-2 p.m. (EST), quilts, crafts and games.

St. Mary Parish, 212 Washington St., **North Vernon**. Festival, smorgasbord, 11 a.m.-3 p.m., crafts, silent auction. Information: 812-346-3604.

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). The Schoenstatt Spirituality Express: "Everyday Sanctity Compartment," 2:30 p.m., Mass, 3:30 p.m. with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail eburwink@seidata.com.

September 10

SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. *Laudis Cantores* (Praise Singers), choir rehearsal, 7-9 p.m. Information: 317-635-4519, ext. 14.

Recurring

Daily

Our Lady of the Greenwood Parish, 335 S. Meridian St., **Greenwood**. Perpetual adoration.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine (Latin) Mass, Mon.-Fri., noon; Wed., Fri., 5:30 p.m. Information: 317-636-4478.

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Prayer line, 317-767-9479.

Weekly

Sundays

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 10 a.m.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Mass in Vietnamese, 2 p.m.

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. "Be Not Afraid" holy hour, 6 p.m., confessions, Benediction.

Christ the King Church, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 7:30-9 p.m.; rosary for world peace, 8 p.m.

St. Gabriel Church, 6000 W.

34th St., **Indianapolis**. Spanish Mass, 5 p.m.

Mondays

Our Lady of the Greenwood Chapel, 335 S. Meridian St., **Greenwood**. Prayer group, 7:30 p.m.

St. Thomas the Apostle Church, 523 S. Merrill St., **Fortville**. Rosary, 7:30 p.m.

Tuesdays

St. Joseph Church, 2605 St. Joe Rd. W., **Sellersburg**. Shepherds of Christ rosary, prayers after 7 p.m. Mass.

Holy Name Parish, 89 N. 17th St., **Beech Grove**. Prayer group, 2:30-3:30 p.m.

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Bible sharing, 7 p.m. Information: 317-283-5508.

Wednesdays

Divine Mercy Chapel, 3354 W. 30th St. (behind St. Michael Church), **Indianapolis**. Marian prayers for priests, 3-4 p.m. Information: 317-271-8016.

Our Lady of the Greenwood Chapel, 335 S. Meridian St., **Greenwood**. Rosary and Chaplet of Divine Mercy, 7 p.m.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Adult Survivors of Childhood Sexual Abuse, Catholic Social Services program, 6-8 p.m. Information: 317-236-1538.

Immaculate Heart of Mary Church, 5692 Central Ave., **Indianapolis**. Marian Movement of Priests prayer cenacle, 1 p.m. Information: 317-257-2266.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament, between Masses, noon-5:30 p.m. Information: 317-636-4478.

Thursdays

St. Lawrence Chapel, 6944 E. 46th St., **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Mass. †

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Retreat is from 8:30 a.m. until 11:30 a.m.

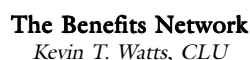
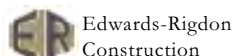
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SCHOOL

continued from page 1

community apart from others.

"I hope that everyone here today will look at this school and say that's the New Holy Cross School for a long time," Peterson said.

Archbishop Buechlein said the school shows the commitment the archdiocese has made to educate all children.

The new school building, built with funds from the Building Communities of Hope campaign, will educate more than 200 children. Last year, the old school educated 185 students.

The majority of students are not Catholic and most come from homes that have annual incomes below \$14,000.

The campaign has become a national model of fundraising that formed partnerships with businesses, foundations and the city of Indianapolis, said Jerry Semler, president and chief executive officer of American United Life Insurance Company in Indianapolis, who also chaired the campaign that helped make the school a reality.

Previously, students were educated in a 105-year old brick building that didn't have air-conditioning or a cafeteria or few technological amenities.

The new school also has a library with hundreds of donated books, school lockers, wide hallways and a computer lab. Three computers will be installed in each classroom. The computer lab will have 25 computers.

Teachers said the new computers will help them teach their students.

"This is a wonderful facility," said Melissa Agresta, a third-grade teacher. "What is most important and what we didn't have in the other school is the technology."

Agresta said the Internet hook-ups and computers in

each room will help the children who can't get to a library and make it easier to do more class projects.

Principal Terri Rodriguez said she wants to share the school's journey with others.

"When [the students] graduate from here, I want them to be faith-filled and educated," she said. "We are on a journey of excellence. Come with us and be a part of it."

Students said they were "excited" about their new school.

"Our other school was really, really old," said Brittany Sandlin, a fifth-grader. "This new school will last another 105 years."

Other students mentioned the new cafeteria, library and the enlarged playground.

Even with the new school, those associated with Holy Cross for years said they always respected the school and the church that has been an anchor for their neighborhood.

Michael Yount graduated from the school and now sends his daughter, Jade, there.

"I thought this school would be gone a long time ago," Yount said. "I'm glad to see this."

Yount and his wife, Chris, said the school is already

helping the near east-side neighborhood where they live.

"People are coming here more and associating with each other more," Chris Yount said.

Both said they are getting to know their neighbors better and more people are getting involved in the community.

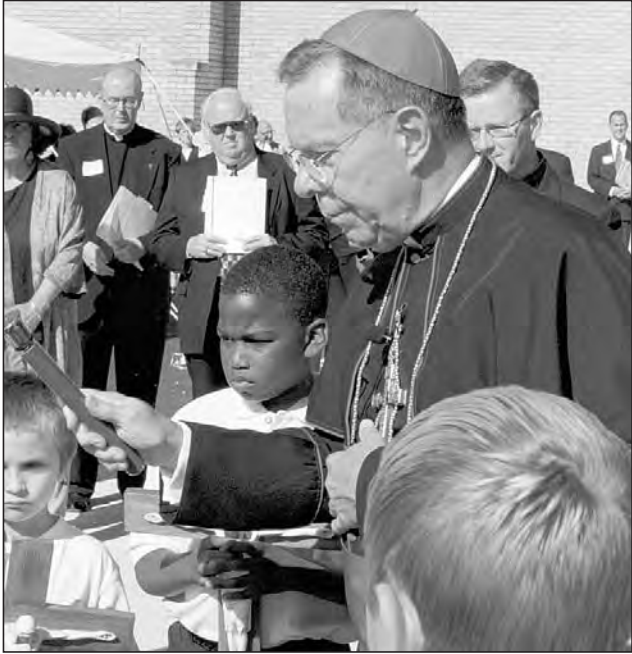
For Archbishop Buechlein, the school also represents a long-standing Catholic tradition of being involved in education.

The first school at St. John the Evangelist Parish was founded 140 years ago, and the archdiocese is continuing that tradition with a "renewed school" at Holy Cross Central.

Holy Cross opened in 1896 with 200 students and seven Sisters of Providence as teachers. The new school has incorporated the original convent in its design.

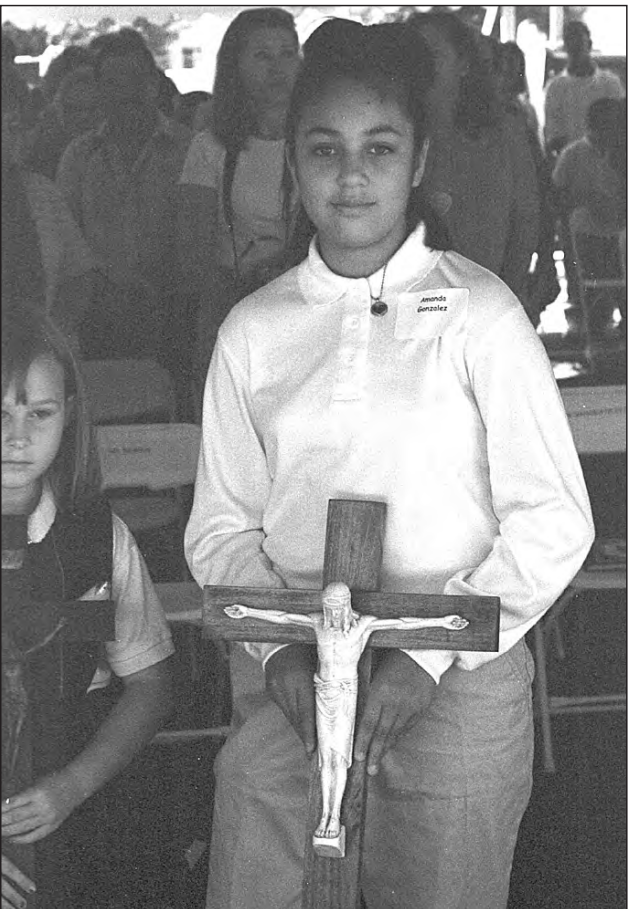
That tradition of education can only continue at Holy Cross Central, the archbishop said.

"Hope urges us to take action and to work together so that our community and our school will be the kind of places we want them to be," the archbishop said. "A new school is always a powerful sign of hope. It proclaims our commitment to the future." †



Photos by Jennifer D'Alves

Archbishop Daniel M. Buechlein blesses the crucifixes for the new Holy Cross Central School in Indianapolis. The archbishop broke the trend of closing center-city Catholic schools across the nation. Holy Cross is the second school to be built in the archdiocese. Holy Angels in Indianapolis was the first. The archdiocese has two of the three new center-city schools in the nation.



Amanda Gonzalez, a sixth-grade student at Holy Cross Central School in Indianapolis, holds one of the crucifixes to be blessed. The crucifixes will hang on the classroom walls of the new \$3 million school made possible by the Archdiocese of Indianapolis Building Communities of Hope Campaign.



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Rest in peace

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

ABPLANALP, Dorothy M., 72, St. Joseph, St. Leon, July 31. Wife of Alfred Abplanalp. Mother of Anne Granat, Bill and Tony Abplanalp. Sister of Rosella Lake. Grandmother of three.

ADAMSON, Christina Marie, 23, Holy Spirit, Indianapolis, Aug. 7. Daughter of Mark and Theresa (Schwanekamp) Adamson. Sister of Kimberly and Nicole Adamson. Granddaughter of Rusty Schwanekamp.

AHART, Sophie A., 80, St. Christopher, Indianapolis, Aug. 8. Wife of Robert Ahart. Mother of Margie Bailey, Cathy Bird, Theresa Seegal and Julie Stewart. Sister of Mary Augusta, Eddie and Steve

Sodosky. Grandmother of 11. Great-grandmother of four.

BANGUIS, Mercedes C., 88, St. Joseph, Shelbyville, Aug. 9. Mother of Marian Duyongeo, Greenly Sagrado, Dr. Eliseo and Nelson Banguis. Grandmother of 17. Great-grandmother of 14.

COLBERT, Mary Ellen (Moran), 72, Immaculate Heart of Mary, Indianapolis, Aug. 8. Wife of William J. Colbert. Mother of Colleen Cook, Kathleen Snider and Timothy Colbert. Sister of Kathleen Vaughn, Jeannine Vesper, John, Lawrence and Michael Moran. Grandmother of four. Great-grandmother of three.

CRESS, Mae A., 90, St. Michael, Indianapolis, Aug. 9. Mother of Inez Giltz. Aunt of several.

DeMAO, Loretta M., 88, St. Mary, Richmond, Aug. 3. Mother of Carol Snapp, Bob, Jim and Ron DeMao. Sister of Margaret Cristillo and Naomi DeMao. Grandmother of 10. Great-grandmother of 14.

EMBRY, Clara M., 97, St. Ambrose, Seymour, Aug. 5.

Mother of Carolyn Scull, Judy Smith and Richard Embry. Grandmother of nine. Great-grandmother of two.

FAHEY, Margaret J., 77, St. Joseph, Indianapolis, Aug. 6. Mother of Sherry Dearth. Grandmother of two. Step-grandmother of three. Great-grandmother of two.

FLANAGAN, John B., 73, St. Joan of Arc, Indianapolis, Aug. 12. Husband of Virginia (Welch) Flanagan. Father of Bryan Anderson, James and John "Jack" Flanagan. Brother of George Flanagan. Grandfather of three.

HANCOCK, George R., 75, Our Lady of Perpetual Help, New Albany, Aug. 9. Husband of Doris G. (Soergel) Hancock. Father of Sarah Garner, Judith Hancock-Dupre, Paula Hancock, Dodie Lamm and Mary Sue Olson. Brother of Helen and C. William Hancock. Grandfather of 12. Great-grandfather of two.

HELDMAN, Cecilia C. (Sander), Our Lady of the Greenwood, Greenwood, July 31. Mother of Mary Scanlon, Bill, Martin and Roy Heldman. Sister of Martina England, and Emma Kluemper and Rose Neuman. Grandmother of 10. Great-grandmother of four.

KLENKE, Mary Rita, 79, St. Peter, Franklin County, Aug. 3. Wife of John J. Klenke. Mother of Clara Moody, Ron and Tom Klenke. Sister of Marilyn Graf. Grandmother of 10. Great-grandmother of one.

LINDSEY, Richard, 64, Sacred Heart, Clinton, Aug. 1. Husband of Mary Ann Lindsey. Father of Rick Lindsey.

LYNCH, Elizabeth Ann (Betty), 77, Little Flower, Indianapolis, Aug. 6. Wife of Paul Lynch Sr. Mother of Judy Aughe, Michelle Collins, Kevin and Paul Lynch II. Sister of Patricia Espe and Cecelia (Peggy) Lambert. Grandmother of 10. Great-grandmother of six.

McCARTY, Mary A. (Steiner), 83, Holy Name, Beech Grove, July 30. Mother of Therese Miller and Greg McCarty. Grandmother of two.

O'CONNOR, Madeline R., 77, St. Andrew, Richmond, Aug. 11. Mother of Carol Gallagher, Donna Matheny and Patricia Turner. Sister of Ruth Ann Hubbard and Donna Whittaker. Grandmother of nine. Great-grandmother of five.

POOLE, Marie G. (Petit), 91, St. Roch, Indianapolis, Aug. 9. Mother of Mary Anne Murphy and Madonna Smith. Grandmother of 10. Great-grandmother of 25. Great-great-grandmother of five.

PUKALA, John J., 80, St. Anthony, Clarksville, Aug. 7. Husband of Bonnie (Howard) Pukala. Father of Ken Burton. Brother of Helen Boida, Wanda Chmiel, Edward and Frank Pukala. Grandfather of two. Great-grandfather of two.

REER, Bernard A., 90, St. Anthony of Padua, Morris, Aug. 13. Father of JoAnn Fledderman, Doris Laker and Paul Reer. Grandfather of 10. Great-grandfather of five.

RIEHLE, Elizabeth, 91, St. Nicholas, Sunman, Aug. 1. Mother of Clara Clark, Anna Snyder, Anthony and Frank Riehle. Sister of Martha Hountz, Notre Dame Sister Mary Laurene Allgeier and Frank Allgeier. Grandmother of two. Great-grandmother of four.

SCHROEDER, Louis B., 74, St. Andrew, Richmond, Aug. 10. Husband of Margaret Schroeder. Father of Mary Harrell, Kathy Reddington, Charles, Greg, Paul and Steven Schroeder. Brother of Teresa Horan, Margaret and Catherine Mauer, Cecelia, Rosemary, David and Justin Schroeder. Grandfather of 12.

WELLS, Bernice D., 79, St. Martin, Yorkville, Aug. 7. Mother of Debra Amburgey, Sharon Beiersdorfer, Charles, Clifford and James Wells.

WERNER, Andrew, 42, St. Joseph, St. Leon, Aug. 1. Husband of Mary Jo Werner. Father of Andrea, Christy, Josh and William Werner. Son of Alvin and Anna Mae Werner. Brother of Anita Laug, Alvin Jr., Art, Jerry, Rick and Tony Werner.

WILLIAMS, June M. (Sommer), 85, St. Lawrence, Indianapolis, Aug. 4. Mother of Joan McMillen, John and Lawrence McCullough. Sister of Helen Roche. Grandmother of 17. Great-grandmother of several.

WOLFE, Richard L. "Rick," 45, Our Lady of Perpetual Help, New Albany, Aug. 9. Husband of Tracee R. "Peevey" Wolfe. Stepfather of Janee Gumm. Son of Irvin and Jean Wolfe. Brother of Paula Dearing, Pam Sever and Randal Wolfe. Grandson of Celestine Johnson. †

Benedictine Father Bernardin Patterson founded St. Maur Priory in Indianapolis in 1969

Benedictine Father Bernardin Jonathan Patterson, a monk of St. Maur Priory, died on Aug. 18 in Indianapolis. He was 77.

Father Bernardin was the first black priest in the United States to be named a major superior of a religious community. Under his leadership, the Benedictine community moved from South Union, Ky., to Indianapolis in 1969.

Patterson Hall at the monastery was dedicated in his honor on July 11, 1980.

The funeral Mass was celebrated on Aug. 21 at Holy Angels Church in Indianapolis. Burial followed at Calvary Cemetery in Indianapolis.

He was born on Dec. 13, 1923, in Clarksdale, Ark., and attended primary and secondary schools in St. Louis, Mo. In 1940, he received a scholarship to attend St. Augustine Catholic Preparatory School at Bay St. Louis, Miss.

Upon graduation, he was admitted to St. John's University in Collegeville, Minn., to study for the priesthood. He earned a bachelor's degree in philosophy in 1949.

After completing his theology studies, he was ordained by Cardinal Joseph Ritter on May 24, 1953, in St. Louis.

Father Bernardin was awarded a licentiate in canon law by The Catholic University of America in 1959. He served for many years as a professor at St. Maur Seminary in South Union, Ky.

He was prior of the monastery there for 11 years, and also served as a judge of the Metropolitan Tribunal for the Diocese of Owensboro, Ky., from 1959 to 1969.

After his resignation from the office of prior, he became a chaplain for crisis ministry at the Augie Murphy Veterans' Administration Medical Center in San Antonio, Texas.

Father Bernardin also traveled extensively throughout Central Africa at the request of Church and lay leaders in those African countries.

He received an honorary doctoral degree from St. Anselm's College in Manchester, N.H.

He is survived by a cousin, Frankie Brown. †

Providence Sister Margaret Jean Karier was a teacher and nurse

Providence Sister Margaret Jean Karier died on Aug. 8 in Karcher Hall at Saint Mary-of-the-Woods. She was 81.

The funeral Mass was celebrated on Aug. 14 in the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed in the sisters' cemetery.

The former Elsie M. Karier was born in Chicago on Dec. 16, 1919, and was one of four sisters to enter the congregation. She entered the Sisters of Providence on Jan. 9, 1937, professed first vows on Aug. 15, 1939, and professed final vows on Aug. 15, 1945.

Sister Margaret Jean taught

in schools staffed by the Sisters of Providence in Indiana, Illinois, Maryland, Massachusetts and the District of Columbia.

She also was a licensed practical nurse and served for 23 years in Health Care Services at Saint Mary-of-the-Woods.

In the archdiocese, Sister Margaret Jean taught at St. Philip Neri School in Indianapolis and the former St. Ann School in Terre Haute.

Surviving are three sisters, Rosemary Karier Hyland and Providence Sisters Jean and Dorothy Karier of Saint Mary-of-the-Woods, and one brother, Mark Karier. †

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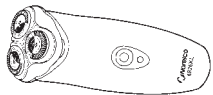
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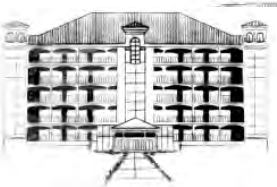
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Herron Associates, opinion and marketing research, is conducting a study with mothers of children that experience bedwetting. If your child meets the criteria we are looking for, we would like you to evaluate a product in your home and participate in a one-on-one interview.

Mothers of Infants and Toddlers

Herron Associates, opinion and marketing research, is conducting a study with mothers of infants and toddlers on baby products.

If you meet the criteria we are searching for and participate in a study you will receive \$60. Please call **317-882-3800** or **800-392-3838**.

Novena

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THANK YOU St. Jude for prayers answered. M.J.C.

THANK YOU St. Jude Blessed Mother for prayers answered. M.Z.

THANK YOU Mary and the Blessed Trinity for prayers answered. D.M.

THANK YOU, St. Joseph, for prayers answered. OEA/EJA

THANK YOU St. Jude for prayers answered. M.M.L.

THANK YOU Jesus, Mary, Joseph and St. Jude for prayers answered. G.L.D.

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Archdiocese of Indianapolis

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For additional information contact:

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Crookston, MN 56716
gnoel@crookston.org

See your ad here next week! Call **317-236-1572**

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St. Michael Parish, Brookville, is seeking a part-time religious education coordinator/youth minister.

Applicants must have a love of the Catholic faith and an interest in helping our youth, must be organized and energetic, work well with religious leaders and create a positive program at St. Michael. Youth Ministry/Religious Education experience preferred.

Direct inquiries/résumés to:

Harry Dudley
Office of Catholic Education, Archdiocese of Indianapolis
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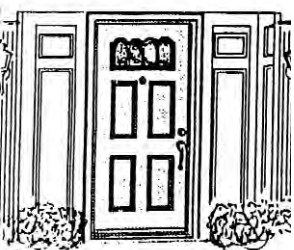
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