Archbishop Buechlein wishes to see diocese’s first bishop canonized

By Brandon A. Evans

VINCENTES, 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 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 countered 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 life, to depart from the religious life as a child delivering Holy Communion.

Cardinal McCarrick asks, “and 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 for labor issues. For the past decade, the bishops’ committee on domestic policy in an annual statement for Labor Day.

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.

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BISHOP

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 acknowledged, 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—though he lacked priests, and though he seemed to have nothing in the world—

“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 Xavon Bruté de Rémur: First Bishop of Vincennes.

Despite all this, he carried on 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 Malindwa, a seminarian studying at Saint Meinrad School of Theology in St. Meinrad.

“Bishop Bruté was a man loved by his students. He was more on the surface and there is peace in his interior,” he said.

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.

Those 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, 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.

“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 these tasks to incardinate 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 saint.

It is possible, without much effort, to see a saint.†
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 Koresssel, Patricia McGlynn, Jean Michele Monaghan, Janice Ostrowski, Agnes Mary Raetz, Joanna Valentinio, 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.


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 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 Houston. She currently serves as director of religious education for St. Barnabas Parish and adjunct faculty member at the Jesuit School of Theology, both in Alamo, Calif. She also taught at schools in Illinois.

Sister Elizabeth Koresssel 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 taught at 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 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. Elizabeth School in Van Nuys, Calif.

Sister Jean Michele Monaghan is a native of Indiana. 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 the University of Illinois.

Sister Barbara Ann Zeller is a native of Elberfeld, Ind. She currently ministers as associate director of education at the motherhouse.

She entered the congregation on Sept. 12, 1963, from Corpus Christi Parish in Evansville, Ind., 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. Elizabeth School in Van Nuys, Calif.

Sister Janice Ostrowski is a native of Berwyn, Ill. She currently ministers as a chaplain and social services director for the Archdiocese of Indianapolis.

Sister Joanna Valentinio is a native of Elberfeld, Ind. She currently ministers as a pastoral associate for Precious Blood Parish in Jasper, Ind.
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—about 81,000 through baptism and just over 82,000 by professions of faith. Both figures represent increases over the previous year.

First Communions and confirmations were also up—an increase of more than 5,000 first Communions and by baptized adults, according to the 2003 edition of The Official Catholic Directory.

By the numbers

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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 total U.S. 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 for 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 main-line 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 then 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, and 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.

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.

Father Peter J. Daly baptizes Mark Fritz 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 increase came from adult conversions and by baptized adults, according to the 2003 edition of The Official Catholic Directory.

Research for the Church/James D. Davidson

Do other Churches also face a clergy shortage?

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—about 81,000 through baptism and just over 82,000 by professions of faith. Both figures represent increases over the previous year.

First Communions and confirmations were also up—an increase of more than 5,000 first Communions 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. Burns

Total Clergy by Religious Group, Controlling for Membership Trends

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Praying the Rosary as a family brings God’s mercy to our homes.
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 317-635-2621.

The Divine Mercy Perpetual Adoration Chapel, located behind St. Michael the Archangel Parish, 3354 W. 36th St., in Indianapolis, will celebrate its 14th anniversary with a 3 p.m. Mass on Sept. 14 at St Michael Church. Msgr. Joseph F. Schaede, vicar general, will concelebrate 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 church parish. For more information, call Anchorite Sister Mary Ann Schumann at 317-926-1963. †

On Aug. 5, archdiocesan seminarist 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 novice is a time of prayer and learning intended to help a novice discern his vocation as a priest. 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.

The third annual Indy Slovenc Fest will take place from 11 a.m. to 9 p.m. on Sept. 6-7 at the National Home picnic grounds, located at 9600 W. 10th St. and Yates Road, in Indianapolis. There will be an outdoor Mass, a polka performance, Slovak sausage and kolache, children’s games, a petting zoo and miniature golf. Admission is $4, and children under 16 are free. For more information, call Rich Rader 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 317-328-9276 or e-mail npindy@earthlink.net or log on to www.npindy.org. To register, call 317-865-5554.

The U.S. Conference of Catholic Bishops’ Office for Film and Broadcasting released movie ratings.

Uptown Girls (MG/OM) 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 in schools in Illinois.

Sister Agnes Mary Raeth 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 General council staff from 1968-83, secretary in the Office of Records from 1983-86, secretary to the general secretary from 1985-86, on the Office of Records and General council 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 Valentinio is a native of Chicago. She currently ministers as an 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. Anthony of Padua Parish in Indianapolis 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 and will receive a doctorate degree in education from 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 in education. She received a master’s degree in education 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 Providence 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.

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.

“My most of 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 reinitited 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 lifelong friend of Roux, spoke with Father C.J. Wiatkus, 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. He, however, had 40 hardy parishioners gathered in pouring rain to dedicate the bench, which is marked: “In honor of Marcel Roux, his dedication to St. Ann Cemetery.”

Father Wiatkus was concerned that Roux might be offended by the 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 appreciated people’s thankfulness but didn’t like the attention, recalled Wiatkus.

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 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 from St. Angela 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 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 Advance 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.

They believed I'd be a great teacher.

My history teacher at Southridge, Charlene Knies ’68, is a Marian College alumna and she talked about Marian’s personal campus—that it’s like a family. And as an education major, I was inspired by watching great teachers—exposed me to a more diverse group of students and will allow me to relate to my students more realistically.

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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 modified foods, he said.

“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.”

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 real 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 day care 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.

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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.
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.)

“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 1965 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 chair- man James McNulty describes Father Murphy as “a perfect fit” for the parish.

Since 1987, Father Murphy has also served the archdiocese as director of ecu- menism 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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The Criterion Friday, August 29, 2003 Page 9
**Important events: End of the Papal States**

On Sept. 20, 1870, the forces of Italian King Victor Emmanuel incorporated the city of Rome into the new kingdom of Italy, thus ending forever the Papal States. This is one of the 50 most important events in Catholic history.

Temporally holdings of the popes went back to the 8th century, but Constantine, and wealthy Christians provided the grant extensive lands in Italy. Of course, the Papal States were used to provide revenue to aid the poor of Rome and repair the city after various wars and invasions. Most of these 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 popes were considered the stewards of Christ and the apostles. 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 another to the French Empire in 1809, but they were restored to the papacy during the reign of Pope Pius VII (1800-23). The popes that followed Pius VII were the popes 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. French troops restored papal rule and the pope returned to Rome in 1850. Ten years later, the Papal States were annexed by Count Camillo Cavour occupied all of the Papal States except Rome and its imme- diate environs and the territory was added to the new Kingdom of Italy. French troops protected the pope in Rome for another 16 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 arrange- ment and considered himself a prisoner in the Vatican. He never again left the area of the Vatican.

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**Cornucopia/**

**Important events: End of the Papal States**

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**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, ener- vating, intellectually numbing activity in which we create things to give to others. The minute we can improve our situation by the sweat of our labor to work, most of us grab at the chance.

In the beginning was the word, and the word was with God. It was powerful. 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 holiday to celebrate it. Labor Day was a time for resting from 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 had to start hearing loss some time in mid-to late July. That noise was always a sign that summer vacation was coming to an end. But surely the value of summer vacations so long ago. But 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 had to start hearing loss some time in mid- to late July. That noise was always a sign that summer vacation was coming to an end. But surely the value of summer vacation was going to be seen in just a few days. On the other hand, the nine months of pregnancy 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 experi- ence of time. My son, Michael, was born 15 months ago. And yet so many experi- ences for me have been crammed into that relatively short span of time. It seems like just yesterday that my son was born, and today he is a toddler. I remember the experience is not seen in the same way when I was a young child like I grasped after my fleeing summer vacations so long ago. But the grip will not be the grasp of desperation, but the embrace of love.

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**When earthly time begins to resemble heavenly time**

The difference between the experience of time on earth and in heaven is hard for us humans to comprehend and understand naturally so. After all, we only experience the wakefulness of the present moment to the next. And this experience is dimensioned. It seems to shape much of our understanding of the entire universe itself, let alone the various aspects of our own individual lives.

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**Important events: End of the Papal States**

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Catholic wedding must be celebrated in parish church

Q I am a Catholic, and a priest told me the other day that a wedding performance is a service. He also said that a Catholic wedding must be performed indoors. I was surprised and confused. The pope said Mass in Shea Stadium in New York several years ago and regularly says Mass outdoors in Rome.

A The general law of the Church does not say 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, buildings owned by the Church, are specially consecrated 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.

Wedding photographs are important elements that impact the memory and family records of the newlyweds and their families. These regulations are found in the Code of Canon Law, #1118.

Q My 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)

A There 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.

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The The Criterion welcomes announcements of archdiocesan Church and parish open-to-the-public activities for “The Active List.” Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. No announcements will be taken by telephone.

Notices must be in our office by 10 a.m. Monday the week of (Friday) publication: The Criterion, The Active List, 1400 N. Meridian St. (hand delivery), P.O. Box 1717, Indianapolis, IN 46206 (mail), 317-236-1593 (fax), mklein@archindy.org (e-mail).

Aug. 29
St. Paul Hemitage, 501 N. 17th Ave., Beech Grove, Ave Maria Guild, rummage sale, 8:30 a.m. to 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: 317-527-0000.

Aug. 29-Sept. 1
Sacred Heart Parish, 558 Nebel St., Clinton. Little Italy Festival, Water Street in downtown Clinton, Fri. 7-11 p.m., Sat. 11 a.m.-11 p.m. Adults $5, children under 11 free, Italian food, entertainment. Information: 765-832-8468.

Aug. 30
Mount St. Francis Retreat Center, 101 St. Anthony Dr., Ferdinand, Ind. Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. (Diocese of Evansville). “Grief: A Catalog of Transformation,” Benedictine Sister Maria Tasto, presenter. Information: 812-367-2777 or 800-880-2777 or e-mail kordes@home.com.

Sept. 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: 812-627-3670.

St. Anthony of Padua Parish, 473 E. Morris Church St., Morris. Labor Day Picnic, 10:30 a.m.-8 p.m. (EST), chicken and road beef dinners, Natele soup, refreshments, lunch stand, games, entertainment, quilts. Information: 812-934-6214.

Sept. 2
Brebeuf Jesuit Preparatory School, 2801 W. 86th St., Indianapolis. Indian Autism and Sertoma Club meeting, 7:30 p.m., child care available. Information: 317-885-7295.

Sept. 3
St. Augustine Parish, 315 E. Chestnut St., Jeffersonville.

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.

Sept. 6-7
St. Patrick Parish, 1807 Poplar St. Terre Haute. School alumni homecoming, Sat., dinner and dance, $20 per person, $35 couple. St. Mary Parish, 212 Washington St., North Vernon. Parish festival, Sat. 9 a.m.-11 p.m., Sun. 11 a.m.-5 p.m., basket ball tournament, hog roast, entertainment, games, “all you can eat” Sunday dinner, country swing band, 8 p.m. Information: 812-346-3604.

Sept. 7
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, registration and lunch, 11:30 a.m., $40 per person. Information: 812-235-0460.


Sept. 8
St. Francis Hospital-Indianapolis, 811 N. Emerson Ave., Indianapolis. “Freedom from Smoking,” first of seven weekly classes developed by American Lung Association, 6-8 p.m., $50 fee, $25 per class when first class is taken, $35 per week. Information or reservations: 317-782-7999.

Sept. 9
Calvary Cemetery, 453 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. Scheulde, vicar general, celebrant.

St. Michael Parish, 230 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.

Sept. 11
Highland Golf and Country Club, 1050 W. 22nd St., Indianapolis.

St. Thomas More Parish, 1200 N. Indiana St., Mooresville. Annual Labor Day Festival, 11 a.m.-7 p.m., booths, food, games, quilts, 10:15 a.m.-5 p.m., dinners, famous soup, yard sale. Information: 317-547-7094.

St. Elizabeth Ann Seton Church, 10655 Haverstick Road, Carmel, Ind. (Diocese of Indianapolis). Family Mass for separated and divorced Catholics, 2 p.m., Father David Buckle, celebrant, sponsored by archdiocesan Office for Families Минistry. St. Patrick’s Church, Pastoral Office for Formation and St. Pius X Parish, Indianapolis, Divorce Support Group. Information: 317-226-1596 or 800-882-9550, ext. 1596.

Michaela Farm, Oldenburg. Volunteer work day, 9 a.m. -5 p.m., booths and arts and crafts provided. Information: 812-933-0260.

Sept. 13

Holy Family Church, 813 W. Main St., Richmond, Ind. Parish Festival, 11 a.m.-7 p.m., volunteers, 2 p.m. and 7 p.m. Information: 765-966-0916.

Sept. 14
Lukas Park, Highway 56 on the Ohio River, Aurora. St. Mary Parish, Riverfront, Sat. 4-11 p.m., Sun. 11 a.m.-9 p.m., music, games, chicken and pork dinners. Information: 812-926-0066.

St. Mary Parish, 212 Washington St., North Vernon. Parish festival, Sat. all day, Sun. 10 a.m. -5 p.m., “all you can eat” indoor children’s games. Information: 812-346-3604.

St. Michael Parish, 230 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., Mooresville. Apple Fest and Couple League of Indiana-County, Sat. 10 a.m.-7 p.m., children’s games, Information: 812-926-0066.

Sept. 15
Divine Mercy Chapel, 3354 W. 50th St., Indianapolis. Confessions, 6:45-8 p.m., Benediction and exposition of the Blessed Sacrament, 7:30 p.m.

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

Brebeuf Jesuit Preparatory School, 2801 W. 86th St., Indianapolis. Indian Autism and Sertoma Club meeting, 7:30 p.m., child care available.

First Sundays
Divine Mercy Chapel, 3354 W. 50th St., Indianapolis. Confessions, 6:45-8 p.m., Benediction and exposition of the Blessed Sacrament, 7:30 p.m.

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

First Tuesdays
Divine Mercy Chapel, 3354 W. 50th St., Indianapolis. Confessions, 6:45-8 p.m., Benediction and exposition of the Blessed Sacrament, 7:30 p.m.

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

**See ACTIVE LIST, page 13**
First Fridays
St. Vincent de Paul Church, 1723 W. Thunderbird Rd., 4 p.m. Adoration, reconciliation, 7:45 a.m.-3 p.m. Information: 317-236-1596 or 800-382-9836, ext. 1596.

Second Fridays
St. Anthony Parish, 1207 East Brown Ave., 7 a.m. Eucharistic adoration after 5:30 p.m. Mass, 8:35 a.m. Information: 317-244-9002.

Third Fridays
St. Francis Spirit of Women, 7575 Holliday Road, Indianapolis, 7 p.m. Support Group, 3 p.m. Information: 317-236-1596 or 800-382-9836, ext. 1596.

Fourth Fridays
St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis, 7 p.m. Rosary, 5:30 p.m. Mass, for the return of the rosary to church for Benediction.

St. Thomas More Church, 325 E. 100 N. Indianap., 7 p.m. Open until midnight.

St. Anthony Church, 379 N. Meridian St., 11 a.m. Eucharist, 8 a.m., Eucharistic adoration after 5:30 p.m. Mass, 8:35 a.m. Information: 317-236-1596 or 800-382-9836, ext. 1596.

St. Luke Church, 7575 Holliday Road, Indianapolis, 7 p.m. Support Group, 3 p.m. Information: 317-236-1596 or 800-382-9836, ext. 1596.

St. Francis Spirit of Women Membership Program.

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Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state L.T.E. on the first line of archdiocesan priests and religious sisters so your letter is archived elsewhere in The Criterion. Order priests and brothers are indebted here, unless they are natives of the archdiocese or have other connections to it.


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


KIRSCHNER, Carl J., 74, St. Michael, Brookville, Aug. 17.


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

Rest in peace

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In the Archdiocese of Indianapolis, Sister Mary Josita Ryan ministered at the infirmary at Saint Mary-of-the-Woods. Her care followed in her sisters’ cemetery. The former Fort Wayne parishes were born on March 29 in Malden, Massachusetts. She marked the beginning of the connections of Sisters of Providence on July 30, 2001. The Sisters’ 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, schools staffed by the Sisters of Providence in Massachusetts and New England for many years prior to joining the Catholic Church when he did in 1998. He participated in the Rite of Christian Initiation of Adults and was 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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Saint Meinrad School of Theology will host pro-life day on Sept. 13

In 1993, Father Pavone became the national director of Priests for Life. He traveled to all 50 states and to five international pro-life gatherings. Father Pavone was the 2001 recipient of the Pro-Pride 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. In 2002, he was awarded an honorary doctorate from the Franciscan University of Steubenville for his pro-life work. In 2002, he was awarded an honorary doctorate from the Franciscan University of Steubenville for his pro-life work.

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, Crystalin Padilla, who is also known as a chastity educator, will begin their tour of a Rosary for Life and an informal gathering with the seminarists. Both sessions will be held in St. Bede Theater. Registration is 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.

Chastity speakers to bring abstinence message to archdiocesan youth

By Mary Ann Wyand

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