Facing the challenge of ending abortion

By Jennifer Del Vechio

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 36th and Parker streets. The building, plain with no markings, has a lone white paper printout taped discreetly 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

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

See REUNION, page 10

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 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 coordinator of St. Ann.

See FUND, page 2

Archbishop says new Indianapolis school building is a sign of hope

By Jennifer Del Vechio

Holy Cross Central School students stood ready with crucifixes in their hands to help others “witness a miracle” on a sign of hope

By Jennifer Del Vechio

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 will be the third, 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
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 Carroll, whose new order is devoted to pro-life causes. The Helpers of God’s Infants, a Louisville, Ky., group, also prayed on the same day.

**Saint Francis Xavier Home Mission Fund grants 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 bookkeeper.

**Saint Francis Xavier Home Mission Fund benefactors**

- **Most Sorrowsful 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, Edinburgh**
- **Holy Guardian Angels, Cedar Grove**
- **St. Michael, Brookville**
- **St. Joan of Arc, Indianapolis**
- **Holy Rose, Indianapolis**
- **St. Paul the Apostle, Greenfield**
- **St. Michael the Archangel, Indianapolis**
- **St. Bernadette, Indianapolis**
- **Our Lady of Lourdes, Indianapolis**
- **St. Augustine, Jeffersonville**
- **Our Lady of Grace, Beech Grove**
- **Immaculate Conception, Millhousen**
- **St. Mary of the Knobs, Floyds Knobs**
- **Holy Cross, Indianapolis**

**St. John the Apostle Parish**

- **$275,000 to complete renovations on the second floor of the former St. Ann School so a free dental clinic can be established there.**
- **$38,000 to pay heating bills and to help start a long-term development program.**
- **$27,000 to support the growing Hispanic ministry.**
- **$24,000 to pay utility bills and teacher salaries.**
- **$21,000 to reduce parish debts.**
- **$12,000 to pay the salary for a bookkeeper.**

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

By Mary Ann Wyand

Providence Sister Marian Thomas Kinney, director of the archdiocesan Mission Office and Society for the Propagation of the Faith, said their final farewells and preaching. "You are a priest forever," he said. "I want to say to you that you will have true peace if you know 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." 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 Celebration of 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 community 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 Guerin, 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 Vecho

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 when playing or off the course. "If I imagine what Christ would look like on earth today, I’d imagine he would play golf because there are a lot of sins 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 say to you that you will have true peace if you know 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."

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.

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Volunteers are needed for National Catholic Youth Conference

The Archdiocese of Indianapolis will host the National Catholic Youth Conference in December and needs help to make the event a success. More than 28,000 Catholic youth from across the country will gather at the RCA Dome and Convention Center in Indianapolis on Dec. 6-9.

There are many different volunteer opportunities available, such as helping with the Sunday liturgy, being a hospitality guide, greeting students at St. John the Evangelist Parish spiritualty 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 Stammmerman or Mary Gault at the archdiocesan Office for Youth and Family Ministries at 317-236-1439 or 800-382-9836, ext. 1439.†
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, 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 operations.

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 archdiocese has directed more than $24 million back to parish treasuries in the form of assistance to those in poverty, 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 that overage to the St. Francis Xavier Home Mission Endowment. These parish contributions will be added to the annual endowment 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 allocation 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 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, up to $206,000, 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 archdiocesan administrator and coordinator for Human Development.

Both these initiatives represent two more building blocks in the archdiocese's stewardship efforts that 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. In 1991, the United Catholic Appeal published its pastoral letter "Stewardship: A Disciple's Response."

This pastoral letter 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 sym- bolic Journey of Hope 2001, now seems to be beginning to blossom in this archdiocese. While we will never truly "arrive," we have not arrived, we will 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, will give us two more ways to acknowledge the generosity of God and to thank him for that generosity. †

† William R. Bruns
Buscando la Cara del Señor

Spicuzza era uno de los últimos curas de quería que su gente lo supiera, para no cáncer por más de un año, si bien él no días. Él había estado padeciendo de sirviendo a su parroquia, aunque él los “viejos tiempos”. A la edad de 79 premie su incansable e importante minis-
nacionales servidas por nuestra Oficina para el Desarrollo Humano, las Misiones Apostolado de la Oración, la Campaña misiones Católicas, la Asociación Santa Niñez, la Sociedad del Apóstol Católicos de Alivio, la Asociación de la Propagación de la Fe, los Servicios Proporciona programas educativos y de nuestra arquidiócesis. Esta oficina Católico, la Hermana Marian, también que ella viniera servir al Centro rio de nuestra arquidiócesis. Antes del conocía los trabajos complejos de esa había servido por muchos años. Ella conocía los trabajos complejos de esa parte de la administración y del ministe-
río de nuestra arquidiócesis. Antes del que ella viniera servir al Centro Católico, la Hermana Marian, también sirvió a la Iglesia como una extrordi-
naría educadora.

La oficina missionera es quizás una parte desconocida de la administración de nuestra arquidiócesis. Esta oficina supervisará nuestra participación en el traba-
joso mundo de la iglesia universal. Proporciona programas educativos y maneja numerosas peticiones de ayuda financiera de los missioneros alrededor del mundo. La Oficina de la Propagación de la Fe, los Servicios Católicos de Álvaro, la Asociación de la Sana Núñez, la Sociedad del Apostolado San Pedro, la Junta Americana de misiones Católicas, la Asociación Católica del Seminario, el Archidiócesis de Washington, la Oficina Apostólica 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 Centenario de Pedro) son algunas de las organizaciones nacionales servidas por nuestra Oficina de la Misión. La Hermana Marian sirvió competente, con humildad y silen-
cia, y también. Ella será la primera en decir que el servicio silencioso, quizás hasta anónimo, en la iglesia es hermoso. Será penosamente extrañada. Ojalá Dios premie su inacabable e importante minis-
torio.

Un poco 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. El era el cura de la Parroquia de la Amargura 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... 

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 con-
siderar 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. Much has been said wrong for fertility clinics to produce human life in the labora-
tory, selectively implant some embryos in a woman, and slide others for disposal. Research specialists in embryonic stem cell therapy specialize what produce human embryos in the laboratory and abor-
tions are all on the same road that leads to a cliff off of which there is no moral landing.

Disagrees with editorial

I strongly and respectfully disagree with your "El "un día" de 2012," in the Aug. 10 issue of The Criterion. However, to properly explain why I disagree is in every single point, and why his conclusion is mistaken, would take far more space than is available to me.

St. Augustine, in the fourth century, in De genere ad littatum, says: “It often happens that there is some question as to the earth or the sky, or the other elements of this world—respecting which it is our Christian knowledge derived from most certain rea-
osioning or observation, and it is very dis-
trustful and misleading of all things to be carefully afforded, that a Christian speaking of such matters as being accord-
ing to the Christian Scriptures, let him be heeded by an unbeliever talking such non-
sense that the unbeliever believing him to be as wide of the mark as east from west, can hardly restrain himself from laughing.

“The 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 they are also exposed to blame and scorn upon the score of ignorance, to the greatest pos-
sible misfortune of people whom we wish to save.”

J. Stephen Roe, Southport

Letters Policy

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

The editors reserve the right to select and edit the letters based on space limitations, impartiality of 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 when the A.F.L.-C.I.O. labor union, partly on my advice, voted to remain neutral on the public-policy aspects of the abortion issue. In every response to that col-
munn, 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 pro-life member of the U.S. hierarchy of his generation, sent me a cordial letter thanking me for my intervention with the A.F.L.-C.I.O. and expressing...
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Laudis Cantores (Praise Singers), the principal choir of SS. Peter and Paul Catholic 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.

Retrouvaille, a weekend of peer ministry for married couples of all faiths that are separated or divorced, will be on Sept. 14-16 at the Mount St. Francis Retreat Center in Mt. 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, 519 S. St. 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 Ruxville, located on 925 South, 8 mile east of 421 South, 12 miles south of Versailles. Father Eimer Buurink will celebrate Mass at 3:30 p.m. For more information, call 812-669-3551 or e-mail eburrink@msdata.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. on Aug. 15. 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 12-13 at the Clifton Foundation and will be held at the Clifton Centre in Mount St. Francis. It is hosted by the Thomas Merton Center in Greensburg. The 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 Darum 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 812-623-5070.

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. 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. 26 in the O’Meara 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 Greenwood 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. 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 emphasis is on 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.

**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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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 insofar as it inserts us into the life of the Church, the life God has planned for us. Our prayer 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 Church. 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 us to give? Perhaps we should pray for the ability to receive what he wants to give us.

In the battle of prayer, perseverance in 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 be the truth and happiness he never stops searching for” (*275).

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.)†

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 School in both Indianapolis. Other teaching assignments were at Cardinal Ritter High School in Indianapolis and Our Lady of Providence High School in Clarksville. She 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 present 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 Indianapolis 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 supportive. Anytime you needed something, it was done. I couldn’t really retire. I be forced to death. I want to continue to be of service to the Church and the people.”
Shirley Vogler Meister
An old controversy: Is anyone in hell?
From the Editor Emeritus/John F. Fink
the Church was running, an old contro-
and con, about this.
"This day you shall be with me in
Afternoon.
The book consists of medita-
view both my garden and myself.
reason the garden would follow suit.
paralysis extended, he contracted menin-
dency in a charity hospital.
law, his daughter said, "If there is a
Blanked. I couldn't
friend once called it
weeds' first blooms, I pull them.

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
dad's ambition to be an internist
changed. As our
life, he got up ready and
'Every morning of Dad's
life, he got up early 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 flowering weeds. I told her a mutual professor-
friend once called it... and then my mind
blanked. I couldn't think of the word.

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 Antoinette Bosco
Neugarten. She was then a professor of adult
education at the University of Chicago, but already
respected as a leading authority on aging.
When I first sat down with the subject of aging had begun to
grow on me. A lot of attention, as well as notice that the number of people more than
60 years old were zooming. People were living longer, and the question kept surfac-
ing: 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 discussions of 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 saved bet-
ter days coming for older people.
In the top depressed, he was the author of neg-
ative images about the later years brought about by a youth-oriented society that
viewed older people as burdened, isolated, sick, stagnant, useless.
The, she said, has been that "old age is
— a diminished hope.
These views of old age, too often
reinforced through the mass media, are one-side-
ted. They are based largely on
observations of social workers who serve the poor and the lonely, and the observa-
tions of physicians who are medically
and mentally ill. They do not live up to the
findings of social scientists who have studied representative samples of older people, and they do not reflect
the attitudes of most older people them-

She also found that, contrary to popular belief, older people were not living in isola-
tion, but were involved in community
and relatives on a regular basis. "They are
not being dumped into nursing homes by
close-minded children," she reported.
Neugarten said she had become
impressed with how many older people
were taking pleasure in whatever activ-
ities constituted their everyday life. They remained motivated, and they
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 the characteristic pattern of older people from middle to old age, and no single for-
mula that spells success or satisfaction.
What people choose to do with their
time will vary tremendously in late life.
Neugarten underscored that we now
have met the "old-old," between 55 to
75, and the "old-old," more than 75. In the 21st century, "we'll be in an era char-
acterized by the "young-old,"" she said.
"Those people, who can look forward to better
health, longer life, more political clout,
leisure time, educational opportunities, support of family
relationships, societal respect, prolonged produc-
tivity and death with hope.
We all can be grateful for the legacy
left by this fine professional, who shat-
ter the negative stereotypes about the
elderly and saw a better future for all of us as the years go on.
The Book of Isaiah is the source of this weekend’s first reading. The reading is from the last chapter of Isaiah, and from passages that open and close the last verses of that 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 cruellest twist of fate. God has bestowed the land upon the people, and now pagans had kidnaped them from that land.

It is easy to imagine the thrill of the Jews when the Persians, who have over-taken them from that land, was not the earthly oasis of their hopes and dreams. Many suffered dreadfully. 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 cruellest twist of fate. God has bestowed the land upon the people, and now pagans had kidnaped them from that land.

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 reas-sexual life. The author of this third part of Isaiah reas-sexual life. The author of this third part of Isaiah reassured the audience that there was no need for despair. Under the leadership of the Persian Empire, they would have a new hope, a new land, a new home. This new empire would not be as harsh as the Babylonian Empire, and it would not be as cruel as the Babylonian Empire. The Persians were a different people, and they were not as harsh as the Babylonian Empire. The Persians were a different people, and they were not as harsh as the Babylonian Empire.

For the second reading, the Church 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 who arrives. This is a fact. God is the God of justice. He is the God of perfection. To resemble God, as shown in the Son of God, Jesus, we must seek to attain salvation ourselves. However, we are not called to this sig-nificant effort without a promise of God’s help. God reaches to us. God offers us strength and guidance. This was the mes-sage of Isaiah, read in the first reading. We likely share not even an ethnic identity with those to whom Isaiah addressed his mes-sage. 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. To inhabit the “cities and towns” of our day that still are along the route of Jesus. Yet just as Jesus never for-got that Jerusalem was the destination, we too must be intent on reaching union with God in the 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. !

Question Corner/Fr. John Dietzen

Deuteronomy, Numbers

The Sunday Readings

Sunday, Aug. 26, 2001

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

The Sunday Readings

Saturday, Aug. 25, 2001

Psalm 97:1-2, 5-6, 10-12
Matthew 25:13-13

Sunday, Aug. 26, 2001

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 23:26-26

Wednesday, Aug. 29
The Martyrdom of John the Baptist
1 Thessalonians 2:9-13
Psalm 139:7-12
Mark 6:17-29

Daily Readings

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
Second Sunday in Ordinary Time
Strach 3:17-18, 20, 28-29
Psalm 68:4-7, 10-11
Psalm 12:18-19, 22-24a
Luke 14:1, 7-14

The Interpreter’s Bible

Deuteronomy, Numbers

...list accounts of holy wars

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.

A first of all, we obviously cannot, from a Christian or even later Jewish perspective, theologize justify those 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 experi-ences, these “holy wars” were seen (even to some extent, by those who engaged in this practice) as a way God used human instru-ments 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 obsta-cle to that purpose were to be elimi-nated. “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 significant for Israel in that she must be understood in the light of God’s pur-pose” and what was needed to accom-plish 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 some-thing else to the Hebrews, and it wants vengeance or cruelty when viewed in that context.

First, of the aspect of God’s purpose for the people and land of Israel, an interest-ing 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 militaries 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 tak-ing “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 the meaning of “holy war”: everything offensive and con-temptuous 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 con-cepts 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 way they related to their God.

(See the full text)

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. We pray that our love for You will strengthen and open the way.†

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.)
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.

“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 together every five years,” said Franciscan Sister Mariwynn 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 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.

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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 delivery: 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 75th year class reunion, social 5 p.m., dinner 7 p.m., $35 per person. Information: 317-241-2251.

St. John the Evangelist Parish, 925 S. 8th St., located on 822 South, 8 miles 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 eburwinkler@srt.com.

August 30
St. Michael School, lower classroom, located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). The Schoenstatt Spirituality Express: “Everyday Sanctity Companions,” 2:30 p.m., Mass, 3:30 p.m. with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail eburwinkler@srt.com.

September 2
St. John the Evangelist Parish, 9995 E. Base Road, Greensburg. Parish festival, 11 a.m.-6 p.m., chicken and roast beef dinner. Information: 812-663-8660.

September 3
St. Peter Parish, 1207 East Road, Brooklyn. 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.-8:30 p.m. (EST). Information: 812-934-6218.

September 9
St. Mary Church, 512 N. Perkins St., Rushville. Festival, 11 a.m.-9 p.m. Information: 317-241-2251.


August 31-September 3
Sacred Heart Parish, 619 S. 5th St., Indianapolis. 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: 765-832-8486.

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.-8:30 p.m. (EST). Information: 812-934-6218.

September 10

September 1-2
Mary Hilton George School of Equine Studies, Saint Mary-of-the-Woods. 11th annual Fall Classic horse competition. Sat. pre-Classic, 1 p.m., free admission. Information: 812-535-5329.

September 2
St. John the Evangelist Parish, 9995 E. Base Road, Greensburg. Parish festival, 11 a.m.-6 p.m., chicken and roast beef dinner. Information: 812-663-8660.

September 1
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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 Brittny 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.”†
Providence Sister Margaret Jean Karier was a teacher and nurse

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

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

The former Elise M. Karier was born in Chicago on Dec. 3, 1922, and was one of four sisters to enter the congregation. She received the Sisters of Providence on Jan. 9, 1937, professed first vows on Aug. 5, 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 Terra Haute. She had three sisters, Rosemary Karter Hyland and Providence Sisters Jean and Dorothy Karier of Saint Mary-of-the-Woods, and one brother, Mark Karier.

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.


CRES, Mae A., 90, St. Michael, Indianapolis, Aug. 9. Mother of Inez Gilto. Aun of several.


RICHIE, Elizabeth, 101, Our Lady of Sorrows, Sunman, Aug. 1. Mother of Clara Clark, Anna Snyder, Anna and Frank. Sister of Sister Maria of the Holy Ghost, Our Lady of Sorrows.

SOUNDY, Mary C., 85, St. Lawrence, Indianapolis, Aug. 3. Wife of John J. Klenke. Grandmother of nine. Great-grandmother of two.


WELLS, Bernice D., 79, St. Agnes Academy, Indianapolis, Aug. 5. Mother of Debra Abumuya, Sharon Beierstocker, Charles Claffey and James Wells.


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