VATICAN CITY (CNS)—The cardinals gathering to elect Pope John Paul II’s successor will represent the most international conclave ever held, with influential electors and viable papal candidates from several continents.

Pope John Paul’s more than 26-year pontificate saw the world’s Catholic population shift toward Latin America, Africa and parts of Asia, and many observers think the moment has arrived for a Third World pope.

That would be a revolution, but hardly a shocking one: Cardinals from developing countries today represent nearly half of conclave voters.

Others in Rome believe that following the first non-Italian pope in 455 years, it’s time for an Italian again—one who can use the traditional skills of compromise and consensus-building to increase unity in the Church.

Despite years of public speculation by the media and private reflection by the cardinals, there is no clear favorite in the conclave that will convene to elect the 265th Roman pontiff.

“The Italian cardinals appear divided, as they were in the last conclaves [of 1978.] If the Latin American cardinals were to unite behind a single candidate, that might be enough to determine the election. But it’s not clear whether that will happen,” one cardinal said in March.

Some would say the lack of a frontrunner leaves ample space for the action of the Holy Spirit. But it also allows for subtle persuasion during closed-door deliberations—called “general congregations”—held by the College of Cardinals in the days before the conclave begins, and in the informal meetings that take place among small groups of cardinals in Rome.

“You can expect the cardinals to get serious about looking for a successor when they sit down in the general congregations. For the first time, they’ll be discussing the future of the Church without the pope being present,” said one longtime Vatican official.

The general congregations are open to all of the world’s 183 cardinals, but only those surrounding the Vatican. Hundreds of thousands of other pilgrims watched the funeral on big-screen televisions set up in the main squares of Rome and at a university on the outskirts of the city.

In his homily, Cardinal Ratzinger said Pope John Paul’s life was a constant response to Christ’s call to all believers, “Follow me.”

“Even when he was called to enter into the communion of Christ’s suffering” as he aged and Parkinson’s disease rendered him unable to walk and later unable to speak, Pope John Paul continued to follow, the cardinal said.

“The pope suffered and loved in communion with Christ, and that is why the message of his suffering and his silence proved so eloquent and so fruitful,” Cardinal Ratzinger said.

As television cameras swung round to the window of the papal apartments, the German cardinal said Pope John Paul had come to the window on March 27 to give
Individuals and corporation to be honored at Spirit of Service dinner

By Brandon A. Evans

Six individuals and one corporation will be honored with Spirit of Service Awards at an upcoming annual dinner to recognize the work of those striving to make the world a better place.

The annual Spirit of Service Awards Dinner will be held at 5:30 p.m. on April 26 at the Indiana Roof Ballroom in Indianapolis. The cost of the event is $100 per person, and the funds raised will support the continued mission of the many essential Catholic Social Services (CSS) programs in the archdiocese.

Last year alone, CSS provided food, clothing or material assistance to more than 8,900 people, Christmas assistance to 497 families and professional counseling services to 2,716 individuals as well as care to the elderly, refugees, students and those in need of housing.

James Morris, executive director of the United Nations World Food Program, will be the keynote speaker.

Morris is a native of Terre Haute and was a longtime civic leader in Indianapolis.

He served for six years in city government, including a term as director of community development for Lilly Endowment Inc., eventually serving as president of the Indianapolis Foundation.

In his role with the World Food Program, Morris oversees the world’s largest food-aid organization, which fed 100 million people in 81 countries in 2003. He and his wife, Jacqueline, have three children and six grandchildren.

Besides the keynote speaker, another highlight of the annual event is recognition of those who will receive Spirit of Service Awards.

Bonnie Schott, a member of St. Roch Parish in Indianapolis, will receive a Spirit of Service Award for her continued work in clothing the poor, coordinating donation of items from corporate donors to people and organizations, and her ministry of caring for many people. Schott grew up on the south side of Indianapolis and attended Sacred Heart School and later the former Sacred Heart High School.

She still lives on the south side and volunteers at different parishes and schools. She delivers donations to Roncalli High School, Birthline, St. Elizabeth Coleman Pregnancy and Adoption Services, the Little Sisters of the Poor and the Christmas Store.

She has chaired parish and school festivals at St. Roch Parish as well as helped with the Christmas Giving Tree, Bible school, bus trips and the altar society.

Schott has also been involved with the distribution of Hallmark donations at St. Roch School since 1978.

She and her husband, Joseph, have nine children and 10 grandchildren.

Mary McClelland, a member of Immaculate Heart of Mary Parish in Indianapolis, is being honored with a Spirit of Service Award for her 34-plus years of service to St. Mary’s Child Center, her many hours of service to Adult Day Services through A Caring Place and her involvement with her parish.

She graduated from Marian College in 1968 and was hired as a diocesan representative for St. Mary’s Child Center, where she worked until 1975, when she stayed at home with her first grandchild. She continued to volunteer for St. Mary’s.

About seven years ago, at the request of her pastor, Father Jeffrey Gerecke, McClelland joined a committee to try to get parish members to volunteer at A Caring Place.

She has also been involved with Christ Renews His Parish, Meals on Wheels, the Rite of Christian Initiation of Adults and the Caring Community Committee.

She and her husband, Carl, have three children and one great-grandchild.

Dr. Philomena Dias, a member of St. Monica Parish in Indianapolis, is being honored with a Spirit of Service Award for her dedication to serving low-income people in an inner-city neighborhood.

The Bombay, India, native has lived in Indianapolis for the past 20 years and helped to start New Life in Christ Ministries, an organization that invites people to accept God in their lives and encourages them to participate in a faith community of their choice.

Dias serves on the archdiocesan Evangelization Commission and helps coordinate a new Hispanic Christ Renews His Parish program at St. Monica Parish.

She is also involved in a private medical practice part-time, and was involved in hospital-based practice at Methodist Hospital of Indiana (now Clarian Health Partners) from 1985-2002.

Dias has also been on the Youth Board at St. Luke and St. Monica parishes, is a member of the archdiocesan Multicultural Commission and is currently a member of her parish’s Social Outreach Committee.

She has made dozens of community presentations on subjects ranging from teen and family sexuality, eating disorders and adolescent spirituality.

Ellia Wagner, a member of St. Pius X Parish in Indianapolis, is being honored with a Spirit of Service Award for her willingness to share her time, talent and treasure for archdiocesan ministries, her parish and the community for more than 30 years.

Wagner served in her career as a nurse in various settings.

She has been honored with the Msgr. Albert Basuald Award by the Catholic Youth Organization, and has helped organize parish blood drives since 1979.

Wagner served on the parish council for two terms, and served on the board of the National Council of Catholic Women at the deanery, archdiocesan, provincial and national levels.

She has been on the St. Pius X Bereavement Committee, worked with physically and mentally challenged children and raised funds for the Salvation Army Community Center, Children’s Guardian Home, St. Mary’s Child Center and the Julian Center.

She has six children, 11 grandchildren and one great-grandchild.

The community service award is being given to J. Albert Smith Jr. and Maribeth Smith, members of St. Luke Parish in Indianapolis.

They are being honored for their extensive volunteer service benefiting families and children of St. Luke Parish and for their commitment to community and civic organizations.

J. Albert Smith is the president of Bank One of Central Indiana and the managing director of J.P. Morgan Private Bank.

He is also the director of Indianapolis Downtown Inc., director of the St. Vincent Foundation and a member of the University of Notre Dame Libraries.

He has also been involved in the leadership of the YWCA Advisory Board, Catholic Social Services and his parish’s fund drive to build a new church.

Maribeth Smith is the chairwoman and chief executive officer of Maribeth Smith and Associates, an event consulting and project management firm.

She has been involved in the leadership of United Way of Central Indiana, Goodwill Industries and the St Vincent Foundation.

The couple has three children and eight grandchildren.

The corporate leadership award is being given to Marian Inc., a family-owned business involved in the manufacture and fabrication of flexible, soft material component parts.

The corporation is receiving the award for its exemplary leadership in service to the Church and community through support of educational, social service and spiritual growth initiatives.

Marian Inc. has supported the Catholic Community Foundation, Brebeuf Jesuit Preparatory School, Our Lady of Fatima Retreat House, Catholic Social Services, Project Exodus, Catholic-city schools and the United Way.

(For more information about this event or to make reservations, call Tanya Pongracz at 317-236-1447 or 800-382-9836, ext. 1414.)

Accusations against Father Donald Evrard

The Archdiocese of Indianapolis has released a new report naming sexual abuse of a minor against the Father Donald J. Evrard, a retired priest of the archdiocese whose name was removed from a casualty list in 1998 because of prior sexual abuse allegations.

A woman recently reported the alleged abuse to the archdiocese. The archdiocese immediately contacted civil authorities—Child Protection Services and the Indianapolis Police Department.

Any inquiries about the investigation should be directed to the police department.

The Archdiocese of Indianapolis continues to urge people to come forward and cooperate with the investigation so that it can reach out to the victim. Anyone who believes that he or she is a victim—or knows of anyone who has been a victim—of such misconduct should contact the archdiocese victim assistance coordinator, Suzanne L. Yakimchick, Chancellor, Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46206-1410, 317- 236-7325 or 800-382-9836, ext. 7325.

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National seminarian conference to be held at Saint Meinrad

By Sean Gallagher

“I know well the plans I have in mind for you, says the Lord, plans for your welfare, not for woe, plans to give you a future and a hope” (Jer 29:11).

This was a message from the Lord that the prophet Jeremiah delivered to the people of Israel in exile in Babylon. He wanted them to show that, despite their difficulties, a bright future lay in store for them.

It is the same message that the seminarians at Saint Meinrad School of Theology have embraced and which they have chosen as the theme for the National Catholic Seminarians Conference being held at the southern Indiana seminary this week.

According to Benedictine Father Mark O’Keefe, president rector of the seminary, the conference was the initiative of the seminarians and serves as a sign of their enthusiasm for the life and ministry as priests that lie before them.

“I think it shows a real excitement about their vocation, about the priesthood,” he said. “And I think they do this, not only to host this conference and all of the work involved in it, but they have a strong desire to network with other seminarians to demonstrate their pride in the Church and their love for their vocation.”

More than 100 seminarians from 16 seminaries and more than 40 dioceses plan to attend the conference.

Scheduled speakers for the conference include Bishop Felipe Estevez, an auxiliary bishop of the Archdiocese of Miami, retired Benedictine Archabbot Lambert Reilly, Redemptorist Father Tom Forrest, and author and speaker Christopher West.

Father Mark said that many in the Church today might think that, in light of the priestly sexual abuse scandal of the past few years, the morale of priests and seminarians is low.

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Letter to the Editor

The Church and pope promote unchangeable faith and moral issues

On television, some people who were interviewed said that they loved our deceased Pope John Paul II, and yet they disagreed with some of the teachings of the Church, including abortion. I wonder if they had said anything or said anything to others about that issue if they consider the risk they are taking by being so public with their feelings. Words said often become popularly true even if they are not. In matters of agreement with the Church regarding unchangeable faith and moral issues, high percentages of Catholics decide what is right by their feelings or popular opinion, cafeteria style. The popular vote and private interpre- tion and revelation is what has done Satan's work dividing the separated Churches, which disagreed with each other. There are around 30,000 denuncia- tions claiming the truth today. Jesus founded just one Church, gave it to Christians to worship without fear. Because of his leadership and with the help of God, the people of Poland and other countries peacefully defeated the evil of communism, which denied faith in God. John Paul II loved children, and he was often seen blessing children, kissing their cheeks and putting their heads like a grandfather. Even if we did not know him person- ally, he was a friend to all Christians and many other people who also love God and peace. People may want to relate the death of the pope to a death in your family. John Paul II was like a family member for all Catholics. It is OK to show your sadness to your children and not shelter them from your emotions. We just celebrated Good Friday and Easter. You might want to reaffirm that we celebrate the death and rising of Jesus because we believe that he died and rose to promise us eternal life, which we believe John Paul is living now and watching over us in heaven, along with the saints, like Mary, SS. Peter and Paul, and other saints that you know and close relatives who have died. We can ask John Paul to pray for us. Sometimes, his prayers will heal sick people, help us to tell the truth, get along with others and do the right thing when we are not sure about it. He chose many leaders of the Church, and one of them will become the new pope. The Church will be united because the Church that the will continue to love and guide us in our faith. The Church is sad right now, but we know that God will help the Church choose a holy man as our new pope, and we are joyful and thankful for the sadness that gave us the gift of John Paul II to be our Holy Father. (Daniel Sarell is the archdiocesan direc- tor of family ministries.)

Be Our Guest/Daniel Sarell

How to talk to children about death of Pope John Paul II

By Daniel Sarell

In this time of mourning for the Church, parents have a tremendous opportunity to teach children the hopeful lessons of Pope John Paul II about faith, courage, suffering and death that can lead children to understand that their heroes in life can be elderly people of great holiness, not just youthful figures of wealth and athleticism. It is an opportunity to speak to chil- dren in the home when we are all glued to our television screens, soaking in a moment of history. Children want to share these moments with us, and deserve to remem- ber John Paul II as a figure who continu- ally blesses us. When children ask questions about these events at various times, they deserve our full attention, even if we need to lower the volume of the continu- ous coverage, so they can understand that you recognize the importance of their questions.

John Paul II was a man chosen by God, through the Church, to be the Pastor of the Church around the world. If the people of the world are a whole pie cut into six pieces, Catholics make up one piece (1 billion), and one-third of one piece would total all the people in the United States (about 300 million). You might also relate John Paul II’s 26 years as pope to your own age. How old were you then, and what do you remem- ber about it?

John Paul II was the first pope from Poland to be elected pope since the Polish Catholic movement greatly under Nazi Germany and communist rule. He bravely resisted the evils that ruled his country and strengthened the Polish people’s faith when it was under attack. Show them Poland and Rome on a map. As pope, he guided the Church throughout a difficult time of change when many people no longer followed Jesus. Always brave and forgiving, he went to the prison of those who tried to kill him and forgave them. He urged the com- munist leader of Poland to allow

The next pope

The Choir of the Holy Spirit

It's about filling the shoes of the Fisherman

At one point in the nearly nonstop television coverage of the death and funeral of Pope John Paul II, one commentator wondered if the Church’s cardinals would be able to find anyone who would “fill Pope John Paul II’s shoes.” Fortunately for the cardinals

We are not going to be so fool- ish as to predict who will be the next pope, although we’re sure that other will. There’s an old saying that “He who goes into a conclave as pope comes out a cardinal.” In other words, the cardinal most people think will be elected pope usually is not. That, though, has not always been true. Cardinal Eugenio Pacelli was clearly the favorite in 1939 and he was elected Pope Pius XII, and Cardinal Giovanni Battista Montini was the favorite in 1963 and he was elected Pope Paul VI.

This time, though, there does not appear to be any favorite, although Catholics certainly have their prefer- ences. With 11 of the 15 cardinals who were to vote for the next pope, from so many countries, the conclave could take some time.

There was a time when Cardinal Carlo Maria Martini appeared to be the favorite, but the elderly cardinals had been counted out because he has retired as Archbishop of Milan and because he is 78 years old. We believe that’s still a possibility because the next pope almost certainly will not be a young man as Cardinal Karol Wojtyla was when he was elected at 58. Pope John XXIII was 77 when he was elected, the same age as Cardinal Joseph Ratzinger, head of the Congregation for the Doctrine of the Faith, who is another possibility. There’s the story that, back in 1903 when the cardinals met to elect a successor to Pope Leo XIII, whose pontificate was 25 years, one of the cardinals said, “We elected a Holy Father, not an Eternal Father. Historically, the cardinals have favored older popes so chances are that the next pope will be in his 70s. If that is true, it would lessen the possibility for the election of several cardinals sometimes mentioned as possible successors: Christoph Schönborn of Vienna, 60; Oscar Andres Rodriguez Maradiaga of Honduras, 62; and Angelo Scolex of Venice, 63. The first thing that the cardinals must do is discuss the problems that the next pope must face so they can determine what qualities he must possess.

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News media coverage of pope, things Catholic

**Author:** Archbishop/Arzobispo Daniel M. Buechlein, O.S.B.

**Date:** Friday, April 15, 2005

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K
didos to the news media for the excellent coverage of the illness, death and funeral rites of Pope John Paul II. The correspondents and reporters have worked hard and generously, and the editors have made conscious decisions to devote much space to this historic event, which is so important to so many people. We are profoundly grateful.

Now the focus is shifting from reflection on the legacy of the late pope to speculation about the future pope. While not surprising, for some the speculation requires a difficult shift. Nonetheless, this is a rare opportunity for catechesis about our Catholic faith.

First of all, it is an opportunity for us to educate ourselves as Catholics. It is also an opportunity to educate the public about some of the more complex dimensions of our Church’s doctrine and practices. This is no small task. In addition, some of the truth of our faith does not play well. For example, often I was asked what I thought might be the last legacy of Pope John Paul II.

While it is difficult to pinpoint, I suggested that it was his consistent and unswerving emphasis on the dignity of the human person at every stage of life—life in a culture that increasingly disregards human dignity. It didn’t play. This is not necessarily a criti-
cism of the faith itself. It is a problem in a culture that has worked hard to understand our Catholic faith and practices.

Nevertheless, it is important for us to be discerning about some unspoken premises of much of the public discourse and specula-
tion about the imminent election and installation of a new pope.

The news media generally operate on the principle of presenting “fair and balanced” reporting. Most often, this means seeking out a positive point of view on an issue and an opposing, or critical, point of view as well. The principle itself sounds fair. The implementation is often difficult and sometimes questionable. Often, individuals are quoted who are at odds with Church teach-
ing or discipline. They have their own agenda to push. I know of at least one example where the “Catholic” quoted had left the Church years ago. Often, reporters are unaware of an individual’s standing (or lack of good standing) in the Church. Obviously, for their own credibility, the per-
son or institution doesn’t share that information with the reporter.

Some people are presented as “experts” on Church teaching and practices while fur-
ther investigation might indicate that the premise does not stand. We need to be dis-
cerning as we evaluate what we hear, see or read. So, readers, beware!

A frequent assumption is that a change in the pontificate of the Catholic Church sig-
als the opportunity to change Church doctrine and discipline. The election and installation of a new pope does not empower the pope arbitrarily to change Church doctrine. The established doctrine of the Church is entrusted to the custody of the pope in communion with the universal col-
lege of bishops, commonly referred to as the Magisterium of the Church. The concept of the development of Church doctrine includes continuity with the teaching handed down through the received Tradition. In other words, there is no rup-
ture with past teaching. What is expected through the ages is a continuing refinement of the teaching to make a doctrine more intelligible in subsequent ages. I suggest that it is idle speculation—perhaps more accurately wishful thinking—on the part of some, to suggest that certain longstanding do-
ctrines of the Church might change or should be changed.

We could hardly expect the intricacies of Church teaching to be easily understood by and communicated through the secular news media. Yet, we have an obligation to help inform them as best we can. For most of us, that means informing ourselves on certain teachings that are being discussed. I

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**Traducido por:** Language Training Center, Indianapolis

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**Notas:**

1. El desafío de transmitir información sobre la Iglesia Católica y sus prácticas, especialmente en Estados Unidos y Europa Occidental, es doble.

2. Primero, la Iglesia fue fundada como una entidad espiritual, por el Cuerpo Místico de Cristo. Por lo general, se entiende que consulte El Catálogo de la Iglesia Católica como fuente confiable.

3. Sin embargo, el concepto es extranjero a nuestra cultura. La estructura y la doctrina se encuentran interrelacionadas. El análisis del funcionamiento de la Iglesia esencialmente como un modelo de “poder” o un paradigma, resulta engañoso.

4. Se ha leído encargado invitar a Cristo, el Buen Pastor, en su santidad y en el cuidado de aquellos bajo su tutela.

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**La intención del Arzobispo Buechlein para vocaciones en abril:

**Priests:** que puedan trabajan arduamente para entender nuestra fe católica y nuestras prácticas.

**Secondary priests:** que se les permita estudiar y trabajar en el campo de la catequesis, y que se les proporcione formación en teología y práctica para que puedan entender y transmitir fácilmente la complejidad de las enseñanzas de la Iglesia Católica.

**Seminarians and candidates:** que se les proporcione formación adecuada para que puedan entender y transmitir de manera efectiva las enseñanzas de la Iglesia Católica.

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**Notas adicionales:**

1. La intención del Arzobispo Buechlein para vocaciones en abril, es que las vocaciones sean acogidas con júbilo y fe, y que se den a otros hombres para que contesten la llama de Dios.

2. No podemos esperar que los medios de comunicación lacen nuestra difusión de la verdad y la fe, y que se les proporcione formación adecuada para que puedan entender y transmitir de manera efectiva las enseñanzas de la Iglesia Católica.

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Our Stories: Telling, Treasuring and the Indianapolis Office of Saint Meinrad

Our Lady of the Greenwood Parish, 335 S. Meridian St., in Indianapolis, will be the presenter. The cost is $60 per person, less for seniors. For more information, call the Indianapolis Office of Saint Meinrad School of Theology at 317-955-6451 or e-mail inprospi@saintmeinrad.edu.

The Knights of Columbus Mater Dei Council 437, 1305 N. Delaware, in Indianapolis, holds an all-you-can-eat breakfast buffet from 10 a.m. to 1 p.m. on the third Sunday of each month. The cost is $5 for adults and $2.50 for children under 12. Proceeds benefit local charities and parishes. For more information, call 317-631-4373.

Tobit Weekend retreats for engaged couples are scheduled on April 22-24, May 13-15, June 17-19, July 8-10 and July 22-24 at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis. The marriage preparation program is conducted by a priest and mentor couples. The program fee of $50 per couple includes the workbook Perspectives on Marriage as well as a light lunch. The program fee is nonrefundable. For more information about the Pre-Cana Conference, call the archdiocesan Office of Family Ministries at 317-236-1596 or 800-382-9836, ext. 1596.

The Sisters of Providence of Saint Mary-of-the-Woods are planning a fundraising excursion on Lake Michigan on May 21. The journey on the Odyssey will include a meal, music and silent auction. The cruise will end at 1:45 p.m. and will include a meal, music and silent auction. The cruise will end at 1:45 p.m. The cost is $65 per person. For more information, call 317-236-1596 or e-mail mhess@archindy.org.

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

Beauty Shop (MGM) Rated A-III (Adults) because of some profanity, crude language and crass expressions, sexual innuendo and suggestive dancing.

Fever Pitch (20th Century Fox) Rated A-III (Adults) because of implied premarital sex, some comic violence and crude humor, as well as scattered crass expressions.

The Little Rascals (MGM) Rated A-III (Adults) because of inappropriate use of children under 13, by the Motion Picture Association of America (MPAA).

Sin City (Dimension) Rated O (Morally Offensive) because of gratuitous graphic violence, including dismemberment and decapitation, sexual situations with nudity, a suicide, an execution, as well as rough and crude language. Rated R (Restricted) by the MPAA.

Check It Out . . .

A workshop on “The Spirituality of Our Family-Life: storytelling and Reshaping the Narratives that Form Our Lives” will be offered by Saint Meinrad School of Theology. The cost is $930. To register, call 317-955-6451 or e-mail inprospi@saintmeinrad.edu.

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The Sisters of Providence of Saint Mary-of-the-Woods are planning a fundraising excursion on Lake Michigan on May 21. The journey on the Odyssey begins at 11 a.m. at Chicago’s Navy Pier, and will include a meal, music and silent auction. The cruise will end at 1:45 p.m. The cost is $65 per person. “Providence at the Heart of Our Lives” will be the focus of a spring retreat on April 17-19 at the Warner-Chappell Retreat Center in Warrenville, Ill. Providence Sisters Mary Alice Zander and Susan Paweski will lead the retreat. The cost is $200 and includes room and board. For more information about other events, call Providence Sister Susan Paveski at 773-463-2478 or e-mail alumini@spmw.org.

The Music Division of the Department of Performing and Visual Arts at Marian College, 3200 Cold Spring Road, in Indianapolis, will present a jazz and pops concert at 4 p.m. on April 17. The program will feature a remodeled Indianapolis Civic Theater on the campus. The event is a joint concert of vocal and instrumental music in the popular, musical theater and jazz genres. The concert is free and open to the public. For more information, call Jim Langer, co-chair of Marian’s Department of Performing and Visual Arts, at 317-953-6109.

The St. Augustine Guild is sponsoring its “Hats Off to Spring” Style Show on May 4 at the Ritz Charles, 1255 N. Meridian St., in Carmel, Ind., in the Diocese of Lafayette. Glendal Jones of Fox 59 TV will be the moderator. All proceeds will benefit the work of the Little Sisters of the Poor and their ministry at St. Augustine Home for the Aged in Indianapolis. The cost is $25 per person. For reservations, call Dottie Butler at 317-843-0524.

“Letting God in through Nature and Art: A Spring Retreat” will be offered from 9 a.m. to 3 p.m. on April 22 at the Oldenburg Franciscan Center in Oldenburg, Franciscan Sisters Ann Vonder Muehlen, artist and spiritual director, will lead the retreat. The cost is $50 per person, which includes lunch and art supplies. Registration is due by April 18.

“Let Your Light Shine,” a retreat day for Catholic school religious ed. teachers and parishes, will be offered on May 1, beginning with a 9:30 a.m. Mass in the Convent Chapel of the Sisters of St. Francis of Oldenburg, and ending at 3 p.m. Sister Ann and Virginia Gilbert will lead the retreat. The cost is $30 per person and includes lunch; scholarships are available. Registration is due by April 25. "Contemplative Praying the Rosary," will be offered from 1 p.m. to 2:30 p.m. on May 3, 10, 17 and 24 (the first four Tuesdays in May). Franciscan Sister Janet Born will lead the sessions. The cost is $30 per person, and includes a book on praying the rosary. Registration is due by April 27. For more information or to register for any of these events, call the Oldenburg Franciscan Center at 812-933-6837 or e-mail center@oldenburgpost.com.

The Ministry of Consolation Spring Gathering for Bereavement Ministers will be held from 7 p.m. to 9 p.m. on April 20 in the Benedictine Room of the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis. The topic will be “After the Time of mourning.” For more information, call the archdiocesan Office for Family Ministries at 317-236-1596 or 800-382-9836, ext. 1596, or e-mail mhess@archindy.org.

What are People Saying about Crestwood Village?

DON RYAN

“As my eyesight began failing, I remembered all the times I saw the Crestwood bus at Kroger and knew Crestwood Village was where I needed to be when I could no longer drive.”

JOSEPHINE STICKFORD

“I moved to Crestwood in 2001 from a big house in Fairland, Indiana. The residents in my building greeted me and made me feel so at home. I love dancing, so I attend all the Crestwood Dinner Dances together. Don, who is a dancer as well, was too shy to come with me. But when he finally decided to ask anyone at his first dance, so I did the asking. It was the beginning of a wonderful friendship. We now attend all the Dinner Dances together. We enjoy all the activities available and sign up for everything! We went to Branson, Missouri with the Crestwood Club and had the most wonderful time. We love to visit Crestwood communities when that got home were still all hugging each other good-bye. Don says ‘Why Crestwood is like having a second family and we’re enjoying every minute of it!’”

Since 1962, Crestwood Village has offered mature adult "All Utilities Paid" living at very affordable prices. If you have not visited Crestwood recently, you will notice some exciting changes. Visit Crestwood Village today and see what everyone is talking about! SPECIAL PRICING for a limited time only!”
Benedict Inn to host retreat on non-violent conflict resolution

By Sean Gallagher

On April 30 at the Benedict Inn Retreat and Conference Center in Beech Grove, Basilian Father Gordon Judd will lead a retreat titled “The Spirituality of Non-Violent Conflict Resolution.”

Father Gordon explained that he hopes that participants in the retreat will reflect on the ways that they approach conflicts and learn practical skills in conflict resolution.

“I think … participants might leave the workshop more confident about confronting conflict,” he said, “not feeling that they have failed when they find themselves in a conflict situation, less ready to find blame and more skillful in handling conflict situations.”

Father Gordon brings to this retreat his own studies of non-violent conflict resolution as well as his own experience in observing and seeking to resolve conflicts in his own life.

“I consider my own life, my attempts at relationships, my work situations and even my experiences driving in heavy traffic or waiting in lines at stores to be the laboratory for my theories on conflict and conflict resolution,” he said. “Theories don’t get us anywhere if they can’t be tested against reality or experience.”

In addition to helping participants consider their thoughts on conflicts and gaining practical skills for resolving them, Father Gordon also hopes to illustrate the central importance of peace and non-violence to the Catholic faith.

“It is absolutely essential,” he said. “If we are not doing this by our words and actions, then I seriously question whether we have grasped the central message of the Gospels. This is something that I will address in the … retreat.”

The retreat, which begins at 8:30 a.m. and concludes at 4:30 p.m., will also aim, according to Father Gordon, to help the participants grow closer to Christ through growing in their value of non-violent conflict resolution.

“The Jesus Christ who preaches peace and practices nonviolence is the only Christ that there is,” he said. “Christ is obviously more than this, but he can never be less than this.”

(For more information or to register for the retreat, call 317-788-7581.)

Brother of U.S. nun slain in Brazil recounts visit to her grave

SAN FRANCISCO (CNS)—Although Dave Stang was at an April 2 memorial service in Belmont, Calif., his heart was in the dark, wet, Brazilian rain forest where Sister Dorothy Stang was slain on Feb. 12.

“I couldn’t feel closure until I went to her grave, saw the places and the people she worked with,” Stang told Catholic San Francisco, archdiocesan newspaper, during a telephone interview from his home in Palmer Lake, Colo.

In Brazil, he stood beneath two beautiful trees—a mahogany and a mango—that now frame a sheltering roof over the grave of the Sister of Notre Dame de Namur.

Two men shot Sister Dorothy, 74, in the face and head near Anapu, in the Brazilian state of Para. The killing occurred less than a mile from the Amazon rain forest that was under constant threat and largely landless settlers in the Brazilian human rights group.

Notre Dame Sister Joan Krimm of Cincinnati, a former co-worker of Sister Dorothy, said the nun decided to relocate to the Amazon after the Brazilian government opened up the area to any small farmer who wanted to live there.

“But when she realized that the government wasn’t providing newcomers with deeds to their land, she began working with the government to ensure that it happened,” Sister Joan said.

Dave Stang said his sister “knew the law.” When land poachers came in with their guns, she told them they would “suck of her photo, which drew to him.

He visited some of the projects his sister created to help promote sustainable development for the farmers.

He said his sister had the mind of a scientist and that she taught people how to make and market dried fruit.

“People were treating Brazil’s Amazon what Joan of Arc did for France. †

Fr. Gordon Judd

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Pro-life supporters honor ‘pope of life’ and volunteers

By Mary Ann Wyand

Pope John Paul II will be remembered as “the pope of life,” Father Frank Pavone, founder and national director of Priests for Life, told several hundred pro-life supporters during the first annual Catholic Pro-Life Dinner on April 9 at Christ the King Parish in Indianapolis.

Father Pavone, who heads the international pro-life ministry based in Staten Island, N.Y., was the keynote speaker for the pro-life dinners on April 9 in Indianapolis and April 10 in Columbus.

“We have certainly lived through historic and memorable days these last two weeks,” Father Pavone said. “Historic and memorable days, the significance of which we will be reflecting on and absorbing not only for weeks to come but for months and years.”

“We have seen the passing of a pope, a pope who can rightfully be called the ‘pope of life,’” he said, “a pope who at the center of his own life, ministry, spirituality and mission has been affirming and proclaiming and defending the dignity of the human person. Everything he did, everything he taught and the entire legacy that he leaves to the world finds its heart and core in the dignity of the human person.

Father Pavone said one of the most important documents that Pope John Paul II wrote, which the pontiff called one of the most significant documents of his papacy, was Evangelium vitae (The Gospel of Life), written 10 years ago.

“In that document, one of the key sentences is very simple one which sums up the pro-life message,” Father Pavone said. “Life is always a good. Always. And the word ‘always’ is the most challenging word in that sentence because as history demonstrates at various times and in various ways, we fall short of the ‘always.’ We take some group of people with some characteristic and we make up a reason to exclude them from full protection [under the law], from the recognition that they are equal to everyone else.

“Life is always a good,” Father Pavone emphasized. “Not sometimes a good. Not most of the time. But always. And [the pope] asks, ‘Why is life always a good?’ And the answer he gives, which he tells us that we find in Scripture, is that human life is always a reflection of God. It’s his manifestation in the world. It’s a sign of his presence. It’s a trace of his glory.

“If you look at the person sitting next to you, you’re seeing the reflection of God,” he said. “If you look at the person in a hospital bed, if you look at the person living in poverty, if you look at the person on Death Row, if you look at the child in the womb, in all those places where you look, and everywhere else … where you find a human being, you are seeing a reflection of God himself. Not sometimes, but always.”

The fundraising dinners also featured a concert by Tatiana, an internationally acclaimed Catholic vocalist from Croatia, who now lives in the U.S.

Msgr. Joseph F. Schaedel, vicar general, led the gathering in prayer. “As we mourn the death of Pope John Paul II, help us to heed his challenge to promote a Gospel of Life to fight against the culture of death,” Msgr. Schaedel said. “… Empower us to work for the vulnera-

able among us who need our special atten-

tion and care.”

The dinners were sponsored by Catholics United for the Faith—Abba, Father Chapter, and benefited the archdiocesan Office for Pro-Life Ministry and the Gabriel Project of Indiana.

The events also recognized the distinguished pro-life service of two diocesan priests and five lay volunteers.

Award recipients honored included St. Mark parishioner Rosemarie Saylor of Indianapolis and St. Monica parishioner Lois Richter of Indianapolis for outstanding volunteer service to the archdiocesan Birthline ministry.

Gabriel Project volunteers recognized for dedicated service to expectant mothers and babies were St. Therese of the Infant Jesus (Little Flower) parishioner Teresa Heffernan of Indianapolis, St. Elizabeth Ann Seton parishioner Ann Heilman of Carmel, Ind., in the Lafayette Diocese, St. Paul Catholic Center parishioner Paul Marion of Bloomington and St. Bartholomew parishioner Harold Neville of Columbus.

Father Tony Volz, pastor of Christ the King Parish in Indianapolis, and Father Gregory Bramlage, pastor of St. Nicholas Parish in Ripley County, St. Maurice Parish in St. Maurice, St. John the Evangelist Parish in Enochsburg and St. Anne Parish in Harmony, also were honored for their exemplary pro-life leadership as pastors.

Father Volz serves the archdiocesan Office for Pro-Life Ministry as the spiritual director for Rachel’s Companions and Rachel’s Network, the Church’s post-abortion reconciliation ministries.

“I really believe that there are no bad people, but sometimes their decision-making is not very good,” Father Volz said. “And like Jesus and like all of you who believe in the Gospel, we are called to be people of reconciliation and people who help one another.”

Internationally acclaimed Catholic vocalist Tatiana, a native of Croatia who now lives in the U.S., shares her love for Pope John Paul II during a concert at the first annual Catholic Pro-Life Dinner on April 9 at Christ the King Parish in Indianapolis. A second Catholic Pro-Life Dinner featuring Father Frank Pavone as the keynote speaker and Tatiana in concert was held on April 10 in Columbus.

The Catholic Church at Home

Catholics throughout the United States and its dependencies work hard to meet the faith needs of their parish.

The ARCHDIOCESE FOR THE MILITARY SERVICES, USA—This Home Mission diocese provides pastoral care for more than 1.2 million Catholics in uniform and their dependents, those in Veterans Administration hospitals, and those in government service overseas.

DIOCESE OF CHEROKEE, N.C.—Only 45 priests are available to serve 50,000 Catholics scattered across 100,000 square miles.

DIOCESE OF CHARLOTTE, N.C.—The number of Hispanics in the Diocese of Charlotte, North Carolina, has grown 665% from 1990 to 2000.

UKRAINIAN EPARCHY OF SAINT NICHOLAS IN CHICAGO—This Home Mission Eparchy struggles to keep an ancient Eastern Catholic tradition alive in 42 parishes spanning 28 states.

DIOCESE OF BROWNSVILLE, TEX.—There is one active priest per 8,573 Catholics in the Diocese of Brownsville, Texas.

Help support those communities where the Church is striving to take hold and to grow. Please give generously when the Catholic Home Missions Appeal is taken up in your parish.

During his keynote presentation at the first annual Catholic Pro-Life Dinner on April 9 at Christ the King Parish in Indianapolis, Father Frank Pavone, founder and national director of Priests for Life, based in Staten Island, N.Y., pays tribute to Pope John Paul II as “the pope of life” and encourages pro-life supporters to continue to carry on his courageous example of teaching respect for the sanctity and dignity of human life from conception until natural death. Proceeds from the dinner benefited the Catholic Life Network’s pro-life ministries in the archdiocese. His keynote speech called attention to the need to help expectant mothers, unborn babies, women suffering from the tragedy of abortion, persons with disabilities, the elderly and those in poverty.

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BEECH GROVE—Pope John Paul II’s witness of the spiritual value of redemptive suffering as his health continued to decline in recent years was a powerful inspiration for many residents of St. Paul Hermitage, which is operated by the Sisters of St. Benedict of Our Lady of Grace Monastery.

Father Herman Lutz, a retired diocesan priest who resides at St. Paul Hermitage, said on April 8 that “the Holy Father was a wonderful example, in the beautiful spirit that was his and the beautiful optimism and his deep faith, especially in his later years as his health began to wane or to falter.

He didn’t let that stop him,” Father Lutz said. “He continued to serve the Lord as best as he could. He continued to travel. He literally wore himself out right up to his death doing the work of the Lord. It’s a beautiful example, I think, for older people. It shows older people that they can still do something good with their lives. He was an example to all of us. He was a wonderful pope.”

Father Lutz said the Holy Father’s last prayer response—“Amen”—before his death was especially fitting. “The word ‘Amen’ means ‘so be it,’” Father Lutz said. “It’s almost like the last words of Jesus—‘It is finished.’ It was a beautiful way to end his life.”

Msgr. Richard T. Kavanagh, who at age 93 is the oldest diocesan priest, served the archdiocese for 60 years. He retired in 1982 at age 70 and moved to St. Paul Hermitage seven years ago.

“When the pope died, I lost one distinction,” Msgr. Kavanagh said. “I was nine years older than the pope.”

“Oh, of course, he was an example to all of us not to quit too early,” Msgr. Kavanagh said. “He was an encouragement to keep going. I was hoping that he wouldn’t suffer too much. I was pretty sure he was in bad shape. I think he gave us a good example of how to face death because that’s not an easy thought, particularly at my age, but he did show that you don’t really fear death, you fear what leads up to it.”

Msgr. Kavanagh said there are only two priests in the diocese who have lived during the papacies of eight popes, beginning with Pope Pius X, who died in 1914. Father Louis Marchino, who is spending his retirement years in New Albany, is the second oldest priest in the diocese and can also claim that distinction.

Msgr. Kavanagh recalled that when Cardinal Karol Wojtyla of Poland was elected pope in October 1978, “I thought that definitely was a sign that the Holy Spirit was active because he was the most unlikely person I would have expected. Of course, he’s been an inspiration all the way along with his enthusiasm and his willingness to meet other people and get along with them.

“The only time that I ever saw him, by the way, in person, was when I was part of the Indianapolis delegation when he came to Chicago in October 1979,” Msgr. Kavanagh said. “That was the only time that I came into real contact with him. It was a wonderful celebration. There was a big crowd at Grant Park.”

Msgr. Kavanagh said he also saw Pope John XXIII in Rome in 1961 and was standing two feet away from him during a papal audience at the Vatican.

Msgr. Kavanagh said he woke up at 3 a.m. on April 8 to watch the live broadcast of the papal funeral.

“I thought the funeral was wonderful,” he said. “I thought it was worthwhile losing some sleep over. After all the trouble the Church has had lately, that was, I think, a big boost for all of us.”

Msgr. Kavanagh said Cardinal Joseph Ratzinger, dean of the College of Cardinals and the principal celebrant during the papal funeral liturgy, is his choice for the next pope.

“He’s a very smart fellow,” Msgr. Kavanagh said, “but I doubt that they will follow my choice. The successor will have a lot of problems. No question about it. They’ll try to take advantage of the new man. But he’s not going to make many changes. There are certain things that you can’t change—doctrine, for one thing. But I don’t think the new pope is going to travel as much as Pope John Paul did.”

Alice Olinger, who has lived at the hermitage for a year, said she admired Pope John Paul II and thinks his life story and remarkable papacy qualify him to be a saint.

“He was firm on the issues like abortion,” Olinger said. “He told you as a Christian how you should live.”

William Schaefer, a retired teacher who is 91 and has lived at St. Paul Hermitage for seven years, said Pope John Paul II was an inspiration because “he stood up for what he thought.

Schaefer has a framed print of a 50th anniversary blessing from the Holy Father hanging on his door at the hermitage.

The pope’s last days were “miraculous, really,” Schaefer said, “from the shape that he was in.”

Schaefer said he was with a group of about 20 Catholics who attended a papal audience with Pope Paul VI at the Vatican in 1975.

“We probably will get an Italian pope again,” Schaefer said. “I’m sure people will urge him to travel like Pope John Paul did.”

Josephine Donohue, who moved to the hermitage last August, said she worked as a cook at the former Bishop Bruti Latin School in Indianapolis from 1967 until it closed 18 years later.

“I just think it’s wonderful that he worked with the young people,” Donohue said of the pope. “That’s what we need in the Church—for the young to take over for us because we’re getting too old. I think the way he suffered at the end was admirable because it does teach people that you have to take the bad with the good.”

Donohue said she watched the live broadcast of the papal funeral and was especially touched by “the devotion that the people had for him.”

This apostolic blessing from Pope John Paul II honors the 50th wedding anniversary of William and Frances Schaefer in May of 1968. It hangs on the door of William Schaefer’s room at St. Paul Hermitage.
his solemn Easter blessing to the Church and the world, but was not able to get out the words.

“We can be sure that our beloved pope is standing today at the window of the Father’s house, that he sees us and blesses us,” the cardinal said.

“Yes, bless us,” he said as the crowd broke out in loud applause.

In the crowd, Pedro Paul of Caracas, Venezuela, said that in his death Pope John Paul “continues to evangelize. He hasn’t gone yet. He is still guiding us.” Ryan Morazvit, a seminarian from Duluth, Minn., said, “John Paul II planted the seeds of the new evangelization and even got to water them a bit. It is alive in the Church. He helped the faith of the Church in a creative, progressive way.”

A nun from Mendoza, Argentina, expressed amazement at the size of the crowd and the atmosphere.

“I’ve never seen so many people together praying,” said Incarnate Word Sister Maria Corredorita.

Members of the crowd, particularly the Poles, waved their national flags, but several banners with slogans were seen as well. The common message was summed up on one sign: “Santhood now.”

Two hours before the funeral Mass began, 15 Vatican officials, other priests and the pope’s closest aides gathered in St. Peter’s Basilica to witness Pope John Paul’s body being placed in a cypress casket and closed.

The regia, a document rolled up and placed in a tube, was read before being placed in the casket with the body. It described “the life and the most important works of the deceased pontiff.”

The document said the pope died on April 2 at 9:37 p.m.: “The whole Church, especially young people, accompanied his passing in prayer.”

“John Paul II was the 264th pope. His memory remains in the heart of the Church and of all humanity,” it said.

The document, which included biographical information, said his pontificate of more than 26 years “was one of the longest in the history of the Church” and took place during a time of great historical change.

Among the specific themes of his pontificate highlighted in the document were his love for young people; his promotion of dialogue with Jews and with members of other religions; his prayerfulness and devotion to the rosary; and the “wisdom and courage with which he promoted Catholic doctrine.”

Cardinal Eduardo Martinez Somolalo, the camerlengo or chamberlain of the Holy Roman Church, explaining the rites to those assembled, said, “We will cover his face with respect and veneration in the deep hope that he can contemplate the face of the Father, together with the Blessed Virgin Mary and all the saints.”

He then prayed to God, “May his face, on which the light of the world no longer shines, be illuminated forever by the true light that has its inexhaustible source in you.”

“May his face, which is being hidden from our view, contemplate your beauty,” he prayed.

Then Archbishop Stanislaw Dziwisz, the pope’s personal secretary for more than 36 years, and Archbishop Elio Marini, the pope’s master of ceremonies, extended a crosier, or staff, to the pope’s body and closed the casket — a simple cross and “M” for Mary on it — was carried by 12 laymen into St. Peter’s Square and placed before the altar, which was not under the canopy usually erected for papal Masses.

Archbishop Marini opened the Book of the Gospels and set it on the casket. A strong wind blew the pages of the Gospel and lowered the chasubles of the concelebrating cardinals.

The Bible readings at the Mass were in Spanish, English and Latin.

The prayers of the faithful at the Mass were recited in French, Swahili, Tagalog, Polish, German and Portuguese.

They included prayers for the eternal repose of the pope’s soul, for the fidelity and renewal of the Catholic Church, for peace and justice in the world, for the souls of all previous popes and all deceased priests, for all the faithful departed and for those gathered at the funeral.

The political dignitaries present at the funeral included King Juan Carlos and Queen Sofia of Spain, Britain’s Prince Charles and Prime Minister Tony Blair, Ukrainian President Viktor Yushchenko, Canadian Prime Minister Paul Martin, Iranian President Mohammad Khatami, Zimbabwe’s President Robert Mugabe and U.N. Secretary-General Kofi Annan.

Among the U.S. delegations from other Christian Churches were Ted Haggard, president of the National Association of Evangelicals; John A. Graham of the Billy Graham Organization of Evangelicals; and the Rev. Jesse Jackson.

At the pope’s funeral, like any Catholic funeral, Communion was followed by the “final commendation and farewell.”

But unlike most Catholic funerals, this funeral’s farewell prayer was followed by the prayers of the Church of Rome, which is the pope’s diocese, and by the prayers of the Eastern Catholic Churches, their bishops standing before the casket in red and gold, or white, black or magenta vestments.

Then the choir sang, “I believe the Lord is risen and lives, and that one day I, too, will rise with him.”

The funeral ended with the congregation singing, “May the angels lead you into paradise; upon your arrival may the martyrs welcome you and lead you to holy Jerusalem.”

The 12 laymen picked up the stretcher and carried the casket toward St. Peter’s Basilica, turning again to face the crowd. For more than 15 minutes, the assembly applauded and young people chanted “John Paul” in Italian as the bells of St. Peter’s tolled somberly.

Accompanying the pope’s casket into St. Peter’s for burial were Cardinal Martinez Somolalo, three senior cardinals, the archpriest of St. Peter’s Basilica, the former secretary of state, the papal vicar of Rome, the assistant secretary of state, the prefect of the papal household, the vice camerlengo and the pope’s closest personal aides.

Representing other Christian communities in the procession to the tomb were Ecumenical Orthodox Patriarch Bartholomew of Constantinople, spiritual leader of the world’s Orthodox Christians, and Archbishop Rowan Williams of Canterbury, primate of the Anglican Communion.

As the procession moved into the grotto under St. Peter’s, psalms were chanted with the response: “May Christ welcome you into paradise.”

In the chapel where the pope was to be buried, a deacon led prayers that God would free Pope John Paul’s soul “from the power of darkness,” forgive his sins, accept his good works, give him peace and allow him to join “the company of saints.”

A simple cross and a bronze plaque with the pope’s name were placed on top of the cypress coffin, which was sealed with red ribbons and placed inside a zinced wooden casket, said Joaquín Navarro-Valls, the Vatican spokesman.

Pages 10, 11 and 12: CNS photo from Reuters
Cardinal Joseph Ratzinger celebrates the funeral Mass for Pope John Paul II in St. Peter’s Square at the Vatican on April 8. Cardinals, bishops and world leaders flanked the altar for the service honoring the Polish pontiff, who led the worldwide Church for more than 26 years.

CNS photo from Reuters

Men lower the casket of Pope John Paul II into a crypt underneath St. Peter’s Basilica on April 8 at the Vatican. The Polish pontiff’s final resting place will be accessible to pilgrims visiting the grotto of the basilica.

CNS photo from Reuters

U.S. President George W. Bush, first lady Laura Bush and former Presidents George H.W. Bush and Bill Clinton pay homage to Pope John Paul II while viewing the late pontiff’s body in St. Peter’s Basilica on April 6.

CNS photo from Reuters

Above, pilgrims hold a banner that translates as “sainthood immediately” during the funeral Mass for Pope John Paul II in St. Peter’s Square at the Vatican on April 8. Thousands of the faithful began chanting the pope’s name in Italian during the funeral and calling for his immediate canonization.

CNS photo from L’Osservatore Romano

Left, Polish Archbishop Stanislaw Dziwisz, private secretary to Pope John Paul II, places a veil over the face of the pope while Archbishop Piero Marini, the Vatican’s chief liturgist, watches on April 8.

CNS photo from L’Osservatore Romano

Cardinal Joseph Ratzinger celebrates the funeral Mass for Pope John Paul II in St. Peter’s Square at the Vatican on April 8. Cardinals, bishops and world leaders flanked the altar for the service honoring the Polish pontiff, who led the worldwide Church for more than 26 years.
Cardinal Ratzinger's homily at funeral Mass for Pope John Paul II

**VATICAN CITY (CNS)—Here is the Italian-language homily by Cardinal Joseph Ratzinger, dean of the College of Cardinals, delivered at the funeral Mass for Pope John Paul II in April 8.**

“Follow me.” The risen Lord says these words to Peter. They are the last words to this disciple, chosen to shepherd his flock.

“Follow me”—this lapidary saying of Christ, to be taken in this homily as the message which comes to us from the life of our late beloved Pope John Paul II. This message is very much needed by all who are fashioned in the image and likeness of God—our hearts are full of sadness, yet at the same time of joyful hope and profound gratitude.

These are the sentiments that inspire us, brothers and sisters in Christ, present here in St. Peter’s Square. We have gathered in various other locations within the city of Rome, where an immense crowd, silently praying, has gathered over the last few days. I greet all of you from my heart.

In the name of the College of Cardinals, I also wish to express my regards to heads of state, heads of government and the delegations from various countries. I greet the authorities and official representatives of other Churches and Christian communities and likewise those of different religions.

Next I greet the archbishops, bishops, priests, religious men and women and the faithful who have come here from every continent; especially the young, whom John Paul II liked to call the future and the hope of the Church.

If I were called upon to give a homily on the liturgical texts he interprets his priesthood with particular content of this rich pontificate. I would try to make their life secure will lose it, but those who lose their life for me and the gospel, will have eternal life” (Lk 17:33). Our pope—and we all know this—truly was a sign of contradiction.

“Follow me!”—the Lord’s words to Peter. They are his last words to this disciple, chosen to shepherd his flock.

“Follow me—as a young student Karol Wojtyla was thrilled by literature, the theater and acting. When working in a chemical plant, surrounded and threatened by the Nazi terror, he heard the voice of the Lord. Follow me! In this extraordinary setting, he began to read books of philosophy and theology, and then entered the clandestine seminary established by Cardinal Wyszyński. After the war he was able to complete his studies in the faculty of theology of the Jagiellonian University of Krakow. How often, in his letters to priests and in his autobiographical books, has he spoken to us about his priesthood, to which he was ordained on Nov. 1, 1946. In these texts he interprets his priesthood with particular reference to three sayings of the Lord: ‘Follow me! You did not choose me, but I chose you. And I appointed you to go and bear fruit, fruit that will last’ (Jn 15:16). The second of these texts is the title of his next-to-last book, ‘Rise, let us be on our way!’—with these words he roused us from a lethargic faith, from the sleep of the disciples of yesterday and today. ‘Rise, let us be on our way!’—he continues to say to us even today. The Holy Father was a priest to the first power. He offered his life for his flock and for the entire human family, in a daily self-oblation for the service of the Church, especially amid suffering. He left a spiritual and material heritage of his final months. And in this way he became one with Christ, the good shepherd who loves his sheep. Finally, “whom he tried to meet everyone, who had an ability to forgive and to open his heart to all, to each and every one—whether rich or poor, of the Lord, that by abiding in the love of Christ we learn, at the school of Christ, the art of true forgiveness.”

Follow me! In July 1958 the young priest Karol Wojtyla began a new stage in his journey, building his pastoral activity in the person of the Lord. Karol had gone to the Masuri lakes for the first time. He had entered the clandestine seminary established by Cardinal Wyszyński. After the war he was able to complete his studies in the faculty of theology of the Jagiellonian University of Krakow.
**Priest for archdiocese participates in papal funeral**

By Sean Gallagher

Father Stanley Pondo has been a witness to history. A priest for the Archdiocese of Indianapolis, who is studying at the Pontifical University of St. Thomas Aquinas in Rome, Father Pondo was present in St. Peter’s Square when Pope John Paul II died and nearly a week later, for the pontiff’s funeral. In an interview with The Criterion, he spoke about his experience of the liturgy, as he sat in the section for clergy approximately 100 feet from the pope’s casket.

When he learned of the pope’s death, Father Pondo said that earlier on he “did not dare hope or think” that he would receive.

Living in the midst of the city where people from all over the world were coming for the funeral was itself unprecedented for this priest who has now lived in Rome for nearly three years and seen his fair share of large events.

The sheer number of people who came to pay their respects for the Holy Father was overwhelming,” Father Pondo said. “I was here for Mother Teresa’s beatification and St. Jose Maria Escriva’s canonization, and the crowds for the Holy Father’s funeral dwarfed either of those two events. I can honestly say that I have seen nothing like it in my lifetime.”

The day before the funeral, the house of studies where he and other priests reside received 30 tickets for seating in the clergy section. But because there were more than that living there, a lottery was set up to determine who would receive them.

After receiving a ticket, Father Pondo arrived in the square several hours before the funeral began in anticipation of the large crowds and strict security.

When he discovered how close he would be sitting to where the Holy Father’s casket was to be placed, he was shocked. “I was stunned that we were so close,” Father Pondo said. “I hadn’t dared even hope to be so near.”

As the international crowd grew and grew and at the start of the Mass when cardinals from all over the world processed out together, Father Pondo was struck by how the gathering was a sign of the unity and universality of the Church.

“Being there with people from so many countries, seeing the flags being waved but knowing that we were all members of one Church, one body, was very moving,” he said. “I was especially moved by the patriarchs, metropolitan and major archbishops of the oriental churches offering prayers from the Eastern Rite for the Holy Father. It really gave me a sense of the unity of the Church.”

Although he noted was focused on the prayers of the liturgy, Father Pondo said that the large number of leaders of governments present for the funeral impressed him.

“I saw this as testimony to the importance of the Holy Father and hope and morality in the world whose influence extended far beyond the boundaries of the Catholic Church,” he said.

But toward the end of the liturgy, it was not the voices of those who lead peoples and nations that made themselves heard, but of ordinary people from around the world who praised the holiness of the late pope.

“I heard the chant santu santo, which means ‘saint immediately,'” Father Pondo said. “I personally believe that the Holy Father is with Christ in heaven, and I look forward to the day when the Church acclaims him a saint.”

One of the most poignant moments for Father Pondo came when the pallbearers, carrying the casket and the mortal remains of Pope John Paul II out of St. Peter’s Square at the end of the public portion of the liturgy, paused and lifted up the casket for the vast crowd to see for the last time.

“It was a moment for us to say goodbye to a man who had been a father to us,” he said. “We applauded and said farewell to the Holy Father.”

Pope John Paul II was like family for Father Pondo in a number of ways. Born into a family with a strong Polish back ground residing in northwestern Indiana, he recalled how his mother called him when he was a freshman at DePauw University in 1978 to tell him of the election of a Polish pope.

“I have been most conscious of the tremendous burden and responsibility that falls on the cardinals,” he said. “I have been praying for them, that they will find solace and wisdom in the Holy Spirit as they make what will be the most important decision that any of them will ever make.”

Having been a witness to two historic events in St. Peter’s Square over the past two weeks, Father Pondo said he hopes to be there for one more: when white smoke rises from the chimney of the Sistine Chapel and the name of the new pope is announced to the world.

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**Pope’s funeral attended by Disciples of Christ leader**

By Sean Gallagher

Rev. Dr. Robert K. Welsh is the president of the Disciples of Christ, a denomination based in Indianapolis. He served as its chief representative at the funeral of Pope John Paul II in Rome.

The event was significant for Rev. Dr. Welsh as he has been involved in the ecumenical movement, leading the Catholic Church and the Disciples of Christ since it began in 1977, the year before Rev. K. Welsh was elected bishop of Rome.

Rev. Dr. Welsh met the Holy Father on four occasions, the first in 1978 and the last being just last year.

“In each meeting, I was moved by the Holy Father’s ability to connect with each individual present in a pastoral and personal way,” he said. “In 1978, I was struck by how vigorous he appeared in stature. By 2004, even in his weakness, he communicated a quiet strength, clearly ground in his love for people.”

When he learned of the pope’s death, he was attending a meeting in Geneva, Switzerland, where a member of the Pontifical Council for Christian Unity was also present. An invitation to the funeral was immediately given to him.

Rev. Dr. Welsh arrived in Rome the day before the funeral. Millions of others had already gathered to be witness to this enormous gathering of people from around the world as he arrived for the private Mass.

“I was most impressed by the large number of young people who were in the square that had gathered at St. Peter’s,” he said. “The pope clearly touched a positive nerve in his relation to the youth in offering them hope and a sense of which to do despite so much despair and confusion in our world today.”

The funeral Rev. Dr. Welsh was seated approximately 50 feet from the Holy Father’s casket, directly across from Cardinal George V. Cardinal Donald Wuerl and Rev. Laura Bush and in the same row as other Christian leaders from around the world, including the Archbishop of Canterbury, the General Secretaries of the Lutheran World Federation, the World Alliance of Reformed Churches, the World Methodist Conference and the World Council of Churches.

Being present among so many religious figures and leaders of governments from around the world was striking to Rev. Dr. Welsh, who described the gathering as “probably the largest gathering of secular and religious leaders ever assembled.”

Despite the grand meeting of so many men and women of power in one small place, his attention was soon drawn to Pope John Paul II’s casket and especially to the book of the Gospels placed on top of it.

“The wind rushing through St. Peter’s Square that day and quickly turning the pages of that book was evocative for me.”

“My impression, even then, was of the wind of the Holy Spirit that continues to blow, even at such a time as this . . .”, Rev. Dr. Welsh said.

As the liturgy progressed, he noticed something he felt was quite appropriate in a gathering of people whose purpose was to pay respect to Pope John Paul II. It was the sign of peace when, right across from him, so many leaders of nations turned to each other and shared a sign of Christ’s peace with each other.

Rev. Dr. Welsh described this moment as “a symbol of the power of Christ, the Prince of Peace, to work even in John Paul II’s death for healing and overcoming division in the world.”

“Toward the end of the funeral, his focus turned from the religious and government leaders around him to the hundreds of thousands of admirers of the pope gathered in St. Peter’s Square behind him and in the Via del Conciliazione, which led out of it toward the Tiber River.”

“One could not help but hear the chant, from all over St. Peter’s Square and beyond,” Rev. Dr. Welsh said. “And there were signs everywhere declaring santu santo [sainthood immediately]. It was, for me, true blessing of the people, the voice of the people, being declared.”

He saw a proper salute to the people when the pope’s casket, as it was being carried to its resting place, was lifted up by the pallbearers for all to see, a moment which he described as “just like John Paul II would have done himself in bidding farewell to those crowds who came to greet him wherever he traveled throughout his papacy.”

After the conclusion of the pope’s funeral, Rev. Dr. Welsh was able to discern how meaning he was seeing in the pope’s life and the world.

“I came away from the funeral amazed not only by the massive crowd, and the grandeur of the Mass itself,” he said, “but by the realization that this pope was truly beloved by so many people: young and old alike, from all continents, all faiths, all political positions, and yes, the rich and especially the poor. Pope John Paul II, in his death as in his life, was an icon of hope for us all.”

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Cardinal Tettamanzi came to the most attention at the 1993 World Synod of Bishops, where some leading bishops supported a Churchwide council to reform the Curia. He's frequently in the headlines as an important voice for the laity. When Cardinal Joseph Ratzinger, then Cardinal Joseph Ratzinger, submitted his resignation in 2005, Tettamanzi said the proposal had "no echo" at the synod.

Cardinal Angelo Scola, 63, is a respected academic and theologian, who worked as a priest and in the Vatican's theological institute. He is also a member of nine important Vatican agencies, more than any other Latin American cardinal.

A constant theme of Cardinal Hummes' pastoral work has been protecting human dignity in areas of family, labor and economic justice. At a Christmas fundraiser for a Church-run job-training center, he said: "Jesus was born poor and in the poorest of homes, and this means that a portion of humanity increasingly poor, suffering, humiliated and excluded from sufficient access to the goods of the earth."

As a bishop in the late 1970s, he opened the doors of churches as a refuge for those hunted by the military regime. When he headed the Archdiocese of Fortaleza in the 1990s, he strengthened his fame as a peace maker, this time by opening the doors to new Catholic movements, such as the charismatics, without generating tensions among the more progressive basic Christian communities.

Cardinal Jorge Mario Bergoglio, a 68-year-old Jesuit who has a growing reputation as an intellectual and pastoral leader. An author of books on spirituality and meditation, since 1998 he has been a titular archbishop of the Uruguayan city of Nuestra Señora de la Merced. In 1999, he was appointed to the Curia, the role the Vatican has historically held for the leaders of Latin American and African cardinals.

Cardinal Arinze has close ties to conservative prelates around the world. His position as dean of the College of Cardinals to discuss the Church and thePontifical Council for Interreligious Relations, the Pontifical Council for Promoting Christian Unity, the Pontifical Council for Social Justice and Development, and the Pontifical Council for Cultural Affairs.

Cardinal Tettamanzi has been described as a "cultural warrior," his efforts to push Church teachings in the public forum has earned him plaudits from other Church leaders. He travels extensively, speaks four languages and remains a prolific writer despite a heavy pastoral schedule.

Cardinal Scola was a friend of new Church movements, having spent several years with the Communion and Liberation, a conservative movement with a young bishop and priest in Milan. He has tried to stimulate lay formation in Venice, inaugurating an event to reach out to new religious groups that offer theology degrees followed by specialist studies in bioethics, business ethics, art and social sciences. He also has forged new contacts with Orthodox Churches and reached out to support Catholic minorities in the Middle East.

Cardinal Camillo Ruini, who worked for years in the pope's shadow as papal vicar of Rome, is seen as an example to Carolino, 71, who spent years as the No. 2 man at the Vatican's Secretariat of State and has served on the Congregation for Bishops since 2000. His lack of pastoral experience would be a serious handicap during a conclave.

Other Europeans frequently mentioned as potential papal candidates include Beatification Cardinal Agostino Casaroli, 71, who has called for more openness and more consultation in the way the Church deals with its key administrative body, the Congregation for Bishops. Archbishops Carlo Maria Martini, 78, a biblical scholar and retired archbishop of Milan who remains president of the Pontifical Commission for the Church in the Modern World, and Cardinal Camillo Ruini, 73, gets high marks for administration but low marks for charisma. He has a reputation for being difficult to work with.

In 1999, he was appointed to the Curia as the pope's personal representative to the Holy See. He has been seen as a strong administrator as pope sometimes portrayed as a bit of a采用和 their new approaches to the Church. Instead, he continued to exercise close control on pastoral directions established by Pope John Paul.

An online e-book on medical ethics. He is a prolific writer despite a heavy pastoral schedule. A teacher of moral theology for 20 years in Santo Domingo in 1992. A past president of the Latin American bishops' council, or CELAM, he has emphasized evangelization in the region and insisted that the Church's concern for the poor must not be "exclusive or excluding." A strong voice on family issues, he has been sharply critical of U.S.-supported abortion and sterilization campaigns, comparing them to the work of "death squads."
Cardinal George says pope must be man of deep faith, multilingual

ROME (CNS)—The next pope, like every pope, “must be a man of deep faith, a man striving to be holy, a man faithful to Christ and his teachings and a man who will ring them into our times,” said Cardinal Francis E. George of Chicago.

“Pope John Paul was a genius at this,” the cardinal told reporters on April 5. The cardinal also said the next pope, as bishop of Rome, must speak Italian and, as papal representative of the universal Church, should be multilingual.

The issues the next pope will be called to deal with, he said, include “aggressive secularism” and the “scandal of the continuing gap between rich and poor.”

The next pope must find new ways to dialogue with Muslims to help the world find peace and will have to face the continuing challenge raised by biotechnology and by changing sexual mores.

Cardinal George said the period before the conclave starts on April 18 is the time the cardinals use to get to know each other better. Once the conclave begins, he said, the cardinals are dedicated to actual voting.

With only three eligible cardinal-voters who have participated in a previous conclave, he said, “we are all learning” how the process works. “It is not confusing; it is just new.”

Asked if he thought a cardinal who was anti-American could be elected, Cardinal George replied: “We do not want a pope who is anti-anything. The pope must be able to empathize with every person and be a universal pastor.”

A reporter asked Cardinal George if he thought the U.S. cardinals could look for a pope who might consider changing the Church’s ban against artificial birth control.

The cardinal said said he would spend the next two weeks or so trying to get to know the other cardinals better.

The U.S. cardinals, he said, are unlikely to form any kind of united group behind one candidate.

“I don’t think we’re going to act as a group,” he said. “We bring ourselves and our backgrounds, and we know the concerns of our people.”

“We try to think about who will be a pope who will truly strengthen the faith,” Cardinal George said. “I don’t think there’s anything more specific than that. I think any bloc would be resented. The most important things are the Church and the faith,” he said. “This is an exercise in unity, in community. To introduce a nation-state into that dynamic would be unfaithful to it.”

The cardinal said he did not expect a bloc to be formed by the cardinals who worked in the Vatican, either.

“Most of the cardinals in the curia were once local bishops,” but their experience has given them a broader understanding of issues facing the Church around the world, he said.

“There may be divergences of opinion, but I don’t think it will be curial cardinals versus others,” he said.

Cardinal George also was asked about rumors that the cause for the canonization of Pope John Paul would open much sooner than the five years foreseen by church norms.

“I have not heard that yet, but I suspect that would be because I think he lived with the Lord, it was very clear,” the cardinal said. “He prayed constantly. He was a man who was at home with God and lived with God. So if that is sanctity, and that is what it means, union with God, then he is obviously a holy man. Whether the Church formally makes him a saint is another question.”

Conclave has widest geographical mix of cardinals in history

VATICAN CITY (CNS)—The coming conclave is expected to be the largest in history, with a wide geographical mix of cardinal-electors.

There are 117 cardinals under age 80 and therefore eligible to vote in a papal election. However, the Vatican announced on April 9 that two cardinal-electors, Filipino Cardinal Jaime Sin, retired archbishop of Manila, and Mexican Cardinal Alfonso Suarez Rivera, retired archbishop of Monterrey, are too ill to make the trip to Rome and will not participate in the conclave. They come from 53 different countries, and the vast majority of them have served as pastors in archdioceses around the world.

The cardinals’ average age is 71 years, seven months. That is about four years older than the average age of electors in the last conclave in 1978.

The oldest among current voters is Italian Cardinal Marco Cesi, the retired patriarch of Venice, who turns 80 in July. The youngest is 52-year-old Hungarian Cardinal Joaquin Jose Esperon y Llorens, the retired archbishop of Monchengladbach, Germany.

Spain has six each, France with five, and Brazil and Mexico with four each. Four countries, including Canada, have three cardinal-electors.

The Italian presence in the conclave has dropped since the last papal election in 1978, when Italy had 25 voting cardinals. Italians now represent 17 percent of the conclave voters, compared to 23 percent in 1978, in the conclaves of 1963 and 1958.

The cardinals are dedicated to actual voting.

The majority of them have served as pastors in archdioceses around the world.

The cardinal responded, “So your solution is to exterminate the poor in order to take care of poverty?”

“The doctrine of the Church is not going to change,” he said, although the pope and bishops try to find pastoral ways to help people to a full acceptance of the truth.

Finding one person with all the qualities needed in a pope will be difficult, he said, but “the one person should be able to call on people and understand … by talking and listening to the experience of others.”

The cardinal said the conclave, coming from so many countries and backgrounds, can find consensus on one person. He said, “The great unifier for all of us is faith. Faith is the same everywhere,” although personalities and social situations are different.

The next pope “will have to have something of that, given his own background and his own talents,” Cardinal George said.

“Since we are the cardinals, I don’t have a specific person in mind.”

The cardinal said he would spend the next two weeks or so trying to get to know the other cardinals better.

Pope John Paul II had that. He was not Asian, but when he went to Asia he was an Asian. When he went to Latin America, he became Latin American. Not because he was an actor, but because he was a man of faith, and God is everywhere,” he said.

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Sistine Chapel

Pope John Paul II presides at a baptism ceremony in the Sistine Chapel at the Vatican in 2001. Cardinal-electors will gather on April 18 to vote for a new pope under the canopy of Michelangelo’s most famous frescoes. “The truth of our faith speak to us here from all sides,” Pope John Paul II said of the chapel in 1994 following restoration of the artworks.
Election of new pope follows detailed procedure

VATICAN CITY (CNS)—The voting by cardinals to elect the next pope takes place behind the doors of the Sistine Chapel, following a highly detailed procedure last revised by the late Pope John Paul II.

Under the rules, secret ballots can be cast once on the first day of the conclave, then normally twice during each succeeding day of voting and evening session. Except for periodic pauses, the voting continues until a new pontiff is elected.

Only cardinals under the age of 80 can vote in the conclave; older cardinals do not take part in the Sistine Chapel. In theory, any baptized male Catholic can be elected pope, but current Church law extends to the meetings the cardinals hold before the conclave begins.

Each vote begins with the preparation and distribution of paper ballots by two masters of ceremonies, who are among a handful of noncardinals allowed into the chapel at the start of the session. The names of nine voting cardinals are chosen at random: three to serve as "scrutineers" or voting judges; three to verify the votes of any sick cardinals who remain in their quarters at the Domus Sanctae Marthae; and three "witnesses" who check the work of the scrutineers.

The paper ballot is rectangular. On the top half is printed the Latin phrase Evgo in Summum Pontificem ("I elect as the most high pontiff"), and the lower half is blank for the writing of the name of the person chosen.

After all the noncardinals have left the chapel, the cardinals fill out their ballots secretly, legibly and fold them twice. Meanwhile, any ballots from sick cardinals who remain in their quarters at the Domus Sanctae Marthae are collected and brought back to the chapel.

Each cardinal then walks to the altar, holding up his folded ballot so it can be seen, and says aloud: "I call as my witness Christ the Lord who will be my judge, that my vote is given to the one who before God I think should be elected." He places his ballot on a plate, or, if not, then it slides into a receptacle, traditionally a large chalice.

When all the ballots have been cast, the first scrutineer shakes the receptacle to mix them. He then transfers the ballots in two groups, counting them to make sure they correspond to the number of electors.

The ballots are read out. Each of the three scrutineers examines each ballot one-by-one, with the last scrutineer calling out the name on the ballot. All the cardinals can record the tally. The last scrutineer pairs each ballot with a needle through the word Evgo and places it on a thread, so they can be secured.

After the names have been read out, the votes are counted to see if anyone has obtained a two-thirds majority needed for election—or a simple majority if the rules are changed later in the conclave. The revisers then double-check the work of the scrutineers for possible mistakes.

At this point, any handwritten notes made by the cardinals during the vote are collected for burning with the ballots. If the first vote of the morning or evening session is inconclusive, a second vote normally follows immediately, and the ballots from both votes are burned together at the end of the session.

"I elect as the most high pontiff," the cardinals repeat once on the first day of the conclave—the cardinals can decide to move to a simple majority for papal election and can limit the voting to the top two vote-getters. In earlier conclaves, switching to a simple majority required approval of two-thirds of the cardinals, but now that decision can be made by simple majority, too. †

In 1996 conclave rules, Pope John Paul emphasized secrecy

VATICAN CITY (CNS)—When Pope John Paul II rewrote the rules for the coming conclave, he emphasized secrecy so that the papal election and everything about it must remain secret.

The conclave begins on April 18 after a public Mass in St. Peter's Basilica. The cardinals and those assisting inside the conclave or at the dormlike hotel where the cardinals will stay are to take a solemn oath to observe "absolute and perpetual secrecy" about the election. Violation of the oath can result in excommunication.

They are also to promise not to use any audio or video recording devices, the Sistine Chapel was to be swept for any audio or video recording devices. The exhortation to secrecy is mentioned three times in the late pope’s 1996 apostolic constitution Universi Dominici Gregis ("The Shepherd of the Lord's Whole Flock"), which updated conclave rules.

There has always been great curiosity about the inside story of conclave voting. After the 1978 conclave that brought Pope John Paul to the papacy, this was written with detailed descriptions of the shifting numbers of votes in each of the eight ballots before he was elected.

Much of the writing was speculation, but some of it was based on conversations cardinals had with close aides or friends in the excitement of the immediate postelection period.

Pope John Paul apparently did not want that to happen again. The section banning electronic recording or communication devices expands on earlier precautions against the potential bugging of the conclave. Sophisticated surveillance equipment will be used to scan the area in and around the Sistine Chapel.

But because this time the cardinals will be staying at the Domus Sanctae Marthae, a Vatican building half a mile away, it may be more difficult to police electronics—including devices now routinely carried by some cardinals, such as cell phones, pagers, Blackberries or pocket computers with wireless capability.

The rules order that the Domus Sanctae Marthae be kept off-limits to unauthorized personnel during the conclave, and especially that no one approach the cardinals when they are being transported to the Sistine Chapel. The bus driver, presumably, will not be allowed to chat with his passengers.

The cardinals are warned against communicating with anyone during the conclave—by writing, telephone or any other means—except in cases of proven urgency. They are barred from reading newspapers or magazines, listening to the radio or watching TV, keeping records of anything related to the papal election even extends to the meetings the cardinals have before the conclave begins.

On April 19, the cardinals unanimously decided to avoid interviews and meetings with the media in the days leading up to the conclave.

All this does not mean the full story of the conclave will never be told. The rules say that once elected, the new pope can lift the secrecy provision and let the cardinals tell the inside story. Very few at the Vatican expect that to happen. †

Workers prepare the Sistine Chapel at the Vatican for the upcoming conclave to elect a new pope. The conclave begins on April 18 after a public Mass in St. Peter's Basilica.
Archbishop Buechlein celebrates Mass on day of pope’s funeral
By Brandon A. Evans

Archbishop Daniel M. Buechlein gath-
ered with several hundred members of his
flock at noon on April 8 at SS. Peter and Paul Cathedral in Indianapolis to celebrate a Mass and pray for the soul of Pope John Paul II. It was the same day that the Mass of Christian Burial was celebrated before millions of people in Rome by Cardinal Joseph Ratzinger. In his homily, Archbishop Buechlein said that as we bid farewell to the late pontiff, it is after spending a week reflect-
ing on his life.

“This week, as we reflect on John Paul II, let’s resolve to enrich our call to holiness by embracing virtues which Pope John Paul II lived...with serene determination,” he said.

Among those virtues, the archbishop said, are humility, charity and faithfulness to the pope’s later years as the cross of infirmity grew heavier. He is also the spiritual legacy of the pope that the archbishop chose to stress.

“The golden thread of the tapestry of John Paul II’s life was his faithfulness to prayer—prayer before the Blessed Sacrament, prayer to the Blessed Mother,” he said.

Archbishop Buechlein told those gathered to pray for the grace to be as determined in prayer as our Holy Father was.

Pope John Paul II also had a strong devotion to the saints, “especially ordi-
nal people who lived heroic lives,” he said. “His example reminds us that we are enriched if, intentionally, we call to mind the spiritual presence of a commu-
nion of saints.

“We thank our late Holy Father for calling us to focus on the mercy of God and the gift of our redemption,” he said. These things are “the source of peace and freedom of mind and heart and soul.”

We as Christians are blessed, Archbishop Buechlein said, because “we can grieve with hope.” It is a hope that not only will God provide “another splendid pope,” but that we have not seen the last of John Paul II.

“At this simple Eucharist, our final farewell expresses our affection and our gratitude for him,” he said. “And we do so with hope because, as our funeral ritual assures us, ‘One day we shall joyfully greet him again, when the love of Christ which conquers all things, destroys even death itself.’”

(To listen to the archbishop’s homily from the Mass in Real Player format, go to The Criterion Online Edition by logging on to www.criteriononline.com.)

Next pope must continue old initiatives while forging new path
By Daniel Conway

ROME—Everyone agrees that the next pope will have his hands full. Not only must he follow in the foot-
steps of an inimitable, charismatic predecessor, but he must also address the unfin-
ished business of the former pope—the standard set forth in the apostolic letter By the old pope’s charismatic style or example, and the agenda, of Pope John Paul II.

The serious work that remains to be done is bigger and more important than any one person—not many holy or beloved.

The new pope will have to face some issues that Pope John Paul II could not deal with precisely because they were the result of his own charismatic personality.

What is the unfinished business of John Paul II’s papacy? It is the continuing

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At the Easter Vigil this year, nearly 1,200 catechumens and candidates in the archdiocese were baptized or received into the full communion of the Catholic Church. That’s an increase of nearly 19 percent over last year.

Welcome to each of you! We’re pleased to have you with us as new sisters and brothers in the Lord. You will continue to enrich our lives as you have been doing since you first began your faith search as inquirers.

Some folks have a tendency to regard baptism or reception into full communion as a type of “graduation.” It isn’t. Just as we are always reminded at graduation celebrations in the academic world, what you have experienced is not the end of the journey but the beginning—really it is a commencement.

One of the wonderful things about being a Catholic is that we have a rich tradition and the longest history of any Christian Church. And when you look at the Church, especially the Universal Church, you see a rich diversity of members—all brothers and sisters accompanying each other on the journey to the kingdom. In the Catholic Church, there is never a reason to “go it alone.” In addition to the companionship of the Holy Trinity, we have each other.

When one of us stumbles and falls, others are there to pick us up from the dust. Often, the journey is joyous and we sing Alleluia! Sing and walk onward.” Thanks to God you have joined us on the journey. Alleluia!”

Batesville Deanery
St. Mary of the Innoculate Conception, Auroa
Robb Doll, Kevin Huey, Debra Stryman and Kathy Stryman (catechumens); Charlie Doerl, Jerry Morano and Chris Stryman (candidates)

St. Louis, Newton
Austin Davidson, Sylvia Davidson, Ashli Fledderman and Kelly Volk (catechumens); Denise Brit, Timothy Hixson, Terry Hogg, Kandi Marko, Deborah Miles, Charlene Werdering and Benita Wroblewski (candidates)

St. Mary, Greensburg
Kim Gauck and Ferm Todd (catechumens); René Jackson, Stacy Martin, Laurel Sinnamon, Larry Stark and Mike Woodworth (candidates)

St. Lawrence, Lawrenceburg
Butch Sandfor, Angie Schwarz and Bob Warnick (catechumens); Kendal Brue, Lori Hall, Spring Thomas, Erin Thomas and Patricia Ulhman (candidates)

St. Anthony of Padua, Morris
Tanya Garteman (candidate)

St. Paul, New Alsace
Abigail Leisure, Alexander Leisure, Jessica Neal and Jeff Neuman, Christian Vallejo, Anthony Voisard and Brent Crabtree (catechumens); Linda Allen, Doyle Blomquist, Charles Davis and Lynn Davis (candidates)

St. Bernard, St. Mary-of-the-Rock, St. Mary-of-the-Rock
Curts Abrams and Kyle Abrams (catechumens); Philip Abrams, Mark Garrett, Carra Orliger and Tina Taylor (catechumens)

St. Magdelene, New Marion
Rosalie Barley (candidate)

St. Mary-of-the-Rock, St. Mary-of-the-Rock
Karen Schwab (candidate)

St. Joseph, St. Leon
Abby Lutz (candidate)

St. Vincent de Paul, Shelby County
Alexis Phillips (catechumen); Amy Carter and Rhonda Schwengman (candidates)

St. Joseph, Shelbyville
Anthony Domenico, Elizabeth Johnson, Mark McDonald, William Eric Rader, Mona Spalding, Dee Ann Thoman and Adam Vasser (catechumens); Sherry Cross, Daniel Foltz, Jason Foltz, John Foltz, Karen Grove, Vicky Lane, Travis Lux, Robin Pressler, Gary Rhul and Holly Zinser (candidates)

St. Martin, Silverville
Ashley Ritzi (candidate)

St. Teresa Benedicta of the Cross, Bright
Irene Johnson and Cindy Meyer (catechumens); Donna Cunaghan, Chris Miller, Jeff Mongonia, Valerie Mongonia and Christena Whelan (candidates)

Bloomington Deanery
St. Vincent de Paul, Bedford
James Dunn, Morgan Dunn, Phil Hensley and Robbie Tinch (catechumens); Abby Blair, April Blair, Lilly Bliss, Paul Blaiz, Steve Blaiz, Amy Brown, Kyle Brown, Davanna Dunn, Tanna Hogue, Rachel Workman and Robin Zaidi (candidates)

St. Charles Borromee, Bloomington
Elizabeth Anderson, Janet Donley, Judith Gemung, Amber Hall, Liane Jaoelli, Abby King, Mikala Koth, Lisa Morris, Sandra Moss, Elisabeth Stelle, Jennifer Tracy and Jessey Wimmin (candidates); Nesha Badalchi, Carrie Cline, Kellie Dunkin, Joanna Losser, Greg Oswald and Thersesa Williams (candidates)

St. Paul Catholic Church, Corydon
Holly Harvey, David Hlato, Scott Kalin, Meagan Orban, Jamison Thomas and Sandra Velazquez (candidates); Phil Bishner, Kimberly Bosvier, Megan Bosox, Virginia Goehlert, Colby Gray, Rhonda Irvin, Amanda Lauzon, Cyriellis Lewis, Josh Mitchell, Rudy Rudolph, Jodi Slezak and Ryan Walker (candidates)

St. Martin of Tours, Martinsville
Mark Halton, Jalen Maris, Jordan Maris, Kimberly Maris, Blake Seaton and Stacey Seaton (candidates); Sarah Beninot, Darla Brown, Zach Brown, Elizabeth Calkin, Joseph DeMoss, Angela Dice, Brian Ferrar, Ethan Ferrant, Joseph Haines, Caityn Kelyn, Nolan Lavender, Ann Marshall, Tyler McCann, Nevin Markim, Julie Neal, Jennifer O’Neal, Carrie Owen, Megan Richards, Joseph Siderewicz, Jimmy Staark, Patrick Sheets, Morgan Witt, Frances Summer, Ronald Sumner and Jason Seaton (candidates)

St. Agnes, Nashville
Anthony Rhuban (catechumen); Janet VanderDussen, Allie Zahlkarn and Ted Zahlkarn (candidates)

St. Jude the Apostle, Priceville
Arnold Hartman and Mildred Salazar (catechumens); Patty Weber (candidate)

Connorsville Deanery
St. Michael, Brookville
Leslie Bischoff and Nicole Rhodes (catechumens); Marcus Bray, David Knap, Jeremy Kuntz and Terry Mitchum (candidates)

St. Elizabeth of Hungary, Cambridge City
Chris Cowan and Lori Ward (catechumens); Tami Becker, Jim Heathon and Carol Rueth (candidates)

Holy Guardian Angels, Cedar Grove
Ryan Darinich and Spencer Wright (candidates)

St. Gabriel, Cambridge
Melissa Griffin (candidate); Mindy Crank, Diana Phillips, Mark Prifogle, Garett Rose, Jamey Rose and Crystal Ross (candidates)

St. Anne, New Castle
Brent Crabtree (candidate); Linda Allen, Doyle Chandler, Peggy Freeman, Cari Janssen, Paul Jansen, Jeff Neuman, Christopher Valley, Anthony Voiser and Cheryl Worrell (candidates)

St. Mary, Rushville
Abigail Leisure, Alexander Jessie, Leah Neel and Susan Sammons (catechumens); Harry Brindley, Nicholas Leisure, Pamela Leisure and Mike Percell (candidates)

Richmond Catholic Community, Richmond
Timothy Beatty, Andrew Brownning, Stephanie Finney, Christina Frost, Larry Lehman, Jacob Leitner, Jeff Miller, Timothy Nyhuis and Leilani Ogawa (candidates); Windy Adelberger, James Blume Jr., Karen Chasteen, Jennifer Collins, Jessica Creek, Jan Doty, Greg Easley, Gary Goff, Josephine Hahn, Jordan Charles King Jr., Clarence Leightner, Dana McKinney, Rebecca Milliman, Ronald Moore, Jamie Mulinaro, Angela Musonti, Gale Palmer, Michael Patterson, Rachel Marie Radosevic, Roberta Ramsey, Michael Robinson, John Sayre III, Jahna Shabab, Jared Simpson, Julie Stimson, Rachael Swift and Joan Williams (candidates)

Indianapolis East Deanery
SS. Peter and Paul Cathedral
Cassandra Page (candidate)

Holy Cross
Hannah Aldrich, Travis Craven, Kevin Kinnaman, John Kello, Betty Paff, Joshua Paff and Mercedes Paff (catechumens); Kelly Cravens (candidate)

Holy Spirit
Chasity Abner, Dan Aker, Alisha Elliott, Lacinda Glow, Bria Gostomski, Ciera Heming and Kendal Hoots (candidates)

Our Lady of Lourdes
Rhonda Cates, Angel Clements, Carter Hamilton, Danica Hames, Elizabeth Jensen, Liam Jensen, Phoebe Jensen, Daniel Schloder and Lisa Stratman (candidates)

Our Lady of the Assumption
Tonya Bozzelli, Andrea Eickhoff, Ann Gueth, Jessica Gaughan, Toni O’Mara Hahn, Michelle Koshar, Mayela Lopez, Irma Pandit, Lucia Parra, Raul Parra, Leobastra Pihela, Ramona Reid, Hector Ruiz, Walter Soto and Sara Vessely (candidates)

St. Mary
Aaron Butler, Alberto Foronda, Diana Rodriguez and Julio Roman (candidates); Genevieve Bedano, Pablo Bedano, Pedro Castilo, Benjamin Deichman, Susan Gaughain, Toni O’Mara Hahn, Michelle Koshar, Mayela Lopez, Irma Pandit, Lucia Parra, Raul Parra, Leobastra Pihela, Ramona Reid, Hector Ruiz, Walter Soto and Sara Vessely (candidates)

St. Michael, Greenfield
Samantha Jackson, Robert Morgan, Katlynn McCoy, Kathryn Lewis, Lindsey Lewis, Clayton Noeber, David Nelson, Catlin Quackenbush, Jonathan Quackenbush, Timothy Quackenbush, Amanda Tolday and Vanessa Tolday (candidates); Chris Baggott, Jeanette Brumfiel, Heather Christopher, Ashley Hall, Alyssa Jackson, Eric Jackson, Michelle Lewis, Josephine Mcclarnon, Kelly Mcclarnon, Tracy Mcclarnon, Wendy Nelson and Jaime Noehr (candidates)

St. Simon the Apostle
James Art, Spring Bailey, Lisa Blamey, Marcus Chambliss, Kurt Kleinhelter, Eric Perkis, David Smith, Madeleine White, McKenzie White and Michael Wright (candidates); Tonya Bozzelli, Andrea Eickhoff, Ana Marie Goedde, Louisa Holgate, Sherri Horn, Jerry Miser, Alex Perkins, Chris Pohl, Christina Suarez, Lacey Welch, Polker White and Paul Will (candidates)
We welcome the new Catholics who have become full part paticipants in the Church since last Easter. Most of the people listed here and—within the past year—were baptized and received the sacraments of initiation during the Easter Vigil last Saturday. The names listed here were provided by religious education leaders in local parishes. While there is a history of faith formation for those who have become full participating Catholics and those who have been baptized in other Christian traditions were received into the full communion of the Catholic Church with a profession of faith confirmed within the past year. Most people are listed in the parishes where they received their religious formation and the sacraments of initiation.

Those listed as candidates include people who have been baptized at Catholic parishes who have completed their Christian initiation by being confirmed during the past year. And those candidates who were baptized in other Christian traditions were received into the full communion of the Catholic Church with a profession of faith confirmed within the past year. Most people are listed in the parishes where they received their religious formation and the sacraments of initiation.

For example, St. Therese of the Infant Jesus (Little Flower) includes candidates such as Troy and Melody Colson, Debra Colson, Eric Ehizokhale, and Jason Combs. Similarly, Sacred Heart includes candidates such as Mark Butler, Doug Butler, and Thomas Butler. Finally, St. Ann includes candidates such as Ray Miller, Ray Miller, and Mary Miller.
New Catholics
continued from page 19

Sacred Heart, Jeffersonville
Crystal Bissig, Ronnie Bissig, Julie Coddington and Jerry Houchens (catechumens); Kerri Bagwell, Michael Hynes, Bunny Shaughnessy and John Smith (candidates)

St. Augustine, Jeffersonville
Steve Fry and Trina Fry (candidates)

St. Mary, Lanesville
Roger Shoemaker (catechumen); Karen Beckman, Clarence Burgin, Kris Davis and Trevor Thompson (candidates)

St. Mary, Newilton
Stacy Cristiani, Jamie Johnson and Lorri Malone (candidates)

Holy Family, New Albany
Sharon Malloy, Nyoka Stewart, Steven Wills and Stevie Withrow (catechumens); Charles Dome, Amanda Farabee, Kenneth Jinks, Max Schutte and Lisa Thomas-Hopkins (candidates)

Our Lady of Perpetual Help, New Albany
Louis Boutin, Darrin Bowyer, Karen Bowyer, Justin Bratcher, Lori Conrad, Joe Dalton and Lori Hemmellgren (candidates)

St. Mary, New Albany

St. Joseph, Jennings County
Steve Blackburn (catechumen)

St. Joseph University, Terre Haute
Nikki Deckard, Rod Deuster and Kenny Wagle (catechumens); Yvone Emmert, Gaylon Smith and Wade Winston (candidates)

St. Joseph University, Terre Haute
William Earls, Kevin Griffith, Jessica Gross and Anthony Varner Jr. (candidates); Brett Ridgeway (candidate)

St. Margaret Mary, Terre Haute
Douglas Myers and Lort Seelens (catechumens); Kathryn Johnson and Aaron Seelens (candidates)

St. Patrick, Terre Haute
Matthew Burgin, Michelle Ealy, Robert Ealy, Surishan Singh Jaurre, Cynthia Jonas, Bradley Todd and Timothy White Jr. (catechumens); Cheryl Fleschner, Kathy Fleschner, George Fleschner, Timothy Fleschner, Ilrenda Scott, Pauletta Showower, Janet Stafford and Kimberly Stafford (candidates)†

Seymour Deanery
Our Lady of Providence, Brownstown
Tracy L. Watson (candidate)

St. Bartholomew, Columbus
Shannon Carter, Robert Cartwright, Patrick McKinney and Rachel Williams (catechumens); Miriam Alam, David Armitz, Rachel Cartwright, Adrian Cunningham, Nathan Dean, Robert Dunlap, Shawn Eder, Tisha Eder, Brian Emling, David Eskilson, Sarah Fletcher, Alejandro Gonzalez, Rubi Velador Gonzalez, Brandon Guerrero, Celia Guerrero, Doug Harris, Donna Hester, Jonathan Hiller, Jeremy Hoone, Jessica Hoone, Justin Hoone, Mary Kessler, Sergio Lara, Ulisses Meza, Donna Nelson, Tony Polk, Eneliz Rodriguez, Stephanie Rout, Steve Sanders, Sherly Elane Tracey, Jason Troesh, Raul Uscanga and Jay Wells (candidates)

Holy Trinity, Edinburgh
Neil Cooper and Laura Rupp (candidates)

St. Rose of Lima, Franklin
Michelle Reeves and Matthew Shirley (catechumens); Donna Lee Burton, Timothy Burton, Diane Denk, Daniel Miller, Jason Selbert, Kurt Wheeler and Stephanie Wheeler (candidates)

St. Anne, Jennings County
Steve Blackburn (catechumen)

St. Joseph, Jennings County
Michael Rayburn, Randall Rayburn and Robin Rayburn (candidates)

Price of Peace, Madison
Jill Pyles, Tracie Vaughan, Corey Weaver, Dakota Weaver and Sacha Weaver (catechumens); Stella Bruner, Mindy Lambdin Cochran, Caroline Livorno, George Morgan, Jewel Morgan, Fred Tandy and T.J. Weaver (candidates)

St. Mary, North Vernon
Rick Lane, Joseph Pettit, Larri Skinner, Eddie Steele, Lisa Steele and Tamara Steele (candidates); Ed Pettit (candidate)

American Martyrs, Scottsburg
Megan Hall (catechumen)

St. Ambrose, Seymour
Brittney Bryant and Amy MacDonald (catechumens);
Every type of family has a mission from God

By Dan Luby

They were a family, he thought, married all of four years and getting ready for their first meal in their new apartment.

He grinned as mouth-watering smells of dinner wafted into the living room.

“Smells great, honey?” he shouted happily.

A chilly silence greeted his compliment.

Dinner turned out to be less a romantic encounter than a surprising and challenging conversation about family differences.

Their families had much in common: Catholic through and through, lots of children, lots of affection and closeness. But there were differences.

The youngest of six, he’d grown up in a household where dinner was prepared by his mother with the able assistance of four teenage sisters. Before dinner, husbands relaxed and paid their wives cheerful compliments.

She’d grown up the fifth of eight children. When her dad arrived home, he pitched in with washing the potatoes, pouring the milk and supervising little children who were supervising littler ones.

Families are different. They come in a bewildering array of configurations.

Some families are close, others aren’t. Some are worlds unto themselves, with parents and children clustered tightly around the hearths. Others extend into the wider world of neighborhood, parish and civic community. There are blended families, ex-criminal families, dysfunctional families, interfaith families and single-parent families.

All of them, healthy or hurting, just starting out or dying, are human communities in which God is present and calling us to love.

Every family has a mission from God.

Because they are so different, families work at their tasks in many different ways, according to their circumstances. But all need to build a moral framework, a family infrastructure of virtue.

Families must develop and strengthen the attitudes, habits and skills that make them places where the ultimate virtues of faith, hope and love take root.

Here are four virtues that I find particularly important for families today:

• **Gratitude**—A keen awareness that what we have is a gift that is central to developing family life. To know that our families, our talents and our opportunities are all gifts of God is to recognize our status as his beloved children.

• **Forgiveness**—As nurturing as families can be, they also are communities of imperfection. Even in the most loving families, people hurt each other out of ignorance or bad temper or by using sharp words one day and silence the next.

• **Compassion**—A lot of stress is caused by unrealistic expectations. Even families need material things. I think families need to take more time to smell the roses. (Sheila Kiernan, Arlington, Mass.)

• **Hospitality**—Because Jesus welcomed strangers, families are called to be communities of inclusion.

Sometimes the strangers who need welcome will be people we don’t know. They may be people from different places or who practice unfamiliar customs.

Other times, the stranger asking for shelter will be someone whose face we recognize very well and whose name we know, but whose outlook and needs and abilities have changed.

The “stranger” may be one’s own child, working to establish a separate identity, or a parent in diminished health or an old friend rendered unrecognized by the storms of life.

By Sheila Garcia

Children test our patience in numerous ways, but can be our pathway to holiness.

Family life inevitably involves setbacks. Patience helps us keep them in perspective, not lose heart and keep moving toward long-term goals.

We can learn patience by trying to live in the present moment and deal with family life’s ordinary demands. Each day presents opportunities to grow in patience.

But patience does not mean passivity. We cannot sit idly by when action is demanded. But once we have determined a course of action, we need to wait patiently until it bears fruit. We do what we can, leaving the rest to God.

We learn patience through the example of others, who witness to grace, always present in our families.

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We learn patience through the example of others, who witness to grace, always present in our families. (Sheila Garcia is associate director of the U.S. bishops’ Secretariat for Family, Laity, Women and Youth.)

Discussion Point

**This Week’s Question**

What virtue would you recommend to stressed-out families today?

“Compassion. You can get so focused on the details of daily life that you forget the big picture. To rise above normal daily things requires Christ’s example of compassion.” (Karen Richelsen, Medina, Minn.)

“Patience would definitely be the virtue I’d recommend. Families need time together more than they need material things, I think families need to take more time to smell the roses.” (Sheila Kiernan, Arlington, Mass.)

“Forgiveness. ... A lot of stress is caused by unrealistic expectations, and we just have to let go of it and forgive each other for not measuring up to unrealistic expectations.” (Jo Ann Webb, Dallas, Texas)

“Patience is where I’d come from—patience for all the things that are so important, that consume so much time and energy. If we didn’t jump so quickly on small and unimportant things, we’d be better balanced.” (Steve Fetterolf, Killingworth, Conn.)

**Lend Us Your Voice**

An upcoming edition asks: You’re free to make many choices in life. Are your choices fulfilling for you? Why?

To respond for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †
Jesus in the Gospels: The call of Matthew

From the Editor Emeritus/

Cynthia Dewes

Cornucopia/Cynthia Dewes

Integrating religion into life in a secular society

When religious people are being particularly righteous, bigoted or sanctimonious, religion is an integral part of their lives. Of course, not all religious people believe this. They pray at appointed times, read their Bibles, attend church, and do not eat certain foods, abstain from alcohol and require their women to dress modestly that the only part of them you can see their eyes. Their religion is up front and personal.

Orthodox Jews also obey rules of dress, behavior, times and methods of prayer, and food from the Sabbath to the High Holy Days. Observing these in a secular society is like observing the Sabbath in the United States. I was working in a religious community when I received a front-row seat for an event.

Remember the pope racing into Washington’s St. Matthew’s Cathedral and tearing down its side aisle. In those days, I was doing marathons. I thought to myself: “Now here is an athlete. He must be doing a seven-minute mile at the speed he is going.” Later, I was told that at that moment he was anxiously looking for a bathroom.

Among the pope’s many awesome feats, he journeyed to Poland and solidified his people by reminding them to have faith in themselves and in Jesus Christ. He was glad that he helped bring down the communist regime in his homeland. He journeyed to Jerusalem and was recognized by the Jews for the many centuries when Christians were not in the way they treated them. And what about mainline American Protestants? How integrated is religion in their lives?

Time and effort to serve the social mission of the Church by their side to the poor, like Habitat for Humanity, the St. Vincent de Paul Society and right-to-life advo- cacy.

But the spiritually helpful practices of daily Mass, rosary recitations and parish missions have generated faith and devotion, except during Lent, we don’t often hold Benediction and Stations of the Cross services for many. Many worse things than this feel part of a larger parish family that’s an extension of their own. Those days may be gone, never to return, so maybe modern times require modern methods of faithful daily living. We live in a time of noise, hyperactivity and super-technology, so we need to make time every day to sit quietly in God’s presence.

Maybe, if we turn off the TV, the computer, the kids and the job for just a few moments, maybe if we really pay attention to the love and beauty and grace all around us, maybe then we’ll be able to get God back in our hearts … every day, all day.

(Cynthia Dewes, a member of St. Paul the Apostle Church in Greenscote, is a regu- lar columnist for the Criterion.)

Faithful Lines/Shirley Vogler Meister

Touching the lives of loved ones after death

The night my mother died, I was thou- sands of miles away on a winter photo shoot with my lum- brous camera. The hotel was empty. I was unaware of what was happening in Illinois.

One night, I woke after a dream in which I searched for Mom in a large, open building with rooms resem- ling hospital wards. I went from area to area, beginning to panic. Suddenly, Mom was near—smil- ing, hugging me. I thought she didn’t worry. She was safe and happy. I felt warm and comfortable again then woke to check the clock.

The next morning, as Paul and I and our friends headed toward our rooms after breakfast, the motel manager intercepted us, saying my sister called to report Mom’s death, which occurred shortly before my dream.

I have shared this with only a few others. Some have shared similar experiences with me so my interest in such phenomena was already piqued when I learned that well-known Catholic writer Mary Kassian, of Colorado, Wash., wrote a book about others’ similar experiences: Whispers of God’s Love: Touching the Lives of Loved Ones After Death (Liguori/Triumph, an imprint of Liguori Publications).

Much of this book introduces what all Christians know: “... eternal life is an intimate union with God or the Divine Mystery. Christ’s own words, as well as the atti- tude which begins here and now and is completed on the other side of natural death.”

“It’s not as odd as it may sound … to suggest that those who have died may, on an inestimable level, continue to love us, to love others and to continue to communicate in some way with those still living in historical time.”

In his study, the author chose nearly 100 unique experiences from people responding to a letter to the editor sent primarily to Catholic News Service. He also surveyed several secular newspapers in big and medium-to-small cities. Not one ed- itor had “no” responses. “I even received a few stories from Canada,” Finley said. “I sent no letters to Canadian newspapers, so how that hap- pened I’ll never know.”

It must have been difficult for him to “pick one story to choose as the best” as Liguori says, “to tell a story about one person that best captures the universality of the power of the spirit.”

The writer’s ordinary people with extraordinary stories that are touching and true, identified by first names only. Some are Catholic religious, both men and women. Also included are women who were either good friends as well as Finley’s “Rainbow from My Grandfather,” Delightfully surprising are his poetic and spiritual reflections woven throughout the text.

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

The Human Side/Fr. Eugene Heinrich

The legacy of Pope John Paul II

No doubt anyone who experienced the presence of Pope John Paul II remembers something extraordi- nary.

My personal first encounter with him occurred when I first traveled to the United States. I was working for the Catholic News Service, which took care of his schedule and communications. On the day when we received was a front-row seat for his events.

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The criterion Friday, April 15, 2005
The Sunday Readings

Sunday, April 17, 2005

- Acts 2:14a, 36-41
- 1 Peter 2:20-25
- John 10:1-10

The Acts of the Apostles again furnishes the first biblical reading. As was the case last weekend, it is a passage recalling a time when Peter spoke on behalf of all the Apostles. This event occurred on Pentecost, an important Jewish feast. Again, the sermon is in the literary style of kerygma. It goes to the essence of the Christian message. Jesus is Lord. He is the Redeemer. In Jesus, and only in Jesus, is salvation. Jesus bears God's mercy and eternal life.

However, this mercy and eternal life are not thrust upon us. We must ourselves accept Jesus. We must turn to God. We must repent and reform. The reference to Pentecost is not just simply to provide a date. Rather, it mentions reminds us that the Apostles stood in the current of God's long process of salvation and protection. It further links the salvation offered by Christ, and salvation offered by the Apostles in the Lord's name, in the context of God's constant loving care.

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Reflection

Still, these several weeks after Easter, the Church proclaims its joy and faith in the Risen Lord. Still, it speaks the message long ago spoken by Peter on Pentecost. Jesus is Lord! He lives! Repent, renounce sin and turn to God! These readings introduce a new element. The devil, or at best forces unfriendly to Jesus, await us. We are unable to withstand these forces without God’s help. We are sheep. We are limited. We are weak. Temptation and the human condition weaken us. Nevertheless, if we are in Jesus, and with Jesus, we are strong. No power can overwhelm us because no power can overwhelm the Lord, the victor over death itself.

The Church bids us to face the facts about ourselves, and about the power of the Lord. †

My Journey to God

A Peaceful Prince

I am missing you already
Oh Peaceful Prince
With your eyes so blue
Your belief in dignity and human rights
Your steadfast message of respect for life
No matter what it’s form
Made this earth a safer place
People listened to you no matter their belief
A spokesperson for all of mankind
A Father to us all
A place for you among the saints
A seat at Your Father’s table

A Prince of Peace

Spreading the message of Love
Doing the work of Our Father
Without bending … without fail
Even during your own personal suffering
You gave the message of dignity without exception

(St. Lawrence parishioner Kathleen Anderson of Indianapolis wrote this poem on April 2 in loving tribute to Pope John Paul II and his 86-year papacy.)

Oh Peaceful Prince
I will miss you.

By Kathleen Anderson

Question Corner/Fr. John Dietzen

Obelisk in St. Peter’s Square is also a sundial

Q: I read in a recent issue of Discover magazine (March 2005) that the obelisk in St. Peter’s Square in Rome works as a sundial. The article states that each month the tip of the shadow rests on one of several tablets etched with the astrological signs of the zodiac. Why is the obelisk and astrology represented in Vatican City (Wisconsin)?

A: Your question is larger than perhaps you realize. It’s true that the zodiac did play a huge role in the “science” of astrology, which claimed to demonstrate how the planets, stars and other heavenly bodies influence human life. For thousands of years, in fact, until only 200 or 300 years ago, this study was considered a genuine and legitimate science.

Astrology experts were consulted before major decisions were made by political, military and religious leaders to learn the most propitious time or place for action. Human characteristics and other earthly phenomena were thought to be determined by “the stars.” It may be difficult for us to understand this nearly universal way of thinking, but with the limited knowledge available, astrology seemed to offer the only explanation of what causes the mysterious and seemingly haphazard events in human life.

Under the influence of Christian theologians, especially St. Augustine in the fifth century, the practice of astrology nearly ceased in the Roman Empire. In the late Middle Ages, however, Arab and Jewish scholars from the East revived it, and by the 15th century it had gained wide credibility in Europe. While some aspects of this science remained linked to Christian faith, the fact that it permeated nearly all official and academic cultures made it hard to ignore. Famous astronomers like Johannes Kepler and Isaac Newton were also astrologers. St. Thomas Aquinas attributed human physical features like sex and size to the influence of stars.

Pope Paul III (d 1549) used astrology to set the dates of major Church assemblies. Julius II (d 1513) consulted astrologers to decide the most favorable day for his coronation as pope. Pope Leo X (d 1521) founded a department of astrology at Sapienza University in Rome. Two points need to be remembered. Catholics did not tend to believe that astrology meant predestination. As a saying went, the stars may sway us, but they do not control us.

Also, as I said, the influence of the heavenly bodies seemed for ages the only explanation for chance occurrences in human life. What led to the abrupt and swift downfall of the system, insofar as it was a system at all, was the invention and development of the telescope. As astronomy and other disciplines advanced in modern times, the discovery of hitherto unknown planets in our solar system (the whole astrological system was based on the planets) and of millions of new objects in space, caused the collapse of astrology as a credible science.

This is all a long way of saying that the presence of the zodiac signs outside St. Peter’s Basilica is understandable, actually for many reasons.

When Bernini began the design of the piazza in the mid-17th century, the scientific movement away from astrology had barely begun. In addition, the zodiac had a millenium-long, worldwide influence on the development of the sciences as well as of philosophies and theologies, so its historical significance was impressive.

Numerous other Renaissance and more recent structures testify, in their design and ornamentation, to the significance of the zodiac in human history. †

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith for possible publication in the “My Journey to God” column. Seasonal reflections are also appreciated. Please include name, address, parish and telephone number with submission.

Send material for consideration to “My Journey to God,” The Criterion, P.O. Box 1717, Indianapolis, IN 46206 or e-mail to criterion@archindy.org. †

Daily Readings

Monday, April 18
Acts 11:1-18
Psalms 42:2-3, 4:3-4
John 10:11-18

Tuesday, April 19
Acts 11:19-26
Psalms 87:1-7
John 10:22-30

Wednesday, April 20
Acts 12:24-13:3a
Psalms 67:2-3, 5-6, 8
John 12:44-50

Thursday, April 21
Anselm, bishop and doctor
Acts 13:13-25
Psalms 89:2-3, 21-22, 25, 27
John 13:16-20

Friday, April 22
Acts 13:26-33
Psalms 2:6-11
John 14:1-6

Saturday, April 23
George, martyr
Adalbert, bishop and martyr
Acts 13:44-52
Psalms 98:1-4
John 14:7-14

Sunday, April 24
Fifth Sunday of Easter
Acts 6:1-7
Psalms 119:2, 4-5, 18-19
1 Peter 2:4-9
John 14:1-12

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The Criterion, April 15, 2005

The Active List

The Criterion welcomes announcements of archdiocesan Church and parish open-to-the-public activities for “The Active List.” Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. No announcements will be taken by telephone. Notices must be in our office by 5 p.m. Thursday one week in advance of (Friday) publication: The Criterion, The Active List, 1402 S. Meridian St., Indianapolis, 46225 (mail); 317-236-1593 (fax). mkline@archindy.org (e-mail).

April 22-23
Mary of the Woods, Providence Center, St. Mary-of-the-Woods.

“Rhythms in Prudicity—Opening,” Providence Sister Marie McCarthy and Mary Alice Zander present. $55 per person. Information: 812-555-4533.

Monastery Immaculate Conception, Ferdinand, Ind. (Diocese of Evansville). “Discover the Treasure of the Hill,” religious vows preparation, invitation to priests in grades 9-10. 800-738-9999 or e-mail vocations@thedeome.org.

Daily
St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. Ladies of the Hug, morning prayer, 7:30 a.m.; evening prayer, 5:15 p.m.

St. Jean of Arc Parish, 4217 Central Ave., Indianapolis. Leave a telephone number to be contacted by a member of the prayer group. Prayer line: 317-576-3497.
St. Therese of the Little Flower Church, Chapel, 4720 E. 13th St., Indianapolis. Perpetual adoration. Information: 317-357-3546.

Our Lady of the Greenwood Church, Chapel, 315 S. Meridian St., Greenwood. Perpetual adoration.

Monthly
First Sundays
Marion College, 3535 W. 96th St., Indianapolis. People of Peace Secular Franciscan Order, noon-2 p.m. Information: 317-955-4775.

Fatima of Columbus, 1040 N. Post Road, Indianapolis. Eucharist, 1 p.m. Information: 317-658-4646.

First Mondays
Archbishop O’Meara Catholic Center, 1400 W. Meridian St., Indianapolis. Guardian Angel Guild, board meeting, 9:30 a.m.

First Tuesdays
Devine Farms, 3354 W. 50th St., Indianapolis. Confessions, 6:45 a.m.; Benediction of the Blessed Sacrament for vocations, 7:30 p.m.

Spirited-Driver Renewal
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. “Spirituality of Non-Violent Conflict Resolution,” Basilean Father Gordon Ballard, presenter. 8:30 a.m.-4:30 p.m., $60 per person. Information: 317-788-7831 or www.mozartindiana.org.

Our Lady of Fatima Retreat House
3535 E. 56th Street
Indianapolis, IN 46226
(317) 545-7681
fatima@archindy.org

April 15


April 16
March 18, 3:30 Cold Spring Road, Indianapolis. Eco-Lab, “Conservation Day” major planting project, 9 a.m.-noon, wear work clothes, bring gloves. Information: 317-997-8806 or e-mail dhaman@marian.edu.

Ransburg Scout Recreation, 7599 E. Waldwick Road, Bloomington. Annual Archdio- cese Scout retreat, 8 a.m.-5:30 p.m., Mass, 4:30 p.m. Information: 317-738-3929 or e-mail gmkambikeci@insightbb.com.

Dow Building, second floor, N. 106th St. and St. Richard. Richmond Catholic Alumni, evening of fellowship, music and art, 5-8 p.m. Information: 765-966-4656 or e-mail hkmke76@indiana.edu.


CYO Camp Rancho Framasa and Our Lady of Fatima Retreat House are joining for ces to offer two opportunities to CYO Camp Fun in a day camp format!

Week #1:

Monday, July 5 to Friday, July 8, 2005
Tuesday through Thursday 8:00 a.m. - noon
Friday 8:00 a.m. - 1:00 p.m.
Entering grades K-3
Cost: $70.00 per camper

Week #2:

Monday, July 11 to Friday, July 15, 2005
Tuesday through Thursday 8:00 a.m. – 3:00 p.m.
Friday 2:00 p.m. – 9:00 p.m.
Entering grades 1-7
Cost: $150.00 per camper

CYO-trained camp counselors direct the camp activities!

Nature, sports, trails, art projects, games, camp songs, snack time and much more!

Week #2 also includes a daily meal and a bus trip to Camp Rancho Framasa on W ednesday!

Enrollment is limited!

For further information or to register on-line, go to www.campranchoframasa.org

The Active List
Don’t take chances with chest pain. Or where you treat it.

The St. Francis Cardiac & Vascular Care Center is the only full-service heart facility on Indy’s south side.

If you are experiencing chest pain seek immediate help. A false alarm is much better than waiting too long to seek treatment. But it’s also important to get help from the right hospital. The St. Francis Cardiac & Vascular Care Center is the only heart hospital on the south side that offers comprehensive surgical and medical care. Continuing a 20-year tradition of making every second count with complete, compassionate care. heart.StFrancisHospitals.org
Please remain seated in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in "The Criterion." Order priests and religious sisters and brothers included here, unless they are natives of the archdiocese or have other connections to it, are separate obituaries on this page.

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**BAUMGART, Donald,** Roger A., Alvarado. Brother of five. Cari, Iris, Lenin and Lindy March 30. Husband of Gloria Jeffersonville, she is survived by her husband, John J. Clegg Sr., four daughters, Patricia Baldwin, Peggy Clegg, Angie Dodd and Mary Beth Latuse, five other sons, David, John Jr., Michael and Paul Steven, two sisters, Carol Dattlinger and Charlene Williams, four grandchildren, John Wilson, 21 grandchildren; and eight-great-grandchildren. Memorial gifts may be sent to Little Flower School’s godparents’ program.

**Barbara Stritt Logan, Mary Stritt and Helen Stritt, all of Indianapolis.** 76, Old St. Mary-of-the-Woods. She was 88.


**Dolores Stumpf** was the mother of Father William Stumpf St. Barnabas parishioner Dolores E. (Bakius) Stumpf of Indianapolis, the mother of Father William Stumpf, died on April 2 in Indianapolis. She was 87.

**Seeger, Emma M.**, St. Joseph, Shelbyville, 65, five other sons, David, John Jr., Michael and Paul Steven, two sisters, Carol Dattlinger and Charlene Williams, four grandchildren, John Wilson, 21 grandchildren; and eight-great-grandchildren. Memorial gifts may be sent to Little Flower School’s godparents’ program.

**Benedictine Sister Freida Scieszke was a founding member of monastery**

She taught at the former Assumption School in Indianapolis, Miami and Mary Jo. Grandmother of 12–16.

**Providence Sister Barbara Marie Stritt was a teacher and librarian**

She was 72.


**Memorial gifts may be sent to the Sisters of St. Benedict, 1402 Southern Ave., Beech Grove IN 46239.†**

**Providence Sister Barbara Marie Stritt was a teacher and librarian**

In 1997, she retired to the Sisters of Providence, Saint Mary-of-the-Woods. She was 88.

**The Mass of Christian Burial was celebrated on April 2 at St. Barnabas Church in Indianapolis. She was buried at St. Joseph Cemetery in Indianapolis.** In addition to Father Stumpf, a diocesan priest who is vicar of the Vicariate for Clary and Parish Life: Coordinators: Formation and Personel and priest moderator and sacramental minister of St. Agnes Parish in Nashville, she is survived by Maxine (Bakius) Stumpf, the mother of Father William Stumpf, who died on April 2 in Indianapolis. She was 87. St. Barnabas parishioner Dolores E. (Bakius) Stumpf of Indianapolis, the mother of Father William Stumpf, died on April 2 in Indianapolis. She was 87.


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Write or call for a free copy of the weekly missal for your use at home.

317-236-1585 or 1-800-382-9836, ext. 1585

Sponsored by St. Vincent Health
Teen’s documentary shows plight of India’s ‘untouchables’

CAMP HILL, Pa. (CNS)—Imagine living a life deprived of basic human rights. You live in squalor, are subjected to forced labor and violence, and have little or no access to sufficient nutrition, running water, electricity or sanitation.

Now imagine that your chances of changing your situation are slim because society denies you the right to an education, the right to possess assets and the right to improve yourself socially or economically.

For many, this picture is impossible to comprehend. But for some 246 million men, women and children in India, these conditions are a harsh reality.

They are known as dalits, or “untouchables,” labeled by their society as unworthy of belonging to India’s four-level caste system. Without education, affirmation and opportunity, most who are born dalits will die dalits. It has been that way for more than 3,000 years.

The situation of the dalits, who account for nearly 25 percent of their country’s population, is something a 17-year-old student at Camp Hill High School wants to make better known.

Andy McCoy, a member of Good Shepherd Parish in Camp Hill, spent two weeks this winter assisting dalits in India and visiting refugee camps established for people devastated by the tsunamis in December.

He used the mission trip to film several hours of footage depicting the destruction, disease and death left in the wake of the natural disaster for a documentary, “Tsunami Smiles,” to educate others about the dalits’ struggles and resiliency.

“I’m hoping to let people—especially students—know the conditions that others live in, and show them what they can do to help alleviate those problems,” McCoy said in an interview with The Catholic Witness, newspaper of the Diocese of Harrisburg, after he showed his video during a March assembly at his school.

He explained at the assembly that even though India outlawed the caste system nearly 50 years ago, society has continued to live by it. Violence against dalits by other members of society has increased dramatically over the past decade in an effort to discourage the increasing amount of human rights efforts there, he noted.

McCoy, a junior, traveled to India earlier this year as part of a mission group associated with Dalit Solidarity, an organization dedicated to providing dalits with education, health care, employment training and social development.

Also on the trip were Father Benjamin Chinmappan, a former chaplain at Holy Spirit Hospital in Camp Hill; Father Devasagaya Raj, who served in the Harrisburg Diocese at St. Patrick Parish in Carlisle during the summer of 2002; and McCoy’s brother, Matt, a 2004 graduate of Trinity High School in Camp Hill. Matt McCoy now teaches English at a school in India.

Father Chinmappan founded Dalit Solidarity six years ago. The priest, who now ministers as a chaplain in Chicago and visits India twice a year, said the Harrisburg Diocese’s Mission Co-op and Cursillo movement have donated funds to help build two schools and a seminary in Father Chinmappan’s home diocese, the Archdiocese of Pondicherry and Cuddalore, India.

McCoy’s documentary shows extensive footage of St. Patrick Home, a boarding school that Dalit Solidarity established four years ago to provide education, spiritual formation and psychological support for dalit children, who include Christians, Hindus and Muslims.

Dalit Solidarity also established St. Mary’s Medical Center, a rural hospital that assists people in about 30 villages. There, doctors and nurses provide 24-hour care and teach people standard first aid.†