VATICAN CITY (CNS)—On a flower-decked stage at a Rome university, an all-star cast of Vatican officials opened what promises to be this year’s most important ecclesial production: the 25th anniversary of Pope John Paul II’s election.

The anniversary doesn’t come around until mid-October, but by early May the sons were underway and they had the analyses taking shape. The confab at Lateran University was the first of many conferences, seminars, round tables and book presentations that will commemorate the event.

The pope, who’s never made a big deal of personal anniversaries, is planning to upstage himself by bestowing Mother Teresa on Oct. 19. That’s right between the dates marking his election on Oct. 16 and inauguration Mass on Oct. 22.

But the Vatican isn’t a big anniversary party. Vatican sources said the world’s cardinals are being invited to Rome for the day and week that are expected to make the trip from the pope’s native Poland, too. Italy, which considers Pope John Paul an adopted son, has announced it is celebrating the “happy marriage” between the Polish pope and Italian culture in a series of programs to take place in 25 cities around the world.

“The Lateran University conference kicked it all off—more than a dozen cardinals and current and former heads of Vatican offices took the rostrum and tried to give Pope John Paul’s papacy a focused appraisal.

One initial conclusion: People can expect to hear the words ‘interpretive key to this pontificate’ a lot in coming months. Everyone’s trying to find one, but with this pope it’s not such a simple job.

For one cardinal, the key is the pope’s

First of many events to commemorate pope’s election opens

End of an era in Oldenburg

By Jennifer Lindberg

OLDENBURG—The 33 senior girls at Oldenburg Academy of the Immaculate Conception hold a distinction that will always be theirs.

Their class is the end of an era and the beginning of a new one. This is the last all-girls class to walk the wooded grounds and busy halls of the Franciscan school that has more than 150 years of history.

About five years ago, the decision was made to change Oldenburg Academy into a coeducational college preparatory school.

It wasn’t an easy decision, said Franciscan Sister Therese Gillman, the school’s president and a member of the Congregation of the Sisters of the Third Order of St. Francis that has operated the school for more than a century.

“We had to look to the future of education and the impact here for youth of the future,” said Sister Therese.

The need for another coeducational Catholic high school in the southeastern part of the Archdiocese of Indianapolis was great.

Instead of building a new high school, Oldenburg Academy was selected to be the Catholic high school to serve the area due to its “tried and true legacy,” said Sister Therese. “We were already well established and providing high caliber education.”

While collaborating with the archdiocese on educational goals, the school is considered an independent private Catholic high school sponsored by the Franciscan sisters.

The school’s students come primarily from five counties and 27 parishes stretching from Shelbyville to the west side of Cincinnati.

Accepting boys into the school wasn’t an easy transition for some of the girls who were used to a certain way of doing things and no males on campus.

“When we first came here, the girls weren’t as worried about their appearance,” said Krystle Kraus, a member of St. Nicholas Parish in Ripley County.

There also wasn’t the competition about what boy likes what girl, seniors said.

However, the girls have adjusted and the senior girls are the last ones to remember what it was like before the school went coed.

Next year will be the first year for an all coed high school.

By adding boys, the girls have seen some positive changes. Enrollment has increased—there are about 175 students with 60 percent of them girls.

More advanced placement courses are being offered and a part-time

Hispanic radio program needs support

By Jennifer Lindberg

Reaching the growing Hispanic population in the archdiocese is the goal of a new radio station in Indianapolis.

Three hours of Spanish programming on 810 AM WSYM will begin each Sunday at 2:30 p.m.

Franciscan Father Thomas Fox, associate pastor of St. Patrick Parish in Indianapolis, said the airtime costs $500 a week and consistent sponsors are needed to continue providing the programming.

Radio station 810 AM will give Hispanics information on the Catholic faith and events in the archdiocese through the program Iglesia Peregrina or Pilgrim Church.

The program includes the Sunday Gospel, a decade of the rosary, a homily or commentary on an aspect of the faith, an announcement of local Church events and sponsors, and music.

In the past, there has only been one hour of airtime that discussed such topics as the Eucharist, Scripture, the sacraments, etc.

Having more airtime means more ways to reach the Hispanic community, Father Tom said.

While there is a Hispanic FM station in Indianapolis, it doesn’t have Catholic programming. Instead, it has some anti-Catholic programming with preachers condemning Church teachings on the saints, Mary and the sacraments.

Father Tom said Indianapolis is a prime

Poll finds 84 percent of American adults believe in sin

WASHINGTON (CNS)—A recent Gallup telephone poll of 1,007 American adults found that 84 percent believe in sin, while 14 percent do not.

“Although many social observers maintain that the United States is in a period of ‘postmodernism’—a time of fragmenta-

tion of religious and cultural norms—it is interesting to note that the vast majority... continue to affirm a belief in the concept or doctrine of ‘sin,’” George H. Gallup Jr., chairman of the George H. Gallup International Institute, wrote in a commentary on the poll.

Yet, that number is down from 1995, when 90 percent attested to believing in sin. The 14 percent who said they do not believe in sin is the highest total in 22 years, according to Gallup.

Adults 18 and older were called at random for the poll, and their response to the question about sin showed little difference based on age, race, sex and level of formal education.

Those more likely than others to say they do not believe in sin were those who identified themselves as having a liberal political ideology (25 percent), those with a postgraduate education (21 percent), or those who said they “rarely” or “never” attend religious services (22 percent).

Respondents living in the West (18 percent) and East (17 percent) were more likely to say they do not believe in sin than those living in the Midwest (12 percent) and South (11 percent).

“When most people think of sin, they...
The school is expanding its music offerings and a new recording facility can be used for a variety of fine arts programming. Sister Therese said 21 percent of the Indiana All-State Chorus comes from Oldenburg. The school also has a full orchestra and students can take private lessons in a variety of fine arts. The school also has a reputation for sending students to college. The school’s 33 seniors have earned $1.6 million in college scholarships this year, Sister Therese said.

However, the stability of the school rests on the Catholic faith tradition that has been established at Oldenburg for over 150 years. “First of all, we are Catholic and we base our whole philosophy on developing responsible citizens and leaders and giving them a firm moral foundation,” said Sister Therese.

The school also tries to remember the Franciscan tradition of poverty by trying to keep tuition low, she said. Tuition is $5,100 a year.

Ending the school year as the last class of girls is “cool actually,” Krystal said. “We’ll always be named for that.”

Amber Brack, another senior from Oldenburg, said, “If we had to be the last class of all girls, I’m glad it happened to us.”

The senior girls spoke about how much closer they have grown this year and how the school has helped them mature. Amber, whose family recently joined the Catholic faith, said the religion classes at school helped understand her Church better.

The valedictorian is Kathryn Tolle, daughter of Paula and Paul Tolle. She is a member of St. Mark Parish in Indianapolis.

The salutatorian is Tyler Warner, son of Art and Tresia Warner. He is a member of St. Jude Parish in Indianapolis.

Lentz is the representative for the archdiocese of the school.

Father Michael Shawe Memorial Jr./Sr. High School

The Madison school will graduate 17 seniors at 2 p.m. on June 1 at the Marian Center in Indianapolis. A Baccalaureate Mass will be at 6:30 p.m. on May 30 at St. Patrick’s Chapel next door to the school.

The valedictorian is Lauren Schaar, daughter of Julie and Mundo Schaar and a member of St. Pius X Parish in Indianapolis.

The salutatorian is Dillan Edelstein, son of John and Julie Mundell and a member of St. Pius X Parish in Indianapolis.

Recreational facilities are also being added to the school grounds. A Baccalaureate Mass will be celebrated at 2:30 p.m. the same day at Our Lady of Perpetual Help Church in New Albany.

There are two class valedictorians. FatherBurton, son of Carol and Ginny Burton, is a member of Holy Family Parish in New Albany. Candice Leavell, daughter of John and Sharon Burton, is from Jeffersonville.

Naomi Lewis, daughter of David and Renee Lewis of Charlestown, is the salutatorian.

Annette “Mickey” Lentz, secretary for Catholic education and faith formation for the archdiocese, and Msgr. Joseph F. Schaedel, vicar general, will be the archdiocesan representatives.

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Poll continued from page 1

think of it on a shallow basis,” Gallup said in an interview with Catholic News Service. “Not as something [requiring] confession, contrition or restoration.” But a series of Gallup polls from the late 1980s indicated eight out of 10 Americans believe in a “judgment day,” when all will be accountable to God for their moral actions. Of every 10 Americans, eight identify themselves as part of a Christian tradition, according to Gallup; 6 percent are non-Christian and 13 percent claim no religious tradition.

The poll on sin “ties in with the basic orthodox belief of Americans, though perhaps it’s watered down some,” Gallup said. “People may be attesting to the belief instead of having a solid belief themselves. Nonetheless, most acknowledge there is such a thing as sin.” Others, he said, may believe in the concept of sin, but call it something else.

He called the results from the liberal and postgraduate groups “not terribly surprising,” but worrisome. “Society gets into trouble that way,” he said. “Because it becomes so easy to explain things away,” he added, by attributing personal downsfalls to environment and other influential factors instead of personal responsibility. It is humanism in a sense, he said, and partially psychology, too. Age is another factor, as people on the East and West coasts tend to be “younger and upscale,” he said. “They also tend to be less inclined to be involved in religious practices.”

The poll, conducted on March 14-15, was timed to coincide with the Easter season, Gallup said, “though we try to release something on religion and politics once a week. I was a little reluctant to tackle it at first, because it’s a tough question. But I thought readers could come to their own accurate insight.” Its margin of error was plus or minus 3 percent.

A Poll

Poll continued from page 1

Gallup’s 2001 poll on sin, which showed one in four American adults “attesting to the belief” that sin is a concept, but not necessarily personal, made headlines.

“People may be attesting to the basic orthodox belief of Americans, though perhaps it’s watered down some,” Gallup said. “Because it becomes so easy to explain things away,” he added, by attributing personal downsfalls to environment and other influential factors instead of personal responsibility. It is humanism in a sense, he said, and partially psychology, too.

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Now parishes in the Indianapolis area with Hispanic populations have a chance to reach more Hispanics and bring them through the Church doors, he said. Father Tom is asking people to help in two ways. Those who can speak Spanish and are bilingual are needed for the radio show to discuss specific Church topics. They also need money to fund the radio station.

(For more information on volunteering or for donations, contact Father Thomas Fox at St. Patrick Parish at 317-631-5824.)

A Marian shrine

A pilgrim visits the grotto at the Marian shrine of Lourdes in France. The European cities with five of the largest Catholic shrines are appealing to the European Union for aid in development of their pilgrimage potential. Czestochowa, Poland; Loreto, Italy; Fatima, Portugal; Altoetting, Germany; and Lourdes together draw 18 million pilgrims each year.
O
n Tuesday of Holy Week, the
priests of the Archdiocese of
Indianapolis, gathered at St. Peter
and Paul Cathedral along with lay represen-
tatives of archdiocesan parishes and those
candidates and catechumens who
were seeking full initiation into the
Catholic Church. The occasion was the
annual Chrism Mass. Archbishop
Daniel M. Buechlein celebrated the
Eucharist and blessed the holy oils to be
used in the Easter liturgy and
Eucharist and blessed the holy oils to
be used in the Easter liturgy and
throughout the Church year.

In his homily, Archbishop Buechlein
said, “For our Church in the United
States, seemingly held captive by the
evil of sexual abuse by a few of our
priests, the Lent of last year seemed to
continue on even to the present time. A
year ago at this Chrism Mass I extended
our heartfelt apology to vic-
taries of archdiocesan parishes and
Paul Cathedral along with lay repre-
sentatives of the laity to apologize for “the
way we bishops
acted in and through the bishop.

The Catechism of the Catholic
Church teaches that a bishop is effec-
tive in his ministry to the extent that he
emphizes himself and is filled with the
grace of Christ. In other words, it is
not some “super human figure.” Even
less is he a celebrity or a person of
privilege who is exempt from human
weaknesses—including the temptation
to abuse his authority, to make serious
mistakes or to sin.

The Catechism of the Catholic
Church teaches that a bishop is effec-
tive in his ministry to the extent that he
emphizes himself and is filled with the
grace of Christ. In other words, it is
not the bishop who heads the Church,
who shepherds the flock, who cele-
brates the sacraments, who teaches us
the truth or who stands before the
assembly to pledge the Church’s pro-
tection for our children. It is Christ—
acting in and through the bishop.

During the “long Lent” that
Archbishop Buechlein referred to in
his Chrism Mass homily, the bishops
of the United States were, for the most
part, living images of the Father who
weeps for his children’s suffering and
who longs for their comfort and
redemption. Now that we have once
again experienced the spiritual purifi-
cation of Christ’s passion (and cele-
brated the hope of his resurrection), let
us pray that the American bishops can
once again stand before us with the full
confidence and conviction of living images of God.

Cardinal Avery Dulles recently
raised this ancient question: What percentage
of those alive today will be saved?
He explained that in the Middle Ages the
majority of theologians believed that 50 per-
cent of the people would go to hell. But
there was no one in charge of deciding
who would be saved, and the fallen angels. He saw universal
salvation in God’s infinite mercy. This is a
comforting thought, but it goes against rea-
son. Some people hate God and do not want
to spend eternity with him. Will they be
forced to go to heaven against their will?
The Church teaches that there are no pris-
oners in heaven.

Many believe that all you have to do is
accept Jesus as Lord, and your salvation is
assured. But Jesus taught that not everyone
who says “Lord, Lord” will enter the king-
dom of heaven. Read Chapter 25 of
St. Matthew’s Gospel where Jesus spells
out some of the requirements for gaining
entry to heaven: “When I was hungry did
you give me to eat?”

Who knows how many will be saved
despite themselves? Someone once said that
there are eight sacraments, with
ignorance as the eighth, and that’s the one
that saves the most people.

The human conscience is an internal
warning system that helps us to know right
from wrong. “Do good and avoid evil” is
the basic moral dictum. Disagreements
may arise over what is permissible in a
given set of circumstances, but the essential
principle never changes: “Do unto others as
you would have them do unto you.”

Conscience is the guidance system that
enables us to distinguish right from wrong.
It brings with it an accompanying urge to
do what is right. When we fail to do what
is right, we tend to feel guilty. A healthy
guilt may be annoying, but more often than
not it is a blessing in disguise.

Everyone has the right, and indeed
the obligation, to follow his or her conscience.
No one should ever be forced to go against
a certain conscience. However, some peo-
ple ignore the urgings of conscience in
order to get what they want. This is wrong.

Flowing from human nature are certain
rights that we can enjoy, like the right to a
good name, the right to private property, to
an education, to freedom of religion, etc.
Corresponding to these rights are certain
duties. We all have the duty to respect
those same rights in others. To rationalize
bad behavior is to lie to oneself.

There are no easy answers to many
difficult moral questions, but at the heart
of every guilty conscience is a reasonable fear of God’s punishment.
We can never rule out the fact that
God does punish. In fact, punishment is
turned into life itself.
If you treat others unkindly, they will
retaliate. Be kind to others, and they will
be kind to you.

We know that God forgives, and
humans even forg-
get, but nature does not.

For instance, those who abuse do drugs
and eventually destroy their bodies create
their own hell on earth. To avoid such
devastation, one must listen to the voice of con-
science and for spiritual help.

Do not hold your soul hostage. Life is
consequential. When all else fails, pray to Jesus
for the grace of final
devotion.

(Father John Catoir
is a columnist for Catholic
News Service.)
Dame de nuestra liturgia eucarística es más que un ritual que nos reconforte. La gracia que el sacramento de la eucaristía reúne en nuestras iglesias es, primero, un lugar donde encontrar solaz y propiedad nuestra liturgia católica nos inspire y nos mueva a una vida más grande.

Sentirse reconfortado pero carecer de denominaciones y tradiciones de fe. Reflexioné sobre la diferencia entre nuestro enfoque y el de otras iglesias. También me hizo pensar sobre la gracia invisible para vivir una vida de fe, esperanza y caridad. La buena hora de música sacra. Por supuesto, también deseamos que la gracia invisible para vivir una vida de fe, esperanza y caridad.

Necesitamos del alimento que nos brindan los sacramentos. No se trata simplemente de un evento en la vida del hombre y la mujer, sin duda necesitarán la bendición de Dios que se logra a través de una casa matrimonial.

Notaré que, aunque no se inventaron los sacramentos, fueron creados de la mano de Dios para nuestra salvación. El sacramento de la eucaristía no es simplemente un acto de gratitud para Dios y, luego, para su pueblo. La eucaristía y el matrimonio no son solo ceremonias, son un medio para una vida más grande.

La eucaristía y el matrimonio no son solo ceremonias, son un medio para una vida más grande. El matrimonio es un acto que marca un nuevo comienzo en la vida del hombre y la mujer.

La intención de vocaciones del Arzobispo Buechlein para mayo

Seminarios: que ellos sean fieles a la oración y estén en su deseo de servir a Dios.

Marriage is such a radically important event in the life of our society. It is a time of great joy and celebration. Our Church emphasizes that it should take place in the community of the Church, more precisely in a home parish. It is not an event, merely to be “watched” by family and friends. And because it is a monumental step in the life of a man and woman, they surely need God’s blessing mediated through the sacrament of the Church. It is sad when a couple does not recognize the importance of celebrating the sacrament of matrimony. The Eucharist and marriage are not the only sacraments that are undervalued.

Archbishop Buechlein’s intention for vocations for May

Seminarios: that they will be faithful to prayer and study, and persevere in their desire to serve God and the Church as priests.

La eucaristía y el matrimonio no son solo ceremonias, son un medio para una vida más grande. El matrimonio es un acto que marca un nuevo comienzo en la vida del hombre y la mujer.
Check It Out . . .

St. Thomas More Parish, 1200 N. Indiana St., in Mooresville, is changing its Mass schedule. As of May 31, the 6 p.m. Saturday vigil Mass will be moved to 4 p.m., with the sacrament of reconciliation at 3:30 p.m. As of June 4, the 6:30 p.m. weekday Mass on Wednesdays will be moved up to 6 p.m., with the sacrament of Reconciliation at 5:30 p.m. On the fourth Wednesday of each month, there will be anointing of the sick during the 6 p.m. Mass.

There will be Theology on Tap sessions at 7 p.m. on May 21 and May 28 in the private room at Kelley’s Bar and Grill, 730 Rolling Creek Dr., in New Albany. The events are open to all young adults. For more information, call 812-945-2000 or 800-588-2454.

Mary’s Pilgrims of Indianapolis will visit the Holy Sites of Poland from June 26 to July 7. The cost of the trip is $2,025 per person. For more information, call the Marian from June 26 to July 7. The cost of the trip is $945-2000 or 800-588-2454.

St. Francis Hospitals and Health Centers will host a workshop for people living with cancer from 9 a.m. to 4 p.m. on May 22 at the hospital’s Indianapolis campus, 8111 S. Emerson Ave. The workshop, titled “Living with Cancer,” is open to current cancer patients, their families and caregivers. It will address the latest cancer treatments, treating side effects, pain management, coping skills and other related topics. The main focus of the workshop is to help participants with the healing process by sharing similar experiences with others. The workshop is free and lunch will be provided. It is sponsored by the American Cancer Society, Ortho-Biotech and St. Francis Hospitals and Health Centers. Space is limited and pre-registration is required. For more information or to register, call Janice Leak at 317-782-6704.

The archdiocesan Office of Worship is hosting “Liturgy Basics,” a series of five sessions about Catholic liturgy. The sessions, which are designed to help Catholics have a basic understanding of liturgical and liturgical principles, will take place from 6:30 p.m. to 9:30 p.m. on the five Tuesdays from May 27 to June 24 at the Archbishop O’Meara Catholic Center, 1400 N. Meridian St., in Indianapolis. Topics for the sessions include liturgical renewal, preparing for liturgy, celebrating times and seasons, celebrating the liturgy of the Word, and preparing for the liturgy of the Eucharist. The cost of all five sessions is $50 per person or $15 for each session per person. The registration deadline is May 20. For more information or to register, call the Office of Worship at 317-226-1483 or 800-352-9836, ext. 1483, or e-mail worship@archindy.org or log on to www.archindy.org/litbase.pdf.

Holy Angels Parish, 740 W. 28th St., in Indianapolis, is having a City-wide Tailgate Flea Market from 8 a.m. to 6 p.m. on May 17. There will be clothing, household items, antiques, jewelry and more. Anyone may buy or sell. The cost for space is $25. Admission is free. For more information, call the parish office at 317-926-3324.

Holy Cross Parish, 125 N. Oriental St., in Indianapolis, is having its seventh annual Health Fair on May 18 in the Kelley Gym. St. Francis Hospital and Health Centers will provide services for cholesterol screening along with information about healthy hearts. For more information about the event, call the parish office at 317-637-2620. †

VIPS . . .

Kenneth and Doris (Vota) Huber, members of St. Gabriel Parish in Connorsville, recently celebrated their 50th wedding anniversary. The couple was married on May 9, 1953, at St. Anthony of Padua Parish in Morris. They have one son, Michael Huber, and two grandchildren.

Five vocal students from the music department of Oldenburg Academy have been selected for the 2003-04 Indiana All-State Chorus. The students, all juniors, are Valerie Eckstein, Cassi Gallic, Amanda Koumoutsos, Rebecca Miller and Nikki Wittmer. They will participate in four regional rehearsals next fall and perform in January at the Indiana Music Educators annual conference in Indianapolis. †

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

Daddy Day Care (Columbia TriStar) Rated A-II (Adults and Adolescents) because of some toilet jokes.
Rated PG (Parental Guidance Suggested) by the Motion Picture Association of America (MPAA).

Down With Love (Fox) Rated A-III (Adults) because of implied sexual situations, racy double entendres and sexually suggestive humor, as well as a misguided attitude toward sexual intimacy.
Rated PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13) by the MPAA. †

Prayer quilt

Seventh-grade students from St. Mary of the Immaculate Conception School in Aurora design squares for a prayer quilt. Seventh-grade students from St. Mary of the Immaculate Conception School in Aurora design squares for a prayer quilt. The institute is the only formal program of its type in coaching education. He has spent the last 15 years working in coaching education. He has spent the last 15 years coaching Indiana over a long period of time. In 1977, Aycock was awarded the Indiana High School Sports Hall of Fame’s Outstanding Contribution Award. The award is given to those who have made significant contributions to youth soccer in the state of Indiana over a long period of time. In 1977, Aycock was one of the founders of the Vigo County Youth Soccer Association. He currently works with the state soccer staff in coaching education. He has spent the last 15 years coaching Indiana’s elite soccer players though the Olympic Development Program. †

Grants . . .

The Legacy Fund Community Foundation has awarded the St. Joseph Institute for the Deaf—Indianapolis a matching grant in the amount of $5,000. The grant is to be used for operation support for a formal auditory-oral program for deaf and hearing impaired children. The satellite school of St. Joseph Institute for the Deaf in St. Louis opened in January 2002 and is dedicated to teaching deaf children to listen and speak without the use of sign language. The institute is the only formal program of its type in the state of Indiana. †

Awards . . .

Saint Mary-of-the-Woods College head soccer coach Mike Aycock was recently honored by the Indiana Youth Soccer Organization with a Jay Frederick Grood Soccer Award. The award is given to those who have made significant contributions to youth soccer in the state of Indiana over a long period of time. In 1977, Aycock was one of the founders of the Vigo County Youth Soccer Association. He currently works with the state soccer staff in coaching education. He has spent the last 15 years coaching Indiana’s elite soccer players though the Olympic Development Program. †

Path to sainthood

Providence Sister Marie Kevin Tighe, vice-postulator for Blessed Mother Theodore Guerin’s Cause for Sainthood, left, sits with Msgr. Frederick Easton, delegated judge; Archbishop Daniel P. Conroy, and Father James Bonke, promoter of justice. They gathered at the Church of the Immaculate Conception at Saint Mary-of-the-Woods on April 7 to formally investigate a miracle attributed to Blessed Mother Theodore Guerin. The formal recognition by the Vatican could lead to her canonization. Dr. John Burt, a medical expert, and Karen Clement, vice-notary, also participated in the ceremony.

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missionary drive. For a Polish bishop, it’s his links to St. Stanislaus, the Polish mar-
tyr. One scholar cited the pope’s special and early interest in married love as a cen-
tral element of this papal ministry. Others pointed to his Marian devotion or his per-
ch for saint-making or his teaching min-
istry as reflected in his 14 encyclicals.

Those who would interpret the last 25 years through the lens of “anti-commu-

nism” would misread the pope, said Bishop Rino Fisichella, rector at Lateran

University and host of the conference. He

noted that the pope has said his whole

identity, “Can’t be labeled.”

Vittorio Messori, an Italian writer and frequent commentator on Vatican affairs, offered an insight into how this pope

broke the “Italian monopoly” on the

papacy. He said that when Pope John Paul was elected there was apprehension among many who believe that Italians

hold a special type of “papal charisma”

that makes them uniquely suited to sit on

the throne of St. Peter.

In Messori’s view, this gift is not the art

of compromise, but the ability to embrace

both sides of a question in order to bring

satisfaction to all. It’s the opposite of the

either-or mentality that seems to reign in

some other cultures.

But as it turns out, he argued, Pope John

Paul has been the classic example of this “Italian” approach, reaching out with open-

ness to all while tenaciously preserving and promoting the essential aspects of the faith.

This pope has known how to combine

“mercy and firmness, dialogue and dogma, modernity and tradition, ecumenism and

identity,” Messori said.

If the three-day Lateran conference

proved nothing else, it’s that this papacy

has produced a generation of Church experts skilled in explicating the thoughts and

writings of Pope John Paul.

This particular encounter highlighted

the expertise of Vatican officials, so per-
haps it was only natural that the partici-
pants were all male, nearly all clerical and

nearly all European. The format was very

Vatican, too—speech after speech, with no

opportunity for questions or discussion.

The Church that has grown up under

Pope John Paul was probably better

viewed on the other side of the speakers’

platform: men and women from many cul-

tures and continents.

In the audience was a Congolese semi-

narian, Gabriel Mukewka, who was 2

years old when the pope was elected in

1978. He said he decided to become a

priest after the pope came to his city in 1985 and asked young people to leave

room in their thoughts for a priestly or

religious vocation.

He’s been thinking about what the pope

said ever since, said Mukewka, who

expects to be ordained next year. For the

young African and for millions of people,

that’s the key to this pontificate—the

pope’s ability to make a personal connec-

tion in a global setting.

“I still remember singing at his Mass.

And I remember how he spoke our lan-
guage, Swahili. That’s what amazed

everyone,” Mukewka said.

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A couple looks over the Adriatic Sea town of

Dубровник in Croatia on May 8.

Pope John Paul II will visit Croatia in

June, his 100th foreign trip since the

start of his pontificate. He is to be

a beatific Sister Marta Peltovic,

founder of the Daughters of

Mercy, who was born in Dubrovnik.
St. Vincent de Paul thrift store in Bedford plans expansion

By Brandon A. Evans

The St. Vincent de Paul Society conference in Bedford is rapidly outgrowing its primary facility.

The local conference of the society runs a thrift store out of an old house on the property of St. Vincent de Paul Parish. The purpose of the store, said Mike Sowder, president of the conference, is twofold: to provide local patrons with affordable clothing and to use the money earned to help pay the bills of those in need.

People can come into the store and buy adult clothing for 50 cents, suits for a dollar and baby clothing for a quarter.

“It gives them a chance to buy the clothing at a very reasonable price,” Sowder said.

For those who can’t afford that, the items are free.

When all the money is counted, a small percent goes to pay utilities for the thrift store. No one at the store gets paid. The rest goes directly to client aid.

Sowder said that the store provided about $17,000 in aid last year—it went toward paying utilities, rent and prescriptions for people.

Volunteers in the local conference also worked with the Red Cross to get household items to people who had experienced a fire. For that purpose, the store also stockpiles pots and pans.

Almost 600 people were helped through the efforts of those at the thrift store.

“It’s a well-organized little place they have,” said Jake Asher, president of the St. Vincent de Paul Society’s Archdiocesan Council. “They just do a good job.”

“I think it’s the most visible face of the Catholic Church [in Bedford],” said Carla Ortegon, former president and current active member of the conference.

While the local Protestant Churches have many forms of outreach, particularly to the young and the elderly, Ortegon said, this is the way that the Catholic Church is serving the needs of the community.

“There’s certainly a great need for assistance in the community,” said Father Bernard Cox, pastor of St. Vincent de Paul Parish. “It’s tough times for everyone.”

And in this case, “everyone” includes even the thrift store.

Ortegon volunteers weekly at the store, and said that space is cramped.

The 1,000-square-foot house is filled with clothing racks to the point that it is hard for a person with a walker to get through—and is certainly not handicap-accessible.

Ortegon said they need at least twice that much room. But the house is not only small—it is deteriorating. The roof is caving in, the bathroom is falling apart and two robberies have left broken windows.

Sowder said that the house was built in the early 1900s, even though the thrift store has only been there for about 12 years. It had previously been at another location.

He said that the conference has spent the last three years “just kind of knowing the house has been getting in bad shape.”

So they have decided to move the store to a new location.

Sowder said that one possibility they are looking at is building a simple facility from scratch on a piece of land.

“We hope to space [the merchandise] out a little bit so it’s more comfortable to shop,” he said. “[Clients] would see more room, more items.”

Ortegon said that a new facility would also have room for a washer and dryer, which would make dealing with all the clothing donations easier.

Sowder and Ortegon estimated the cost of this project to be between $110,000 and $150,000.

The parish has agreed to give the conference a substantial portion of those costs from money it was given in an estate. The conference has also received $3,500 in private donations.

But they still have a long way to go.

“We’re actively looking for donations,” Sowder said. “We started a building fund of our own. We’re going to try to see if there’s any grants out there.”

Asher said that he hopes that more people hear about the store and help them out with donations.

“If it’s God’s will, it’ll happen some way,” he said.

Sowder said that he thinks it’s important that the store survives and continues to serve the community.

He hopes to have the store stay in the same general neighborhood. Many of the clients come from the area around the parish.

The geographic closeness of the store to the parish also symbolizes their relationship.

The parish raises money for the store in a second collection each time there is a fifth Sunday in a month.

“We do what we can,” Father Cox said. The parish does its best to help the thrift store because “it carries the name of the parish.”

“We have to live up to the reputation of the name St. Vincent de Paul as well,” he said.

(Donations for the thrift store may be sent to St. Vincent de Paul Parish, 1723 “I” St., Bedford, IN 47421. For more information about how to help, call Mike Sowder at 812-279-1669.)

Cardiologist to give book proceeds to Catholic organizations

By Jennifer Lindberg

A nationally known cardiologist from Indianapolis is using his life story to generate funds for two Catholic organizations.

Dr. William K. Nassar, chairman of the St. Vincent Hospital Foundation board of directors, writes about his experience as the longest surviving recipient of a heart valve in the world today, how his Catholic faith shaped his life, and being shipwrecked off the Florida Keys in his new book Near to My Heart—An American Dream.

The book chronicles his life growing up in Terre Haute and his journey to the medical profession.

Proceeds from the book will benefit St. Vincent Foundation in Indianapolis, Saint Mary-of-the-Woods College near Terre Haute and various other organizations.

While serving in the Army, Nassar converted to Catholicism and decided to become a doctor. He credited his faith with his career and said writing the book was a way to give back some of what he’s been given.

Nassar had three open-heart surgeries. He helped found the largest private cardiology practice in the state—Nassar, Smith and Pinkerton Cardiology, which later became part of the Care Group. Today the group has 90 cardiologists at 57 sites in Indiana.

(End. Dr. William Nassar will sign copies of his book from 2 p.m. to 3 p.m. at Barnes & Noble Booksellers in Carmel, Ind., on June 8. The book costs $18.95.)

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†
Prayer is integral part of all cultures and religions

By Fr. Raymond Finch, M.M.

We arrived about an hour late. The people were already gathered, and the celebration had begun. There were three bands of musicians competing to be the loudest and most aggressive, and three dance groups with different colorful costumes.

We were miles from anything that could be called a village or a town, but there gathered in front of us on this desolate windblown plain were at least 3,000 people celebrating the Feast of St. James the Apostle.

The people were clustered around the bands and dance groups. The volume of the music and the intensity of the dancing, the eating and the drinking overwhelmed me.

I had just arrived in Peru the day before from Bolivia, and this was my first Aymara Fiesta Mass.

I just wanted to turn around and get out of there. I certainly did not want to celebrate Mass in the midst of this chaos. Fortunately, I was only accompanying the priest, so I kept quiet and wallowed in my culture shock.

As we left the car and approached the amorphous crowd, we were greeted by the "alfarado," those responsible for the celebration. From one moment to the next, an incredible change came over the crowd. The "alfarado" took charge. The bands ended their music, and the dancing stopped. The different clusters of people came together into one large group.

A table appeared and was placed under an improvised tent-like covering that gave some shade from the sun, which is very strong at 13,000 feet above sea level. An almost eerie quiet descended over the assembly. The Mass began.

Looking back, I can see that this was a very profound and prayerful event for the Aymara. Personally, it took me a long time to appreciate the fiesta as a moment of prayer. I was more impressed by the dynamite that was set off nearby to honor the Apostle.

The Hindus of Nepal greet each other "namaste," a simple ritual greeting consisting of hands joined as if in prayer. I was more impressed by the dynamite that was set off nearby to honor the Apostle.

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Important events: The Inquisition is begun

Pope Gregory IX established the Papal Inquisition in 1231. That's the 29th event on my list of the 100 most important events in Catholic history. The 13th century was a period of religious repression. It was also a time of violence and intolerance. By their 12th century, the Inquisition seemed to be the method of achieving objectives. With the support of the French and Spanish kingdoms, the Inquisition was used to destroy heresy and non-conformity. In the 13th century, the Inquisition became a major instrument of church and state. In 1231, Pope Gregory IX issued the bull Ad extirpatum that formally sanctioned the use of torture to extract confessions from those accused of heresy. Those found guilty of heresy could be punished by the confiscation of their property, imprisonment and execution. Surviving in such an insidious and brutal actual executions were not high, but they did happen. The most common method of execution was burning at the stake. The Inquisition declined in usage during the 14th century, but it was revived in Spain in the 15th century. The convictions of King Ferdinand, Pope Sixtus IV approved the establishment of the Inquisition in 1478. This Inquisition was used to bring Jewish and Moorish converts to the Catholic Church. It is an open umbrella with a promise—"An Umbrella Over Grief."
The Sunday Readings
Sunday, May 18, 2003

• Acts of the Apostles 9:26-31
• 1 John 3:18-24
• John 15:1-8

The Acts of the Apostles is the source of the first reading for Sunday again this Easter season. This weekend’s reading from Acts highlights the commission given to Paul. In an earlier passage, not read in this liturgy, the intensely devoted Jew, Paul, after having persecuted Christians, experiences the presence of Jesus in a stunning way on the way to Damascus. Paul instantly converts to Christianity. Eventually, the Christian community accepted, although reluctantly, some Christians had been nervous about accepting him into their midst. He obviously had created a reputation of being quite hostile to followers of Jesus. But at last he was accepted, and in this weekend’s reading he had returned to Jerusalem. There, his choleric personality and religious fervor, now surrounding belief in Christ, presented themselves. He openly debated with Greek-speaking Jews.

(Paul himself was well educated, and he was from Tarsus. He was not a product immediately of the Holy Land. He spoke Greek, the language of the empire and of scholarship.) As had happened, and as would happen, Paul’s intensity made enemies for him. The Christians took him for his own safety to Caesarea, the Roman capital of Palestine, a place now in ruins on the outskirts of modern Tel Aviv.

From Caesarea, a seaport, the Christians sent him home to Tarsus, again to safeguard his personal security. An important statement in this reading is that in its final verse. This one verse states that throughout the entire area the Church was at peace and making progress. Notice that the term “Church” is used.

For the second reading this Easter weekend, the Church offers a selection from the First Epistle of John. The three epistles of John are alike in their sequence and feeling as well as in their depth and great devotion.

In this reading, the epistle refers to its readers as “little children.” Obviously, adults composed the epistle’s audience, or most of the audience. Still, the epistle employs this term of endearment.

Those who follow Jesus are indeed God’s “little children.” It is more than a term of affection, however. Humans, regardless of their age, are children of God. Moreover, humans, again regardless of their age, are as naive and inexperienced as children. It is not a foolish comparison. Humans simply are limited. The reading calls Christians to love, to love God, and to love as God’s family. St. John’s Gospel supplies the last reading.

It, too, is a gem, as far as its theology is concerned, and as far as its language is concerned. It was part of the long discourse given by Jesus to the Apostles at the Last Supper.

This reading has a deeply Eucharistic undertone. In the sequence of events, at the supper, Jesus said, “The Twelve the wine that miraculously had become, through the Lord’s power, the blood of Christ.” Wine, of course, then as now, is the product of grapes. Grapes grow on vines. In this reading, Jesus says, “I am the true vine.” God is the vine grower. God placed Jesus in the vineyard that is humanity. God sustains, protects and nourishes this vineyard.

However, God’s protection, sustenance and nourishment primarily come in the vine that is Jesus. In other words, drinking the wine that is no longer wine, but the blood of Jesus, is the source of true strength and enduring life. Jesus warns that no vine can bear fruit if it separates itself from the true vine of God. Without God, humans are subject to confusion and, finally, to death.

Important in this imagery is that Jesus states that true disciples become branches of the only true vine. They are not separate, albeit standing beside the true vine. Rather, they are part of God’s vine. They are part of Christ.

Reflection
In Acts, First John and the Gospel, the Church calls us to absolute faith in, and deep love for, God. God is Easter. Easter celebrates the resurrection of Jesus, the divinity of Jesus, and the eternal life and power of Jesus. Christ is the cornerstone of our faith and of our lives. Part of the Lord’s legacy is the Church. The Church does not, or should not, mean an earthly, visible entity that we can take or leave. If we are with Christ we are a part of Christ, then we are part of the Church.

As the Mystical Body of Christ, a phrase so rich in its references to Paul’s own thoughts, followers of Jesus are branches of the one, divinely planted vine. As Jesus the Lord.

This Church offers us the fruit of God’s vine, the wine that is the blood of Christ. As Pope John Paul II recently said, the Eucharist is the heart and source of true Christian life, strength and growth.

On this weekend, the Church again invites us to celebrate the fact that Jesus overcame death. He lives! However, he lives not afar but beyond our reach. If we drink the wine that has become, in the Eucharist, the Blood of Christ, we are branches, intimately and inseparably a part of the divine vine that is Jesus, the Son of God.

Use of crucifix dates back about 700 years

Q: Is there a difference between a cross and a crucifix? Some news articles today seem to imply they are the same. I have two crosses with jeweled centers. They are not blessed, but I treasure them and wear them respectfully. Are these types of crosses authentic religious symbols? (Indiana)

A: Dictionaries generally distinguish between the two, identifying a crucifix as a representation of the crucified Christ placed on a cross. For most people, I believe, this is the common distinction. The crosses you have have valid religious symbols. In fact, the use of this type of cross goes back many centuries.

The Christian practice of portraying the body of Christ on the cross began relatively late in the history of the Church, about 700 years ago.

During the first 600 years or so after Jesus’ death and resurrection, crosses bearing the image of his body were rare. The conviction that the crucifixion of Christ was part of the whole paschal mystery, his passage through death to a new risen life, was so ingrained in the Church that the two events were seen symbolically combined in Christian art.

In the fifth and sixth centuries, for example, crosses were adorned, sometimes with precious jewels, to convey that Easter symbolism. Even later, when the body of Christ began to appear more frequently on crosses, it was often the risen living Lord who was shown.

Around the 1200s, the suffering and painful death of our Lord became more central in Christian theology and spirituality. Crucifixes graphically displaying the afflicted Christ began to be popular and were used almost exclusively in Catholic countries for hundreds of years.

With today’s renewed awareness of the resurrection and its central place, along with by the living Lord, in the history of salvation, something like jeweled crosses and crucifixes with the image of the risen, glorious Christ are seen more and more in Catholic churches, homes and institutions. All these forms are authentic and in accord with Christian tradition.

So your crosses are, so speak, well in style. They can be a rich source of spiritual benefit when worn thoughtfully and prayerfully.

Q: At a recent funeral, a friend and I had anick discussion about our faith and how we practice it. She is a mother in her 60s, with four children by her first husband, who asfar or many years ago. After struggling to raise and educate her children, she married a man of another faith.

One of her daughters was born hydrocephalic. She died recently after surviving more than 30 years with her mother’s constant care.

My friend is a good woman, still practicing her Catholic faith as well or better than most people. She says she is excommunicated, but loves her religion and will not give it up.

I’ve read your responses to people in similar circumstances as my friend. Is there any spiritual relief available to her? If so, how can she come to some way or posture to relieve the hurt she is feeling. She has suffered enough. (Missouri)

A: First, while it does not solve her problem about the sacraments, it may help your friend to know that she is not excommunicated.

I sympathize greatly with your friend and with you suffering with her. However, too many important details about her marriages, past and present, are lacking in your letter to permit me to be of much practical help.

Please ask her to arrange to talk with her priest another priest she has confidence in, and explain what has happened in her life. A knowledgeable priest should be able to help her one way or another.

(Readers may submit prose or poetry for faith column)

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in “My Journey to God.”

Please include name, address, parish and telephone number with submissions.

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Readers who submit prose or poetry for faith column
Who said you can't have a vocation and a vacation, too? —See ACTIVE LIST, page 13

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Serra Club vocations essay

Jesus teaches us to love him and also to love other people

By Kelly Gardner

"Love is patient; love is kind and envies no one. Love is never hateful, nor con- cemed, nor rude; never selfish, nor not quick to take offense. Love keeps no score of wrongs; does not glot over another's sins, but delights in the truth. There is nothing love cannot face; there is no limit to its faith, its hope, and its endurance. It is one word, there are three things that last forever: faith, hope, and love; but the greatest of them all is love" (1 Cor 13).

Jesus teaches us to love him and each other. I wit- ness priests, brothers and sisters expressing their love for him every day. Each person has a different way of illustrating his or her love for the Lord.

Benedictine Sister Kathleen Yeaton, Father William Munshower and Father Patrick Doyle are perfect examples of communica- ting love for the Lord.

Sister Kathleen is my sis- ter Sarah's religion teacher at Bishop Chatard High School in Indianapolis. Sarah is always talking about her.

I became acquainted with her at a Chatard football game. Sister Kathleen was welcoming, enthusiastic and humorous. She acted as if she’d known each other for years. She made me feel incredibly welcome. Sarah admires Sister Kathleen so much. She teaches teenager's in a loving way and is spreading God’s Word.

Father Munshower, the pastor of St. Thomas Aquinas Parish in Indianapolis, is a wonderful example of love. I have known Father Munshower for more than nine years. He is one of the most wellcom- ing, kind-hearted and giving men I know.

Whenever I see him, whether it’s before or after church or in the hallway at school, he always has a smile on his face and never forgets to say, “Hello there!” Father Munshower comes to our classroom once a month to talk, teach and answer questions. It’s always a learning experience.

Recently, we had to mem- orize the 23rd Psalm and the Prayer of St. Francis. He is willing to answer any of our questions or con- cerns about the Bible, the Catholic Church or anything that is on our minds or both- ering us. His answer to our problems is God. He tells us that if we trust in the Lord and love him, we will be trouble-free. I have learned so much from him.

Father Doyle, the pastor of St. Joan of Arc Parish in Indianapolis, is another wonderful example for expressing love to our Lord. I often attend Mass at St. Joan of Arc Church.

Father Doyle does an amaz- ing job. His homilies are always so intriguing. He compares the Bible to everyday- day life while he interprets Jesus’ message. After leaving Mass, I always feel comp- elled to go out and make a difference, and to follow in Jesus’ footsteps.

Love is so important, especially in these difficult times of hate. If we can look up to these dedicated ser- vants, who are making a dif- ference and doing what the Lord asks them to do, we can be inspired to be “in love with the Lord.”

(Kelly Gardner is an eighth- grade student at St. Thomas Aquinas School and a mem- ber of St. Thomas Aquinas Parish in Indianapolis. Her essay was the winner in the eighth-grade division of the Indianapolis Serra Club’s annual vocations essay con- test. Three other winning essays will be published in coming weeks.)
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.


BARTON, Hazel M. (Boyd), 83, St. Therese of the Incarnate Jesus (Little Flower), Indianapolis, April 21. Mother of Judith Klingensmith and John Barton. Grandmother of four.


FOOR, John L., 81, St. Therese of the Infant Jesus (Little Flower), Indianapolis, May 1. Husband of Mary Foor. Father of Mary Hoover, Martha Sumer, Carol Wysowski, Janis, Janie and John Foor. Director of the summer school program at the archdiocesan seminary. Burial was celebrated on May 9 at Our Lady of Peace Cemetery. Memorial Mass Monday, May 26 at 12 noon. Please join Msgr. Joseph Schaedd at Our Lady of Peace Cemetery.


HESS, Edith L. (Sandbach), 100, St. Mary, New Albany, May 5. Aunts of several.†

HENKEL, Elsie L. (Sandbach), 100, St. Mary, New Albany, May 5. Aunts of several.†


MATTINGLY, Anna L. (Hunter), 85, St. Joseph, Cory- don, April 27. Mother of Myrna Fruel, Lura, Dr. John, Joseph and Larry Mattingly. Sister of Dorothy Ernst, Josephine Laskey, Clarence and Thomas Hunter. Grandmother of nine. Great-grandmother of 20.†

MARTIN, Charles Frank, 72, Sacred Heart of Jesus, Terre Haute, April 17. Husband of Betty Martin.

MATTHEY, Anna L. (Hunter), 85, St. Joseph, Cory- don, April 27. Mother of Myrna Fruel, Lura, Dr. John, Joseph and Larry Mattingly. Sister of Dorothy Ernst, Josephine Laskey, Clarence and Thomas Hunter. Grandmother of nine. Great-grandmother of 20.†

RAY SEMMLER was a permanent deacon ordained in Arizona in 1989.

Ray Semmler was a permanent deacon ordained in Arizona in 1989.

Ray Semmler was ordained to the diaconate in 1989.

In the School of Theology, he served as an associate professor of canon law and moral theology at the University of Poitiers in France, the Collegio di Sant’ Anselmo in Rome, the Institut de Droit Canonique in Stras- bourg, France, and the Universi- ty of Notre Dame in Notre Dame, Ind. Father Christopher held a number of ministry positions at Saint Meinrad.

In the School of Theology, he served as an associatements of the School of Theology, and as a visiting instructor of theology at the archabbey’s former Saint Meinrad College.

In 1980, Father Christopher was assigned to San Benito Priory, Saint Meinrad’s now- closed foundation in Huaraz, Peru.

Father Christopher also served in several parishes, including St. Martin of Tours Parish in Siberia and St. John the Baptist Parish in Starlight, in the archdiocese, and at St. Mary Parish in Huntingtonburg, Ind., in the Evansville Diocese.

His interest in ministry to Hispanics included work at Christ the King Parish in Mesa, Ariz., and St. Anne Parish in Gilbert, Ariz.

For several years, Father Christopher took summer assignments at bilingual parishes in Texas. He also served as one of the regular chaplains to Hispanic Catholics in Huntingtonburg and the sur- rounding communities.

At the monastery, his minis- tries included manager of the archdiocesan guest house, monas- tery guest master and commit- ting chaplain to Monastery Immaculate Conception in Ferdinand, Ind., in the Evansville Diocese. His final ministry assignment was in the arch- abbey library.

Serving were a brother, Raymond Shappard of Vincennes, Ind., and several nieces and nephews.†

Benedictine Father Christopher Shappard taught at Saint Meinrad and ministered to Hispanics.

Benedictine Father Chris- topher Shappard, a monk and priest of Saint Meinrad Arch- abbey in Saint Meinrad, died on May 12 at the archabbey. He was 66 and was recently diag- nosed with lung cancer.

The Mass of Christian Burial was celebrated on May 14 in the archabbey church. Burial followed in the archabbey cemetery.

Loren Joseph Shappard was born on June 19, 1936, in Vin- cennes, Ind., in the Evansville Diocese. After completing his ele- mentary education at St. Francis Xavier School in Vincennes, he enrolled at Saint Meinrad Seminary in 1950.

In 1956, he was invested as a Benedictine monk. He pro- fessed his simple vows as a Benedictine monk on Aug. 15, 1957, and was ordained to the priesthood on Sept. 25, 1962.

Father Christopher com- pleted graduate studies in canon law and moral theology at the University of Poitiers in France, the Collegio di Sant’ Anselmo in Rome, the Institut de Droit Canonique in Stras- bourg, France, and the Universi- ty of Notre Dame in Notre Dame, Ind.

Father Christopher held a number of ministry positions at Saint Meinrad.

In the School of Theology, he served as an associate pro- fessor of canon law and moral theology. He also served as director of the summer school program and as director of field education for the School of Theology, and as a visiting instructor of theology at the archabbey’s former Saint Meinrad College.

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