



The

Criterion

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Archbishop Buechlein wishes to see diocese's first bishop canonized



Archbishop Daniel M. Buechlein stands before the cape worn by Bishop Simon Guillaume Gabriel Bruté de Rémur, the first bishop of Vincennes, in the Old Cathedral Library and Musuem, located on the grounds of the Basilica of St. Francis Xavier in Vincennes, Ind. Father John Schipp, left, pastor of the Old Cathedral, explains the exhibit as archdiocesan seminarians Tom Kovatch and Zac Karanovitch view it as well.

By Brandon A. Evans

Second of two parts

VINCENNES, Ind.—It is not often that an archbishop has the honor of seeking to canonize one of his predecessors.

Yet that is exactly what Archbishop Daniel M. Buechlein wishes to do someday—and in desiring to proclaim to the world the saintly virtue of the first bishop of Vincennes, he has revealed a man whose wisdom is still relevant today.

Simon Guillaume Gabriel Bruté de Rémur was born in Rennes, France, in 1779.

He crossed paths with Napoleon Bonaparte, risked his life as a child delivering Holy Communion to condemned priests, and was the top student in a class of 1,100 in medical school. He was even the spiritual director of St. Elizabeth Ann Seton. He lived an extraordinary life—a

life that has been found worthy in the eyes of many people, including Archbishop Buechlein.

“My dream is someday to find the resources to pursue the process of his canonization,” the archbishop said. This process, though, is costly and not a luxury that the archdiocese can afford as yet.

Because of Bishop Bruté’s dedication to priestly vocations and dedicated ways of finding them, the archbishop said that he would “encourage people to ask for Bishop Bruté to intercede for vocations for the archdiocese” and to “pray for his cause.”

It was a frontier diocese with few resources that Bishop Bruté arrived in, with only three priests to help him.

Anti-Catholic sectarians chattered with stories of popery, while all around him the bishop was distressed by the damage that a lack of priests was causing to the souls of Catholics.

He even had the chance, twice in his

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Bishop Simon Guillaume Gabriel Bruté de Rémur, was the first bishop of the Diocese of Vincennes.

Cardinal seeks focus on plight of farmworkers for Labor Day

WASHINGTON (CNS)—Farmworkers today face particular problems that call for a renewed commitment from people of faith, said the chairman of the U.S. bishops’ Committee on Domestic Policy in an annual statement for Labor Day.

Low wages, decrepit housing and unsafe working conditions are just some of the day-to-day problems faced by the nation’s farm laborers, said Washington Cardinal Theodore E. McCarrick in this year’s statement.

Such problems are magnified for the vast majority of farmworkers who are foreign-born, he said, particularly those who are in the United States illegally.

For years the annual Labor Day message was written by Msgr. George G. Higgins, who died in 2002 and was long recognized as the Church’s leading advocate for labor issues. For the past decade, it has been issued by the chairman of the bishops’ domestic policy committee.

Labor Day this year is observed on Sept. 1.

“How do we treat those who harvest and prepare our food?” Cardinal McCarrick asked, and answered his own question by quoting from the Gospel of Matthew.

“Sadly, they are the ‘least of these,’ in our own time,” he said.

The plight of farmworkers was at the forefront of the nation’s attention in the 1960s and ‘70s as people boycotted, marched and/or fasted in support of the rights of workers, Cardinal McCarrick said.

But lately, only occasional headlines—such as the deaths in May of 19 people in a trailer crammed with 100 men, women and children—bring the public’s attention to the hard lives of migrant workers, he said.

“More than 50 percent of farmworkers in the United States are undocumented,” Cardinal McCarrick said, “and more than 80 percent are foreign-born.”

The bishops’ conference has long stood by farmers and farmworkers, he recalled. And later this year, the bishops will consider a new document on farmers, farmworkers and the agricultural sector, which

See LABOR, page 8

Father Murphy is grateful for God’s call to priesthood

By Mary Ann Wyand

“The Murph” has traveled all over the world in service to God, the Church and America, and now it’s time for him to slow down.

Father Thomas Murphy, pastor of St. John the Evangelist Parish in Indianapolis, will retire from active ministry on Sept. 24, but plans to continue serving the sacramental needs of Catholics as long as his health permits because he loves the priesthood.

Two years ago, Father Murphy was

diagnosed with Parkinson’s disease, which affects his physical stamina. But Pope John Paul II, who also has Parkinson’s symptoms, inspires him to make the best of his health problems.

Archbishop Daniel M. Buechlein is among Father Murphy’s many friends who fondly call him “The Murph.” Family members also affectionately address him as “U.T.,” which stands for Uncle Tom.

Both nicknames are loving tributes to this devout and dedicated Irishman whose life story has taken many amazing twists and turns since his childhood years in

historic Irvington on the east side of Indianapolis.

“So many things have happened, so many blessings, in my life that I couldn’t even have imagined them all,” Father Murphy said recently. “My spirit is one of the deepest gratitude to God for the blessings that have come upon me in the call to priesthood and upon the communities that I’ve endeavored to serve—St. Lawrence, St. Joan of Arc and St. John parishes in Indianapolis—for the past 18 years as a priest.”

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BISHOP

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first year, to incardinate two priests, but refused because of their questionable character.

Burdened by these crosses, more were heaped on his shoulders. Bishop Bruté was growing old in years, and had since lost all his teeth. Despite his academic brilliance, he struggled with English.

From all sides, it looked as though he was doomed to be a mere "lamp in a sepulchre," as a peer had prophesied.

That same peer, Bishop Francis Patrick Kenrick of Philadelphia lamented that Bruté was "an old man with the most strange eccentricities of mind, sent in the decline of a life spent in Collegiate exercises to be an apostle of a new diocese."

Thus it was that in the wilderness of America in 1834, God had chosen such a man, with seemingly nothing but his books, to do the impossible.

But with God, all things are possible.

In the midst of all this, the humble Bishop Bruté wrote to the bishop of St. Louis, "Generally my troubles are more on the surface and there is peace in the depth of my heart where dwells a pure and simple abandonment to God alone."

As Archbishop Buechlein acknowledges, such a simple life lived in virtue is sometimes all you need—and what is still needed today.

"Goodness breeds goodness, holiness attracts holiness," the archbishop said.

Though Bishop Bruté was poor, and though he lacked priests, and though he seemingly had not a thing in the world going for him, his faith and the grace of God gave birth to what we now know as the Archdiocese of Indianapolis, as well as the other dioceses in Indiana and Illinois.

As for his "old books," they formed the core of what became one of the largest libraries in the United States at the time, and survive still today at the Old

Cathedral Library—housing over 10,000 rare and antique books.

It is this man, this scholar, this bishop, that Archbishop Buechlein wants to show to the world as a model of virtue—a task he began by presenting him to the archdiocesan seminarians during a pilgrimage to Vincennes on Aug. 13.

During a Mass that day at the Basilica of St. Francis Xavier, the Old Cathedral of our diocese, the archbishop spoke of his holy predecessor to the men.

He wanted to introduce "Bishop Bruté as a model for holiness as a priest and a very rounded kind of model because of his intelligence, his education [and] his respect for the larger Church.

"Because of his simplicity, here in the United States he was referred to as the silent power—the silent power of the Church in its infancy in our country," the archbishop said.

He has prayed to Bishop Bruté for vocations—and in doing so bridged the gap of time to find a man who can relate to the troubles of our day. There is, after all, nothing new under the sun.

Comparing him to Pope John Paul II, the archbishop said that Bishop Bruté carried on despite old age and other difficulties.

Like Catholic students of secular schools today, a young Bruté found that many of his professors in college were hostile to religion, and even used their position to advance "the boldest atheism and materialism," writes Benedictine Sister Mary Salesia Godecker in *Simon Bruté de Rémur: First Bishop of Vincennes*.

Despite all this, he banded together with other faithful students and together they persevered.

And the vocations crisis that he faced—the need for priests weighed on him during the 29 years that he was in America—makes any such crisis today pale in comparison.

That was something that particularly struck Jude Mulindwa, a seminarian



Photo By Brandon A. Evans

Some of the old books that make up the Old Cathedral Library and Museum are stored in an air-conditioned vault in the basement. The library is the oldest in the state of Indiana and contains about 10,000 volumes, a good deal of which belonged to the first bishop of Vincennes, Bishop Simon Guillaume Gabriel Bruté de Rémur.

studying at Saint Meinrad School of Theology in St. Meinrad.

Eric Hodde, a seminarian studying at Marian College in Indianapolis, said that our problems are simple compared to those faced by the pioneers of the Church in America.

"It does create a very strong sense of hope that things will be okay, and that there really is nothing to worry about for the future," Hodde said, "because, you know, by the grace of God, he'll take care of us."

That was precisely the archbishop's message to them on the pilgrimage.

"The life and ministry of our first bishop is a vivid reminder that, always, God's grace is enough in good times and in bad," he said.

"It's recorded," the archbishop told his seminarians, "that one bitter winter night, Bishop Bruté was called to attend to a dying man who lived several miles from [Vincennes]. After walking a short distance through deep snow, the bishop's guide began to complain and then he refused to go any farther because his feet were freezing. At the time, Bishop Bruté was praying the rosary. He stopped and said to the man, 'Walk in my footsteps.' So the man did, and all went well."

The archbishop told the seminarians to

"follow the footsteps of Bishop Bruté," and to note that the bishop was praying the rosary on that blustery winter night.

His devotion to prayer—to the Liturgy of the Hours, to the rosary, and to eucharistic adoration—show that he depended on prayer for everything.

When he assumed responsibility of the diocese, Bishop Bruté wrote to all the faithful in a pastoral letter, begging the people for their prayers.

"Unworthy as I am of so great an honor, and of myself unequal to the charge, my only trust is in God, and therefore earnestly calling for your prayers, that I may obtain his divine assistance, I come to be your chief pastor," he wrote. "I come to be a first link in the succession of those who, for ages to come, we do so trust in God, are destined to attend, with their cooperators in a divinely instituted ministry, to your spiritual wants and those of your future progeny."

As the 11th "link" in that Episcopal succession, Archbishop Buechlein said that he tries to imitate Bishop Bruté's life.

With the eyes of faith, it is possible to look at that life and see more than a man, more than a scholar, even more than a bishop.

It is possible, without much effort, to see a saint. †

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Nine Sisters of Providence celebrate 40 years of ministry

Nine Sisters of Providence of Saint Mary-of-the-Woods are celebrating their ruby jubilee this year. They were honored during a eucharistic liturgy on July 20 in the Church of the Immaculate Conception at the motherhouse.

The 40-year jubilarians are Providence Sisters Jeremy Gallet, Elizabeth Koressel, Patricia McGlynn, Jean Michele Monaghan, Janice Ostrowski, Agnes Mary Raetz, Joanna Valentino, Denise Wilkinson and Barbara Ann Zeller.

Sister Jeremy Gallet is a native of Chicago. She currently ministers as director of worship for the Archdiocese of Portland.

She entered the congregation on Sept. 12, 1963, from Mary Seat of Wisdom Parish in Park Ridge, Ill., and professed perpetual vows on Sept. 29, 1973.

Sister Jeremy graduated from Saint Mary-of-the-Woods College with a bachelor's degree in music education then received a master's degree in Teachers of English to Speakers of Other Languages from Indiana University in Bloomington and a master's degree in theology and liturgy from the University of Notre Dame in South Bend, Ind.

She taught at St. Patrick School in Fort Wayne, Ind., from 1968-72 and St. Joseph School in Jasper, Ind., from 1972-76. She served as director of religious education for Immaculate Heart, Corpus Christi and St. Patrick parishes and Costa Center for Religious Education, all in Galesburg, Ill., and as director of liturgy for St. Martha Parish in Morton Grove, Ill.

She also served as associate director of liturgy and diocesan director of liturgy in the Diocese of Corpus Christi, Texas, as well as pastoral associate for St. Augustine Parish in Oakland, Calif., and director of music for St. Barnabas Parish and adjunct faculty member at the Jesuit School of Theology, both in Alameda, Calif. She also taught at schools in Illinois.

Sister Elizabeth Koressel is a native of Elberfeld, Ind. She currently ministers as a pastoral associate for Precious Blood Parish in Jasper, Ind.

The former Sister Mary Andrew entered the congregation on Sept. 12, 1963, from Corpus Christi Parish in Evansville, Ind., and professed perpetual vows on Aug. 15, 1971.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education then received a master's degree in elementary education from Ball State University in Muncie, Ind., and a master's degree in pastoral studies from the Aquinas Institute of Theology in St. Louis.

Sister Elizabeth taught at Catholic Central School from 1977-79 and St. Mary School from 1979-86, both in New Albany. In Evansville, Ind., she taught at Sacred Heart School from 1972-76 and 1986-87, Westside Consolidated Catholic School from 1976-77 and St. Agnes School from 1987-89. She also served as pastoral associate at St. Vincent de Paul Parish in Fort Wayne from 1990-95 and taught at a school in Illinois.

Sister Patricia McGlynn is a native of Chicago. She currently ministers as director of records at Mother Theodore Guerin High School in River Grove, Ill.

The former Sister Mary Philip entered the congregation on Sept. 12, 1963, from Immaculate Conception Parish in Chicago and professed perpetual vows on Nov. 24, 1973.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in elementary education then received a master's degree in elementary education from Indiana University.

Sister Patricia taught at Immaculate Heart of Mary School in Indianapolis from 1976-82 and St. John School in Newburgh, Ind., from 1968-76. She also served as a receptionist for Mother Theodore Guerin High School in River Grove, Ill. She also taught and served as assistant principal and principal at schools in Illinois.

Sister Jean Michele Monaghan is a native of Indianapolis. She currently ministers in prayer at Saint Mary-of-the-Woods.

The former Sister John Michele entered the congregation on Sept. 12, 1963, from

Sr. Jeremy Gallet, S.P.



Sr. Elizabeth Koressel, S.P.



Sr. Patricia McGlynn, S.P.



Sr. Jean Michele Monaghan, S.P.



Sr. Janice Ostrowski, S.P.



Sr. Agnes Mary Raetz, S.P.



Sr. Joanna Valentino, S.P.



Sr. Denise Wilkinson, S.P.



Cathedral Parish in Indianapolis and professed perpetual vows on Aug. 15, 1969.

She attended Saint Mary-of-the-Woods College.

Sister Jean Michele served as an office staff member at the former St. Agnes Academy in Indianapolis from 1968-69. She served as a community representative at Saint Mary-of-the-Woods from 1977-82 and as a member of the residential services staff from 1999-2002. She also served as a Confraternity of Christian Doctrine staff member at St. Francis Cabrini Parish in Crestline, Calif., and as a librarian, computer aide and religious education staff member at St. Elisabeth School in Van Nuys, Calif.

Sister Janice Ostrowski is a native of Berwyn, Ill. She currently ministers as a computer teacher and data processor for

Providence Family Services in Chicago.

The former Sister Joachim entered the congregation on Sept. 12, 1963, from St. Barbara Parish in Chicago and professed perpetual vows on Nov. 10, 1973.

She graduated from Saint Mary-of-the-Woods College with a degree in education. She received a master's degree in curriculum and instruction from the National College of Education and an associate's degree in business management and information systems from

Sr. Barbara Ann Zeller, S.P.



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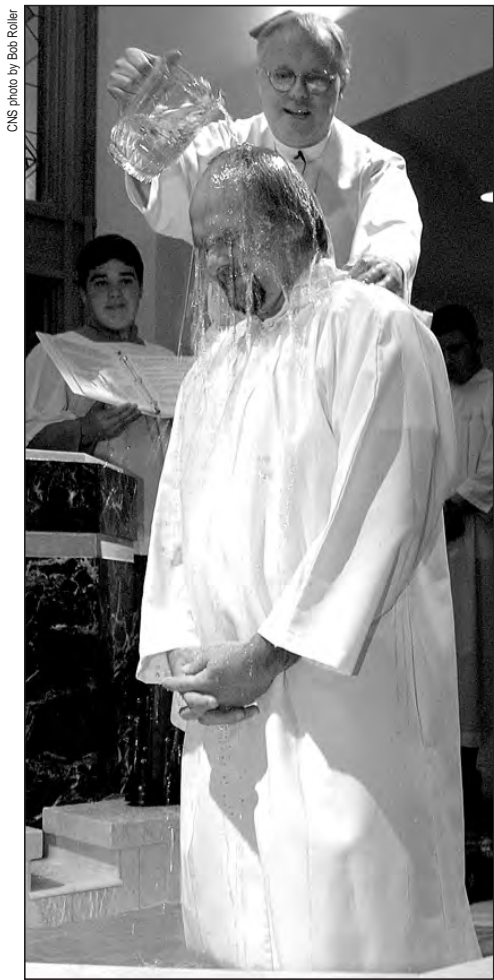
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Editorial



Father Peter J. Daly baptizes Mark Vitez during the Easter vigil at St. John Vianney Church in Prince Frederick, Md., last April. Membership in the Catholic Church in the United States grew 2 percent in the past year to 66.4 million. Most of the growth came from adult conversions and by baptized adults, according to the 2003 edition of *The Official Catholic Directory*.

By the numbers

The release of the 2003 edition of *The Official Catholic Directory*, known as the "Kenedy Directory" after its publisher, reveals some interesting statistics for the Catholic Church in the United States.

Despite a year of shock and turmoil brought about by continuing revelations of the clergy sex abuse scandal, membership in the Church increased by 2 percent, matching the growth of the total U.S. population. There are now about 66.4 million of us, continuing to make up about 23 percent of the nation's population.

Interestingly, our growth is accounted for mostly by adult conversions and by baptized adults being received into full communion; it is not a result of infant baptisms, which were down by 2,226 to just a bit over 1 million. This decrease most probably reflects the continuing decline in the U.S. birth rate, Catholics included.

Adults entering the Church topped 163,000—81,000 through baptism and just over 82,000 by professions of faith. Both figures represent increases over the previous year.

First Communion and confirmations were also up—an increase of more than 5,000 first Communion and a growth in confirmations of nearly 10,000.

Participants in out-of-school religious education programs increased by

more than 36,000 students, for a total of 3.6 million high school and elementary school students.

On the other hand, students in Catholic schools—both elementary and secondary—declined by nearly 39,000. This occurred in spite of the fact that 38 new diocesan or parish high schools, 150 new parish or diocesan elementary schools, and 48 private Catholic schools opened last year.

Catholic health services continued to struggle—there were 12 fewer Catholic hospitals than one year ago. But they continued to serve more patients—84 million of them, an increase of more than 1.5 million.

Despite this general growth, the number of priests declined by 1,226, about a 4 percent drop. The number of women and men religious fell by nearly 1,000 to about 80,000.

Overall, however, the Catholic Church in the United States is vibrant and growing. While we continue to face ministry challenges brought about by the decline in the numbers of priests and religious, we need to constantly keep before us the fact that, as Christians, we are called to be a people of hope. Our Father loves us. Jesus is still Lord. And the Holy Spirit continues to guide us. We have much to be thankful and optimistic about. †

— William R. Bruns

Research for the Church/James D. Davidson

Do other Churches also face a clergy shortage?

It is a well-established fact that there is a growing shortage of Catholic priests in the United States and territories such as Puerto Rico and the Virgin Islands.

In 1981, there were 51.2 million Catholics and 58,534 priests (one priest for every 875 Catholics). By 1991, the number of Catholics had increased to 58.2 million, but the number of priests had fallen to 52,277 (one priest for every 1,113 Catholics). By 2001, the Catholic population had risen to 65.2 million, but there were only 45,713 priests (one priest for every 1,426 Catholics). In other words, although there were 14 million more Catholics (a 27 percent increase), there were 12,821 fewer priests (a 22 percent decline).

As Catholics try to understand the growing shortage of priests, they sometimes ask if the Catholic Church is the only religious group with a declining number of clergy, or if this decline also is occurring in other religious groups.

To explore this question, I consulted the *Yearbook of American and Canadian Churches*, which publishes membership figures for major religious groups and information on the total number of clergy in each group. The 2003 issue of the *Yearbook* reports data on these two topics for 2001, the 1993 edition contains data for 1991 and the 1983 edition has data for 1981.

In each edition, I selected seven mainline Protestant denominations: the Episcopal Church, the Presbyterian Church, the United Church of Christ, the United Methodist Church, the Evangelical Lutheran Church in America, the Christian Church/Disciples of Christ and the American Baptist Churches in the USA.

I also gathered information on three Christian groups that are considered more theologically conservative: the Assemblies of God, the Lutheran Church-Missouri Synod, and the Church of the Nazarene. I also included one group (the Church of Jesus Christ of Latter-day Saints) that is considered Christian by some theologians but not by others. (See box.)

In terms of membership trends, the

groups fall into two categories. Memberships in the Presbyterian Church, the Assemblies of God, the Church of the Nazarene and the Church of Jesus Christ of Latter-day Saints have increased since 1981. On the other hand, the American Baptist Churches, the Episcopal Church, the United Church of Christ, the United Methodist Church, the Evangelical Lutheran Church, the Christian Church/Disciples of Christ and the Lutheran Church-Missouri Synod had fewer members in 2001 than they had in 1981.

What about trends among the clergy? In every group, including those in which membership has declined, the total number of clergy has increased.

In the Christian Church/Disciples of Christ, United Church of Christ and Presbyterian Church, the increases have been rather modest (3 to 5 percent). In the Evangelical Lutheran, Lutheran-Missouri Synod, and United Methodist Churches, they have been larger (11, 15 and 21 percent, respectively). In five groups, the increases have been larger yet. These denominations include the Church of the Nazarene (25 percent), American Baptist Churches (27 percent), Episcopal Church (29 percent), Assemblies of God (35 percent) and Latter-day Saints (51 percent).

While this exploration certainly does not address all of the complicated issues involved in a comprehensive analysis of the priest shortage, it indicates that the Catholic Church is the only one of these 12 religious groups that has a declining number of clergy.

This fact suggests that the sources of the priest shortage are more likely to be found in the Church itself than in societal conditions adversely affecting Churches in general. If so, it will be up to clergy and lay leaders representing many different intellectual disciplines, theological perspectives and walks of life to identify what the root causes might be and what, if anything, might be done to increase the number of priestly vocations.

(James D. Davidson is a professor of sociology at Purdue University in West Lafayette, Ind. His most recent book is *American Catholics: Gender, Generation, and Commitment*, published by Alta Mira Books in 2001.) †

Total Clergy by Religious Group, Controlling for Membership Trends

Religious Group	Total Clergy			% Change
	1981	1991	2001	
Membership has increased				
Assemblies	23,898	30,746	32,374	+35
Catholic	58,534	52,277	45,713	-22
Latter-day Saints	26,140	31,890	39,528	+51
Nazarene	7,945	9,363	9,898	+25
Presbyterian	20,471	20,357	21,150	+3
Membership has declined				
Am. Baptist	6,951	8,421	8,856	+27
Disciples	6,608	6,912	6,936	+5
Episcopal	12,908	14,878	16,712	+29
Lutheran-ELCA	15,934	17,426	17,693	+11
Lutheran-MS	7,376	8,389	8,497	+15
Methodist	36,676	38,502	44,539	+21
UCC	10,008	10,171	10,347	+3

Source: *Yearbook of American and Canadian Churches*, 2003, 1993, and 1983.

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Praying the Rosary as a family brings God's mercy to our homes

Last in a series

Why is this prayer called a Rosary?

As a footnote to my reflections on the Rosary, it occurs to me that I failed to mention the etymological origin of the title for this prayer.

Two popes described the naming of this prayer. Pope Pius XII said: The Rosary "is a crown of roses, a delightful custom which among all peoples represents an offering of love and a symbol of joy" (Pius XII, Address, Oct. 16, 1940).

You may be aware of a growing practice of having dried roses compressed into Rosary beads in memory of a loved one.

Pope John XXIII wrote: "It is the most excellent means of meditated prayer, constituted in the manner of a mystical crown, in which the angelic salutation, the Lord's Prayer and the doxology of the August Trinity are intertwined with the consideration of the highest mysteries of our faith. In it, by means of many scenes, the mind contemplates the drama of the Incarnation and of the Redemption of our Lord" (*Gratia Recordatio*, Sept. 26, 1959).

In the Blessed Sacrament Chapel of my residence, on the shelf where I keep my prayer books and spiritual reading materials, I have two little leather Italian

boxes. The one holds a relic of St. Rose of Lima, which my mom wore during her last illness, and it also holds her most used Rosary. The wooden beads of this Rosary are so worn that the original coating is gone and the grain of the wood shows through. This is the Rosary my mom was praying when, as I mentioned in my second column, she asked if I thought, "it [praying] did any good ..." and quickly added, "Don't answer that!" And she kept on praying. The worn beads signal a longstanding devotion to this prayer.

There is a story that someone once remarked to Pope John XXIII that he didn't pray the Rosary because he would get so distracted during the repetitive prayers and did not want to pray poorly. The pope responded, "The worst Rosary is the Rosary that doesn't get said."

One of the great spiritual writers, St. Alphonsus Ligouri, wrote in his *Treatise on Prayer* that it could happen that "if you have many distractions at prayer, that prayer of yours may well be upsetting the devil a great deal."

My words here are not to discourage our efforts to overcome distractions, but to note that they happen to the holiest of people. Our Rosary is fruitful as long as we give it our best effort.

Once in awhile, I pray the Rosary

using my mom's worn beads. I don't know what her prayer intentions were, but whatever they were I include them along with mine. I consider her beads twice-blessed, and I keep on praying.

The other leather box on my chapel shelf contains my dad's Rosary. If my memory serves me correctly, it is the first Rosary Pope John Paul II blessed and gave to me on a visit to Rome shortly after I was named a bishop in 1987. I sometimes use my dad's Rosary and include his intentions as well. I also revere his beads as twice-blessed.

I hearken back to my family connection to the Rosary as I conclude my reflections for a reason. While I realize how difficult it is these days to have family members together, even for common meals, I want to encourage this prayer as a family value. The family Rosary is good for everyone. It can be a marvelous way to bring God's mercy to the home. "The saying of the Angelus and the Rosary," said John Paul II, must be for every Christian and even more for Christian families, like a spiritual oasis

during the course of the day, from which we can get strength and confidence" (Angelus address, Oct. 5, 1980).

He also said: "Guard jealously that tender and confident love for our Lady, which characterizes you. Don't ever let it get cold. ... Be faithful to the traditional exercises of Marian piety in the Church: the saying of the Angelus, the month of Mary and, in a special way, the Rosary. Would that there be a resurgence of that beautiful custom of prayer the Rosary in the family." (Homily, Oct. 12, 1980).

We can pray the Rosary virtually everywhere. Mother Teresa's sisters pray the Rosary as they walk the streets looking to serve Christ in the poor. It can be prayed in church, in the car, alone or in our family home. I have prayed the Rosary while waiting in the doctor's office, in the dentist's chair and while having an MRI [Magnetic Resonance Imagery procedure]. I have prayed it while swimming laps. We can contemplate Christ in the school of Mary any time, anywhere! †

Archbishop Buechlein's retreat for vocations to the priesthood

If you are an adult male and have considered a vocation to the priesthood, please consider attending a discernment retreat led by Archbishop Daniel M. Buechlein on Sept. 26-28 at Fatima Retreat House in Indianapolis. An application and more information can be found on page 2 of this issue of *The Criterion*.

Rezar el Rosario en familia atrae la misericordia de Dios a nuestro hogar

Último de la serie

¿Por qué se le llama Rosario a esta oración?

Como nota al pie de página en mis reflexiones sobre el Rosario, me he dado cuenta que he olvidado mencionar el origen etimológico del título de esta oración.

Dos Papas describieron el bautizo de esta oración. Pope Pius XII said: El Rosario "es una corona de rosas, una costumbre preciosa que en todos los pueblos representa una ofrenda de amor y es símbolo de alegría". (Pío XII, Discurso, 16 de octubre, 1940).

Posiblemente ya conoce la práctica difundida de comprimir rosas secas convirtiéndolas en cuentas de un rosario en memoria de un ser amado.

El Papa Juan XXIII escribió: "Constituye un excelente medio de oración meditativa, conformada a modo de corona mística, en la que la salutación angelical, el Padre Nuestro y la doxología de la augusta Trinidad se entrelazan con la reflexión de los mayores misterios de nuestra fe. En él, a través de múltiples escenas, la mente contempla el drama de la Encarnación y la Redención de Nuestro Señor." (*Gratia Recordatio* 26 de septiembre, 1959).

En la Capilla del Sagrado Sacramento de mi residencia, en la repisa donde guardo mis devocionarios y materiales de lectura espiritual, tengo dos pequeñas cajas de cuero italianas. Una de ellas

preserva la reliquia de Santa Rosa de Lima que mi madre usó durante los últimos días de su enfermedad y también contiene su Rosario predilecto. Las cuentas de madera de este Rosario están tan desgastadas que el esmalte original ha desaparecido y la cuenta de madera está expuesta. Este era el Rosario con el que mi madre estaba rezando cuando, tal como mencioné en la segunda columna, me preguntó si yo pensaba "que esto [rezar] sirve de algo" Y rápidamente añadió: "¡No me respondas!" Y continuó rezando. Las cuentas desgastadas evidencian una devoción antigua por esta oración. Cuenta la historia que alguna vez alguien le dijo al Papa Juan XXIII que no rezaba el Rosario porque se distraía mucho con las oraciones repetitivas y no quería rezar inadecuadamente. El Papa le respondió: "el peor Rosario es el que no se reza."

Uno de los grandes escritores espirituales, San Alfonso Ligouri, escribió en su *Tratado sobre la oración* que podría ser que "si tienes muchas distracciones en la oración, probablemente ésta esté molestando mucho al demonio."

Mis palabras no buscan desalentar nuestros esfuerzos para superar las distracciones, sino más bien para resaltar el hecho de que le suceden incluso a las personas más santas. Nuestro Rosario será provechoso siempre que en él pongamos nuestro mejor esfuerzo.

De vez en cuando rezo el Rosario usando las cuentas desgastadas de mi

madre. No sé cuáles serían sus intenciones durante la oración, pero cualesquiera que fueran las incluyo en las mías. Así me parece que las cuentas son dos veces benditas y continúo rezando.

La otra caja de cuero en la repisa de mi capilla contiene el Rosario de mi padre. Si la memoria no me traiciona, es el primer Rosario que el Papa Juan Pablo II bendijo y me entregó en una visita a Roma, poco después de que me nombraran obispo en 1987. A veces uso el Rosario de mi padre e incluyo también sus intenciones. También reverencio sus cuentas como dos veces benditas.

Rememoro la conexión de mi familia con el Rosario al concluir mis reflexiones por una razón: a pesar de que reconozco lo difícil que resulta hoy en día reunir a la familia, aun para ocasiones comunes, quisiera promover esta oración como un valor familiar. El Rosario en familia es bueno para todos. Puede ser una manera maravillosa de atraer la misericordia de Dios al hogar. "La oración del Angelus y el Rosario – dijo Juan Pablo II – es la indicada para cada cristiano y más aun para las familias cristianas, como un oasis espiritual en el curso del día del cual

podemos obtener fortaleza y confianza" (*Discurso del Angelus*, 5 de octubre, 1980).

También escribió: "Guardemos celosamente ese amor tierno y fiel de Nuestra Señora que les caracteriza. Nunca dejen que se enfríe (...) Seamos fieles a los ejercicios tradicionales de la piedad mariana en la iglesia: la oración del Angelus, el mes de María y de un modo especial, el Rosario. Esperemos que haya un renacimiento de la hermosa costumbre de rezar el Rosario en familia." (*Homilía*, 12 de octubre, 1980)

Podemos rezar el Rosario virtualmente en cualquier lugar. Las hermanas de la orden de la Madre Teresa rezan el Rosario caminando por las calles buscando servir a Cristo entre los pobres. Puede rezarse en la iglesia, en el coche, estando solos o en el hogar. He rezado el Rosario esperando en un consultorio médico, en la silla del dentista y mientras me realizaba una resonancia magnética. Lo he rezado haciendo natación. ¡Podemos comprender a Cristo en la escuela de María en cualquier momento, en cualquier lugar! †

Traducido por: Language Training Center, Indianapolis

Retiro para vocación sacerdotal del Arzobispo Buechlein

Si es usted un hombre adulto y ha considerado la vocación sacerdotal, tal vez le interesaría asistir al retiro de discernimiento ofrecido por el Arzobispo Daniel M. Buechlein del 26 al 28 de septiembre en la casa de retiro Fatima Retreat House en Indianápolis. Podrá encontrar más información y una solicitud de inscripción en la página 2 de esta edición de *The Criterion*.

Check It Out . . .

Sacred Heart Parish is having its **Little Italy Festival** on Water Street in downtown Clinton, from 7 p.m. to 11 p.m. on Aug. 29, from 11 a.m. to 11 p.m. on Aug. 30, from 11 a.m. to 11 p.m. on Aug. 31, and from 11 a.m. until closing on Sept. 1. There will be Italian food and entertainment. For more information, call 765-832-8468.

St. Peter Parish, 1207 East Road, in Brookville, is having its **annual Labor Day Festival** from 10 a.m. to 7 p.m. on Sept. 1. There will be booths, games and quilts. From 10:15 a.m. to 2:45 p.m., there will be a chicken dinner in the dining room or meals available for carry-out. For more information, call 812-623-3670.

St Anthony of Padua Parish, 4773 E. Morris Church St., in Morris, will have its **Labor Day Picnic** from 10:30 a.m. to 8 p.m. on Sept. 1. There will be chicken and roast beef dinners, turtle soup, refreshments, a lunch stand, games, entertainment and quilts. For more information, call 812-934-6218.

The Benedict Inn Retreat and Conference Center, 1402 Southern Ave., in Beech Grove, is having a **Spa Day** from 9 a.m. to 5 p.m. on Sept. 20. There will be opportunities for mini-massages, walking a labyrinth, do-it-yourself facials, guided meditation, swimming and other activities. Breakfast and lunch are provided. The cost is \$100 per person, and registration is required by Aug. 29. For more information, call 317-788-7581.

St. John the Evangelist Parish, located at Capitol Avenue and Georgia Street, in Indianapolis, will dedicate its **annual Garden Party Dinner** in honor of the pastor, Father Thomas Murphy, on the occasion of his retirement. The dinner will begin at 6:45 p.m. on Sept. 6 (following the 5:30 p.m. Mass) in the Olympic Suite on the 12th floor of the Pan American Plaza building across the street from the church. The cost is \$15 per person. Reservations and payment in advance are required no later than Aug. 31. For more information, call the parish office at 317-635-2021.

The **third annual Indy Slovene Fest** will take place from 11 a.m. to 9 p.m. on Aug. 31 on the Slovenian National Home picnic grounds, located at 9900 W. 10th St. and Yates Road, in Indianapolis. There will be an outdoor Mass, a polka performance, Slovenian sausage, children's games, a petting zoo and miniature golf. Admission is \$4, and children under 16 are free. For more information, call Rich Radez at 317-633-1742.

A series of **Natural Family Planning classes** will begin on Sept. 12 from 7 p.m. to 9:30 p.m. at St. Francis Hospital-Indianapolis, 8111 S. Emerson Ave. The classes will instruct couples in the use of the Sympto-Thermal Method. For more information, call 317-228-9276 or e-mail nfpindy@earthlink.net or log on to www.nfpindy.org. To register, call 317-865-5554.

The **Divine Mercy Perpetual Adoration Chapel**, located behind St. Michael the Archangel Parish, 3354 W. 30th St., in Indianapolis, will celebrate its **14th anniversary** with a 3 p.m. Mass on Sept. 14 at St. Michael Church. Msgr. Joseph F. Schaedel, vicar general, will celebrate the Mass with Father Anthony Volz, pastor of St. Michael Parish, and Father Frank Pavone, founding director of Priests for Life. Father Pavone will deliver the homily. Following the Mass, there will be a reception in the parish church. For more information, call Anchorite Sister Mary Ann Schumann at 317-926-1963. †

VIPs . . .



On Aug. 5, **archdiocesan seminarian Scott Nobbe**, a member of St. Thomas Parish in Fortville, was clothed in the Benedictine habit of Saint Meinrad Archabbey during a brief ceremony at St. Meinrad.

As a novice, Nobbe begins a year of monastic formation, including study of the *Rule of St. Benedict* and monastic history.

A native of Indianapolis, Nobbe graduated from Greenfield-Central High School in Greenfield and earned a bachelor's degree in sports administration at Valparaiso University in 1994.

After completing college, he joined the U.S. Army and was stationed at Fort Hood, Texas, from 1995-99. Following his tour of duty in the Army, Nobbe taught conversational English in South Korea.

He has been studying for the priesthood at Saint Meinrad School of Theology since 2001. As a Benedictine novice, he takes a year off from formal studies or trades. The novitiate is a time of prayer and learning intended to help a novice discern his vocation as a monk. At the end of the year, a novice may be permitted to profess temporary vows of obedience, fidelity to the monastic way of life and stability in the community of Saint Meinrad.



Providence Sister Anastasia (Stacy) Pierce was received into the novitiate of the Sisters of Providence during a ceremony on Aug. 9 in the Church of the Immaculate Conception at Saint Mary-of-the-Woods.

Sister Stacy has completed her postulant year and will enter into a year of study as a canonical novice followed by a year as a mission novice.

A native of Indianapolis, Sister Stacy graduated from Father Thomas Seccina Memorial High School then earned a bachelor's degree in criminal justice at Ball State University in Muncie, Ind. She also earned a master's degree in marriage and family therapy at the Christian Theological Seminary in Indianapolis. †

ARCHBISHOP BUECHLEIN'S 'ROSARY SERIES' NOW AVAILABLE AS BOOKLET

Archbishop Buechlein's popular "Rosary series," which is appearing in his regular column in 13 installments this summer, is now available in an easy-to-read booklet. Titled *The Rosary: Contemplating Christ in the School of Mary*, the 44-page, 8.5" x 5.5" booklet contains all the information that is appearing in the archbishop's summer series plus the text of all the prayers needed to pray the Rosary—and a helpful illustration on exactly how to say it. It is available in both English and Spanish.

The booklet includes meditations on all the mysteries, including the new Luminous Mysteries suggested by Pope John Paul II and a set of Priestly Mysteries favored by Archbishop Buechlein.

In a specially priced package, *The Criterion* is offering a Rosary, personally blessed by the archbishop, to his faithful readers. The Italian-made Rosaries, in white and black, are 18" long, with quadruple interlocking metal links.

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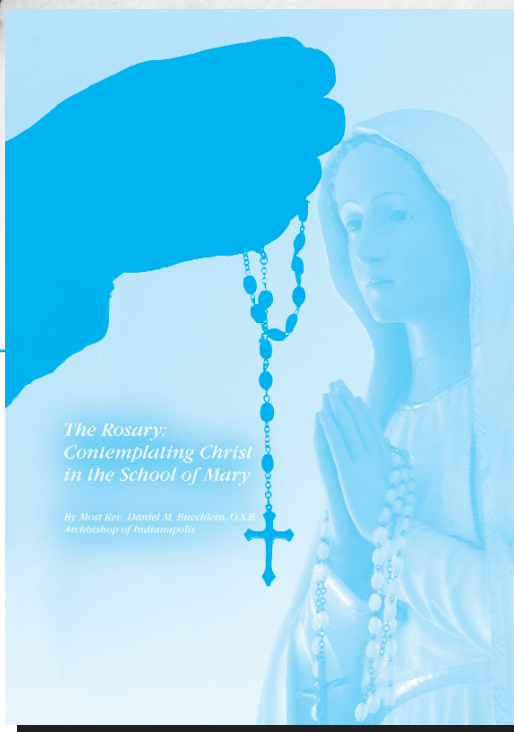
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U.S. Conference of Catholic Bishops' Office for Film and Broadcasting movie ratings

Uptown Girls (MGM)
Rated **A-III (Adults)** because of several implied sexual encounters and dark emotional themes, as well as sporadic crude language.
Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13)** by the MPAA. †

NUNS

continued from page 3

Triton College in River Grove, Ill.

Sister Janice taught at St. Mary-of-the-Woods Village School from 1967-68. She also taught at schools in Illinois.

Sister Agnes Mary Raetz is a native of Toledo, Ohio. She currently ministers as a volunteer in the Office of Congregational Advancement at Saint Mary-of-the-Woods.

She entered the congregation on Sept. 12, 1963, from St. Joan of Arc Parish in Indianapolis and professed perpetual vows on Aug. 15, 1970.

Sister Agnes Mary served as a secretary on the Generalate staff from 1968-83, secretary in the Office of Records from 1983-85, secretary to the general secretary from 1985-86, on the Office of Records and Generalate staffs from 1986-87, Providence Hall phone room staff from 1989-93 and Central Business Office staff from 1993-99, all at Saint Mary-of-the-Woods. She served as a clerical assistant in the Office of the President and Office of Student Affairs at Saint Mary-of-the-Woods College from 1987-89.

Sister Joanna Valentino is a native of Chicago. She currently ministers as an

Legally blind cemetery caretaker perseveres in parish ministry

LENOX, Mass. (CNS)—Remarkable. That is the first word everyone uses to describe Marcel Roux, caretaker of St. Ann Cemetery in Lenox. Since 1983, Roux has been volunteering at his nine-acre parish cemetery seven days a week.

He prepares the mowers, changing the oil twice a week; straightens the monuments; trims around some graves by hand; and helps prepare grave sites.

Roux, 72, accomplishes all of these tasks as a legally blind man.

"Most of my travel around the cemetery is by instinct. I use trees and water fountains as landmarks," he said in an interview with *The Catholic Observer*, newspaper of the Springfield Diocese.

"I've memorized the monuments with my fingertips," said Roux, who has retinitis pigmentosa, a progressive reduction in vision.

Roux does not like the limelight, but his friends at St. Ann Parish felt his faithful service merited recognition. Nancy Armstrong, a St. Ann parishioner and life-long friend and former neighbor of Roux, spoke with Father C.J. Waitekus, pastor, and Joe Cacciola, chairman of the parish finance council.

They decided to dedicate a plain granite bench in his honor on Memorial Day. "The bench matches the stone wall which surrounds the cemetery," said Armstrong.

"That wall was covered with greenery for years. Marcel cleared it all off by hand. It took a long time and he did a remarkable job," she said. "The bench is very Marcel."

The day of the dedication was planned as a surprise for Roux. It coincided with a Mass in memory of his parents, who were immigrants from France. Roux's brother and sister came from Pennsylvania.

Roux attended the Mass, but did not go to the cemetery for the dedication of his bench. However, about 40 hardy parishioners gathered in pouring rain to dedicate the bench, which is marked: "In honor of Marcel Roux with grateful appreciation for his dedication to St. Ann Cemetery."

Father Waitekus was concerned that they had offended the dedicated volunteer and sought him out the next day. Roux saw his pastor and said, "Father, did you see my stone. Isn't it beautiful?"

He said he appreciated people's thankfulness but didn't like the attention, recalled Father Waitekus.

Calling Roux's service "remarkable," the pastor said, "He's there every day, rain or shine." He added, "When he retires, I don't know what we will do."

But Roux has no plans to retire. "It's important to be active. You have got to have something to do every day," he said.

A native of Lenox, Roux has led a busy

office assistant at Notre Dame High School for Girls in Chicago.

The former Sister Marie Dominic entered the congregation on Sept. 12, 1963, from St. Angela Parish in Chicago and professed perpetual vows on Oct. 26, 1969.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education. She received a master's degree in education from Indiana State University in Terre Haute.

Sister Joanna taught and served as assistant principal and principal at schools in Illinois.

Sister Denise Wilkinson is a native of Evergreen Park, Ill. She currently serves as vicar and general officer for the congregation at Saint Mary-of-the-Woods.

The former Sister Jessica entered the congregation on Sept. 12, 1963, from St. Mary-of-the-Woods Parish in Chicago and professed perpetual vows on Aug. 25, 1973.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in English. She received a master's degree in counseling from St. Louis University.

Sister Denise served as assistant dean of residence from 1974-75, dean of residence from 1975-79 and vice president of student affairs from 1982-89, all at Saint Mary-of-the-Woods College. She served



CNS photo Fred LeBlanc, Catholic Observer

Most days, Marcel Roux puts in 12 hours of work at the nine-acre St. Ann Cemetery in Lenox, Mass. Although legally blind, the volunteer caretaker keeps up the greenery and monuments and helps prepare graves for burial.

life. He worked on the grounds crew at Tanglewood, the summer home of the Boston Symphony Orchestra, from high school until 1973 when his failing eyesight forced him to stop.

But, according to Armstrong, he renovated an entire house on his own. "And in addition to his cemetery work, he still shovels several driveways by hand and takes care of digging out all the storm drains and fire hydrants in his immediate neighborhood after each snowstorm," she said.

Roux walks each day to the cemetery, about two blocks from his home. And he walks to church for morning Mass.

Cacciola praised the "pristine way" that Roux keeps the cemetery. "You should see him setting a grave before or after a burial. Everything is lined to perfection and the dirt is smoothed better than I could do it with sight," he said.

More importantly, he praised the model of faith and dedication that Roux offers the parish.

Roux, who only reluctantly agreed to be interviewed, said he was at church in 1983 when the pastor at the time asked for volunteers to work at the cemetery. "I came to help and didn't stop," said Roux.

He said the cemetery work is fairly routine—mowing in the summer and lots of tree work in the winter. He noted there are often visitors doing genealogy research.

Roux said he is self-motivated. "I just think it is important to be active," he said, adding that he tries to get home by 6 p.m. in the summer "to listen to the [Red] Sox." †

as formation director for the congregation from 1991-93 and from 1993-96 while living in Indianapolis and Chicago.

She served as director of the Office of Congregational Advancement from 1996-2001 at Saint Mary-of-the-Woods. She also served as director of Our Lady of Hope in Rosemont, Ill., and as development office liaison for Saint Mary-of-the-Woods College while living in Chicago. She taught at schools in Illinois and Missouri.

Sister Barbara Ann Zeller is a native of Evansville, Ind. She currently ministers as director of Providence Self Sufficiency Ministries in Georgetown.

The former Sister Dorothy Jean entered the congregation on Sept. 12, 1963, from Corpus Christi Parish in Evansville and professed perpetual vows on Sept. 15, 1974.

She graduated from Saint Mary-of-the-

Woods College with a bachelor's degree in education. She received a master's degree in studies in aging from North Texas State University.

Sister Barbara Ann served as director of retirement from 1971-76, infirmary administrator in 1976, director of gerontology from 1978-81 and executive director of Maryvale Inc. from 1979-81, all at Saint Mary-of-the-Woods. She served as administrative assistant for archdiocesan social ministries in Indianapolis from 1976-78. She served as director of social services for elderly housing for Pfister Co. in Terre Haute from 1981-82. She served as administrator and chief executive officer of Provident Retirement Home from 1982-94 and ministry consultant to the Sisters of Providence from 1994-95, both in New Albany. She taught at Precious Blood School in Jasper, Ind., in 1968. †

They believed I'd be a great teacher.

Pictured are 2003 graduate Tina Boeglin (seated) and some of her favorite professors. Left to right are: Chris Grissom, Ed.D., St. Francis of Assisi, Valerie Hall, Ph.D., Sue Blackwell, Ph.D., and Jamie Norton, Ph.D.



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Tina Boeglin

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LABOR

continued from page 1

will raise questions about globalization and genetically modified foods, he said.

Farmworkers' vulnerability begins before they even arrive in the United States, he said, as they take extreme and risky measures to reach jobs in this country. The U.S. Border Patrol reported 371 deaths of migrants who tried to cross the Mexican border last year, and the Mexican government believes the actual number of deaths could be much higher.

The U.S. bishops would prefer a "just and fair legal pathway" into the country for those who seek jobs here, he said.

Such a system should protect the basic labor rights of foreign-born workers and recognize the reality of a great many workers in the field, Cardinal McCarrick said. "In addition, farmworkers already present and working in the United States should have an opportunity to earn permanent legal residency."

His statement called upon the nation to develop

policies that reflect a fundamental respect for the dignity and rights of agricultural workers.

"At a minimum, we must ensure that agricultural workers earn a decent wage for themselves and their families and live in conditions that are safe and humane," he said. "Comprehensive immigration reform which features legalization is needed to ensure that undocumented migrant farmworkers obtain legal status and can assert their basic labor rights."

Catholic teaching says that the economy must serve people, not the other way around, said Cardinal McCarrick.

"Work is more than a way to make a living, and farming is one pre-eminent example of our participation in God's creation," he said. "Catholic teaching on the dignity of work calls us to engage in productive work and supports the right to decent and fair wages, health care and time off. Workers, including agricultural workers, have a right to organize to protect these rights and to have a voice in the workplace."

Cardinal McCarrick praised farmers who treat their laborers well, but said far too many do not. Many rely on labor contractors, "some of whom essentially traffic in

human labor and suffering for economic profit. Many of us seem content to avert our eyes or ignore the reality that so many who provide our food live in such misery."

He asked for a renewed public commitment "to stand in solidarity with farmworkers and other agricultural workers in defending their life and dignity, and helping them to secure decent wages, safe working conditions and better labor protections."

"Let us stand with the men and women in Immokalee, Fla., who pick tomatoes, the poultry workers in Maryland and Delaware, the fruit and vegetable pickers in California and the meat packers in the Midwest," Cardinal McCarrick concluded. "The plight of agricultural workers may not be on the evening news or in the headlines, but it should be at the heart of our thoughts, reflections and priorities as we celebrate Labor Day this year." †



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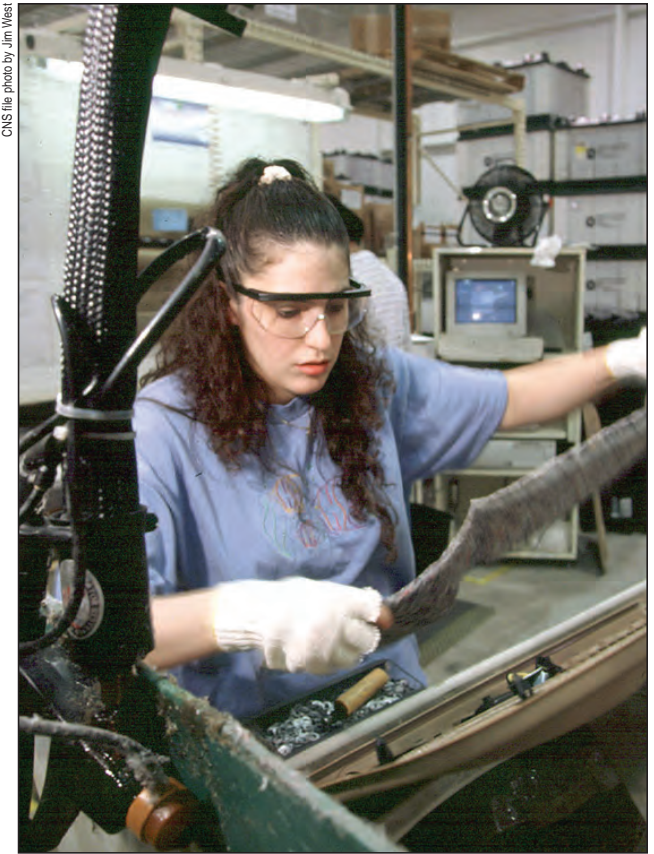
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A woman works on an assembly line at a plant that supplies auto parts in Warren, Mich. The national Labor Day holiday, honoring the working people of America, is celebrated on Sept. 1 this year.

Holy Trinity Day Care Center in Indianapolis to close

By Brandon A. Evans

After 30 years of service to the Haughville neighborhood of Indianapolis, the Holy Trinity Community Day Care Center and Kindergarten will close on Aug. 29.

The center was unable to overcome cutbacks in funding and a declining enrollment. Parents who made use of the center will have to find alternatives for their children.

"I've had a lot of parents come in in tears," said Sue Ann Yovanovich, the director of the center for 15 years whose retirement was to happen two weeks ago.

"I cried with the parents," she said.

Father Kenneth Taylor, president of the center's board of directors and pastor of Holy Trinity Parish, called the center an important institution in the neighborhood.

"This has been a real important aspect of our service to the neighborhood and the community," Father Taylor said. "It's going to be a hard void for the parish to fill."

The center offers nearly 12 hours of daily daycare, preschool and kindergarten service to families for only \$80 a week, but many of its clients cannot afford even that, and rely on government grants. The center also has been hurt by cutbacks in government funding.

Father Taylor said that with the tightening of government funding, many daycares are going to be stressed for money and may close.

Yovanovich said that at one time the center had around 100 children enrolled in its daycare, preschool and kindergarten programs. The program could only muster 20 children for the fall program, but needed at least 40 children to break even with bills.

A recent fundraiser with the Catholic Choir of Indianapolis, an "ice cream concert," had a good turnout, but raised only enough money to pay some current bills.

Yovanovich said that the board of directors for the center had been discussing ways to keep the daycare center open, but when she had to start borrowing money from the parish for bills, it became apparent that the center could no longer support itself.

The center is an independent, non-sectarian ministry that receives support from the Catholic Church. It opened in September 1974.

Father Taylor said that the closing will leave a hole in a ministry for the neighborhood that needs to be filled. †

RETIRE

continued from page 1

St. John parishioners, Serra Club members and other friends will help Father Murphy celebrate his retirement with two parties in September. He will be the guest of honor for St. John's annual Garden Party and dinner at 6:45 p.m. on Sept. 6 at the Pan American Plaza's Olympic Suite and for a Serra Club celebration at 6 p.m. on Sept. 9 at the downtown parish. (See page 6.)

"I'm very optimistic in terms of the future of the Church," Father Murphy said. "We have a lot to do to tap into all the resources of the rich laity—not money, but talent—and to somehow energize them to be stronger witnesses of the message of Christ. I think the recent encyclical by the Holy Father on the Eucharist is a marvelous instrument, which I hope people will take to their hearts."

Thomas J. Murphy was born on Jan. 24, 1932, in Indianapolis and attended Our Lady of Lourdes School. As a child, he excelled at music and, with help from the Franciscan sisters who taught at Lourdes, learned how to play the piano and organ.

After graduating from the old Cathedral High School downtown, he earned a bachelor's degree in economics at the University of Notre Dame in South Bend, Ind., where he had also worked part-time as secretary for the director of the college's medieval institute and played the organ in historic Sacred Heart Church.

St. Pius X parishioner Charles Wagner of Indianapolis, his college roommate, describes Murphy as "a great friend for many years." After graduation, they completed Army basic training together at Fort Leonard Wood in Missouri.

"Tom and I have traveled many paths together," Wagner said, "and it's been a great journey. He always said that all he needed when he was traveling was a small

bag and his tennis racket."

Their paths went separate ways in 1954 when the Army sent Wagner to Germany and Murphy was assigned to perform administrative services as an auditor in Tokyo, Japan, for two years.

"While I was in Toyko, I worked very hard," Father Murphy recalled. "The Army allowed me to take a long leave of absence before I came home, so I traveled alone all over the Far East. It was a wonderful experience."

Back in Indianapolis in 1956, he earned a law degree at the Indiana University School of Law in Indianapolis. He rented an apartment downtown, practiced civil law, taught at Marian College and became active at St. Mary Parish.

In 1961, he took a leave of absence from his legal work to travel to Europe with Father Herman Lutz, a Cathedral High School classmate, for an extended vacation. Then he continued to practice law at two firms for 19 years and served a two-year term in the state legislature.

"At that time, I served as an organist at SS. Peter and Paul Cathedral," he said. "I was dating and had many dear friends. I thought I would get married like my siblings—Jim, Robert and Marilyn—did, but I think the Lord had other plans for me. I was invited to join the Indianapolis Serra Club, whose purpose is to encourage priestly and religious vocations, and I started thinking about the priesthood."

The international Serra Club elected him as its world president during a conference in Toronto, Canada, in 1978, and he spent the next year traveling to countries in South America, Central America, Europe and Asia.

"I gave talks in these places about priesthood and religious life," he said, "and I became very close to the whole issue of priesthood. I think the Lord said, 'Murph, take a look at this.'"

His Serra Club ministry took him to the Vatican, where he met Pope John Paul II

Photo by Mary Ann Wierand



Father Thomas Murphy celebrates a weekday noon Mass at St. John the Evangelist Church in Indianapolis in early August. He will retire from active ministry on Sept. 24. During a concert in 1990, Father Murphy recorded a CD of Christmas music he played on the historic 1932 Kilgen Pipe Organ at St. Joan of Arc Church in Indianapolis.

and presented him with a recording of Benedictine music from Saint Meinrad and a drawing from the University of Notre Dame.

When he told the late Archbishop Edward T. O'Meara he had "perceived a call to the priesthood," the archbishop said, "Tom, that's fine. Let's pray about it."

He completed seminary studies at the North American College in Rome, where he played the organ for a papal Mass. During a 1985 interview with Jane Pauley in St. Peter's Square for *The Today Show*, he told her, "Priesthood is letting people know that God loves them."

He was ordained to the priesthood by Archbishop O'Meara on Aug. 17, 1985, at Our Lady of Lourdes Church, his home parish, because the cathedral was undergoing renovation.

Father Murphy served as associate pastor at St. Lawrence Parish in Indianapolis

for 22 months then was named pastor of St. Joan of Arc Parish in Indianapolis, where he sponsored a "Boiler Sunday" Mass and received an anonymous donation of \$25,000 to help replace the broken furnace.

Archbishop Buechlein named him pastor of St. John Parish in 1993, and he has enjoyed welcoming visitors to the historic downtown church. Parish council chairman James McNulty describes Father Murphy as "a perfect fit" for the parish.

Since 1987, Father Murphy has also served the archdiocese as director of ecumenism and interfaith officer, promoting religious dialogue among people of many faiths.

On St. Patrick's Day, the Ancient Order of Hibernians honored him with the 2003 President's Award, a fitting tribute for an Irish Catholic priest who has faithfully served God, the Church and his country. †

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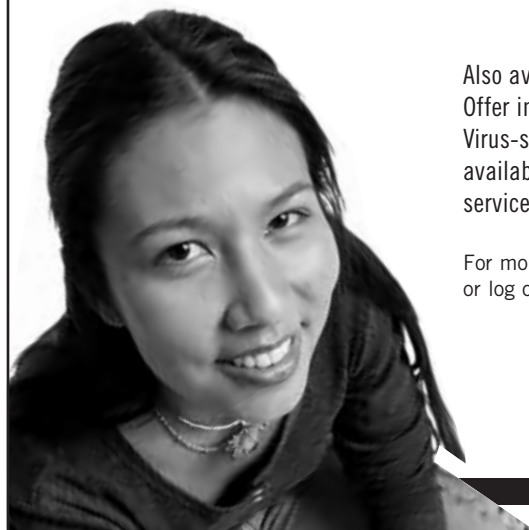
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From the Editor Emeritus/John F. Fink

Important events: End of the Papal States

Forty-fourth in a series

On Sept. 20, 1870, the forces of Italian King Victor Emmanuel incorporated the city of Rome into the Italian state, thus ending forever the Papal States. This is the 44th on my list of the 50 most important events in Catholic history.



Temporal holdings of the popes went back as far as

Constantine. He and wealthy Christians granted the pope extensive lands in Italy, Corsica, Sardinia, Sicily and Africa. They were used to provide revenue to aid the poor of Rome and repair the city after various disasters and invasions. Other lands were appropriated after the Roman Empire fell.

The Papal States themselves originated with the Donation of Pepin, the king of the Franks, in 756. By the 11th century, the Papal States included roughly two-thirds of Italy, from the Mediterranean

Sea on the west to the Adriatic Sea on the east.

Government of this vast territory added to the temporal prestige of the popes. However, it also involved the papacy in bloody conflicts through the centuries. During the 12th and 13th centuries, there was conflict with the Holy Roman Emperor over territory, and papal power declined during the years when the papacy was located in Avignon, France. However, by the time of Pope Julius II (1503-13) the states were reclaimed.

Napoleon seized the Papal States and annexed them to the French Empire in 1809, but they were restored to the papacy during the reign of Pope Pius VII (1800-23). While Gregory XVI was pope, the people in the Papal States revolted three times—in 1831, 1843 and 1845—because they wanted more democracy, and Gregory had to call on Austria to put down the revolts.

After Pope Pius IX was elected in 1846, he granted some political reforms and set up city and state councils. But he was not prepared to go as far as his subjects wanted and refused to establish a

constitutional state. Then papal troops tried to expel the Austrian troops from Italy, but they were defeated. Riots broke out in Rome, and in 1848 the pope fled in disguise to Gaeta, south of Naples.

France then came to the pope's rescue. French troops restored papal rule and the pope returned to Rome in 1850. Ten years later, though, Italian troops led by Count Camillo Cavour occupied all of the Papal States except Rome and its immediate environs and the territory was added to the new Kingdom of Italy.

French troops protected the pope in Rome for another 10 years until King Victor Emmanuel occupied Rome and incorporated the city into his kingdom. He assured Pius IX of his personal safety and bestowed on the Vatican the privilege of extra-territoriality that it still has today. But the large area of Italy that used to be the Papal States was no longer under his jurisdiction. The pope was now "a king without a kingdom."

Pius IX never accepted this arrangement and considered himself a prisoner in the Vatican. He never again left the area of the Vatican. †

Cornucopia/Cynthia Dewes

Work, like labor, is still worth celebrating

Work by any other name would still be work, but maybe not labor. The word



"labor" suggests a physically hard, enervating and sometimes intellectually numbing activity in which we engage just to survive. The minute we can improve our situation by changing from labor to work, most of us grab at the chance.

In the beginnings of our country, labor was paramount. We had to hack away the wilderness and dig canals and sweat a lot to establish cities and railroads and farms. In fact, labor was so essential to our nation's progress that we instituted a national holiday to celebrate it and show gratitude to those who did the deeds.

Labor Day was a time for resting from hard work and listening to speeches by politicians. It was a day for fun, and renewal of pride and purpose in our personal as well as occupational goals. But, today, when most of us merely work, the holiday seems to be dedicated instead to marking the end of summer.

In olden times, people labored just

enough to feed, clothe and shelter their families. The idea of working beyond necessity seemed to appear in a later Puritan influence which extolled hard work for its own sake or for the glory of God, whatever that meant. Present-day workaholics are still struggling to justify the idea.

Many kinds of labor simply don't exist any more. Grain shovelers wielding brooms to get the last piles of grain out of railroad cars have been relegated to history by modern hoppers. Indeed, machines have taken over most of the really difficult, dirty and tiring industrial or farming jobs, and the trades are also aided by technology.

Things we used to do, like picking strawberries or weeding vegetables by hand, are now done by migrant workers or immigrants without the skills to get better jobs. Education has upgraded most of us from laborers to workers.

Work has changed, too, with some jobs now nonexistent. Candling eggs for a farmer to send to market is as much a thing of the past as are keeping financial ledgers in longhand or making wheels for wagons.

Remember elevator operators, calling out floor numbers and names of store

departments in tall buildings? Remember that tiny little jump seat they sat on? Remember floorwalkers in department stores and soda jerks in drugstores?

Some jobs have changed more in name than in purpose. We don't just babysit kids any more, we "nanny" for them. Old-fashioned weekly cleaning ladies who went over everything in the house until it shone are now called employees of cleaning services with specific tasks at specific rates.

TV repairmen who came to the house to take a look at the obstinate set are nowhere to be found. Like doctors who made house calls or milkmen who brought dairy products to our kitchen doors, they've disappeared.

Labor may be almost gone, and work may be different nowadays. But, since we still need to survive, we should continue to celebrate Labor Day.

Without becoming workaholics, we can celebrate what we do for our own satisfaction and the good of others. It's a tribute to our God-given talents and skills.

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

Faithful Lines/Shirley Vogler Meister

Hearing and listening—even without sound

When our middle daughter Diane's son, David, went to kindergarten, he didn't want her to take him into the building.



With bravado, he departed her car at the school door and went in. With tears forming, his mother watched, then noticed him at the window. He was smiling and telling her "I love you" in sign language.

Neither Diane nor David are hearing-impaired, but Diane has a friend who is deaf. So, she was learning sign language and David picked it up, too.

I know both older and younger relatives and friends who are hearing-impaired. Many compensate by reading lips. Others have efficient hearing aids. Others learn not only sign language, but have the ability to speak well through special vocal training. There are even nursing homes where sign language classes are available, just as there are courses in many schools and through the Indiana Association for the Deaf.

However, I also know those with healthy hearing, who translate church services and public programs for deaf people—a wonderful vocation, avocation, or service to others.

According to an article by Will Higgins in the May 17 issue of *The Indianapolis Star*; "Deaf people welcome hearing people's interest in ASL [American Sign Language] ... While the larger population views deafness as a handicap, the deaf community embraces its deafness."

However, even deaf people have the same difficulties as the rest of us when it comes to truly listening. Having been interested in this topic for years, I was pleased to find this book while in the library at St. Augustine Home in Indianapolis on my volunteer day: *A Listening Heart: The Spirituality of Sacred Sensuousness* by Brother David Steindl-Rast. He has been a monk of Mount Savior Benedictine Monastery in upstate New York for half a century.

The "sensuousness" refers to the ability to use our senses spiritually. He believes "the most original insight of the Bible is that God speaks to us through nature and

history," and "eyes see only light, ears hear only sound, but a listening heart perceives meaning."

Children even have this ability. A good example is Mattie Stepanek, the teen-age author of the *Heartsongs* book series of poetry and the National Goodwill Ambassador for the Muscular Dystrophy Association. Despite often being critically ill because of MD, he still hears God's voice—and shares it. (See Feb. 7, 2003, "Faithful Lines.")

It's we adults who need help most. I, personally, was helped when reading Brother David's book. He claims that "rediscovering sensuousness as sacred is rediscovering Incarnation Spirituality at the heart of Christianity."

For more information about Brother David—a native of Austria, an award-winning author of other books, and a columnist for www.beliefnet.org—see www.gratefulness.org/brotherdavid/index.htm.

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

Faith and Family/Sean Gallagher

When earthly time begins to resemble heavenly time

The difference between the experience of time on earth and in heaven is hard for



us to understand, and naturally so. After all, we only experience time from one moment to the next. And this experience is so fundamental that it seems to shape much of our understanding of the entire universe itself, let alone the

various aspects of our own individual lives.

On the other hand, we are told in Psalm 90 that, for God, "a thousand years are ... merely a yesterday" (Ps 90:4). In

'When I was in my school-age years, I hated when I would start hearing locusts sometime in mid- to late July. That noise was always a sign to me that the beginning of a new school year was just around the corner.'

his second letter, St. Peter reflects upon this verse and expands upon it, saying "that with the Lord one day is like a thousand years and a thousand years like one day" (2 Pt 3:8).

On the surface, these two radically different experiences of the passage of time seem impossible for us, who are stuck in the former, to reconcile. And yet I propose that we humans, who were created in the image and likeness of our eternal God, are much closer to the time of heaven than we might think.

In fact, we need only look at the experience of kids during the school year and during summer vacation to see that the passage of time is experienced in lots of different ways by us humans. When I was in my school-age years, I hated when I would start hearing locusts sometime in mid- to late July. That noise was always a sign to me that the beginning of a new school year was just around the corner.

I would hear those locusts and try to grab a tight hold upon my summer days, which seemed to fly by so quickly. Now, granted, I didn't experience a thousand years in one day, but my three-month summer vacation seemed to go by in just a few days. On the other hand, the nine months of the school year sometimes seemed interminable, like a thousand years being fit into one day.

Now that I am a parent, I have new experiences of the relativity of the experience of time. My son, Michael, was born 15 months ago. And yet so many experiences for me have been crammed into that relatively short span of time. It seems like just yesterday he was totally immobile. Now he can walk like a big boy.

And yet sometimes for parents time can seem to screech to a stop instead of flying by. For 12 days earlier this summer, my son, Michael, suffered mightily from a case of pneumonia and was hospitalized first at Columbus Regional Hospital and later at Riley Hospital for Children in Indianapolis. From the moment that I learned that he was going to be admitted, time just seemed to stand still.

Thanks be to God and the prayers of countless people, Michael made a healthy recovery. Time now seems to be moving forward again. But surely the value of each moment of my little boy's life has increased for me. Perhaps now I will try to clutch on to the passing days of his childhood like I grasped after my fleeting summer vacations so long ago. But the grip will not be the grasp of desperation, but the embrace of love.

(Sean Gallagher is director of religious education of St. Joseph Parish in Shelbyville.) †

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

The Sunday Readings

Sunday, Aug. 31, 2003

- Deuteronomy 4:1-2, 6-8
- James 1:17-18, 21b-22, 27
- Mark 7:1-8, 14-15, 21-23

The Book of Deuteronomy is the source of this weekend's first reading. It is the fifth book in the current sequence of books in the Old Testament, but in any case it is among the first five books of the Bible, called the Pentateuch.



The Pentateuch forms the basis of the revelation given

through Moses. In Judaism, this collection of books is called the Torah.

In this reading, Moses presents to the people the revelation of God's law. This information did not originate with Moses. It is neither the law of Moses nor the word of Moses. Rather, it is revelation from God, referring in some detail to simply human situations. Since the law proceeded from God, no one, not even Moses himself, was free to amend the law, change it or veto it.

Fundamental to this notion of divine law giving was the notion that humans are limited. They lack the insight, knowledge and view into the future to make all decisions regarding themselves wisely or to their genuine benefit. Thus, they need guidance.

Also fundamental is the notion that, in the face of human limitations, God constantly and lavishly provided. He guided the people.

"Law" here must be seen in the proper context. It is not an edict, a relative, arbitrary and merely assertive act on God's part. It is not necessarily a test. It is the way of nature and of existence. To violate God's law introduces confusion, or worse, into life. Human behavior has a pattern reflecting the being and order of God. If humans behave otherwise, they upset things.

God's law, or Revelation, leads them away from this destructive activity. Ultimately, Revelation leads to God. Only in union with God do true peace and eternal life exist.

The Epistle of James furnishes the second reading.

Several men in the New Testament bear the name of James. In reality, any of these men, or another man, could have been the author of this book. However, scholars today tend to think that the author was James, the brother of Jesus.

Attention to James, the so-called brother of Jesus, reached a high point in the recent past when an ancient casket, used in a burial, seemingly was discovered in the Holy

Land. This casket bore an inscription saying that it contained the bones of James, the son of Joseph, brother of Jesus. It was empty when found. After great discussion and fanfare, the casket was found to be a fraud. The material itself was indeed very old. However, the inscription was a clever forgery of quite recent times.

In any case, the most ancient Christian belief is that Mary always was a virgin, and that Jesus was her only child. Who, then, were James and the other "brothers and sisters" of the Lord mentioned in the New Testament? The oldest beliefs among Christians were that they were Joseph's children from an earlier marriage, or maybe less likely, they were the cousins of Jesus.

The old tradition influenced classical religious art, which depicted Joseph as an old man, but Mary was young. The implication was that she was his second wife. Under Jewish custom of the time, any half-siblings of Jesus would have legally been regarded as his brothers and sisters.

This reading insists that every good thing comes from above. Every good thing is from God.

St. Mark's Gospel is the source of the last reading.

In this story, a few of the Lord's disciples are careless in observing the law of Moses. It should be remembered that this law provided for virtually every circumstance that a human would encounter, great or small.

Jesus replied that some gave God mere lip service or went through the motions of obedience. Instead, the Lord called for a true conversion of the heart, founded upon love for God and others, and manifesting itself in actual deeds and words.

Reflection

It is often said among theologians that the most devastating effect of Original Sin was the assumption by humans that they are much more self-sustaining than they actually are. Every generation had thought that it had achieved extraordinary knowledge and command over the circumstances of life.

New generations come, and they improve on the past. One day, many things that we consider to be state-of-the-art, including our assumptions and popular attitudes, will be old-fashioned.

Humans, indeed, are limited. They have accomplished much. But, in other areas, they have blundered much. They have brought into human history extraordinary destruction and hatred, such as the Holocaust. Into individual lives, they have brought heartbreak and worse.

God does not leave us to our doom. He generously provides. His greatest gift was, and is, Jesus, who is "the way, the truth and the life." †

Daily Readings

Monday, September 1
1 Thessalonians 4:13-18
Psalm 96:1, 3-5, 11-13
Luke 4:16-30

Tuesday, September 2
1 Thessalonians 5:1-6, 9-11
Psalm 27:1, 4, 13-14
Luke 4:31-37

Wednesday, September 3
Gregory the Great, pope and doctor of the Church
Colossians 1:1-8
Psalm 52:10-11
Luke 4:38-44

Thursday, September 4
Colossians 1:9-14
Psalm 98:2-6
Luke 5:1-11

Friday, September 5
Colossians 1:15-20
Psalm 100:1-5
Luke 5:33-39

Saturday, September 6
Colossians 1:21-23
Psalm 54:3-4, 6-8
Luke 6:1-5

Sunday, September 7
Twenty-third Sunday in Ordinary Time
Isaiah 35:4-7a
Psalm 146:7-10
James 2:1-5
Mark 7:31-37

Question Corner/Fr. John Dietzen

Catholic wedding must be celebrated in parish church

QI am a Catholic, and a priest told me he could not perform our wedding in a gazebo. He said Catholic weddings must be performed indoors.



And Jesus preached outdoors. So what difference does it make? God is everywhere. (New York)

AThe general law of the Church does require that a marriage between two Catholics, or between a Catholic and a baptized non-Catholic, be celebrated in a parish church (not just "indoors") unless the bishop specifically gives permission otherwise.

The reason is that churches, our buildings of prayer and worship, are sacred places where especially sacred events should take place.

The sacramental marriage of two Christian people—two Catholics or a Catholic and a baptized person of another denomination—is certainly one of these events.

Not only because it is an act of worship, but also because a wedding is an especially solemn public expression of faith, the parish church is the preferred location.

Exceptions to this rule are possible at the discretion of the local bishop. One reason, for example, could be that one or both partners, Catholic or otherwise, have so little connection with or respect for their Christian faith that a church wedding would be meaningless for them and perhaps even for their families.

The specific marriage policy for your diocese would be established by your bishop.

The occasions you mention are obvious exceptions, when Masses anywhere inside would be impossible. Occasionally, papal Masses to ordain dozens of priests, for example, or to marry dozens of couples, also take place outside. The same is true of other huge diocesan or regional Catholic gatherings.

Generally, however, without denying the special beauty that some natural settings enjoy, the Church tries to adhere to the principle that our most sacred actions

take place in sacred places.

You don't mention the religious background of your partner. According to Catholic theology, if the non-Catholic party in an interfaith marriage is not baptized, the marriage would be a true marriage but not a Christian sacrament. This wedding may be celebrated in a church or other suitable location, which might be outdoors.

These regulations are found in the Code of Canon Law, #1118.

QMy son will be married in our parish church soon. We would like to know what exactly are the Church rules for wedding pictures before, during and after the wedding? (Illinois)

AThere are no general Church laws about wedding pictures, and to my knowledge there are not even diocesan rules. In practice, decisions are left to each pastor.

The assumption and hope is, of course, that pastors will establish rules based on consideration and respect for everyone involved, and concern for the dignity and sacredness of the marriage ceremony.

This means there will be certain differences between parishes. Parishes that might have two or three weddings in an afternoon will, for example, need to limit time for photographs, both before and after the ceremonies, in fairness to everyone involved.

Wedding photographs are important for the memories and family records everyone understandably desires. But nearly everyone also understands that some control of picture taking, at least during the wedding ceremony, is usually necessary.

Most families and photographers are reasonable and sensitive, but not all of them always show good common sense or discretion. Thoughtful and considerate guidelines, however, enforced evenly for everyone, will contain the problem.

For some reason, certain pastors feel they should not allow any wedding photographs in church at any time. To be honest, from my experience as pastor, I don't understand that.

But unless the diocese has some guidelines (and if the local pastor is willing to follow those guidelines), rules for each parish are what the pastor wishes them to be. †

My Journey to God

Come to the Light

...the searing light that burns through every hidden thought.
...the Lamb of God light needing no sun or moon.
...the commanded light of God falling on us all.
...the gentle light that warms the brokenhearted.
...the rainbow light that remembers promises.
...the blinding light of a burning bush.
...the dazzling light of angels from on high.

...the shining light of the world: The Son of God.
...the everlasting light—Jesus Christ.
...the enkindled light that is the love of God.
...the illuminating light of the Holy Spirit.
...the radiant light of the grace flowing from heaven.
...the glistening light of the knowledge of the glory of God in the face of Jesus Christ.

By Trudy Bledsoe

(Trudy Bledsoe is a member of Christ the King Parish in Indianapolis.)

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 29

St. Paul Hermitage, 501 N. 17th Ave., **Beech Grove**. Ave Maria Guild, rummage sale, 8:30 a.m.-2:30 p.m.

SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Catholic Charismatic Renewal, praise, worship and teaching followed by Mass and healing service, 7 p.m. Information: 317-927-6900.

August 29-September 1

Sacred Heart Parish, 558 Nebecker St., **Clinton**. Little Italy Festival, Water Street in downtown Clinton, Fri. 7-11 p.m., Sat. 11 a.m.-11 p.m., Sun. 11 a.m.-11 p.m., Mon. 11 a.m.-closing, Italian food, entertainment. Information: 765-832-8468.

August 30

Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. Picnic, chicken or ham dinner with dumplings, booths, food, 11 a.m.-11 p.m., hot-air balloon race, 6 p.m., weather permitting. Information: 812-923-8817.

August 31

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South,

12 miles south of Versailles), "Schoenstatt Spirituality," 2:30 p.m., Mass, 3:30 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail eburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~eburwink.

September 1

St. Peter Parish, 1207 East Road, **Brookville**. Annual Labor Day Festival, 10 a.m.-7 p.m., booths, games, quilts, 10:15 a.m.-2:45 p.m., chicken dinner in dining room or carry-out. Information: 812-623-3670.

St. Anthony of Padua Parish, 473 E. Morris Church St., **Morris**. Labor Day Picnic, 10:30 a.m.-8 p.m. (EST), chicken and roast beef dinners, turtle soup, refreshments, lunch stand, games, entertainment, quilts. Information: 812-934-6218.

September 2

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

September 3

St. Augustine Parish, 315 E. Chestnut St., **Jeffersonville**.

Annual Steamboat Stroll to benefit youth ministry office, registration, 6:15-7 p.m., \$10 registration prior to Aug. 28, \$12 late registration. Registration: 812-283-6234.

September 5-12

Kordes Retreat Center, 841 E. 14th St., **Ferdinand, Ind.** (Diocese of Evansville). "Grief: A Catalyst of Transformation," Benedictine Sister Maria Tasto, presenter. Information: 812-367-2777 or 800-880-2777 or e-mail kordes@thedome.org.

September 6

St. John the Evangelist Parish, 126 W. Georgia St., **Indianapolis**. Mass, 5:30 p.m.; Pan American Plaza, Olympic Suite, 12th floor, Garden party and dinner, \$15 per person. Reservations: 317-635-2021.

Geneva Hills Golf Club, **Clinton**. Saint Mary-of-the-Woods College Scholarship Scramble, registration and lunch, 11:30 a.m., shotgun start, 12:30 p.m., \$55 per person. Information: 812-235-0460.

Saint Mary-of-the-Woods College, **St. Mary-of-the-Woods**. Special Olympics Equestrian Fun Day, volunteers needed. Information: 812-235-3399.

St. Luke Parish, 7575 Holliday Dr. East, **Indianapolis**. Couple to Couple League of Indianapolis, Natural Family Planning, 9:30-11:30 a.m. Information: 317-228-9276.

September 6-7

St. Patrick Parish, 1807 Poplar

St. **Terre Haute**. School alumni homecoming, Sat., dinner and dance, \$20 per person, \$35 couple; Sun., St. Patrick Church, homecoming Mass, 11:30 a.m., family barbecue to follow, \$10 per adult, \$5 children 6-12, children 5 and under free. Reservations: 812-232-9158.

St. Mary Parish, 212 Washington St., **North Vernon**. Parish festival, Sat. 9 a.m.-11 p.m., Sun., 11 a.m.-5 p.m., basketball tournament, hog roast, entertainment, games, "all you can eat" Sunday dinner, country store, silent auction. Information: 812-346-3604.

September 7

St. Pius V Parish, Highway 66, **Troy**. Fall Festival, 11 a.m.-5 p.m., dinners, famous soup, yard sale. Information: 812-547-7994.

St. Elizabeth Ann Seton Church, 10655 Haverstick Road, **Carmel, Ind.** (Lafayette Diocese). Family Mass for separated and divorced Catholics, 2 p.m., Father David Buckle, celebrant, sponsored by archdiocesan Office for Family Ministries, Lafayette Diocese's Family Life Pastoral Office for Formation and St. Pius X Parish, Indianapolis, Divorce Support Group. Information: 317-236-1596 or 800-382-9836, ext. 1596.

September 8

St. Francis Hospital-Indianapolis, 8111 S. Emerson Ave., **Indianapolis**. "Freedom from Smoking," first of seven weekly classes developed by American Lung Association, 6-8 p.m., \$50 fee, \$25 due at first class then \$5 each week. Information or reservations: 317-782-7999.

September 9

Calvary Cemetery, 435 W. Troy Ave., **Indianapolis**. Blue Mass for law enforcement officers, firefighters and auxiliary personnel, living and deceased, as well as family members, and blessing of new civil servants section of cemetery, 6 p.m., Msgr. Joseph F. Schaedel, vicar general, celebrant. Information: 317-784-4439.

September 11

Highland Golf and Country Club, 1050 W. 52nd St., **Indianapolis**. Alan Henderson Golf Invitational and Tennis Tournament to benefit Alan Henderson

Financial Assistance Program and Alumni Legacy Financial Assistance Program at Brebeuf Jesuit Preparatory School, Indianapolis. Information: 317-876-4718 or nmazelin@brebeuf.org.

September 12

St. Francis Hospital-Indianapolis, 8111 S. Emerson Ave., **Indianapolis**. Natural Family Planning classes, 7-9:30 p.m. Registration: 317-865-5554.

September 12-14

Saint Meinrad Archabbey and School of Theology, 200 Hill Dr., **St. Meinrad**. "Pastoral Call to the Gospel of Life," Father Frank Pavone, founder of Priests for Life, presenter. Reservations due by Sept. 5. Information: 812-357-6772.

September 13

St. Joan of Arc Parish, 4217 N. Central Ave., **Indianapolis**. French Market, 11 a.m.-11 p.m., French foods, booths, entertainment. Information: 317-283-5508.

Holy Family Church, 815 W. Main St., **Richmond**. Rosalyn Moss, presenter, 2 p.m. and 7 p.m. Information: 765-966-0916.

Michaela Farm, **Oldenburg**. Volunteer work day, 9 a.m.-3 p.m., snacks and drinks provided. Information: 812-933-0260.

September 13-14

Lesko Park, Highway 56 on the Ohio River, **Aurora**. St. Mary Parish, Riverfest 2003, Sat. 4-11 p.m., Sun. 11 a.m.-6 p.m., music, games, chicken and pork dinners. Information: 812-926-0060.

St. Mary Parish, 212 Washington St., **North Vernon**. Parish festival, Sat. all day, Sun. 10 a.m.-5 p.m., "all you can eat" meal, children's games. Information: 812-346-3604.

St. Michael Parish, 250 High St., **Brookville**. Fall Festival, Sat. 4-10 p.m., Sun. 10 a.m.-7 p.m., pork chop and chicken dinners. Information: 765-647-5462.

St. Thomas More Parish, 1200 N. Indiana St., **Mooreville**. Applefest and Battle of the Bands, entry fee, \$45. Informa-

tion: 317-821-0993.

Daily

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

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine (Latin) Mass, Mon.-Fri., noon; Wed., Fri., 5:45 p.m. Information: 317-636-4478.

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Leave a telephone number to be contacted by a member of the prayer group. Prayer line: 317-767-9479.

St. Therese of the Infant Jesus (Little Flower) Church, Chapel, 4720 E. 13th St., **Indianapolis**. Perpetual adoration. Information: 317-357-3546.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Perpetual adoration. Information: 317-831-4142.

Monthly

First Sundays

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

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

First Mondays

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Guardian Angel Guild, board meeting, 9:30 a.m.

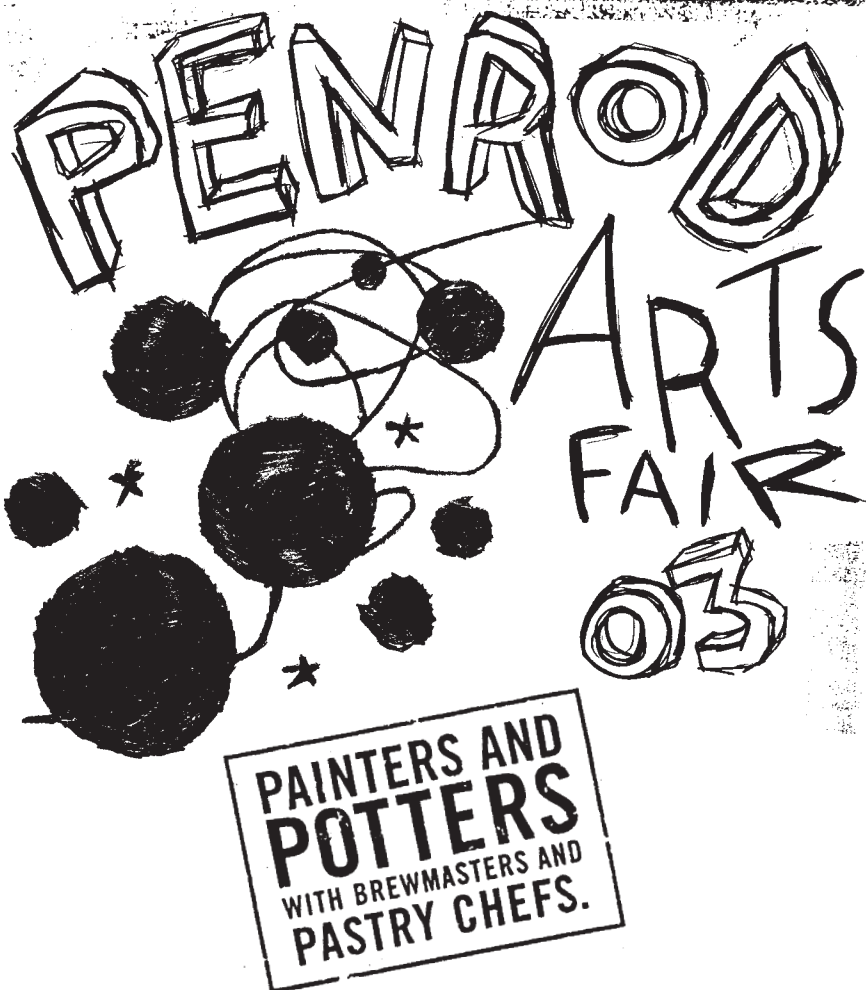
First Tuesdays

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

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

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

—See ACTIVE LIST, page 13



On the grounds of the Indianapolis Museum of Art
Saturday September 6th -- 9am - 5pm --



Admission on the day of the fair: \$15.
Pre-sale tickets available for \$12 at
Marsh Supermarkets, the National Bank of
Indianapolis and the Indianapolis Artsgarden.

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St. Mary's Church 35th Annual FALL FESTIVAL

Sunday, Sept. 7 • 9 a.m.-4 p.m.
Chicken or Roasted Hog Dinners

Serving 11:00 to 2:00 (EST)

Carry Outs Available

Adults
in advance
\$7.00

At
Door
\$7.50

Children
(under 12)
\$4.00

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Craft Auction, Craft Booths,
Games For All Ages

St. Mary Church Festival
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Rushville, IN**

The Active List, continued from page 12

First Fridays

St. Vincent de Paul Church, 1723 "T" St., **Bedford**. Exposition of the Blessed Sacrament after 8:30 a.m. Mass-9 p.m., reconciliation, 4-6 p.m.

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Mass, 8:15 a.m., devotions following Mass until 5 p.m. Benediction. Information: 317-784-5454.

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

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

Christ the King Church, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament after 7:15 a.m. Mass-5:30 p.m. Benediction and service.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament after 5:45 p.m. Mass-9 a.m. Saturday. Information: 317-636-4478.

Our Lady of Lourdes Church, 5333 E. Washington St., **Indianapolis**. Exposition of the Blessed Sacrament, prayer service, 7:30 p.m.

St. Anthony Church, 379 N. Warman Ave., **Indianapolis**. Exposition of the Blessed Sacrament after 5:30 p.m. Mass, hour of silent prayer and reflection followed by Benediction of the Blessed Sacrament.

St. Joseph Church, 1375 S. Mickley Ave., **Indianapolis**. Adoration of the Blessed Sacrament, 4 p.m., rosary, 5 p.m., Benediction, 5:30 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Sacred Heart devotion, 11 a.m., holy hour, 6-7 p.m. Information: 317-632-9349.

Sacred Heart of Jesus Church, 1530 Union St., **Indianapolis**. Adoration of the Blessed Sacrament, 7:30-10:30 a.m., Mass, 6:30 a.m. Information: 317-638-5551.

Our Lady of Perpetual Help Church, 1752 Scheller Lane, **New Albany**. Adoration concluding with confessions at 6 p.m., Benediction, 6:45 p.m.

St. Mary Church, 415 E. Eighth St., **New Albany**. Eucharistic adoration, reconciliation, after 9 p.m. Mass-midnight.

St. Joseph Church, 113 S. 5th St., **Terre Haute**. Eucharistic adoration, 9 a.m.-4:45 p.m. Benediction, rosary, noon, Mass, 5:15 p.m. Information: 812-235-4996.

First Saturdays

Our Lady of the Greenwood Church, 335 S. Meridian St., **Greenwood**. Devotions, Mass, sacrament of reconciliation, rosary, mediations, 8 a.m.

Holy Angels Church, 740 W. 28th St., **Indianapolis**. Exposition of the Blessed Sacrament, 11 a.m.-noon.

St. Therese of the Infant Jesus (Little Flower) Church, Chapel, 4720 E. 13th St., **Indianapolis**. Apostolate of Fatima holy hour, 2 p.m.

St. Anthony Church, 379 N. Warman Ave., **Indianapolis**. Reconciliation, 7:45 a.m., Mass,

8:15 a.m. followed by rosary.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Mass, 8:35 a.m. Information: 317-831-4142.

St. Mary Church, 415 E. Eighth St., **New Albany**. Eucharistic adoration and confessions after 9 p.m. Mass.

St. Nicholas Church, 6461 E. St. Nicholas Dr., **Sunman**. Mass, praise and worship, 8 a.m., then SACRED gathering in the school.

Second Mondays

Church at **Mount St. Francis**. Holy hour for vocations to priesthood and religious life, 7 p.m.

Second Tuesdays

St. Pius X Parish, 7200 Sarto Dr., **Indianapolis**. Support Group for Separated and Divorced Catholics, 7 p.m. Information: Archdiocesan Office of Family Ministries, 317-236-1596 or 800-382-9836, ext. 1596.

Second Thursdays

St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Holy hour

for priestly and religious vocations, 7 p.m.

Second Saturdays

St. Agnes Parish, Brown County Public Library, **Nashville**. Brown County Widowed Support Group, 3 p.m. Information and directions: 812-988-2778 or 812-988-4429.

Third Sundays

Christ the King Church, 1827 Kessler Blvd., E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 2 p.m.-7 a.m. Monday, rosary, 8 p.m. Open until midnight.

Third Mondays

St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Young Widowed Group, sponsored by archdiocesan Office for Family Ministries, 7:30 p.m. Information: 317-236-1596 or 800-382-9836, ext. 1596.

Third Wednesdays

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

St. Jude Church, 5353 McFarland Road, **Indianapolis**.

Rosary, 6:15 p.m. Information: 317-783-1445.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Catholic Widowed Organization, 7-9:30 p.m. Information: 317-784-1102.

Calvary Mausoleum Chapel, 435 Troy Ave., **Indianapolis**. Mass, 2 p.m.

Third Thursdays

Our Lady of Peace Mausoleum Chapel, 9001 Haverstick Road, **Indianapolis**. Mass, 2 p.m.

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

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

Third Fridays

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

Third Saturdays

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

Indianapolis. Helpers of God's Precious Infants monthly pro-life ministry, Mass for Life by archdiocesan Office of Pro-Life Activities, 8:30 a.m., drive to Clinic for Women (abortion

clinic), 3607 W. 16th St., Indianapolis, for rosary, return to church for Benediction.

Fourth Wednesdays

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

Enochsburg, Indiana
Sunday, August 31st
St. John's Church Festival
"Old Style Country Cooking"
 Famous Fireside Inn Chicken •
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 Music • Country Store
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 ¼ mile, turn right on Base Road, go 3 mi.
 Festival License #2003 100883

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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.

ANDERSON, Carl A., 77, St. Nicholas, Sunman, Aug. 11. Father of Connie and David Anderson. Stepfather of Sharon Dierckman. Half-brother of Donald and Robert Speckman. Grandfather of three. Step-grandfather of two. Great-grandfather of five. Step-great-grandfather of three.

AULBACH, Teresa F., 86, St. Michael, Brookville, Aug. 12.

DAUM, Herbert A., Jr., 84, St. Vincent de Paul, Shelby County, Aug. 9. Father of Pamela Dundee, Rita Hellums, Amy Larsen, Mary Slack, Elizabeth and Albert Daum. Brother of Edith Ham and Larry Daum. Grandfather of six. Great-grandfather of nine.

DOYLE, Arthur Edward, 86, Good Shepherd, Indianapolis, Aug. 13. Husband of Irene Anna (Eckstein) Doyle. Father of Alvin Eckstein. Grandfather of seven. Great-grandfather of 17. Great-great-grandfather of one.

FECHER, Irmgard Therese, 71, St. Mary, Rushville, Aug. 13. Mother of Maureen Bentz, Michele Muller, Monica Talent, Maria Trebley, Marion and Martin Fecher. Sister of Elizabeth Wessler and Rev. Heinz Sauer. Grandmother of 26. Great-grandmother of five.

FENWICK, Evan O., 95, St. Mary-of-the-Knobs, Floyds Knobs, Aug. 13. Father of Mervin, Ralph and Roy Fenwick. Brother of Leoda Freiberger and Emma Roberts. Grandfather of seven. Great-grandfather of three.

GOLDSCHMIDT, Antoinette E. "Nettie," 89, Holy Family,

Oldenburg, Aug. 21. Sister of Raymond Enneking. Grandmother of four. Great-grandmother of 10.

GOUGH, Pauline, 68, St. Agnes, Nashville, July 24. Mother of Sarah Janosek, Dr. Polly Trainor and Clay Gough. Daughter of Zita Bjerke. Sister of Margaret Wertz and John Bjerke. Grandmother of six. Step-grandmother of four.

KAPTAIN, Kathleen P., 51, Holy Spirit, Indianapolis, Aug. 12. Mother of Jennifer Farnsworth and Eric Wollenhaupt. Stepmother of Kim Clinton and Wayne Kaptain. Daughter of Robert Bowers. Sister of Linda Bowers and Sandra Murman. Grandmother of two. Step-grandmother of two.

KIRSCHNER, Carl J., 74, St. Michael, Brookville, Aug. 17. Husband of Bernice (Hertel) Kirschner. Father of Brenda Bischoff, Paula Reeder, Carla Sizemore, Gary and Gene Kirschner. Brother of Norbert Kirschner. Grandfather of eight.

LIME, Paul Anthony, 80, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Aug. 9. Husband of Helen L. Lime. Father of Ruth Clarkson, Shirley, Gerald and Richard Lime. Brother of John Lime. Grandfather of seven. Great-grandfather of eight.

MALED, Christopher Thomas, 60, St. Barnabas, Indianapolis, Aug. 18. Husband of Kathleen (Schott) Maled. Father of Katie, John and Joseph Maled. Son of Mary (Baskerville) Maled. Brother of Donna Baker, JoAnn Bische, Cathy Nichols, Theresa, Danny and Tom Maled.

MELLON, Elizabeth "Elsie," 96, Annunciation, Brazil, Aug. 18. Mother of Sandi Goebel and Vivian Koster. Sister of Natalie and John Chudy. Grandmother of 17. Great-grandmother of 24.

OWENS, Robert E., 74, St. Mary, Rushville, Aug. 12.

Husband of Betty (Beck) Owens. Father of Polly Raike, Michael and Thomas Owens. Brother of Jane Means, Louis and Joseph Owens. Grandfather of nine. Great-grandfather of eight.

ROSSITTIS, Maria L. 85, St. Philip Neri, Indianapolis, Aug. 9. Mother of Teresa Girolami and Emanuele Rossittis. Grandmother of five. Great-grandmother of 13.

SANCHEZ, Otila, 79, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Aug. 10. Wife of Jack Sanchez. Mother of Eva Birchman, Rita Fortner, Eileen Stanerson, Linda Sanchez Storm, Rey Wilson-Thompson, Patricia and Sam Sanchez. Grandmother of 17. Great-grandmother of eight.

SANDERS, Chester "Chuck," 79, Annunciation, Brazil, Aug. 13. Husband of Anne (McCullough) Sanders. Father of Teresa Akers, Tim, Tom and Dr. Tony Sanders. Stepfather of Kay McCloud, Andrew, Michael, Sam, Ted and Tim Redenbarger, Brother of Jack Sanders. Grandfather of 17. Step-grandfather of seven. Great-grandfather of two.

SKOJAC, Pauline (Sivec), 88, Holy Name, Beech Grove, Aug. 14. Mother of Barbara Campbell, Josephine Gallagher, Johanna Poirier, Mary Wright, Anton Jr., Daniel and John Skojac. Sister of Tillie Allen and Kay Tanner. Grandmother of 39. Great-grandmother of 59.

Great-great-grandmother of two.

SMITH, Audrey I. (Ward), 89, St. Roch, Indianapolis, Aug. 12. Mother of Lois Mappes and Rosemary Schmoll. Sister of Bill Ward. Grandmother of 11. Great-grandmother of 32. Great-great-grandmother of three.

SMITH, James R., 68, St. Philip Neri, Indianapolis, Aug. 3. Husband of Priscilla R. (Clements) Smith. Father of Brenda Bailey, Catherine, Kenneth and Michael Smith. Grandfather of 11. Great-grandfather of five.

SNIDER, Denis, 80, St. Benedict, Terre Haute, July 22. Husband of Mary Edith (Bennett) Snider. Father of Laura Dwyer, Barbara McNeill and David Snider. Stepfather of Holly (Bennett) Glowney and Dr. Edward Bennett. Grandfather of four. Step-grandfather of five. Step-great-grandfather of one.

TONTE, Marlene Ann (Torrence), 71, St. Jude, Indianapolis, Aug. 14. Wife of Robert Tonte. Mother of Deborah Watkins, James, Leonard and Robert Tonte. Sister of Margie Parsons and Cathie Patton. Grandmother of 12. Great-grandmother of nine.

WOODS, Magdalene V. Woods, 86, St. Joseph, Sellersburg, Aug. 8. Mother of Sharon Babcock, Anita Murphy and Leonard Ehringer. Sister of Edward Sondergelt. Grandmother of nine. Great-grandmother of seven. †

Providence Sister Mary Josita Ryan ministered as teacher and principal

Providence Sister Mary Josita Ryan died on Aug. 17 at Union Hospital in Terre Haute. She was 83.

The Mass of Christian Burial was celebrated on Aug. 20 in the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed in the sisters' cemetery.

The former Frances Josephine was born on March 11 in Malden, Mass.

She entered the congregation of the Sisters of Providence on July 21, 1938, professed first vows on Jan. 15, 1941, and professed final vows on Aug. 15, 1946.

Sister Mary Josita taught in schools staffed by the Sisters of Providence in Indiana, Illinois, Massachusetts and New Hampshire.

For 29 years, Sister Mary Josita ministered as principal of schools. For 15 of those years, she also served as business administrator.

In the Archdiocese of Indianapolis, Sister Mary Josita ministered at the infirmary at Saint Mary-of-the-Woods from 1945-46. She taught at the former St. Joseph School in Terre Haute from 1946-49 and at the former St. Margaret Mary School in Terre Haute from 1949-55. She also served as principal at the former St. Margaret Mary School from 1950-55.

Surviving are three sisters, Marjorie Butler, Ann Chisholm and Virginia Ryan, all of Massachusetts; one brother, Leo Ryan of Intervale, N.H.; and many nieces and nephews. †



Pope John Paul I
Pope John Paul I is pictured at the Vatican in 1978 during his short time as pontiff 25 years ago this month. Italian Cardinal Albino Luciani was elected pope on Aug. 26, 1978, and served in the seat of St. Peter for only 34 days. He was found dead one morning after suffering a massive heart attack brought on by circulatory problems.

New Albany Deanery parishes sponsor faith conference on Sept. 20

Two nationally known speakers will discuss Catholicism during the Firm Foundation Catholic Conference on Sept. 20 at Our Lady of Providence Jr./Sr. High School, State Road 131 West, in Clarksville.

Father Larry Richards, pastor of St. Joseph Parish in Erie, Pa., and Alex Jones, a former Protestant minister, are the keynote speakers for the conference, which begins at 8 a.m. with registration and concludes with a 4 p.m. Mass celebrated by Father Richards.

The Harrison County Tri-Parish Community and other Catholic parishes in the New Albany Deanery are hosting the regional forum, which is open to the public.

Morning sessions will feature a discussion on "The Truth," presented by Father Richards, followed by Jones' conversion story. In the afternoon, Father Richards will present a program on "The Sacraments" and Jones will talk about "The Treasures of the Church: A Living Faith."

The conference also includes musical entertainment and exhibits provided by Catholic organizations.

In addition to his parish ministry, Father Richards is a teacher and director of campus ministry at Cathedral Preparatory High School in Erie, Pa. He has directed hundreds of youth retreats, parish missions and conferences.


His audiotape series for the Mary Foundation includes presentations on "The Truth," "Confession" and "The Mass Explained."

Jones was a Pentecostal minister then an Evangelical minister for more than 25 years. He is the subject of a videotape titled *No Price Too High*, produced by St. Joseph Communications, which tells the story of his conversion to Catholicism after he studied the writings of the early Church fathers.

More than 60 members of his Protestant congregation participated in the Rite of Christian Initiation of Adults and joined the Catholic Church when he did in 1998.

The Harrison County Tri-Parish is made up of St. Joseph Parish in Corydon, St. Peter Parish in Harrison County and Most Precious Blood Parish in New Middletown. It is part of the New Albany Deanery, which includes 19 parishes in Harrison, Floyd and Clark counties.

(For more information or to register, call St. Joseph Parish in Corydon at 812-738-2742. Advance registration is encouraged. The fee is \$10 for adults and \$7 for children 12 or under. There is no charge for priests, sisters or brothers. Food will be available, but that cost is not included in the registration fee.) †



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Catholic Conference

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Clarksville, Indiana

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ALEX JONES
 Former Pentecostal Minister
 &
FATHER LARRY RICHARDS
 Popular Retreat Speaker

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Adults \$10, 12 and under \$7, Priests/Religious FREE!

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 No. Attending: _____ Adults _____ Children _____

Mail payment and form to:
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 312 E. High St.
 Corydon, IN 47112

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Sponsored by Harrison County Tri-Parish and New Albany Deanery

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- John S. (Jay) Mercer,
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Saint Meinrad School of Theology will host pro-life day on Sept. 13

Saint Meinrad School of Theology at St. Meinrad will host "A Pastoral Call to the Gospel of Life" from 3 p.m. until 9 p.m. on Sept. 13 at the Benedictine campus in southern Indiana.

The pro-life event was arranged by seminarians of the School of Theology and will feature Father Frank Pavone of Staten Island, N.Y., founding director of Priests for Life and president of the National Pro-Life Religious Council, as the keynote speaker.

The program will begin with a 3:30 p.m. session by Father Pavone on "Hearing and Answering the Call to the Gospel of Life" followed by evening prayer at 5 p.m. with the monks of Saint Meinrad. A cookout will follow on the archabbey grounds.

At 7 p.m., Father Pavone will present the evening session, "Go Forth and Preach the Gospel of Life to All Nations," followed by recitation of a Rosary for Life and an informal gathering with the seminarians.

Both sessions will be held in St. Bede Theater. Registration begins at 3 p.m. at St. Bede Theater. Parking is available in the Guest House parking lot.

Father Pavone has been active in the pro-life movement since 1976. He was ordained for the Archdiocese of New York in 1988 and served for five years as a parish priest in Staten Island, where he taught theology at St. Joseph Seminary and other institutions.

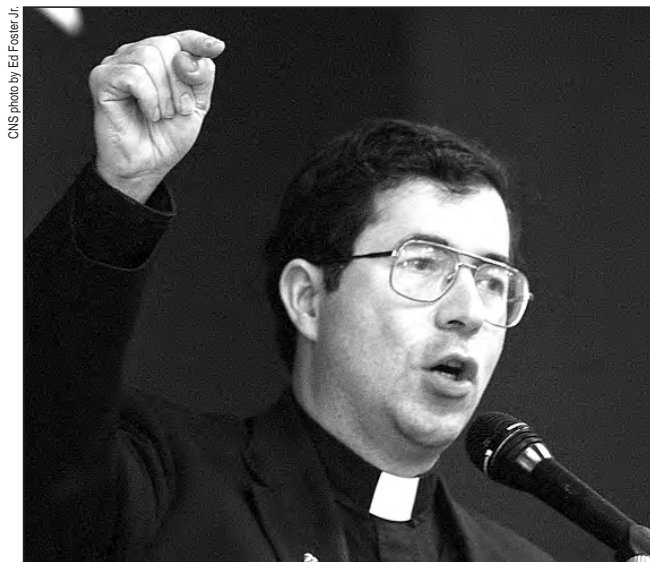
In 1993, Father Pavone became the national director of Priests for Life. He has traveled to all 50 states and to five continents to preach and teach against abortion and educate priests to do the same. He conducts seminars on pro-life strategy and is regularly invited to speak at national and international pro-life gatherings.

Father Pavone is the 2001 recipient of the Proudly Pro-Life Award of the National Right to Life Committee. In 2002, he was awarded an honorary doctorate from the Franciscan University of Steubenville for his pro-life work.

During his weekend visit, Father Pavone will also preside at the 9 a.m. and 11 a.m. Masses for Divine Mercy Sunday on Sept. 14 at St. Joseph Church in Jasper, Ind.

Also on Sept. 14, Father Pavone will concelebrate a 3 p.m. Mass in celebration of the 14th anniversary of the Divine Mercy Perpetual Adoration Chapel adjacent to St. Michael the Archangel Church, 3354 W. 30th St., in Indianapolis. Msgr. Joseph F. Schaedel, vicar general, and Father Anthony Volz, pastor of St. Michael Parish, will also concelebrate the liturgy at St. Michael Church.

(The pro-life program at Saint Meinrad is free and open to the public. Donations will be accepted for the Saturday evening meal. Reservations are requested by Sept. 5 by calling 812-357-6772 or sending an e-mail message to bobrien@saintmeinrad.edu.) †



Father Frank Pavone, founder of Priests for Life, announces plans for a Voter Registration Sunday initiative on April 5 at a Divine Mercy Conference in Tampa, Fla. His message, which compared irresponsible voting to sins of commission and not voting to sins of omission, received a standing ovation last spring. He will speak at Saint Meinrad on Sept. 13-14 and concelebrate a eucharistic liturgy at St. Michael the Archangel Church in Indianapolis on Sept. 14.

Chastity speakers to bring abstinence message to archdiocesan youth

By Mary Ann Wyand

Two nationally known speakers will bring their chastity and abstinence message to teen-agers during a four-day visit to central and southern Indiana next month.

Jason Evert, the author of *Pure Love*, and his girlfriend, Crystalina Padilla, who is also trained as a chastity educator, will discuss the importance of saving sexual relations until marriage during 10 programs for high school students on Sept. 8-11 at eight locations in the archdiocese.

Evert and Padilla have spoken to young people around the world about respect, abstinence and chastity, and their Christian lifestyles as young adults are a testimony of what they share in their programs.

Their presentations are sponsored by the Archdiocese of Indianapolis and A Promise to Keep: God's Gift of Human Sexuality, the chastity program coordinated by the archdiocesan Office of Catholic Education, in partnership with six Catholic high schools, the New Albany Right to Life Office and *Our Sunday Visitor*.

The first presentation is scheduled at 8:30 a.m. on Sept. 8

for students at Cardinal Ritter High School in Indianapolis.

Evert and Padilla also will speak to southern Indiana area teen-agers and youth groups at 6 p.m. on Sept. 8 at Holy Family Church, 129 W. Daisy Lane, in New Albany.

On Sept. 9, they will speak to students at Bishop Chatard High School in Indianapolis at 9 a.m. and to students at Cathedral High School in Indianapolis at 1 p.m.

Cathedral High School, located at 5225 E. 56th St., also will host a program at 7 p.m. on Sept. 9 that is open to central Indiana area teen-agers and youth groups.

On Sept. 10, presentations are planned for students at Roncalli High School in Indianapolis at 9 a.m. and for students at Father Thomas Scecina Memorial High School in Indianapolis at 1:30 p.m.

Also on Sept. 10, Evert and Padilla will speak to central Indiana area teen-agers and youth groups at 7 p.m. at St. Jude Church, 5353 McFarland Road, in Indianapolis.

On Sept. 11, they will speak to students at Brebeuf Jesuit Preparatory School in Indianapolis at 8:15 a.m.

Their final program is scheduled at 7 p.m. on Sept. 11 at Our Lady of Grace Church, 9900 E. 191st. St., in

Noblesville, Ind., in the Lafayette Diocese.

Marian College freshman Sean Winningham, a member of St. Mark Parish in Indianapolis, is among area teen-agers who heard Evert speak about chastity and abstinence at Roncalli High School two years ago.

"He was just so amazing," Winningham said. "He talked about the importance of abstinence on a spiritual level then its importance on a relationship level. He tied in humor with thoughtful insight at the same time. After listening to him talk, many friends of mine said he made them think about how they were living their lives in relationships."

Roncalli High School senior Jennifer Heazeltine, a member of Our Lady of the Greenwood Parish in Greenwood, said Evert talks about how "sex is a gift from God and should be saved until marriage" in ways that "opened the eyes and hearts of many students and continues to do so."

(For more information about the presentations, call Margaret Hendricks at the archdiocesan Office of Catholic Education at 317-236-1478 or 800-382-9836, ext. 1478.) †

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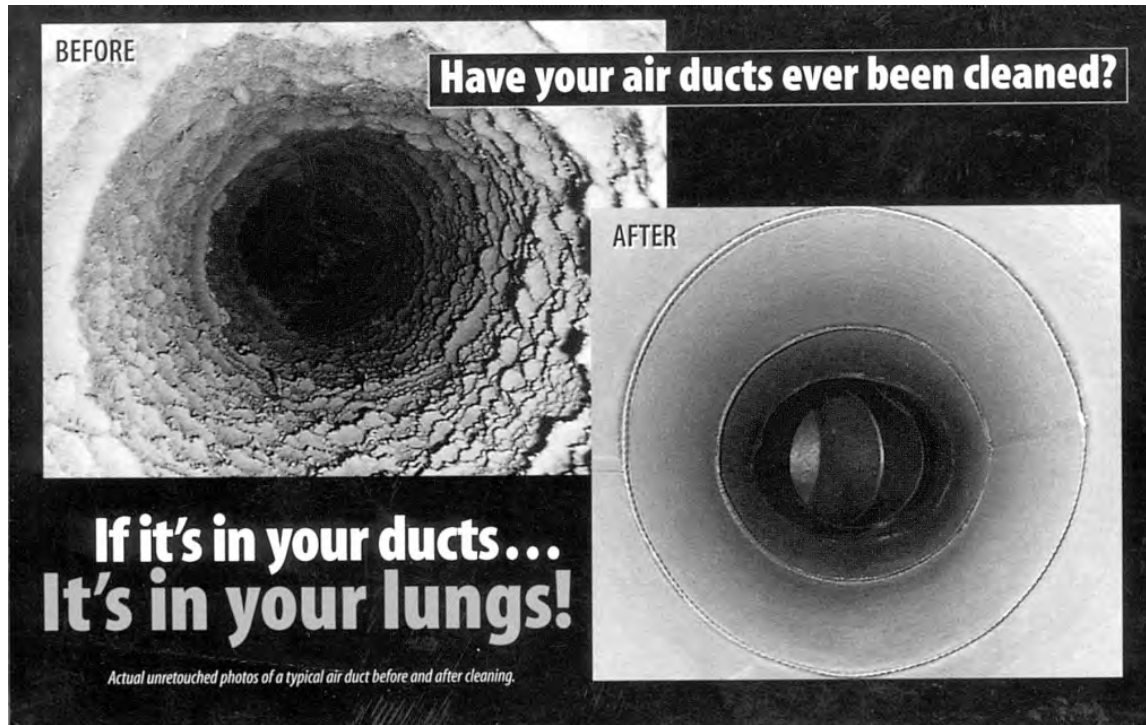
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