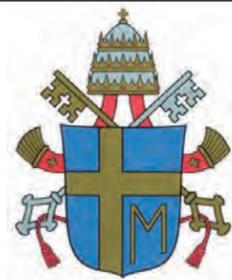




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May Christ Welcome You Into Paradise

VATICAN CITY (CNS)—Pope John Paul II “offered his life for his flock and for the entire human family,” the dean of the College of Cardinals told hundreds of thousands of people gathered on April 8 for the pope’s funeral Mass and burial.

Cardinal Joseph Ratzinger, the dean, presided over the Mass concelebrated by 164 of the world’s 183 cardinals. Another 500 bishops and 3,000 priests, wearing red stoles, participated.

Kings, queens, presidents—including U.S. President George W. Bush—cabinet ministers and ambassadors representing more than 140 nations sat off to one side of Pope John Paul’s casket.

On the other side of the altar sat the representatives of the Orthodox, Oriental Orthodox, Anglican, Protestant and U.S. evangelical communities.

Ten Jewish and 10 Muslim organizations sent delegations, as did Buddhists, Sikhs and Hindus.

An estimated 300,000 people filled St. Peter’s Square and the streets

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

See FUNERAL, page 10

CNS photo from Reuters



A priest assists Archbishop Piero Marini, right, in placing the Book of the Gospels on the casket of Pope John Paul II during his funeral Mass in St. Peter’s Square at the Vatican on April 8. A cypress casket marked with a simple cross and an “M” for Mary bore the body of the Polish pontiff, who died on April 2 at age 84.

The tomb of Pope John Paul II, seen on April 9, is located in a grotto below the main level of St. Peter’s Basilica at the Vatican.



CNS photo from L’Observatore Romano

Conclave includes viable papal candidates from several continents

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

See CONCLAVE, page 14

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 success 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.



James Morris

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

He served for six years in city government then became the director of community development for Lilly Endowment Inc., eventually serving as president of the Indianapolis-based endowment.

In his role with the World Food Program, Morris oversees the world's largest food-aid organization, which fed 104 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 continuing work



Bonnie Schott

in clothing the poor, coordinating the donation of items from corporate donors to people and organizations, and her ministry of caring to 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



Mary McClelland

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 preschool therapist for St. Mary's Child Center, where she worked until 1975, when she stayed at home with her first child. She continued to volunteer for St. Mary's.

About seven years ago, at the request of her pastor, Father Jeffrey Godecker, 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 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.



Dr. Philomena Dias

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, was a charter 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 sexuality, substance abuse, eating disorders and adolescent spirituality.

Ella 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



Ella Wagner

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 Busald 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



J. Albert Smith Jr.

Foundation and a member of the University of Notre Dame Libraries Council.

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.



Maribeth Smith

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 EXCEED, Catholic center-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. 1447.) †

Accusations against Father Donald Evrard

The Archdiocese of Indianapolis has received a new allegation of sexual abuse of a minor against the Father Donald J. Evrard, a retired priest of the archdiocese who was removed from active ministry 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 provide pastoral care and counseling to the victims of sexual abuse. The archdiocese continues to urge people to come forward to report sexual misconduct so that it can reach out to the victims. Anyone who believes that he or she has been a victim—or who knows of anyone who has been a victim—of such misconduct should contact the archdiocesan 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. †

Correction

The Catholic News Service photograph of Pope John Paul II featured on page 1 of the April 8 issue of *The Criterion* was taken by Arturo Mari. †

The Criterion 4/15/05

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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 full of 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 to show them 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 weekend.

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 that they, by wanting to host this conference and all of the work involved in it, have a strong desire to network with other seminarians to demonstrate their pride in the Church and their love for 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. But he said that the enthusiasm for this conference among the seminarians shows otherwise.

"I think what this conference tells the Catholic laity and the Church at large is that there are men who are mature and healthy and faith-filled who are anxious to embrace a priestly vocation," he said. "And they understand the challenges of living it and yet they're filled with hope."

Rick Nagel, an archdiocesan seminarian in his second year of studies at Saint Meinrad, agreed with Father Mark.



Rick Nagel

"It's an indicator of our enthusiasm about the priesthood, about holy orders, about our formation in the seminary," he said. "There's a tremendous enthusiasm. Every seminarian here at Saint Meinrad is on a committee and working in some capacity to be able to host this."

In his presentation, Christopher West, who teaches at St. John Vianney Theological Seminary in Denver, will reach to the heart of what many consider to be the main challenge to the hopefulness of today's seminarians: the life of celibacy which they are called to embrace.

In an interview with *The Criterion*, West said that a priest's life of celibacy can be a source of hope for the faithful if they embrace the "sexual redemption" taught by Pope John Paul II in a series of 129 talks given over several years in the early 1980s which, taken together, have become known as the theology of the body.

From this perspective, according to West, sexuality is transformed from a satisfaction of lust to the opportunity to give of oneself in love.



Christopher West

"This is the paradigm for Christian sexuality—self-donation," he said. "Not lust, but a redeemed understanding of sexuality and a redeemed experience of sexuality that enables us to become a true gift for others."

"Only to the degree that we experience this liberation from lust does the celibate vocation become a real possibility. Otherwise, it is a life of hopeless repression."

In fact, West argued that this unredeemed repression might be one explanation for the priestly sexual abuse

revealed over the past few years.

"When we repress sexuality rather, than experience the redemption of sexuality," he said, "its only a matter of time before we indulge and indulge in grossly distorted way because repression inevitably leads to gross indulgence. I think that this is one way of understanding what has ... [been] unearthed over the last several years."

Nagel said that the message offered by West and the other speakers is good news for all the faithful, not just for seminarians like himself.

"The faithful need good news too," he said. "They need hope like we need hope. Sometimes when there are dark clouds over the Church, we all do need to rise up and share what we know to be true."

A "critical" truth that West hopes that the seminarians who are tomorrow's priests will share with those to whom they will minister is that there is a paradoxical "complementarity" between the vocations to the priesthood and to marriage.

Pointing to what St. Paul wrote in the fifth chapter of his Letter to the Ephesians, West said that the sacrament of marriage is a sign of the heavenly marriage of Christ to the Church. The celibate life of a priest points married couples to the fulfillment in heaven of the sacramental life they live here on earth.

"The ultimate destiny of every human being and the ultimate satisfaction of our desires for love and union is not the marriage of man and woman here on earth," he said. "That's only a foreshadowing, only a glimmer of the marriage of Christ and the Church that awaits us in eternity."

"Christ called some to be celibate for the sake of the Kingdom—not because marriage is bad, not because sex is dirty—but for the sake of the Kingdom. The Kingdom must be understood in this context as this eternal marriage, the eternal union of Christ and the Church."

The hope that West wants to provide the seminarians in his presentation is just one of a number of ways that the conference's speakers will try to show the bright future for the priesthood and the Church.

"It's very broad-based, which shows their sense of the facets that priestly life and ministry is going to have to embrace," Father Mark said. "The seminarians have taken a very broad approach. I think it's a sign to the laity that these men are thinking about their vocations. They're excited about their ministry and they understand its complexity." †

Bill to ban cloning and embryonic stem cell research passes House

By Brigid Curtis Ayer

A bill to ban cloning and embryonic stem cell research, a top priority for the Indiana Catholic Conference this year, passed the Indiana House of Representatives on April 7 by a vote of 80-15.

Senate Bill 268, authored by State Sen. Patricia Miller, R-Indianapolis, bans cloning of all types and bans embryonic stem cell research. The bill also attaches felony charges for those participating in cloning of any type.

Under the bill, it makes: (1) the unlawful participation in; (2) the implantation of or the attempt to implant the product of; and (3) the shipment or receipt of the product of; human cloning a Class D felony. It also makes the purchase or sale of a human ovum, zygote, embryo or fetus a Class C felony.

Indiana Catholic Conference executive director Glenn Tebbe said, "The ICC's involvement made the difference in including embryonic stem cell research or therapeutic cloning [in the bill] and not only reproductive cloning." He said that while this may not keep some private

individuals from doing such cloning, if caught, they could be prosecuted.

While considering legislation concerning cloning and embryonic stem cell research, the Indiana legislature worked to get a better understanding of the issue. The Indiana Catholic Conference was instrumental in this effort also by bringing Father Tadeusz Pacholczyk, a national stem cell expert, to Indianapolis for a series of educational talks and to discuss the matter with Indiana lawmakers earlier this year.

"As much as we hear about the stem cell debate in the news, it's amazing how few people actually know the basic facts of the issue or the difference between adult and embryonic stem cells," said Tebbe. "The fact is adult stem cells are responsible for curing or treating over 100 diseases while embryonic stem cells have neither treated nor cured anyone."

Tebbe said, "Like many bioethical issues facing our Church and society today, the stem cell debate is not going away anytime soon. Because of this, I think it's especially important for Catholics to know basic facts of the issue and the Church's position."

"The Church supports legislation which protects and upholds the sanctity of all human life, whether it is at the earliest embryonic stages, the latter stages when a person is near death, and everything in between those stages."

Senate Bill 268 now goes to the Senate for concurrence and then to the governor.

(Brigid Curtis Ayer is a correspondent for The Criterion.) †

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Editorial

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's shoes."

Fortunately for the cardinals

meeting in conclave beginning on April 18, their task is not to find someone to fill the shoes of the late pope.

The task of the cardinals—under the guidance of the Holy Spirit—is to identify and elect someone who will fill the shoes of the Fisherman. And that is a very different matter. †

— William R. Bruns

The next pope

We are not going to be so foolish as to predict who will be the next pope, although we're sure that others 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 preferences. With 117 cardinals eligible 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 he is now being counted out because he has retired as Archbishop of Milan and because he is 78 years old. We believe that he'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 Schonborn of Vienna, 60; Oscar Andres Rodriguez Maradiaga of Honduras, 62; and Angelo Scola 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.

We believe that the most serious problem for the Church now is the low number of Catholics in Western Europe who practice their faith. If the cardinals also perceive this, they might look to a European cardinal.

Several good possibilities come to mind: Belgian Cardinal Godfried Danneels; Italian Cardinal Giovanni Battista Re, who served in the Congregation for Bishops for the last five years; and Italian Cardinal Dionigi Tattamanzi, Archbishop of Milan. All three are 71 years old.

For some cardinals, the top issue in the Church will surely be a greater collegiality, less power for the Roman Curia and more for bishops.

Cardinal Danneels called collegiality "at the top of the agenda" during a consistory of cardinals in 2001. The other cardinal most noted for wanting decentralization is Walter Kasper of Germany, 72. He and Cardinal Ratzinger exchanged articles in various journals, with Ratzinger arguing for the priority of the universal Church and Kasper arguing the equality of local Churches.

Another important issue certainly is ecumenism and interreligious dialogue. Cardinal Kasper, as president of the Pontifical Council for Promoting Christian Unity, has been in the forefront of efforts to improve relations with other religions.

The tremendous growth of Catholicism in the Third World and the issues of poverty and justice could give us a pope from Africa or Latin America. If so, it almost certainly will be Cardinal Francis Arinze of Nigeria, 72, who has spent more than 20 years in Rome. If any cardinal from Latin America were to be elected, it would probably be Claudio Hummes of Brazil, 70. Brazil is the largest Catholic country in the world.

Other issues that will face the next pope will be the shortage of priests in Europe and the Americas; the role of the laity, including laywomen, in the governance of the Church; and the life issues—abortion, euthanasia, bioethics and capital punishment—that Pope John Paul faced. The cardinals will have to discern which of them can best deal with those issues. †

— John F. Fink

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 children in the home when we are all glued to our televisions, soaking in a moment of history. Children want to share these moments with us, and deserve to remember John Paul II as a figure who continually 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 continuous 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 remember about it?

John Paul II was the first pope from Poland, a country that suffered 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 the man who tried to kill him and forgave him. He urged the communist leader of Poland to allow

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 patting their heads like a grandfather.

Even if we did not know him personally, he was a friend to all Christians and many other people who also love God and peace.

Parents 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 your children 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 tempted to misbehave.

John Paul II has died, and he is no longer suffering. For many years, he has been in poor health, and he has taught us how to live our lives to the fullest, even when it is difficult. He loved to ski and hike, played goalie on his soccer team, wrote poetry and acted in plays.

He always told the truth, even when people did not want to hear it. He chose many leaders of the Church, and one of them will become the new pope.

It is important to assure children that the Church 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 in our sadness that God gave us the gift of John Paul II to be our Holy Father.

(Daniel Sarell is the archdiocesan director of family ministries.) †

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 departed Holy Father though they disagreed with some of the teachings of the Church, including abortion.

I wonder if before they said anything or say anything to others about that issue, if they consider the risk they are taking by the influence they may have on others. Words said often become popularly true even if they are not.

In matters of disagreement 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 interpretation and revelation is what has done Satan's work dividing the separated Churches, which disagreed with each other. There are around 30,000 denominations claiming the truth today.

Jesus founded just one Church, gave it

the advocate, leadership and authority in the very important keys of the kingdom—what to teach and what to interpret—and said he would protect it from the gates of hades.

Two thousand years later, the Church is still teaching those truths, even if some of its teachers and members are not. It is bound to do so.

Ask yourself: "Could my actions be dividing the Church?"

If you pick and choose, and want abortion, women priests and the many things that the false prophets after Vatican II wrongly told us was or would be allowed, read Luke 10:16. Jesus said: "He that hears you hears me; and he that despises you despises me; and he that despises me despises him that sent me."

Such disagreements are with God, not the messenger Church, which has his authority to teach and interpret. Which road—humility and obedience or pride? If we want more priests, we will increase prayers and devotions, and teach truth comprehensively, what love and what sins are by name. "Fear not," said our pope.

Dan Logan, Indianapolis

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

News media coverage of pope, things Catholic

Kudos to the news media for the excellent coverage of the illness, death and funeral rites of Pope John Paul II! The correspondents 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 lasting 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—in a culture that increasingly disregards human dignity. It didn't play. This is not necessarily a criticism of folks in the news media, who have 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 speculation that surrounds 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 teaching 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 person quoted doesn't share that information with the reporter.

Some people are presented as "experts" on Church teaching and practices while further investigation might indicate that the premise does not stand. We need to be discerning 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 signals 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 college 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 not a rupture 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 doctrines 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

recommend referral to the *Catechism of the Catholic Church* as a reliable resource.

The challenge in communication about the Catholic Church and its practices, particularly in the United States and Western Europe, is twofold.

First of all, the Church established by Christ is hierarchically structured, i.e., it was not established as a democracy or a republic. The concept is alien to our culture. Yet, the fundamental structure of the Church is not a political entity separate from its theological essence. Structure and doctrine are interrelated. An analysis of the functioning of the Church from primarily a "power" model, or paradigm, is misleading.

Second, the Church was established as a spiritual entity, the Mystical Body of Christ. The impact of this facet of the Church is often misunderstood, if not overlooked. The title of the pope as Vicar of Christ is a spiritual one. For example, it is not intended to suggest that the Holy Father is leader of all Christians. By Divine Providence, he is charged to mirror Christ, the Good Shepherd, in his holiness and care of those of us entrusted to his care. †

Archbishop Buechlein's intention for vocations for April

Priests: that they may joyfully and faithfully live out their priestly promises and encourage other men to embrace God's call to the priesthood.

Cobertura de los medios de comunicación en relación al Papa y otros temas católicos

Enhorabuena a los medios de comunicación por su excelente cobertura de la enfermedad, muerte y rituales funerarios del Papa Juan Pablo II! Los corresponsales han trabajado ardua y generosamente, y los editores han realizado decisiones conscientes para dedicar mucho espacio a este evento histórico, que también resulta importante para muchas personas. Les estamos profundamente agradecidos.

Ahora el centro de atención está cambiando de la reflexión sobre el legado del antiguo Papa, a la especulación acerca del futuro Papa. Si bien no es de sorprender, para algunos la especulación requiere de un cambio difícil. Sin embargo, esta es una extraña oportunidad para la catequesis de nuestra fe católica.

Primero que nada, es una oportunidad para que nos eduquemos a nosotros mismos como católicos. Es también una oportunidad para educar al público acerca de algunas de las dimensiones más complejas de la doctrina y las prácticas de nuestra Iglesia. Esta no es una tarea fácil. Además, algunas de las verdades de nuestra fe no son bien recibidas. Por ejemplo, se me preguntaba con frecuencia cuál pensaba yo que podría ser el legado permanente del Papa Juan Pablo II. A pesar de que es difícil de precisar, sugerí que sería su énfasis constante e inquebrantable en la dignidad de la persona humana en cada etapa de la vida, en una cultura que menosprecia cada vez más la dignidad humana. No les sentó bien. No se trata necesariamente de una crítica a los compañeros de los medios de comunicación quienes han trabajado arduamente para

entender nuestra fe católica y nuestras prácticas.

Sin embargo, es importante que nosotros discernamos sobre algunas de las premisas silentes contenidas en gran parte del discurso público y la especulación que envuelve a la inminente elección e institución de un nuevo Papa.

Por lo general los medios de comunicación operan sobre el principio de presentar reportajes "justos y equilibrados". Con frecuencia esto significa buscar un punto de vista positivo sobre un determinado asunto, y también un punto de vista opuesto o crítico. Este principio parece justo. Su implementación es, en ocasiones, difícil y otras, cuestionable. Muchas veces se citan a personas que se encuentran reñidas con las enseñanzas o la disciplina de la Iglesia. Ellos tienen sus propios principios que desean imponer. Sé de al menos un ejemplo en el que el "católico" citado había abandonado la Iglesia hacía años. Con frecuencia los reporteros no están al tanto de la situación (o la situación poco ventajosa) de una persona dentro de la Iglesia. Obviamente, por el bien de su propia credibilidad, la persona citada no comparte esta información con el reportero.

A algunas personas se las presenta como "expertos" en las enseñanzas y prácticas de la Iglesia, pero una investigación más a fondo podría indicar que la aseveración anterior no es fidedigna. Tenemos que aplicar nuestro discernimiento para evaluar lo que oímos, vemos o leemos. Así que ¡cuidense los lectores!

Una suposición común es que todo

cambio en el pontificado de la Iglesia Católica indica una oportunidad para cambiar la doctrina y la disciplina de la Iglesia. La elección e instauración de un nuevo Papa no lo faculta para cambiar arbitrariamente la doctrina de la Iglesia. La doctrina instituida de la Iglesia se encuentra bajo la custodia del Papa en comunión con el colegio universal de obispos, comúnmente conocido como el Magisterio de la Iglesia. La noción de la evolución de la doctrina de la Iglesia incluye la continuidad de las enseñanzas transmitidas a través de la tradición. Es decir, no existe una ruptura con las enseñanzas del pasado. Lo que se espera durante todas las épocas es el refinamiento continuo de las enseñanzas para hacer que la doctrina sea más inteligible en los años subsiguientes. Intuyo que es una especulación sin fundamento, tal vez más precisamente una vaga esperanza, de parte de algunos, sugerir que ciertas doctrinas antiguas de la Iglesia puedan o deban cambiar.

No podemos esperar que los medios de comunicación laicos puedan entender y transmitir fácilmente la complejidad de las enseñanzas de la Iglesia. Sin embargo, tenemos la obligación de ayudarlos a informarse de la mejor manera posible. Para la mayoría de nosotros, esto significa informarnos nosotros mismos de ciertas enseñanzas en discusión. Les recomiendo

que consulten *El Catecismo de la Iglesia Católica* como una fuente confiable.

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

Primero, la Iglesia fundada por Cristo está estructurada jerárquicamente, es decir, no se instituyó como una democracia o una república. Este concepto es extraño a nuestra cultura. Sin embargo, la estructura fundamental de la Iglesia no es una entidad política separada de su esencia teológica. 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.

Segundo, la Iglesia fue fundada como una entidad espiritual, por el Cuerpo Místico de Cristo. Por lo general, se malentiende, por no decir que se ignora, el impacto de esta faceta de la Iglesia. El título del Papa como Vicario de Cristo es un título espiritual. Por ejemplo, no se pretende sugerir que el Santo Padre es el líder de todos los cristianos. Por Providencia Divina, se le ha encargado imitar a Cristo, el Buen Pastor, en su santidad y en el cuidado de aquellos bajo su tutela. †

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en abril

Sacerdotes: ¡Que ellos realicen sus promesas como sacerdotes con júbilo y fe y den ánimo a otros hombres para que contesten la llamada de Dios al sacerdocio!

Check It Out . . .

A workshop on **"The Spirituality of Our Stories: Telling, Treasuring and Reshaping the Narratives that Form Our Lives"** will be offered by Saint Meinrad School of Theology from 9:30 a.m. to noon on May 6, 13 and 20 at Our Lady of the Greenwood Parish, 335 S. Meridian St., in Greenwood. Janis Dopp, parish administrator of religious education at St. Charles Borromeo Parish in Bloomington, 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 indyprogs@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 fee of \$270 per couple includes accommodations, meals and programs. For more information, call Our Lady of Fatima Retreat House at 317-545-7681.

Fatima Retreat House, 5353 E. 56th St., in Indianapolis, is celebrating the **feast day of Our Lady of Fatima** with a Mass beginning at 9 a.m. on May 13, followed by a morning of reflection. Msgr. Joseph F. Schaedel, vicar general, will celebrate the Mass and present the reflection. The cost is \$20 per person. A retreat titled **"The Gigantic Secret of Roman Catholicism:**

How the Church has Survived Centuries of Scandal and Mismanagement" will be held on May 20-22. Father John Catoir of Patterson, N.J., will be the presenter. The cost is \$145 per person. For more information, call the retreat house at 317-545-7681.

Archdiocesan **Pre-Cana Conferences** are scheduled on a Sunday afternoon each month, except in December, at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis to help engaged couples prepare for the sacrament of marriage. Upcoming dates are April 24, May 22, June 5, July 24 and Aug. 14. Presentations cover "Family of Origin Theory," "Communication Styles," "Christian Marriage" and "Natural Family Planning." The program is sponsored by the archdiocesan Office of Family Ministries. The program fee of \$30 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 **fund-raising 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 15-17 at the Warrenville Retreat Center in Warrenville, Ill. Providence Sisters Mary Alice Zander and Susan Peweski will lead the retreat. The cost is \$200 and includes room and board. For more information about either event, call Providence Sister Susan Paweski at 773-463-2478 or e-mail alumni@spsmw.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 in the newly renovated 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 Lerner, co-chair of Marian's Department of Performing and Visual Arts, at 317-955-6109.

The St. Augustine Guild is sponsoring its **"Hats Off to Spring" Style Show** on May 4 at the Ritz Charles, 12156 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 Butcher 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 23 at the Oldenburg Franciscan Center in Oldenburg. Franciscan Sisters Ann Vonder Muelen, 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 adults with developmental disabilities, 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 812-933-6437 or e-mail center@oldenburgosf.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 "How to Talk to People Who are Seriously Ill or Dying." There is no cost for the event. Registration is required by April 18. 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. †

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.
Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13.)** by the Motion Picture Association of America (MPAA).

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.
Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13.)**

by the Motion Picture Association of America (MPAA).

Sahara (Paramount)
Rated **A-III (Adults)** because of Recurring action violence and minimal rude expressions.
Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13.)** by the 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. †

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 – the bus runs all day, six days a week. My two sons have been so pleased since I moved here in April 2002, knowing that I'm happy, active and they don't have to worry about me being alone."

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. Don, who is a dancer as well, was too shy 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 met so many nice people from the other Crestwood communities that when we got home we were all hugging each other good-bye. Like Don says 'living at Crestwood is like having a second family' and we're enjoying every minute of it!"



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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."



Fr. Gordon Judd

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 r ecounts 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 form 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 week after the 73-year-old nun accused loggers and ranchers of threatening to kill rural workers.

Sister Dorothy lived in Brazil's Amazon region for nearly four decades, working to protect the land rights of peasants and speaking out on the ecological dangers of deforestation.

Three men have been taken into custody for the crime and a fourth, a prominent rancher, surrendered to police in late March. Sister Dorothy had been on a land-grabbers' death list for years. The day of her murder, the bounty reportedly had grown to \$19,000.

Sister Dorothy has been hailed for her work on behalf of Brazilian farmers. Bishop John H. Ricard of Pensacola-Tallahassee, Fla., commended the U.S. Congress on March 30 for proposing a resolution honoring Sister Dorothy.

"Sister Dorothy Stang was well-known for her tireless work on behalf of the poor and largely landless settlers in the Brazilian rain forest that was under constant threat from unscrupulous loggers and rangers," said a statement by Bishop Ricard, head of the U.S. bishops' international policy committee.

Dave Stang said troops continue to stand watch over his sister's grave to prevent it from being desecrated by those who rejoice in her death.

In the weeks after Sister Dorothy's

murder, the government sent 2,000 troops to keep order in the area, announced a ban on logging in 20 million acres along the Amazon highway, and established two additional federally protected areas of the forest.

Dave Stang recalled the grief-stricken peasants who gathered around him during his nine-day trip in February with a CNN news crew and a group of independent filmmakers doing a documentary on his sister's work. He said he wore a T-shirt decorated with her photo, which drew people 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 farmer and an engineer. Last year, she devised a makeshift, forest-style dam to bring water to run machinery in a flour mill. She taught people how to make and market baking flour from bananas. She also helped local women start a business processing and selling dried fruit.

"She had this brilliant smile, this stubborn chin that stuck out, and she wouldn't

take no for an answer," her brother said.

For the past four decades, Sister Dorothy worked for the Church's Pastoral Land Commission, a 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 illegal deeds, "she'd open that knapsack of hers and read them the legal documents that gave small farmers their property rights.

"She has become an enormous symbol and a great protection for the forest," said Dave Stang. "I believe that she will do for the Amazon what Joan of Arc did for France." †



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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 a 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."

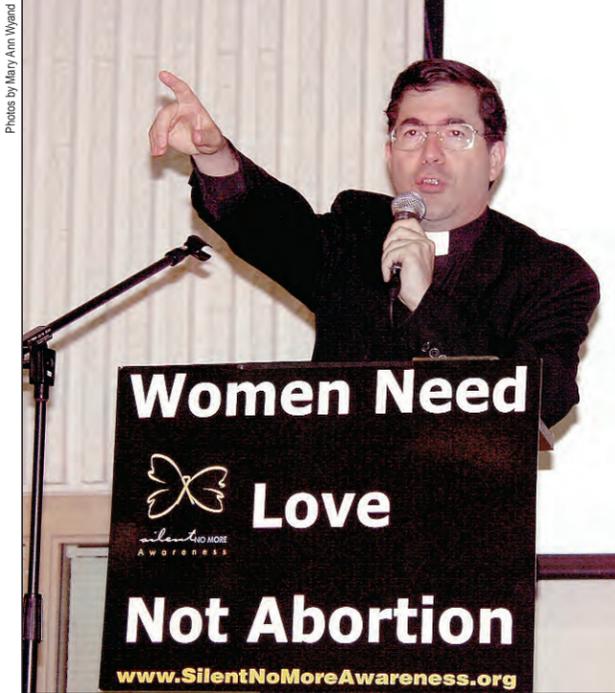
The fundraising dinners also featured a concert by Tatiana, an internationally acclaimed Catholic vocalist from Croatia, who now lives in the U.S.

Msgr. Joseph F. Schaedel, vicar general, lead 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 vulnerable among us who need our special attention 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.



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 Death Row inmates.

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 Hamburg, 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." †



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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.



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St. Paul Hermitage residents reflect on pope's life and witness

By Mary Ann Wyand

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 69 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.

"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."

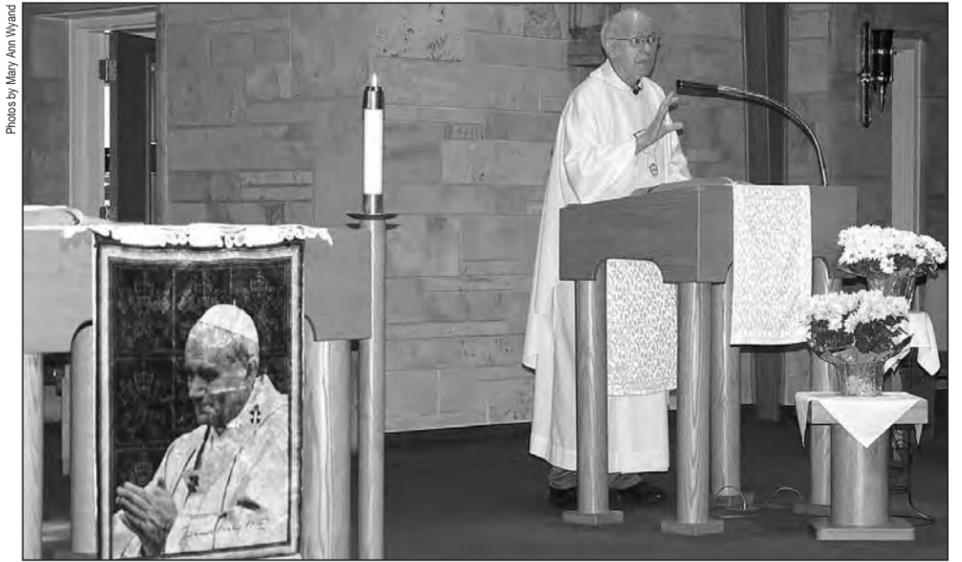
Msgr. Kavanagh said he also saw Pope John XXIII in Rome in 1961 and was standing two feet away from him during a papal audience at the Vatican.

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."



Father Herman Lutz, a retired diocesan priest, celebrates Mass on April 8 in the chapel at St. Paul Hermitage in Beech Grove. A portrait of Pope John Paul II placed in front of the altar commemorates his life and papacy on the day of his funeral in Rome.

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 Bruté 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 1988. It hangs on the door of William Schaefer's room at St. Paul Hermitage.



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Hundreds of thousands of people fill St. Peter's Square during the funeral Mass for Pope John Paul II at the Vatican on April 8. The poor and the powerful of the world attended the service to say their last goodbye to the Polish pontiff, who died on April 2 at age 84.

FUNERAL

continued from page 1

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 Moravitz, 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 Corredentora.

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: "Sainthood 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 *rogito*, 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



Young people cry during the funeral Mass for Pope John Paul II at the Vatican on April 8. Millions of people flocked to Rome from all parts of the world to attend the pontiff's funeral.

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 Somalo, 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 30 years, and Archbishop Piero Marini, the pope's master of ceremonies, extended a white silk cloth over his face.

To the applause of the crowd, the pope's casket—with 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 billowed 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. delegates 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 Somalo, 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 zinc-lined wooden casket, said Joaquin Navarro-Valls, the Vatican spokesman. †



CNS photo from Reuters
CNS photo from L'Osservatore Romano

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.



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 L'Osservatore Romano



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.

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 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.

Cardinal Ratzinger's homily at funeral Mass for Pope John Paul II

VATICAN CITY (CNS)—Here is the Vatican's English-language text of the Italian-language homily by Cardinal Joseph Ratzinger, dean of the College of Cardinals, during the funeral Mass for Pope John Paul II on April 8:

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

"Follow me"—this lapidary saying of Christ can be taken as the key to understanding the message which comes to us from the life of our late beloved Pope John Paul II. Today we bury his remains in the earth as a seed of immortality—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, in neighboring streets and 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 respects 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. My greeting is extended, moreover, to all those throughout the world who are united with us through radio and television in this solemn celebration of our beloved Holy Father's funeral.

Follow me—as a young student Karol Wojtyla was thrilled by literature, the theater and poetry. 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 Sapieha. 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.

First: "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 saying is: "The good shepherd lays down his life for the sheep" (Jn 10:11). And then: "As the Father has loved me, so I have loved you; abide in my love" (Jn 15:9). In these three sayings we see the heart and soul of our Holy Father. He really went everywhere, untiringly, in order to bear fruit, fruit that lasts.

Rise, Let Us Be on Our Way! 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 both 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 last, for he offered his life to God for his flock and for the entire human family, in a daily self-oblation for the service of the Church, especially amid the sufferings of his final months. And in this way he became one with Christ, the good shepherd who loves his sheep. Finally, "abide in my love:" the pope who tried to meet everyone, who had an ability to forgive and to open his heart to all, tells us once again today, with these words of the Lord, that by abiding in the love of Christ we learn, at the school of Christ, the art of true love.

Follow me! In July 1958 the young priest Karol Wojtyla began a new stage in his journey with the Lord and in the footsteps of the Lord. Karol had gone to the Masuri lakes for his usual vacation, along with a group of young people who loved canoeing. But he brought with him a letter inviting him to call on the primate of Poland, Cardinal Wyszyński. He could guess the purpose of the meeting: He was to be appointed as the auxiliary bishop of Krakow. Leaving the



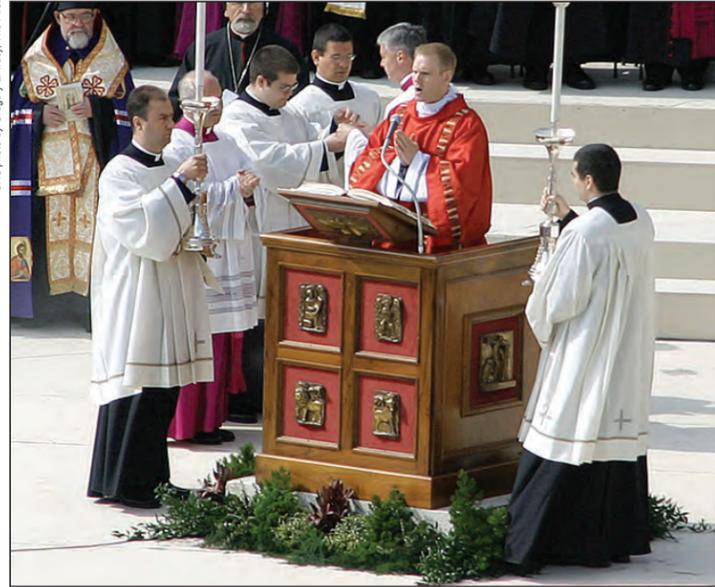
German Cardinal Joseph Ratzinger censes the casket of Pope John Paul II during his funeral Mass in St. Peter's Square at the Vatican on April 8. A cypress casket marked with a simple cross and an "M" for Mary bore the body of the Polish pontiff, who died on April 2 at age 84.

academic world, leaving this challenging engagement with young people, leaving the great intellectual endeavor of striving to understand and interpret the mystery of that creature which is man and of communicating to today's world the Christian interpretation of our being—all this must have seemed to him like losing his very self, losing what had become the very human identity of this young priest.

Follow me—Karol Wojtyla accepted the appointment, for he heard in the Church's call the voice of Christ. And then he realized how true are the Lord's words: "Those who try to make their life secure will lose it, but those who lose their life will keep it" (Lk 17:33). Our pope—and we all know this—never wanted to make his own life secure, to keep it for himself; he wanted to give of himself unreservedly, to the very last moment, for Christ and thus also for us. And thus he came to experience how everything which he had given over into the Lord's hands came back to him in a new way. His love of words, of poetry, of literature, became an essential part of his pastoral mission and gave new vitality, new urgency, new attractiveness to the preaching of the Gospel, even when it is a sign of contradiction.

Follow me! In October 1978 Cardinal Wojtyla once again heard the voice of the Lord. Once more there took place that dialogue with Peter reported in the Gospel of this Mass: "Simon, son of John, do you love me? Feed my sheep!" To the Lord's question, "Karol, do you love me?" The archbishop of Krakow answered from the depths of his heart: "Lord you know everything; you know that I love you." The love of Christ was the dominant force in the life of our beloved Holy Father. Anyone who ever saw him pray, who ever heard him preach, knows that. Thanks to his being profoundly rooted in Christ, he was able to bear a burden which transcends merely human abilities: that of being the shepherd of Christ's flock, his universal Church.

This is not the time to speak of the specific content of this rich pontificate. I would like only to read two passages of today's liturgy which reflect central elements of his message. In the first reading, St. Peter says—and with St. Peter, the pope himself—"I truly understand that God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him. You know the message he sent to the people of Israel, preaching peace by Jesus Christ—he is Lord of all" (Acts 10:34-36). And in the second reading, St. Paul—and with St. Paul, our late pope—exhorts us, crying out: "My brothers and sisters, whom I love and long for, my joy and my crown, stand firm in the Lord in this way, my beloved" (Phil 4:1).



English seminarian Paul Moss sings the Gospel at Pope John Paul II's funeral in St. Peter's Square at the Vatican on April 8.

Follow me! Together with the command to feed his flock, Christ proclaimed to Peter that he would die a martyr's death. With those words, which conclude and sum up the dialogue on love and on the mandate of the universal shepherd, the Lord recalls another dialogue, which took place during the Last Supper. There Jesus had said: "Where I am going, you cannot come." Peter said to him, "Lord, where are you going?" Jesus replied: "Where I am going, you cannot follow me now; but you will follow me afterward." (Jn 13:33, 36). Jesus from the supper went toward the cross, went toward his resurrection—he entered into the paschal mystery; and Peter could not yet follow him. Now—after the Resurrection—comes the time, comes this "afterward."

By shepherding the flock of Christ, Peter enters into the paschal mystery, he goes toward the cross and the Resurrection. The Lord says this in these words: "... when you were younger, you used to fasten your own belt and to go wherever you wished. But when you grow old, you will stretch out your hands, and someone else will fasten a belt around you and take you where you do not wish to go" (Jn 21:18). In the first years of his pontificate, still young and full of energy, the Holy Father went to the very ends of the earth, guided by Christ. But afterward, he increasingly entered into the communion of Christ's sufferings; increasingly he understood the truth of the words: "Someone else will fasten a belt around you." And in this very communion with the suffering Lord, tirelessly and with renewed intensity, he proclaimed the Gospel, the mystery of that love which goes to the end (cf. Jn 13:1).

He interpreted for us the paschal

mystery as a mystery of divine mercy. In his last book, he wrote: The limit imposed upon evil "is ultimately Divine Mercy" (*Memory and Identity*, pp. 60-61). And reflecting on the assassination attempt, he said: "In sacrificing himself for us all, Christ gave a new meaning to suffering, opening up a new dimension, a new order: the order of love ... It is this suffering which burns and consumes evil with the flame of love and draws forth even from sin a great flowering of good" (pp. 189-190). Impelled by this vision, 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.

Divine Mercy: The Holy Father found the purest reflection of God's mercy in the mother of God. He, who at an early age had lost his own mother, loved his divine mother all the more. He heard the words of the crucified Lord as addressed personally to him: "Behold your Mother." And so he did as the beloved disciple did: he took her into his own home (ibid. Jn 19:27)—*Totus tuus*. And from the mother he learned to conform himself to Christ.

None of us can ever forget how in that last Easter Sunday of his life, the Holy Father, marked by suffering, came once more to the window of the Apostolic Palace and one last time gave his blessing *urbi et orbi*. 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. Yes, bless us, Holy Father. We entrust your dear soul to the mother of God, your mother, who guided you each day and who will guide you now to the eternal glory of her son, our Lord Jesus Christ.

Amen. †

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 canon law 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.



Fr. Stanley Pondo

In an interview with *The Criterion*, he spoke about his experience of the liturgy, where he sat in the section for clergy approximately 100 feet from the pope's casket.

Given the millions that streamed into Rome for the funeral, simply being able to be in St. Peter's Square was a blessing that Father Pondo "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 Escrivá'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 would 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 when the patriarchs, metropolitans and major archbishops of the oriental Churches ... offered prayers from the Eastern Rite for the Holy Father. It really gave me a sense of the unity of the Church."

Although he noted he 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 as a beacon of 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 that of ordinary people from around the world who praised the holiness of the late pope.

"I did hear the chant *santo subito*, 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 background 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.

"She was ecstatic as were all of my relatives and the other Poles from East Chicago," he said. "I shared their pride and excitement. The fact that the Holy Father has proven to be one of the greatest popes in the history of the Church has made me even more proud of our shared heritage."



CNS photo from Reuters

A simple cypress casket bearing the body of Pope John Paul II lies in St. Peter's Square during his funeral Mass at the Vatican on April 8. The poor and the powerful of the world attended the service to say their last goodbye to the Polish pontiff, who died on April 2 at age 84.

Father Pondo said that later on he looked to Pope John Paul for inspiration in his own vocational discernment and priestly formation.

"His call, 'Be not afraid,' inspired me to know ... that God could lift me past my own limitations to make me a good priest," he said. "The Holy Father and Mother Teresa of Calcutta were both willing to be used by God in whatever way he had chosen, and their example has inspired me to try to do the same."

Now that the mortal remains of Pope John Paul II have been laid to rest, Father Pondo is focusing his prayer on the cardinal electors—many of whom stood before him during the pontiff's funeral—who

have been charged to choose the next 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. †

Pope's funeral attended by Disciples of Christ leader

By Sean Gallagher

Rev. Dr. Robert K. Welsh is the president of the Council on Christian Unity of the Christian Church (Disciples of Christ), a denomination based in Indianapolis. He served as its official representative at the funeral of Pope John Paul II.

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

Rev. Dr. Welsh met the Holy Father on four occasions, the first time 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 grounded in his faith."

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 arrived before him. He was able to witness this enormous gathering of people from around the world as he arrived for the funeral Mass.

"I was most impressed by the large number of young people who were in the crowds 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 meaning in the midst of so much despair and confusion in our world today."

At the funeral, Rev. Dr. Welsh was seated approximately 50 feet from the Holy Father's casket, directly across from President George W. Bush and First Lady 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 the Holy Father'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 him.

"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 for a gathering of people whose purpose was to pay respect to Pope John Paul. 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 governmental 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 chanting, from all over St. Peter's Square and beyond," Rev. Dr. Welsh said. "And there were signs everywhere declaring *Santo Subito* [sainthood immediately]. It was, for me, the 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 internment, 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 deep meaning in it for himself 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." †

CONCLAVE

continued from page 1

under age 80 can take part in the actual conclave in the Sistine Chapel. The voting cardinals today number 115, and only three of them have ever participated in a conclave before.

Geographically, the cardinals are more spread out than ever before, but they have come together more often than in past eras—in Rome for synods, consistories and frequent Vatican meetings, and elsewhere for regional Church events. Many of the cardinals have traveled extensively, visiting Church communities around the world. Most observers say that means they know each other far better than the cardinals who gathered at the last two conclaves in 1978.

Previous conclaves have been logistical ordeals, as cardinals camped out in makeshift quarters in the ancient rooms of the Apostolic Palace. But this time the cardinals will reside at the Vatican's modern and comfortable guest house, the *Domus Sanctae Marthae*, and ride a bus to their sessions in the Sistine Chapel.

Although the cardinals will no longer be locked inside the voting area, they will pledge to uphold the absolute secrecy of the conclave's proceedings and to avoid contact with the outside world until it is over.

On April 18, the cardinals will process into the Sistine Chapel and begin the voting process. A single vote can be held on the first day, and then the rounds of balloting—two in the morning and two in the afternoon—proceed with occasional daylong pauses until a new pope is elected by a two-thirds majority. Under new rules written by the late pope, however, it will be easier to move to a simple majority vote if the conclave goes past 12 days.

One thing is certain: Having appointed more than 97 percent of the voting cardinals, the late pope remains an influential figure in the coming conclave. None of the true *papabili*, or potential popes, have shown any indication they would alter the pastoral directions established by Pope John Paul.

The cardinals who are considered the strongest candidates for election include several from Italy and other European countries, at least three from Latin America and an African.

For centuries, Italians controlled the conclave and invariably elected one of their own. Even today, some cardinals think there are built-in reasons to elect an Italian pope: the Vatican's location as an enclave inside Italy, the fact that Italian is the common language of the Roman Curia, the role the Vatican has historically played in Italy and the pope's own position as bishop of Rome.

But in recent years, no Italian cardinal appears to have garnered the kind of pre-conclave support needed to propel him to a quick election. Instead, speculation has centered on two or three cardinals who represent slightly different wings of Italian Catholicism.

Cardinal Dionigi Tettamanzi of Milan, 71, is considered by many the front-runner. Short, stout and quick to smile, he is viewed as a theological conservative with a strong social conscience. He is seasoned in Church administration, having held key positions in the Italian bishops' conference. A teacher of moral theology for 20 years, he helped prepare Pope John Paul's encyclical on human life issues, *Evangelium Vitae*, and in 2000, he wrote an online e-book on medical ethics. He is also considered one of the Italian Church's top experts in marriage and family ministry, the lay apostolate and youth formation.

Increasingly, Cardinal Tettamanzi has spoken out on social issues at home and abroad, highlighting in particular the populations left behind by globalization. He drew criticism from the right when, as archbishop of Genoa in 2001, he defended protesters at a G-8 meeting in the city and spoke movingly of the new situations of poverty in the world. In Milan, he has repeatedly challenged the city to live up to Gospel values in the way they treat society's weakest members.

Cardinal Tettamanzi came to the media's attention at the 1999 European Synod of Bishops, where some leading bishops suggested a Churchwide council to examine possible reforms and a less-centralized style of Church governance. At a closing press conference, Cardinal Tettamanzi said the proposal had found "no echo" at the synod.

Cardinal Angelo Scola, 63, is a respected academic and theologian who has headed the Patriarchate of Venice since 2002. Considered by many as a "cultural warrior," his eagerness to push Church teachings in the public forum has earned him plaudits from other Church leaders. He travels extensively, speaks several languages and remains a prolific writer despite a heavy pastoral schedule.

Cardinal Scola is considered a friend of new Church movements, having spent several years with the Communion and Liberation movement as a young student and priest in Milan. He has tried to stimulate lay formation in Venice, inaugurating an important new educational complex that offers 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 Christian 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 a longshot Italian candidate who, if elected, would press ahead with the late pope's agenda. President of the Italian bishops' conference since 1991, Cardinal Ruini, 73, gets high marks for administration but low marks for charisma. After the Sept. 11, 2001, terrorist attacks, he supported the right of the United States to respond militarily. In Italy, he has pressed hard against legislative attempts to introduce euthanasia and a number of proposals that would weaken the traditional definition of the family.

Church leaders in Rome who yearn for a strong administrator as pope sometimes point to Italian Cardinal Giovanni Battista Re, 71, who spent years as the No. 2 man at the Vatican's Secretariat of State and has run 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 Belgian Cardinal Godfried Danneels, 71, who has called for more openness and more consultation in the way the Church deals with some key issues; and Austrian Cardinal Christoph Schonborn, 60, a Dominican who helped write the *Catechism of the Catholic Church*. Italian Cardinal Carlo Maria Martini, 78, a biblical scholar and retired archbishop of Milan who remains a popular pastoral figure in Italy, is expected to be influential in a conclave and may have some support for the papacy despite his age.

Latin America, home to more than 40 percent of the world's Catholics and the biggest voting bloc of cardinals after Europe, has at least three cardinals frequently mentioned as strong papal candidates:

- Honduran Cardinal Oscar Rodriguez Maradiaga of Tegucigalpa, 62, whose age may count against him with cardinals wary of another long pontificate. Charismatic, plainspoken and fluent in seven languages, he served as president of the Latin American bishops' council, or *CELAM*, 1995-99, promoting a wide range of economic justice initiatives between North and South America.

More recently, he made headlines when he criticized what he called a media "witch hunt" against the Catholic Church regarding clerical sex abuse. That might have lost him points among some U.S. observers, but did not hurt his standing with some other prelates around the world.

- Brazilian Cardinal Claudio Hummes, the 70-year-old Franciscan who heads the populous Sao Paulo Archdiocese. The son of German immigrants, he was named bishop of Santo Andre in 1975 and gained pastoral experience among laborers, sometimes mediating between companies and unions. He has strongly defended the Church's family and pro-life teachings.



Cardinals gather outside the Synod Hall at the Vatican on April 5.

In 2002, the late pope called him to preach his Lenten retreat—a sign of papal favor that often counts at conclave time. 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 the family, labor and economic justice. At a Christmas fundraiser for a Church-run job-training center, he said: "Jesus was born poor among the poor to call our attention to the social injustice that makes 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 peacemaker, 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 a very spiritual man with a talent for pastoral leadership. An author of books on spirituality and meditation, since 1998 he has been archbishop of Buenos Aires, where his style is low-key and close to the people. He rides the bus, visits the poor and a few years ago made a point of washing the feet of 12 AIDS sufferers on Holy Thursday. He also has created 17 new parishes, restructured the administrative offices, led pro-life initiatives and started new pastoral programs, such as a commission for divorcees. He co-presided over the 2001 Synod of Bishops and was elected to the synod council, so he is well-known to the world's bishops.

Latin Americans at the Vatican also point to two sometimes-overlooked Church leaders in Mexico, each of whom has a reputation as a social liberal and theological conservative in the Pope John Paul tradition: Cardinal Norberto Rivera Carrera of Mexico City, 62; and Cardinal Juan Sandoval Iniguez of Guadalajara, 72.

Among the African cardinals, one stands out: Cardinal Francis Arinze, 72, a member of the Ibo tribe, converted to Christianity as a child. He excelled as a young bishop in northern Nigeria in a period marked by strife and hunger, before being called to the Vatican in 1985 to head the Pontifical Council for Interreligious Dialogue. He firmly adhered to Pope John Paul's line on dialogue: It is essential in a shrinking world for religions to respect each other, but this can never diminish the Church's duty to announce Christ.

In 2002, Cardinal Arinze was promoted to head the Congregation for Divine Worship and the Sacraments—only the second time an African cardinal has headed one of the nine top Vatican departments. In 2004, the congregation issued an important document taking aim at a wide range of liturgical abuses, and it has continued to exercise close control on liturgical translations.

During the congregation's plenary session in March 2005, Cardinal Aloysius Ambrozic of Toronto said Cardinal Arinze ran the meeting briskly, keeping order but in a "democratic and fair" way.

"He's simple, in an intelligent kind of way," Cardinal Ambrozic said. Known for

his blunt talk and sense of humor, Cardinal Arinze has close ties to conservative Catholic groups in the United States.

Other potential candidates can be found among the ranks of well-known as well as relatively unknown cardinals:

- German Cardinal Joseph Ratzinger, the 77-year-old prefect of the Congregation for the Doctrine of the Faith, has been the Vatican's doctrinal watchdog since 1981. In the eyes of many, he was the dominant curial figure in the last pontificate, and he would be an attractive choice to those who want an even clearer line against dissent inside the Church.

Whether a candidate or not, Cardinal Ratzinger will certainly be an influential force, or "grand elector," in the conclave. His position as dean of the College of Cardinals means he will preside over the daily congregations of cardinals and guide their discussions in the period leading up to the election.

- Portuguese Cardinal Jose da Cruz Policarpo, the 69-year-old patriarch of Lisbon, who is seen by some as a potential bridge candidate between Europe and Latin America. A former academic and a prolific writer, the cardinal has produced articles and books ranging from Marian spirituality—reflecting the Portuguese devotion to Our Lady of Fatima—to the moral and spiritual challenges of modern society.

Shortly after being made a cardinal in 2001, he participated in a meeting with Pope John Paul and more than 150 other cardinals to discuss the Church and the third millennium. Afterward, he said the key conclusion was that "evangelization is witness. The Church must give a radical witness of holiness, charity and poverty."

In recent years, Cardinal Policarpo has made overtures to Muslims and Jews, emphasizing the common social agenda of all believers. But, as he told a Synod of Bishops in 2001, the Church cannot follow "a merely cultural and sociological notion of dialogue." For the Church, he said, dialogue starts with faith in Jesus and in the Gospel. The Church listens to others after listening to the word of God, responding to questions and challenges by living the faith more deeply and completely, he said.

- Cardinal Nicolas Lopez Rodriguez of the Dominican Republic, 68, who organized the Church's celebration of the fifth centenary of the evangelization of the Americas in Santo Domingo in 1992. A past president of 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."

- Indian Cardinal Ivan Dias of Mumbai, formerly Bombay, is considered an Asian long shot among papal contenders. A long-time Vatican diplomat who is fluent in 17 languages, the 68-year-old prelate was named to Mumbai in 1996. Cardinal Dias has endorsed the teachings of the controversial Vatican document, *Dominus Iesus*, saying the Church has no choice but to announce Christ as the only mediator between God and humanity. He is the type of pastoral leader the Vatican hopes will lead the evangelization advance in India and the rest of Asia. Insiders add that the cardinal has a sense of humor and that his jokes made the late pope laugh. †

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 bring 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 pastor 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 moral challenges 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, he 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 would look for a pope who might consider changing the Church’s ban against artificial birth control, especially to stem population growth as part of the battle against poverty.

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 lead 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.”

Asked how the cardinals, 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 unity of faith “creates an enormous community, with compassion and empathy. 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.

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

Asked point-blank which cardinal he would choose, the cardinal answered, “I do not have a specific person in mind.”

The cardinal said he would be spending 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

U.S. CARDINAL ELECTORS

Of the 11 U.S. cardinals eligible to vote in the conclave, seven are heads of archdioceses in the United States and four live in Rome



BAUM
William Wakefield
Vatican (USA)
Nov. 21, 1926



EGAN
Edward Michael
New York, USA
April 2, 1932



GEORGE
Francis Eugene
Chicago, USA
Jan. 16, 1937



KEELER
William Henry
Baltimore, USA
March 4, 1931



LAW
Bernard Francis
Rome (USA)
Nov. 4, 1931



MAHONY
Roger Michael
Los Angeles, USA
Feb. 27, 1936



MAIDA
Adam Joseph
Detroit, USA
March 18, 1930



MCCARRICK
Theodore Edgar
Washington, USA
July 7, 1930



RIGALI
Justin Francis
Philadelphia, USA
April 19, 1935



STAFFORD
J. Francis
Vatican (USA)
July 26, 1932



SZOKA
Edmund Casimir
Vatican (USA)
Sept. 14, 1927

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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 at the Vatican 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 so 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.

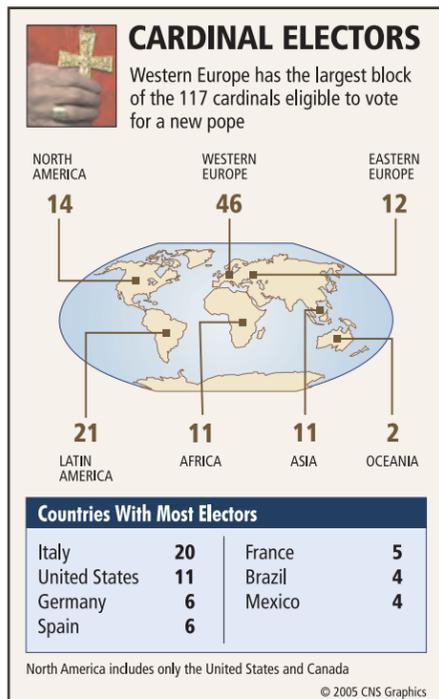
The oldest among current voters is Italian Cardinal Marco Ce, the retired patriarch of Venice, who turns 80 in July. The youngest is 52-year-old Hungarian Cardinal Peter Erdo of Budapest.

Pope John Paul II appointed all but three of the voting-age cardinals: U.S. Cardinal William W. Baum, German Cardinal Joseph Ratzinger and Cardinal Jaime Sin of the Philippines. They are the only ones ever to have participated in a conclave.

The geographical breakdown of conclave voters has become more diverse since 1978, but Europeans still dominate. Forty-six of the electors come from Western Europe and 12 from Eastern Europe, for a total of 58, or just over half of the voting cardinals.

There are 21 Latin American cardinal-electors, about 18 percent of the total; 14 from North America, or about 12 percent; and 11 each from Africa and Asia, representing about 9 percent for each continent. Oceania has two voting-age cardinals, about 1.7 percent of the total.

In the country-by-country breakdown, Italy has 20 voting-age cardinals, followed by the United States with 11, Germany and



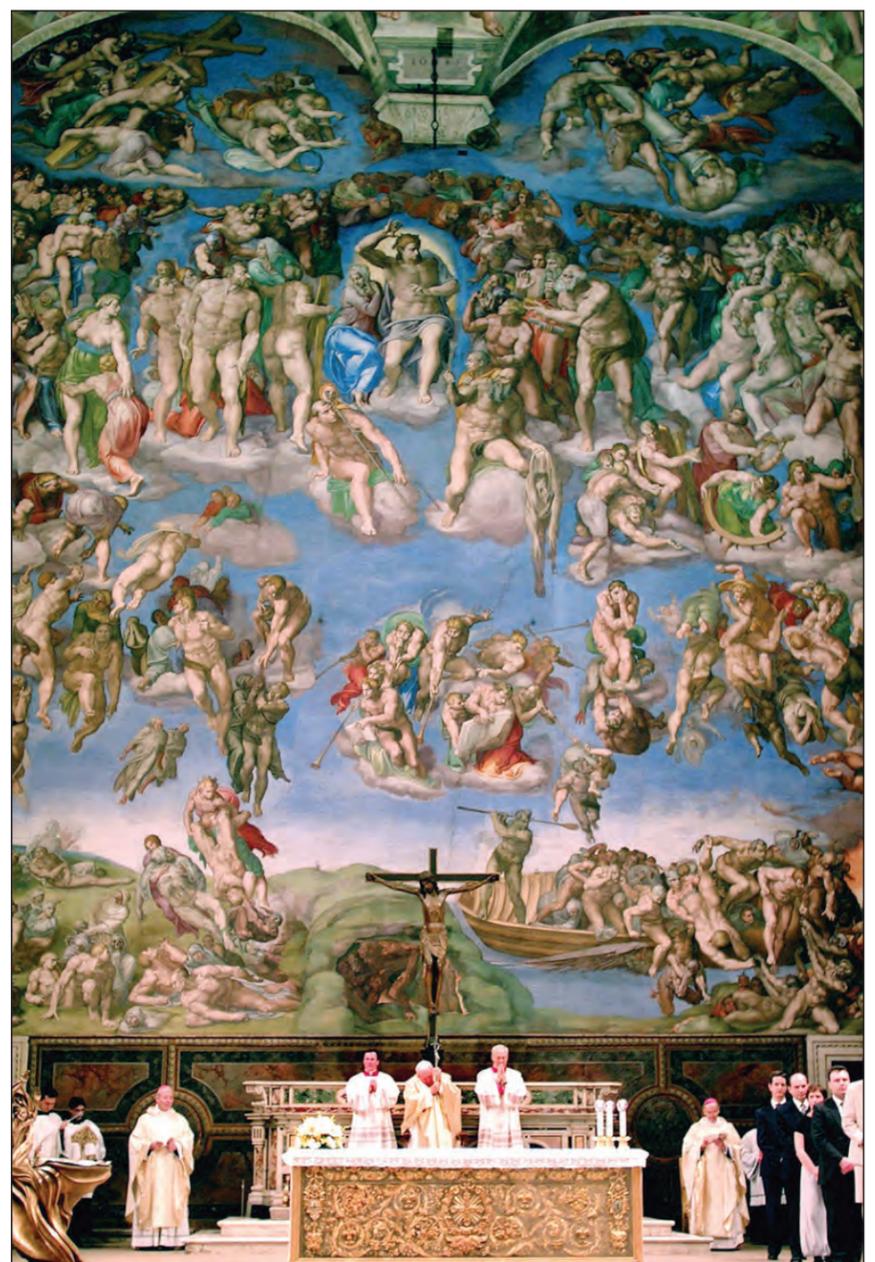
Spain with six each, France with five, and Brazil and Mexico with four each. Four countries, including Canada, have three cardinal-electors.

The Italian presence in the conclave has dropped since the last papal election in 1978, when Italy had 26 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 Italians made up more than 30 percent of the total number of voters.

The 11 U.S. cardinals, representing 9.4 percent of the voting total, are a record high number from the United States.

In terms of influence, the Vatican as an institution will be heavily represented, with 28 members of the Roman Curia voting in the conclave—24 percent of the total.

Among the voting-age cardinals, there are 20 members of religious orders, including four Franciscans, three Jesuits and three Salesians. Two of the cardinal-electors are members of Opus Dei. †



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 truths 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 subsequent morning 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 enter the Sistine Chapel. In theory, any baptized male Catholic can be elected pope, but current Church law says he must become a bishop before taking office. Since the 15th century, the electors always have chosen a fellow cardinal.

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.

Then the names of nine voting cardinals are chosen at random: three to serve as “scrutineers” or voting judges; three to collect the votes of any sick cardinals who remain in their quarters at the Domus Sanctae Marthae; and three “revisers” who check the work of the scrutineers.

The paper ballot is rectangular. On the top half is printed the Latin phrase *Eligo 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 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 paten, then slides it 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 to a new urn, 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, so all the cardinals can record the tally. The last scrutineer pierces each ballot with a needle through the word *Eligo* 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 someone 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.

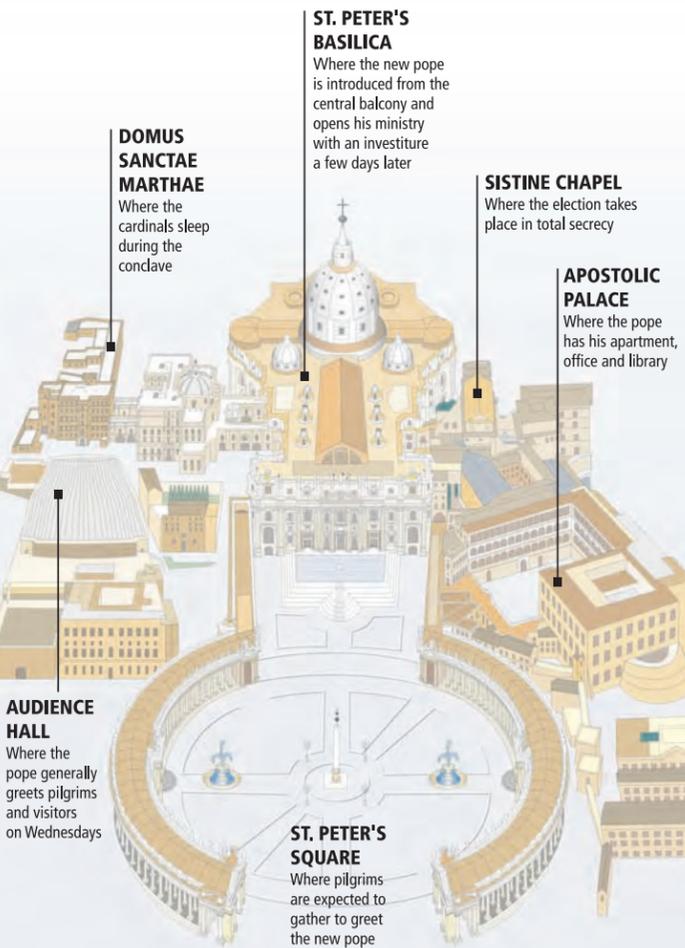
At this point, any handwritten notes made by the cardinals during the vote are collected for burning with the ballots. If the first vote of the morning or evening session is inconclusive, a second vote normally follows immediately, and the ballots from both votes are burned together at the end.

When a pope is elected, the ballots are burned immediately. By tradition, the ballots are burned dry—or with chemical additives—to produce white smoke when a pope has been elected; they are burned with damp straw or other chemicals to produce black smoke when the voting has been inconclusive.

The most notable change introduced by Pope John Paul II into the voting process was to increase the opportunity of electing a pope by simple majority instead of two-thirds majority, after a series of ballots. The two-thirds majority

CONCLAVE OVERVIEW

Cardinals meet under an oath of secrecy to elect the new leader of the Catholic Church. Popes have been chosen this way since 1271.



PREPARATIONS

- 1 Cardinals take residence in Domus Sanctae Marthae.
- 2 The electors celebrate Mass in St. Peter's Basilica the morning of the conclave's first day.
- 3 The electors process from the Apostolic Palace to the Sistine Chapel chanting "Come Holy Spirit, creator."
- 4 The electors take an oath to maintain the rules and secrecy of the proceedings.
- 5 Two meditations begin the election process.

BALLOTING

- 1 Voting is on paper ballots, with just one tally on the first day.
- 2 After that, rounds of balloting — two in the morning, two in the afternoon — proceed until a new pope is elected by a two-thirds majority.
- 3 If balloting does not yield a two-thirds majority, ballots along with any other notes made by electors are burned.
- 4 If balloting results in the election of a pope, a special chemical added to the burning ballots causes them to yield a white smoke. The white smoke signals that a new pope has been chosen.
- 5 If a new pope is not chosen after three days of balloting, voting is suspended for a day of prayer and reflection; after about 12 days, cardinals can move to a simple majority.

Source: CNS © 2005 CNS Graphics

rule holds in the first phase of the conclave: three days of voting, then a pause of up to one day, followed by seven ballots and a pause, then seven more ballots and a pause, and seven more ballots.

At that point—about 12 or 13 days into 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 repeatedly 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 building 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 hidden cameras or microphones—a precaution introduced by Pope Paul VI.

Notes from the conclave are to be burned with the ballots, and the tally of each vote is to be sealed and delivered to the new pope for safekeeping.

The exhortation to secrecy is mentioned 17 separate 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, books were 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.

The ban on divulging information 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 gathered 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 reflecting on his life.

"I suggest that this afternoon we 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 and patience in the pope's later years as the cross of infirmity grew heavier.

It is also the spiritual legacy of the pope that the archbishop chose to stress.

"The golden thread of the tapestry of

John Paul'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 ordinal 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 communion 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



Photo by Brandon A. Evans

At a Mass on April 8 at SS. Peter and Paul Cathedral in Indianapolis, Archbishop Daniel M. Buechlein told several hundred people to remember Pope John Paul II by resolving "to enrich our call to holiness by embracing virtues which Pope John Paul II lived ... with serene determination." Among those virtues, the archbishop said, are humility and patience. Archbishop Buechlein also asked those gathered to pray for the grace to be as determined in prayer as the Holy Father, who died on April 2.

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 footsteps of an inimitable, charismatic predecessor, but he must also address the unfinished business of the former pope—the agenda set forth in the apostolic letter *At the Beginning of the New Millennium* ("Novo Millennio Ineunte.")

In addition, 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 renewal of faith initiated by the Second Vatican Council and given dramatic new emphasis in the call to a New Evangelization.

At the conclusion of the Great Jubilee Year of 2000, the Holy Father issued an invitation to all disciples of Christ at the beginning of the new millennium. He asked us to "start afresh from Christ" and to embrace the most fundamental facets of Christian life: the call to holiness and prayer, authentic celebration of the Sunday Eucharist and the sacrament of reconciliation, attentiveness to the word of God and the willingness to proclaim the Gospel, the practice of charity, and a continued outreach to other Christians and to people of faith everywhere.

This agenda will always be unfinished until the end of time, but there is urgent work to do now to spread the Gospel and to build up the City of God. Initiatives

begun by Pope John Paul II will need to be consolidated and given new focus by the new successor of St. Peter.

Issues of growth and decline must be addressed in various regions of the world, and the challenges of life and death, war and peace, and the disparity between rich and poor, which are always with us, are serious problems that need to be addressed now.

In addition to the unfinished business of the Church at the beginning of the new millennium, the new pope must attend to some of the "problems" created by the previous pope's personality and style of ministry.

The most serious criticism leveled against Pope John Paul II (by responsible critics) is that his charismatic personality drew too much attention to himself—and therefore away from local bishops, priests and lay leaders who are also called to exercise important leadership roles in the ministry of the Church.

With this criticism, many also call for renewed attention to the principles of collegiality and subsidiarity, which were given strong emphasis during and immediately following the Second Vatican Council.

Critics of John Paul II say that precisely because he was a good and holy man, who touched the lives of countless millions of people throughout the world, he impeded rather than facilitated the collegiality called for by Vatican II, centralizing authority in the Vatican and diminishing the role of local bishops and national or regional conferences of bishops.

To say that Pope John Paul II was "too charismatic" is probably an understatement.

Given the fact that modern means of communication made it possible for him to reach millions and millions of people in every corner of the globe, he was clearly one of the most charismatic human beings who ever lived.

Jesus, and the Apostles and saints, grew in influence after they died, but none of them had the broad-based influence of John Paul II during their lifetimes!

I am not suggesting that the pope was more important—or more influential—than the Lord he served. But it is clearly true that no Church leader since the dawning of the first millennium has been better known or more instantly loved than this great man.

That is a wonderful thing precisely because he used his influence to proclaim Christ, but it is also something of a problem for the next pope, who in all likelihood will not have the many diverse charisms of John Paul II.

This is a problem for the next pope's successor the way Blessed Mother Teresa was a problem for her successor or St. Francis was a problem for the Franciscans.

How do you accept all the wonderful and holy things that have taken place because of the sanctity and the charismatic zeal of John Paul II and "institutionalize" them for the sake of the Church's future?

Certainly, we should not expect the next pope to mimic John Paul II. That would lead to a failure of colossal proportions! The new pope will have to be himself. He will have to let the Holy Spirit use him (with all his unique strengths and weaknesses) to lead the

Church in his own way.

The new pope is blessed to have the example, and the agenda, of Pope John Paul II. But he must never feel oppressed by the old pope's charismatic style or expect that he will be held to the same standard.

The serious work that remains to be done is bigger and more important than any one person—no matter how holy or beloved. That's why the Lord continues to lead his Church through the ups and downs of our human history—and through the weaknesses and strengths of the individuals he calls to be the successors of the Apostles.

We thank God for the gift of Pope John Paul II. We pray for the new pope (and for the cardinals who must elect him). But we also know by faith that the Church of Christ does not depend on the individual gifts or defects of any individual or group. At the beginning of this new millennium, we know with confidence that God will provide whatever gifts and charisms are needed to proclaim the Good News and to carry on the work of salvation in Jesus' name.

As Pope John Paul II said so eloquently, "The words of Jesus invite us to remember the past with gratitude, to live the present with enthusiasm, and to look to the future with confidence: Jesus Christ is the same yesterday and today and forever!" ("Novo Millennio Ineunte," #1).

(Daniel Conway, a member of the editorial committee of the board of directors of Criterion Press Inc., is in Rome for the pope's funeral and is serving as our special correspondent.) †

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Welcome, new Catholics

By William R. Brun

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—it really 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* together; sometimes the journey is sad and we cry together. At other times, the journey is difficult, but we are there for each other to encourage each other, to build up each other, and to urge each other onward to the kingdom and our final destination with God.

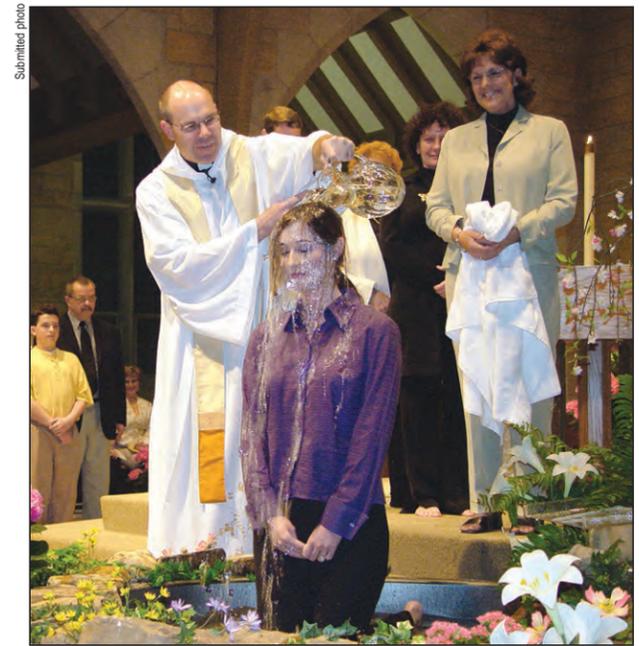
St. Augustine, bishop of Hippo in North Africa from A.D. 395-430, used this journey image in one of his many sermons to his people:

"Let us sing *alleluia* here on earth, while we are still anxious and worrying, so that we may one day be able to sing it there in heaven... Even here, among the dangers, among the trials and temptations of this life, both by others and by ourselves let *alleluia* be sung. ...

"God's praises sung there, sung here—here, by the anxious; there, by the carefree—here, by those who will die; there, by those who will live forever—here, in hope; there, in reality—here, on our journey; there, in our homeland. ...

"So now, my brethren, let us sing, not to delight our leisure, but to ease our toil. In the way that travelers are in the habit of singing, sing, but keep on walking. ... Sing and walk onward."

Thanks be to God you have joined us on the journey. Alleluia! †



Benedictine Father Carl Deitchman, pastor of St. Paul Parish in Tell City, baptizes Rebecca Daum during the Easter Vigil celebrated on March 26 at St. Paul Church.

Batesville Deanery

St. Mary of the Immaculate Conception, Aurora

Robb Doll, Kevin Huey, Debra Strautman and Kyle Strautman (catechumens); Charlie Doerr, Jerry Morano and Chris Strautman (candidates)

St. Louis, Batesville

Austin Davidson, Sylvia Davidson, Ashli Fledderman and Kelly Volk (catechumens); Denise Britch, Timothy Hixson, Terry Hogg, Kandi Marko, Deborah Miles, Charlene Weberding and Benita Wroblewski (candidates)

St. Mary, Greensburg

Kim Gauck and Fern Todd (catechumens); Reneé Jackson, Stacy Martin, Laurel Simmermeyer, Larry Stark and Mike Woodhull (candidates)

St. Lawrence, Lawrenceburg

Butch Sandford, Angie Schwarz and Bob Warnick (catechumens); Kendal Brue, Lori Hall, Spring Thomas, Erin Thurman and Patricia Uhlman (candidates)

St. Anthony of Padua, Morris

Tanya Gartenman (candidate)

St. Maurice, Napoleon

Betsy Schilling (catechumen); Michael Spreckelson (candidate)

St. Paul, New Alsace

Morgan Mirus, Jeff Stonebraker and Lori Young (catechumens); Clay Bovard (candidate)

Holy Family, Oldenburg

Charles Davis and Lynn Davis (candidates)

St. John the Baptist, Osgood

Curtis Abrams and Kyle Abrams (catechumens); Philip Abrams, Mark Garrett, Carra Origer and Tina Taylor (catechumens)

St. Magdalene, New Marion

Rosalie Baurley (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 Schwegman (candidates)

St. Joseph, Shelbyville

Anthony Domenico, Elizabeth Johnson, Mark McDonald, William Eric Rader, Mona Spalding, Dee Ann Thoman and Adam Vasser (catechumens); Sheryl Crose, Daniel Foltz, Jason Foltz, John Foltz, Karen Grove, Vicky Lane, Travis Lux, Robin Pressler, Gary Ryhal and Holly Zinser (candidates)

St. Martin, Yorkville

Ashley Ritzi (candidate)

St. Teresa Benedicta of the Cross, Bright

Irene Johnson and Cindy Meyer (catechumens); Donna Cunagin, Chris Miller, Jeff Mongonia, Valerie Mongonia and Christena Wheat (candidates)

Bloomington Deanery

St. Vincent de Paul, Bedford

James Dunn, Morgan Dunn, Phil Hensley and Robbie Tincher (catechumens); Abby Blair, April Blair, Lilly Blair, Paul Blair, Steve Blair, Amy Brown, Kyle Brown, Davanna Dunn, Tanna Hogue, Rachel Workman and Robin Zaidi (candidates)

St. Charles Borromeo, Bloomington

Elizabeth Anderson, Janet Donley, Judith Genung, Amber Hall, Lianne Iacoli, Abby King, Mikala Koth, Lissa Morris, Sandra Moss, Elizabeth Stelle, Jennifer Tracy and Casey Winningham (catechumens); Seana Badalich, Carrie Cline, Kellie Dunkin, Joanna Loser, Greg Oswald and Theresa Williams (candidates)

St. Paul Catholic Center, Bloomington

Holly Harvey, David Hlatko, Scott Kalin, Meagan Orban, Jamison Thomas and Sandra Velazquez (catechumens); Phil Bishop, Kimberly Bouvier, Megan Boxell, Virginia Goehlert, Colby Gray, Rhonda Inman, Angela Lauzon, Cyrilla Lewis, Josh Mitchell, Leslie Rudolph, Jodi Slezak and Ryan Walker (candidates)

St. Martin of Tours, Martinsville

Mark Haltom, Jalen Mras, Jordan Mras, Kimberly Mras, Blake Seaton and Stacey Seaton (catechumens); Sarah Bennett, Darla Brown, Zach Brown, Elizabeth Culin, Joseph DeMoss, Angela Dice, Brian Dice, Ethan Ferrand, Joseph Haines, Caitlyn Kelley, Nolan Lavender, Ann Marshall, Tyler McCann, Nevin Markitan, Julia Neal, Jennifer O'Neal, Carrie Owens, Megan Richards, Joseph Siderewicz, Jimmy Starks, Patrick Sheets, Morgan Witt, Frances Sumner, Ronald Sumner and Jason Seaton (candidates)

St. Agnes, Nashville

Anthony Rhuban (catechumen); Janet VanderDussen, Allie Zaharako and Ted Zaharako (candidates)

St. Jude the Apostle, Spencer

Arnold Hartman and Mildred Salazar (catechumens); Patty Weber (candidate)

Connersville Deanery

St. Michael, Brookville

Leslie Bischoff and Nicole Rhodes (catechumens); Marcus Bray, David Knapp, Jeremy Kuntz and Terry Mitchum (candidates)

St. Elizabeth of Hungary, Cambridge City

Chris Cowan and Lori Ward (catechumens); Tami Becker, Jim Heaton and Carol Rueth (candidates)

Holy Guardian Angels, Cedar Grove

Ryan Duritsch and Spencer Wright (catechumens)

St. Gabriel, Connersville

Melissa Griffin (catechumen); Mindy Crank, Diana Phillips, Mark Prifogle, Garrick Rose, Jamey Rose and Crystal Ross (candidates)

St. Anne, New Castle

Brent Crabtree (catechumen); Linda Allen, Doyle Chandler, Peggy Freeman, Cari Janssen, Paul Janssen, Jeff Neuman, Christian Vallejo, Anthony Voisard and Cheryl Worrell (candidates)

St. Mary, Rushville

Abigail Leisure, Alexander Leisure, Jessica Neal and Susan Sammons (catechumens); Harry Brindley, Nicholas

Leisure, Pamela Leisure and Mike Percell (candidates)

Richmond Catholic Community, Richmond

Timothy Beatty, Andrew Browning, Stephanie Finney, Christina Frost, Larry Lehman, Jacob Leitner, Jeff Miller, Melissa Osborn and Jeremy West (catechumens); Leslie Adelsperger, James Blume Jr., Karen Chasteen, Jennifer Collins, Jessica Czeck, Jan Doty, Greg Easley, Gary Jordan, Lottie Jordan, Charles King Jr., Clarence Leightner, Dana McKinney, Rebecca McMillan, Ronald Moore, Jamie Mulinaro, Angela Mussoni, Gale Palmer, Michael Patterson, Rae Marie Rader, Roberta Ramsey, Michael Robinson, John Sayre III, Joan Shahbas, Jared Simpson, Julie Smitson, Rachael Swift and Joan Williams (candidates)

Indianapolis East Deanery

SS. Peter and Paul Cathedral

Cassandra Page (candidate)

Holy Cross

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

Holy Spirit

Chasity Abner, Dan Akers, Alisha Elliott, Lacinda Glow, Brian Gootee, Tony Hill, Angela Hurst, Karen Jacobia, Virginia Mahurin, Crystal Novak, Nathan Novak, Guillermina Ochoa, Brenda Quinn, Lilly Salas, Erin Shepherd and Lisa Stratman (candidates)

Our Lady of Lourdes

Rhonda Cates, Angel Clements, Carter Hamilton, Danica Hames, Elizabeth Jensen, Liam Jensen, Phoebe Jensen, Melody Ray, Angela Stewart, Katelynn Stewart, Logan Stewart and Candice Whisler, (catechumens); Amanda Bakemeyer, Jeannie Helm, Don Hull, Bill Jensen, Jamidawn Jensen, Andy Kuhn and Jake LaForge (candidates)

St. Mary

Aaron Butler, Alberto Foronda, Diana Rodriguez and Julio Roman (catechumens); Genevieve Bedano, Pablo Bedano, Pedro Castillo, Benjamin Deichman, Susan Gaughan, Toni O'Mara Hahn, Michelle Koshir, Mayela Lopez, Irma Pardita, Lucia Parra, Raul Parra, Leobarda Piñeda, Ramona Reid, Hector Ruiz, Walter Soto and Sara Vessely (candidates)

St. Michael, Greenfield

Samantha Jackson, Robert Morgan, Katelyn McCoy, Kathryn Lewis, Lindsey Lewis, Clayton Noehre, David Nelson, Catlin Quackenbush, Jonathan Quackenbush, Timothy Quackenbush, Amanda Toloday, Jaime Toloday and Vanessa Toloday (catechumens); Chris Baggot, Jeanette Brumfiel, Heather Christopher, Ashley Hall, Alyssa Jackson, Erin Jackson, Michelle Lewis, Joseph 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 Perkins, David Smith, Madeline White, McKenzie White and Michael Wright (catechumens); Tonya Bozzelli, Andrea Eickhoff, Ann Marie Goedde, Louis Holgate, Sherri Horn, Jerry Miser, Alex Perkins, Chris Pohl, Christina Suarez, Lacey Welch, Walker White and Paul Will (candidates)

We welcome the new Catholics who have become full participants in the Church since last Easter. Most of the people listed here received initiation sacraments during the Easter Vigil last Saturday. The names listed here were provided by religious education leaders in local parishes.

Those listed as catechumens are people who have never been baptized and—within the past year—were baptized, confirmed and received their first Eucharist.

Those listed as candidates include people who have been baptized as Catholics who 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, confirmation and first Eucharist during the past year.

Most people are listed in the parishes where they received their religious formation and the sacraments of initiation.

St. Therese of the Infant Jesus (Little Flower)

Emily Ajamie, Joe Ajamie, Katie Ajamie, Sam Ajamie, Dawn Burgin, Ellen Finlinson, Cathie Marshall, Lisa Marshall, Kristi Montgomery, Robert Mullis, Penni Plunkit and Sylvester Truitt (catechumens); Karen Ajamie, David Allstatt, Ben Finlinson, Mindy Finlinson, Vickie Garcia and Christie Pitts (candidates)

St. Thomas the Apostle, Fortville

Diana Boden, Jodi Borowicz, Corbin Sapp, Coriann Sapp, Michael Sapp, Brooke Patz, Danyel Patz, Renee Patz, Christy Sensing, Joe Sensing and Maribeth Sensing (catechumens); Jared Smith (candidate)

Indianapolis North Deanery

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Christ the King

Jim Cutter and Angie Keilman (catechumens); Tammy Chan, Michael Dunn, Jennifer Jackson, Pete Sargent, Kristen Seymour, Wendy Smith, Jeff Wann, Megan Wayne and Jason Treida (candidates)

St. Joan of Arc

Celesta Bates, Stephanie Heiser, Erica Reinfeld, Kathy Sellers and Robin Sircy (catechumens); Janet Butcher, Matt Deitchle, Maria Foerster, Scott Foster, Colvin Garcia, Rick Garrett, Stacy Kramer, Ronald McCombs, Mark Mecker, Colleen Patrick, Michael Rose and Christina Van Ripper (candidates)

St. Lawrence

Rasheed Cannon, Randall Compton Jr., Robert Slayton, Candace Stahl, Doanie Stahl and Zachary Wiefeling (catechumens); Peter Farrar, Amanda Lewis, LaTany Bossman-Okai and Billy Slayton (candidates)

St. Luke

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St. Matthew

Stephan Godanis, Amber Kerkhof and Angie Seifert (catechumens); Madalyn Schwartz, Ann Wolski and Richard Wooton (candidates)

St. Pius X

Janet Brent, William Bridenstine, Fredrick Glynn Jr., Joe Howe and Kevin Spencer (catechumens); Paula Bonham, Charles Butterfield, Clifford Ellery, Jennifer Engle, Beth Glynn, Stephanie Grant, J. Scott Griffin, Michael Griffiths, Heather Kern and Scott Nickerson (candidates)

St. Thomas Aquinas

Paige Hall and Nancy Thompson (catechumens); Christine Helton (candidate)

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Holy Rosary

Julie Ringham, Diana Scales, Kevin Vail and James Van Cleave (catechumens); Donna Besso, Kristen Bowes, Gustavo Canas, Joe Giacoletti, Lynn Owens, Tom Sarfaty and Donnita Smith (candidates)

Good Shepherd

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Nativity of Our Lord Jesus Christ

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Sacred Heart of Jesus

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St. Ann

Ray Miller (catechumen)

St. Barnabas

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SS. Francis and Clare, Greenwood

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St. John the Evangelist

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St. Mark the Evangelist

Darrell Goodwin and Kyle Kirch (catechumens); Gene Adams, Kim Bond, Jeanne Fattic, Mary Lou Harrell, Kelly Helm, Beth Lee, Carolyn Pondo, Novella Kimbley, Michael Morris, Oscar Ritchie, Jennifer Sherman, Bobbie Shilling, Jeannie Watson and Kent Whiting (candidates)

St. Patrick

Guadalupe Anzaldúa and Annette Hernandez (catechumens); Jonathan Aviña, Alejandra Cuatlaatl, Maricela Cuatlaatl, Tiburcio Cuatlaatl, Gerardo Gonzalez, Salvador Perez and Juan Zamora (candidates)

St. Roch

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Indianapolis West Deanery

Holy Angels

Booker Williams and Justin Williams (catechumens); Alicia Smith and John McCord (candidates)

St. Anthony

Ashley Booker, Ralph Egan and Antwan Level (catechumens)

St. Christopher

Asa Arnett, Trey Atkins-Combs, Melinda Baur, James Birch, Mark Brattain, Mark Bruce, Brian Colson, Brittany Colson, Debra Colson, Eric Ehizokhale, Jason Ehizokhale, Sandra Ehizokhale, Joshua Elmore, Anthony

Goodwin, Christopher Goodwin, Brett Hardin, Brian Hatfield, Katherine Hatfield, Samantha Hatfield, Kayla Haynes, Jeffrey Hinshaw, Jason Kishton, Jacob Kraynik, Rachel Kraynik, Amber Lumley, Noah Lynch, Sydney Lynch, Loran McClellan, Carin Nigrelli, Brittnee Pankey, Cynthia Richardson, Andrew Riester, Douglas Riester, Emily Riester, Tonya Strahl, Lori Whiteley and Jeffrey Wycoff (catechumens); Elsworth Cochran, Michelle Grytza, Leslie Guzulaitis, Jeffrey Harper, Donald Main, Anne Mallett, Dean Riester and Jason Riggen (candidates)

St. Gabriel the Archangel

Karla Deciano, Misty Farnsworth and David Turner (catechumens); Rigoberto Arregoita, Gaudencio Deciano, Jose Deciano, Jennifer Heath, James Herkless, Karen Herkless, Alicia Medina, Jacob Nial, Jenny Robbins, Morgan Sheets and Grant Stewart (candidates)

St. Joseph

Theresa Hedge, Edna Helton, Amber Hess, Brittany Hess, Kip McWilliams, Patricia Munday and Alan Scott (catechumens); Brenda Ernst-Guzman (candidate)

St. Michael the Archangel

Chelsey Collings, Dezarae Corliss, Charles Graves, Tinara Graves, Judy Hunt, Santana Hunt, Kendra Jennings, Brandice Perry, Tim Reimer, Vonita Sutkevicius and Stacy Whetzel (catechumens); Jacob Carter, Nikkole Corliss, Bobbie Gonzales, David Gusman and Micah Reid (candidates)

St. Malachy, Brownsburg

Scott Abbott, Todd Arnold, Jamie Clark, Stephanie Engelman, Melinda Hess, Katie Koselke, Darren Lambert, Kathy Lengerich, Hannah Michi, Tyler Michi, Helen Mullins, Ruthilah Reed, Jon Regashus and Paul Schenkel (catechumens); Byron Bolton, Kim Drone, Brad Faust, Chad Gaskill, Ping Gold, Donald Hott, Justin Meyer, Lacey Meyer, Marisa Meyer, Donna Michi, Dane Moreno, Seth Moreno, Debbie Noyes, Tracy Prah, Matthew Reed, Wendy Schwartz, Kim Veligan and Robert Williams (candidates)

St. Monica

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Mary, Queen of Peace, Danville

Karen Larsen and Brandon Ouimet (catechumens); Michael Holder (candidate)

St. Thomas More, Mooresville

Christina Fuson, Jennifer Howard, Shannon Howard, Melinda Kendall, Bethany Mobley and Chad Williams (catechumens); Dara Jackson, James Kelley, Dawn Mitchener, Luci Morrissey, Abraham Smith, Megan Staley and Carrie Williams (candidates)

St. Susanna, Plainfield

Kelley Denardin, Sabrina Lucio, Jeff Matthews, David Moore and Ivory Tormey (catechumens); Stacey Brock, Nicole Cunningham, Stacey Dowell, Jenna Foster, Jessica Foster, John Foster, Judy Hicks, James Mackall, Angi McDonald, Vicki Nurre, Kelly Poole, Jason Rowland, Jamie Seng, Tim Whitsell, Becky Wildeman and Amie Younie (candidates)

New Albany Deanery

St. Michael, Bradford

Kelsey Jacobi and Regina Wingler (catechumens); Julie Jacobi, Sheila McIntyre and Tina Rouck (candidates)

St. Michael, Charlestown

James Worley (candidate)

St. Anthony of Padua, Clarksville

W. Douglas Fisher, Abigayl Freiberger, Kimberly Freiberger, R. Dean Fultz, Brian Garrison, Korri Hall, Meaghan Hall, Joseph Jackson, Nicholas Lindsey, Shana Nicholson, Lucille Overton, Jessica Riley and Justin Riley (catechumens); Phyllis Behnen, Anthony Bennett, Maria Bennett, Patricia Bennett, Kirk Freiberger, Kevin Main and Deborah North (candidates)

St. Joseph, Corydon

Jeremiah Griffiee and Andrea Hall (catechumens); Jeff Adams (candidate)

see **New Catholics**, page 20

New Catholics

continued from page 19

Sacred Heart, Jeffersonville

Crystal Bissig, Ronnie Bissig, Julie Coddington and Jerry Houchens (catechumens); Keri 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, Navilleton

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 Hemmelgarn (candidates)

St. Mary, New Albany

Eric Comacho, Eduardo Cornejo, Valorie England, Brittany Gore, Martin Perez, Stephanie Price, Court Richards, Zachary Schmitt and Barbara Wood (catechumens); Samara Berg, Linda Bourne, David Cruz, Shirley Franklin, Leonides Lopez, Carol Moore and Reyna Zopez (candidates)

St. Joseph Hill, Sellersburg

Charles Church and Brandon Marcum (catechumens); Dawn Cory, Jacquie Jones, Tom Jones, J. Stephen Thompson and Kevin Tschaenn (candidates)

St. Paul, Sellersburg

William Cook, Carmen Williams and Charles Williams (catechumens); Joseph Wilson (candidate)

St. John the Baptist, Starlight

Melanie Mouser (catechumen); Bernice Bennett, Emily Book, James Martin, Vicki Powell, Leslie Smith and

Justin Vollstedt (candidates)

Seymour Deanery

Our Lady of Providence, Brownstown

Tracy L. Winston (candidate)

St. Bartholomew, Columbus

Shannon Carter, Robert Cartwright, Patrick McKinney and Rachel Williams (catechumens); Miriam Alamo, David Arntz, Rachel Cartwright, Adrian Cunningham, Nathan Dean, Robert Dunlap, Shawn Eder, Tisha Eder, Brian Emling, David Eskilson, Sarah Flescher, Alejandro Gonzalez, Rubi Velador Gonzalez, Brandon Guerrero, Celia Guerrero, Doug Harris, Donna Hester, Jonathan Hilber, Jeremy Hoone, Jessica Hoone, Joshua Hoone, Justin Hoone, Mary Kessler, Sergio Lara, Ulisses Meza, Donna Nelson, Tony Polk, Eneliz Rodriguez, Stephanie Rout, Steve Sanders, Sheryl Elane Tracey, Jason Treesh, Raul Uscanga and Jay Wells (candidates)

Holy Trinity, Edinburg

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 Seibert, Kurt Wheeler and Stephanie Wheeler (candidates)

St. Anne, Jennings County

Steve Blackburn (catechumen)

St. Joseph, Jennings County

Michael Rayburn, Randall Rayburn and Robin Rayburn (catechumens)

Prince of Peace, Madison

Jill Pyles, Tracie Vaughn, 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, Larry Skinner, Eddie Steele, Lisa Steele and Tanner Steele (catechumens); Ed Pettit (candidate)

American Martyrs, Scottsburg

Megan Hall (catechumen)

St. Ambrose, Seymour

Brittney Bryant and Amy MacDonald (catechumens);

Merle Cooper, Lydia Meacham, Cathy Oswald and Eric Motsinger (candidates)

Tell City Deanery

St. Meinrad, St. Meinrad

Janessa Demuth (catechumen); John Barnett, Jackie Marrs, Laurie Schlachter and Vincent Van Winkle (candidates)

St. Paul, Tell City

David Cain, Rebecca Daum, Ethan Herzog, Hunter Herzog, Karen Herzog, Spencer Herzog, Allison May and Clayton Mogan (catechumens); Tony Barker, John Godare, Allen Hagedorn, Chris Heck, David Litherland, Jeff Litherland and Doug Pannett (candidates)

Terre Haute Deanery

Sacred Heart, Clinton

Eric Crowder, Heather Spendal and Vicki Spendal (candidates)

St. Paul the Apostle, Greencastle

James Bowman (catechumen); Jill Buckley, Karen Demske, Michael Matheus and Gary Snelling (candidates)

Sacred Heart of Jesus, Terre Haute

Shannon Auler, Betty Lewis, Connie Malooley, Chris Strole and Eli Thompson (catechumens); Shelly Lambert (candidate)

St. Benedict, 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. (catechumens); Bret Ridgway (candidate)

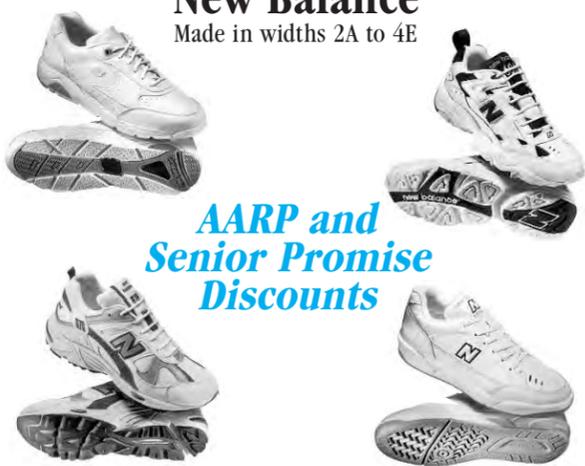
St. Margaret Mary, Terre Haute

Douglas Myers and Lori Selems (catechumens); Kathryn Johnson and Aaron Newton (candidates)

St. Patrick, Terre Haute

Matthew Burgin, Michelle Ealy, Robert Ealy, Gursharan Singh Jaurre, Cynthia Jones, Bradley Todd and Timothy White Jr. (catechumens); Cheryl Fleschner, Kathryn Fleschner, George Fleschner, Timothy Fleschner, Brenda Scott, Pauletta Showecker, Janet Stafford and Kimberly Stafford (candidates) †

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Every type of family has a mission from God

By Dan Luby

They were a family, he thought, married all of four days 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 mashing 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 hearth. Others extend into the wider world of neighborhood, parish and

civic community. There are blended families, ecumenical 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.

Families can cultivate gratitude by naming their gifts, by expressing appreciation to service workers, such as waiters, clerks and delivery people, and by including in birth and anniversary celebrations a ritual of thanks for personal gifts, relationships and other realities of life that lead to joy.

- **Generosity**—It is one short step from gratitude to generosity. When we are con-



A daughter and mother work together decorating a candle during a religious education program at Our Lady of Grace Parish in Highland, Ind., in the Gary Diocese. All families need to build a moral framework, a family infrastructure of virtue, to live happy and healthy lives together.

Healthy families practice patience

By Sheila Garcia

A recent study looked at married couples who said they were very unhappy in their relationships, yet stayed together.

Unexpectedly, five years later, two-thirds of these same couples described themselves as happy. Some said they had just "put one foot in front of the other" until the problems subsided.

Family life is all about patience, which is hardly a popular virtue. We look for the quick fix. We hesitate to invest our limited time and energy in long-term solutions.

Yet healthy family life requires patience in at least two ways.

We need to be patient with each other's faults and quirks, learn how to address issues that threaten relationships and strive to live patiently with others.

We grow in grace as we learn to bear with each other's faults.

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 grown 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.

(Sheila Garcia is associate director of the U.S. bishops' Secretariat for Family, Laity, Women and Youth.) †

vinced that God's love for us is abundant, our fear of sharing our gifts is eased.

Families can reinforce their conviction that God is a generous giver by giving cheerfully to one another and to those outside the family.

Undertaking activities as a family, such as working in the parish food pantry, visiting a sick or lonely neighbor, organizing a coat drive for the poor, and contributing faithfully to Church and civic causes all help families develop their "generosity muscles."

- **Hospitality**—Because Jesus welcomed the stranger, 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 unrecognizable by the storms of life.

- **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.

Building a custom of explicit apologies into the family's structure, admitting hurt done and asking pardon, can strengthen this necessary virtue of forgiveness. Especially when stronger members seek forgiveness from weaker ones, the impact of forgiveness can be dramatic and life affirming.

When people learn to ask for and extend forgiveness within the circle of the family, they become more able to do so in the world beyond it.

Families need many virtues if they are to be faithful to Christ's mission. Patience and humility, for example, help make families more open to God's power in their lives. Honesty and courage enhance our commitment to justice in the world.

In the end, our prayer is that the families we are part of and all families in the world will be blessed with virtues that lead them to embrace the one necessary thing, the virtue of love.

(Dan Luby is director of the Division of Christian Formation for the Diocese of Fort Worth, Texas.) †

Discussion Point

Compassion helps heal families

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 carries out 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

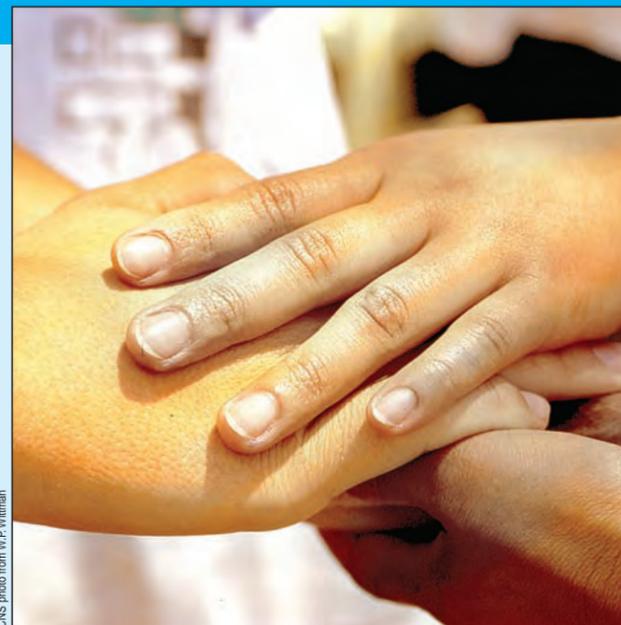
forgive each other for not measuring up to unrealistic expectations." (Jo Ann Webb, Dallas, Texas)

"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 did not jump so quickly on small and unimportant things, we'd be better balanced." (Steve Fetteroll, 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. †



CNS photo from W.P. Witman

From the Editor Emeritus/John F. Fink

Jesus in the Gospels: The call of Matthew

See Matthew 9:9-13, Mark 2:13-17, Luke 5:27-32



Matthew, Mark and Luke all tell the same story, but Matthew calls the tax collector Matthew while the other two call him Levi. In their lists of the Apostles, though, there is no Levi and Matthew specifically refers to "Matthew the tax collector" (Mt 10:3).

It's difficult for us to realize how scandalous it was for Jesus to call a tax collector to "Follow me." The Jews detested tax collectors who were in the employ of their Roman occupiers. The Jews were subject to numerous taxes: income, property, import and export, and tolls for traveling from one district to another. (Jesus and the Apostles often escaped those tolls by traveling by boat.)

The main tax collector in a province was called a publican. He employed others, called exactors, who would sit at customs' posts. Publicans made their living from

commissions, so it was in their interest to squeeze as much money as they could. Extortion was the normal practice, so the Jews considered them sinners.

Nevertheless, Jesus told Matthew to follow him, and Matthew immediately got up, left his lucrative business and followed him.

It was bad enough that Jesus had associated himself with fishermen, but this sinner? And what did the fishermen think? Matthew (or Levi) probably had collected taxes from them, and now was he to be their companion?

And what about Matthew's wife? In order to get his position, Matthew certainly would have been above the usual age when men married, and most Jewish men did. Jesus and perhaps John, who might have still been a teenager, were the exceptions. How did the Apostles explain to their wives what they were doing? We can only speculate.

Anyway, Matthew decided to throw a big party for Jesus and invited his friends and colleagues—other tax collectors and those whom the Jews considered sinners. Now the scribes and Pharisees really were scandalized! To sit at table with these

people made Jesus and his Apostles ritually unclean.

We can imagine those scribes and Pharisees standing outside Matthew's house, watching the guests as they arrived, and growing more and more agitated. Finally, one of them asked Jesus' disciples, "Why does your teacher eat with tax collectors and sinners?"

Jesus overheard this question and replied, "Those who are well do not need a physician, but the sick do. I did not come to call the righteous but sinners."

Matthew's Gospel adds, "Go and learn the meaning of the words, 'I desire mercy, not sacrifice.'" He was quoting the prophet Hosea (Hos 6:6). What does that have to do with eating with sinners? If mercy is superior to temple sacrifices, surely it is more important than the laws of ritual purity. (Jesus was to repeat the quotation from Hosea when his disciples were criticized for picking grain on the Sabbath.)

You might think that Jesus, as a holy man, would be associating with the most religious people among the Jews. Instead, he was associating with sinners and making their conversion his main concern. †

Cornucopia/Cynthia Dewes

Integrating religion into life in a secular society

When religious people are being particularly righteous, they like to say that religion is an integral part of their lives. Of course, it should be, but what do we mean by that?



Muslims certainly believe this. They pray at appointed times during the day, do not eat certain foods, abstain from alcohol and require their women to dress so modestly that the only part of them you can see is their eyes. Their religion is up front and personal.

Orthodox Jews also obey rules of dress, behavior, times and methods of prayer, and food consumption. It's interesting that these are often similar to those of Muslims since many of their dietary laws in particular evolved from conditions in the areas they both inhabited.

Less strictly observant Jews still tend to go to synagogue on high holy days and keep Jewish cultural influences alive in their families. Some, like one of my nephews and his wife, send their kids to Hebrew school, if only to please her Jewish parents.

Which, of course, throws the Christian relatives on the nephew's side into a tizzy as to what's an appropriate gift for a Bar Mitzvah. Still, it's a religious element that's part of all our lives even when it's not our own religion.

Mormons are visibly religious. They tithe, refrain from alcohol, coffee and tobacco, and hold family evenings at appointed times during the week. Young Mormon men give two years of their lives to missionary work abroad, and all extend material help to fellow Mormons when they're down on their luck.

Fundamentalist Christians aren't shy about their religion. They take evangelism seriously, although their methods may be dubious. For example, a few years ago, the people in our old neighborhood were showered with circulars from the local evangelical Church, promising free goldfish to every child who would hop on the bus they sent around on Sundays to bring kids to their Sunday school.

And what about mainline American Christians? How integrated is religion in their lives?

While I can't speak for the Protestants, I believe that American Catholics are having a harder time weaving faith into everyday life. Granted, many still take the

time and effort to serve the social mission of the Church by participating in things like Habitat for Humanity, the St. Vincent de Paul Society and right-to-life advocacy.

But the spiritually helpful practices of daily Mass, rosary recitations and parish missions have generally faded away. And, except during Lent, we don't often hold Benediction and Stations of the Cross services. Many Mass attendees no longer 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 just for 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 hear God's voice whispering in our hearts ... every day, all day.

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

Faithful Lines/Shirley Vogler Meister

Touching the lives of loved ones after death

The night my mother died, I was thousands of miles away on a winter photo shoot with my husband and another couple. I was unaware of what was happening in Illinois.



One night, I awoke after a dream in which I searched for Mom in a large, open building with rooms resembling small courtyards. I went from area to area, beginning to panic. Suddenly, Mom was near—smiling, hugging me and telling me I shouldn't worry. She was safe and happy. I felt warm and comfortable again then awoke 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 Mitch Finley of Spokane, 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).

Finley's introduction emphasizes what all Christians know: "... eternal life is an intimate union with God or the Divine Mystery Christians know as Love, an intimacy 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 unpredictable basis, manifest themselves to loved ones still plodding through history," Finley explains. "If love transcends time and space yet is present in time and space, there is no reason why deceased loved ones may not, on occasion, be present to and 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 publications, but also to several secular newspapers in big and medium-to-small cities. Not one editor told him "no."

"I even received a few stories from Canada," Finley said. "I sent no letters to Canadian newspapers, so how that happened I'll never know."

It must have been difficult for him to "pick and choose" what responses would be published. The writers are 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 writings of a few famous persons 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 Hemrick

The legacy of Pope John Paul II

No doubt anyone who experienced the presence of Pope John Paul II remembers something extraordinary about him.



My first personal encounter with him came when he first traveled to the United States. I was working at the U.S. bishops' conference, which took care of his schedule while here. One perk we received was a front-row seat for his events.

I 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. This so united them that it helped bring down the communist regime in his homeland.

He journeyed to Israel and apologized to the Jews for the many centuries when Christians were not Christian in the way they treated them. This act of humility helped to create a new understanding between Christians and Jews.

When it came to facing the truth, he didn't flinch. We never will know how many hardened hearts he united with Christ.

Throughout his journeys, a constant theme of his was: Do not be afraid! In other words, don't let anything within you divide you. Be united with Christ, and he will unite all that is in you.

Some years back, Cardinal Carlo Martini of Milan, Italy, asked what it was that gave St. Paul his strength amid so much opposition. His secret? He knew his charism. He knew what Christ meant to him and what he was about.

John Paul II, like St. Paul, did not have smooth sailing. Some considered him too conservative and determined. During his pontificate, there were numerous rumors that the Catholic Church was on the brink of a schism.

Cardinal Theodore McCarrick of Washington said that once when he was with the pope, the pope knelt down to pray. Cardinal McCarrick was so struck by his prayerfulness that he moved away and stood behind a pillar, admitting later that never in his life had he experienced such sacredness in a person.

It is said that Cardinal Stefan Wyszyński, the late primate of Poland, once remarked that John Paul II was too much of a poet to make a successful leader.

The word "poet" in Greek signifies someone who can envision life in its very depths. Poets cut into the realities of life as no one else can. When they speak, their words often carry the weight of a mystic. And when their voice is heard, more often than not, it creates revolutions.

Pope John Paul II was more than a pope, theologian, political scientist, a healer of divisions, a champion of the faith and traveler of the world. He was a man of prayer, which gave him the power to envision life at its depths and to speak the language of a poet—words that strike to the very heart of us. His greatest strength was derived from those moments when he shut out the world and was all there for God. In placing himself in the presence of God, he brought God's presence more fully to us.

When we look for the ultimate beauty in Pope John Paul II, we first are turned toward God, and only then do we see a humble man in relation to God. This is his greatest legacy!

(Father Eugene Hemrick is a columnist for Catholic News Service.) †

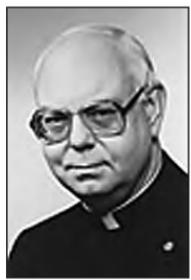
Fourth Sunday of Easter/Msgr. Owen F. Campion

The Sunday Readings

Sunday, April 17, 2005

- Acts 2:14a, 36-41
- 1 Peter 2:20b-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 kerygmatic. 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, its mention 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.

First Peter once again supplies the second reading.

Scholars dispute that the Apostle Peter—Simon Peter, the Galilean fisherman—literally authored this epistle. Such questions in no sense demean or discount the assertion that this epistle is the authentic and revealed word of God.

The tests of the authenticity of Scriptures are that they were believed to be divinely inspired by the early Christians and, most importantly, that they were accepted as such, and formally and officially identified, by the Church.

Whatever its exact origins, First Peter fully meets these tests.

Its message is twofold.

First, Jesus is the Savior. His blood, spilled on Calvary, reconciles, for all time, God with created humanity.

Secondly, we must link ourselves with Jesus, affirming by our faith and total rejection of sin our love for God and faith in the Lord.

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

It dwells on a theme obviously preferred by Jesus and emphasized in the Gospel of John. This theme is that Jesus is the Good Shepherd.

Sheep raising and herding were popular livelihoods in Palestine at the time of Jesus. The images of shepherds and sheep would have been instantly understood. Jesus and the evangelists employed these images to make clear and direct the message of salvation.

The very technique in itself reveals the holy yearning of God to be united with us.

This reading insists that Jesus is the only route to heaven. Without the Lord, we reach for heaven in vain.

Also important in this reading is its reference to a thief who slyly, and under the cover of darkness, steals the unsuspecting and helpless sheep, taking them away to death and destruction.

We need Jesus. Sheep are tame, unassuming, non-predatory animals. They are vulnerable. So are humans. Indeed, thieves lay in wait for us. However, the Lord, the victor over death itself, is our Good Shepherd.

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. †

Daily Readings

Monday, April 18

Acts 11:1-18
Psalms 42:2-3; 43:3-4
John 10:11-18

Tuesday, April 19

Acts 11:19-26
Psalm 87:1-7
John 10:22-30

Wednesday, April 20

Acts 12:24-13:5a
Psalm 67:2-3, 5-6, 8
John 12:44-50

Thursday, April 21

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

Friday, April 22

Acts 13:26-33
Psalm 2:6-11
John 14:1-6

Saturday, April 23

George, martyr
Adalbert, bishop and martyr
Acts 13:44-52
Psalm 98:1-4
John 14:7-14

Sunday, April 24

Fifth Sunday of Easter
Acts 6:1-7
Psalm 33:1-2, 4-5, 18-19
1 Peter 2:4-9
John 14:1-12

Question Corner/Fr. John Dietzen

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

QI 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 zodiac and astrology represented in Vatican City? (Wisconsin)

AYour 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 ran counter 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 stars and other 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 millennia-long, worldwide influence on the development of the sciences as well as of philosophies and theologies, so its historic 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. †

My Journey to God

A Peaceful Prince

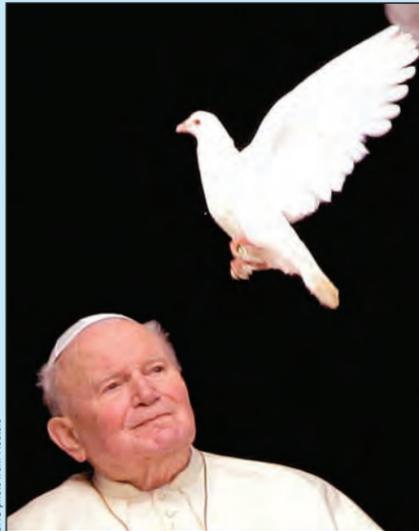
I am missing you already
Oh Peaceful Prince
With your eyes so blue
Your belief in dignity and human rights

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



Oh Peaceful Prince
I will miss you.

By Kathleen Anderson

(St. Lawrence parishioner Kathleen Anderson of Indianapolis wrote this poem on April 2 in loving tribute to Pope John Paul II and his 26-year papacy.)

Readers may submit prose or poetry for faith column

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

Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

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. †

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, 1400 N. Meridian St. (hand deliver), P.O. Box 1717, Indianapolis, IN 46206 (mail); 317-236-1593 (fax), mklein@archindy.org (e-mail).

April 15
St. Michael Parish, 519 Jefferson Blvd., **Greenfield**. Natural Family Planning class, 7-9 p.m. Information: 317-462-2246.

Guardian Angels Church, 6000 Preston Hwy., **Louisville, Ky.** Charismatic Mass, 7 p.m. Information: 502-239-0208.

April 15-17
Kordes Retreat Center, 841 E. 14th St., **Ferdinand, Ind.** (Diocese of Evansville). "Gospel of John" retreat, Benedictine Father Eugene Hensell, retreat director. Information: 800-880-367-2777 or e-mail kordes@thedome.org.

April 16
Marian College, 3200 Cold Spring Road, **Indianapolis**. Eco-Lab, "Conservation Day," major planting project, 9 a.m.-noon, wear work clothes, bring gloves. Information: 317-997-8086 or e-mail dbauman@marian.edu.

Ransburg Scout Reservation, 7599 E. Waldrip Creek Road, **Bloomington**. Annual Archdiocesan Scout retreat, 8 a.m.-5:30 p.m., Mass, 4:30 p.m. Information: 317-738-3929 or e-mail gmkubancsek@insightbb.com.

Dow Building, second floor, N. 10th St. and D St., **Richmond**. Richmond Catholic Alumni, evening of fellowship, music and art, 5-8 p.m., \$15 per person. Information: 765-966-4656 or e-mail hornak7670@aol.com.

Saint Mary-of-the-Woods, Providence Center, **St. Mary-of-the-Woods**. "In Honoring Our Images, Painting Our Symbols," Providence Sister Rosemary Schmalz, presenter, 9 a.m.-4 p.m., \$60 per person includes lunch. Information: 812-535-4531.

April 17
St. Monica Church, 6131 N. Michigan Road, **Indianapolis**. Seventh annual Archdiocesan SPRED Liturgy, Msgr. Joseph F. Schaedel, vicar general, president, 3 p.m. Information: 317-236-1448.

Marian Inc., 1011 E. St. Clair St., **Indianapolis**. SS. Peter and Paul Cathedral Parish, Spring Luncheon, noon, \$25 per person. Information: 317-264-7544 or www.indianachamber.com.

Indianapolis Civic Theater, Marian College, Marian Hall, 3200 Cold Spring Road, **Indianapolis**. Department of Performing and Visual Arts, Music Division, jazz and pops concert, 4 p.m., free admission. Information: 317-955-6109.

Knights of St. John, 312 S. Wilder St., **Greensburg**. Spring Festival, 10:30 a.m.-3 p.m., chicken dinner, \$7 adults, \$3 children 5-10, children 4 and under free. Information: 812-663-3985.

Our Lady of the Greenwood Church, chapel, 335 S. Meridian St., **Greenwood**. World Day of Prayer for Vocations, eucharistic adoration, 2 p.m. Information: 317-888-2861, ext. 0.

Precious Blood Church, 1385 W. Sixth St., **Jasper, Ind.** (Diocese of Evansville). Charismatic Mass, praise, 3:30 p.m., Mass, 4 p.m. Information: 812-544-2239.

MKVS and DM Center, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). Covenant Sunday, Mass, 3:30 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail frburwink@seidata.com or log

on to Schoenstatt website at www.seidata.com/~frburwink.

April 18
Our Lady of Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Prayer service for continued renewal of Our Lady of Fatima Retreat House and its ministry, 5:30-6 p.m. Information: 317-545-7681.

Our Lady of Perpetual Help Church, 1752 Scheller Lane, **New Albany**. "Catholics Returning Home," session 2, 7-9 p.m. Information: 812-945-2374.

April 18-22
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. "Busy Persons Retreat," Dominican Sister Romona Nowak, presenter, \$75 per person. Information: 317-788-7581 or e-mail www.benedictinn.org.

April 19
St. Gabriel Church, 6000 W. 34th St., **Indianapolis**. "Catholics Returning Home," session 2, 7:30-9 p.m. Information: 317-291-5376.

Monastery Immaculate Conception, **Ferdinand, Ind.** (Diocese of Evansville). "How to Plan for Your Future," 11:30 a.m.-1 p.m. and 5:30-7 p.m. Information: 812-367-1411, ext. 2631 or e-mail pamosb@thedome.org.

April 20
Bourbon Street Distillery, 361 Indiana Ave., **Indianapolis**. Theology on Tap, 7 p.m.

St. Thomas More Parish, 1200 N. Indiana St., **Mooreville**. "Catholics Returning Home," session 3, 7-8:30 p.m. Information: 317-831-4142.

April 21
Michaela Farm, State Road 229, **Oldenburg**. Family Farm Day, 4-5:30 p.m., \$4.50 per person, pre-registration required. Information: 812-933-0661 or e-mail michaelafarm@seidata.com.

April 22
Our Lady of Mount Carmel Parish, 14598 Oakridge Road, **Carmel, Ind.** (Diocese of Lafayette). Natural Family

Planning class, 7-9 p.m. Information: 317-848-4486.

April 22-23
Saint Mary-of-the-Woods, Providence Center, **St. Mary-of-the-Woods**. "In Rhythms of Providence—Opening," Providence Sisters Marie McCarthy and Mary Alice Zander, presenters, \$85 per person. Information: 812-535-4531.

Monastery Immaculate Conception, **Ferdinand, Ind.** (Diocese of Evansville). "Discover the Treasure of the Hill," religious vocations program, invitation to girls in grades 9-10. Information: 800-738-9999 or e-mail vocation@thedome.org.

April 22-24
Our Lady of Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Tobit Weekend, marriage preparation retreat. Information: 317-545-7681.

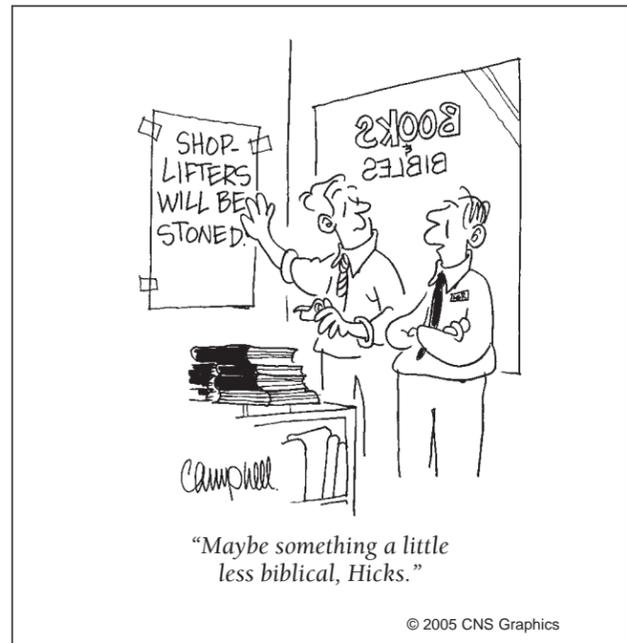
Saint Meinrad Archabbey, 100 Hill Dr., **St. Meinrad**. Weekend retreat, "Benedict—The Psychologist," Benedictine Brother John Mark Falkenhain, presenter. Information: www.saintmeinrad.edu or mzoeller@saintmeinrad.edu.

Saint Mary-of-the-Woods, Providence Center, **St. Mary-of-the-Woods**. "In Cancer: A Life Changer," Providence Sister Paula Damiano, presenter, \$95 per person, includes lunch. Information: 812-535-4531.

April 23
Lawrenceburg High School, 100 Tiger Blvd., **Lawrenceburg**. St. Lawrence Parish sponsors "Late Night Catechism," 7 p.m. (EDT), \$25 per person. Information: 812-537-3992 or stlawrenceparish@suscom.net.

St. Maurice Parish, 8874 N. Harrison St., **Napoleon**. Smorgasbord, 4:30-7 p.m., \$7 adults, \$3 children 7-12, \$1.50 children 3-6.

Saint Mary-of-the-Woods, White Violet Center, **St. Mary-of-the-Woods**. Earth Day, 11 a.m.-3 p.m. Information: 812-535-3131.



April 24
Central Catholic School, 1155 E. Cameron St., **Indianapolis**. Open house and registration, noon-3 p.m. Information: 317-783-7759.

Our Lady of Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Pre-Cana conference, 1:45-6 p.m., \$30 per couple. Information: 317-236-1596 or 800-382-9836, ext. 1596.

April 27
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. Secretary's Day Luncheon, Dede Swinehart, presenter, 11 a.m.-2 p.m., \$30 per person. Information: 317-788-7581 or www.benedictinn.org.

April 30
Indiana Convention Center, Sagamore Ballroom, 200 S. Capital Ave., **Indianapolis**. "Treasuring Womanhood," second annual Catholic women's conference, 8 a.m.-4:30 p.m., internationally known singer Dana and author Mary Beth Bonacci, keynote presenters, workshops, \$35 per person includes lunch if registration received by April 25. Information: Marian Center of Indianapolis, 317-924-3982 or 317-888-0873.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. "Spirituality of Non-Violent Conflict Resolution," Basilian Father Gordon Judd, presenter, 8:30 a.m.-4:30 p.m., \$60 per person. Information: 317-788-7581 or www.benedictinn.org.

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

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

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

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

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

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

Monthly

First Sundays
Marian College, Ruth Lilly Student Center, 3200 Cold Spring Road, **Indianapolis**. People of Peace Secular Franciscan Order, noon-2 p.m. Information: 317-955-6775.

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

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

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

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

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. "Women: No Longer Second Class," program, 7-8:30 p.m.

—See ACTIVE LIST, page 25

Our Lady of Fatima Retreat House

CYO Day Camp in Indianapolis!

CYO Camp Rancho Framasa and Our Lady of Fatima Retreat House are joining forces to offer two opportunities to experience CYO Camp fun in a day camp format!

Week #1:

Tuesday, July 5 to Friday, July 8, 2005
Tuesday thru 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
Monday thru Thursday 8:00 a.m. - 3:00 p.m.
Friday 2:00 p.m. - 9:00 p.m.
Entering grades 1-4
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 Wednesday!

Enrollment is limited!

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

Our Lady of Fatima Retreat House
5353 E. 56th Street
Indianapolis, IN 46226
(317) 545-7681
fatima@archindy.org



Spirit-Driven Renewal



The Active List, continued from page 24

Information: 317-788-7581.

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

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

First Fridays

St. Charles Borromeo Church, chapel, 2222 E. Third St., **Bloomington**. Adoration of the Blessed Sacrament, noon-6 p.m.

St. Vincent de Paul Church, 1723 "T" St., **Bedford**. Exposition of the Blessed Sacrament after 8:30 a.m. Mass-9 a.m. Sat., 8-9 a.m., "Children of Hope" program, holy hour for children. Information: 812-275-6539.

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

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

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

SS. Francis and Clare Church, 5901 Olive Branch Road, **Greenwood**. Mass, 8 a.m., adoration, 8:30 a.m.-5 p.m., Sacred Heart Chaplet, 8:30 a.m., Divine Mercy Chaplet, 3 p.m. Information: 317-859-4673.

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

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

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

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

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

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

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

St. Mary Church, 212 Washington St., **North Vernon**. Adoration of the Blessed Sacrament, 9 a.m.-5 p.m. Information: 812-346-3604.

St. Joseph Church, 113 S. 5th St., **Terre Haute**. Eucharistic adoration, 9 a.m.-5 p.m. Rosary, noon, holy hour for vocations and

Benediction, 4-5 p.m., Mass, 5:15 p.m. Information: 812-235-4996.

First Saturdays

Our Lady of the Greenwood Church, 335 S. Meridian St., **Greenwood**. Devotions, Mass, 7:30 a.m., Sacrament of reconciliation, rosary, meditations following Mass.

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

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

St. Anthony Church, 379 N. Warman Ave., **Indianapolis**. Reconciliation, 7:45 a.m., Mass, 8:15 a.m. followed by rosary.

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

St. Nicholas Church, 6461 E. St. Nicholas Dr., **Sunman**. Mass, praise and worship, 8 a.m., then

SACRED gathering in the school.

Second Mondays

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

Second Tuesdays

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

Marian Center of Indianapolis, 3356 W. 30th St., **Indianapolis**. "12-Step Spirituality" tapes, Dominican Father Emmerich Vogt, narrator, 7:30 p.m. Information: 317-924-3984.

Second Thursdays

St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Holy hour for priestly and religious vocations, 7 p.m.

Second Saturdays

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

2778 or 812-988-4429.

Third Sundays

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

Knights of Columbus Mater Dei Council 437, 1305 N. Delaware St., **Indianapolis**. Breakfast buffet, 10 a.m.-1 p.m., adults \$5, children under 12 \$2.50. Information: 317-631-4373.

Saint Mary-of-the-Woods, Church of the Immaculate Conception, **St. Mary-of-the-Woods**. Mass, 11 a.m., sign-interpreted.

Third Mondays

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

Third Tuesdays

St. Francis Medical Clinic, 110 N. 17th Ave., Suite 300, **Beech Grove**. Chronic pain support group, 7-8 p.m. Information: 317-831-1177.

Third Wednesdays

Holy Name Church, 89 N. 17th

Ave., **Beech Grove**. Holy hour and rosary, 6 p.m. Information: 317-784-5454.

St. Jude Church, 5353 McFarland Road, **Indianapolis**. Rosary, 6:15 p.m. Information: 317-783-1445.

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

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

Third Thursdays

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

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

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

St. Vincent de Paul Church, 1723 I St., **Bedford**. Catholic Women in Faith meeting, 7-9 p.m., open to women 18 yrs. and older. Information: 812-275-6539.

Third Fridays

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

Third Saturdays

St. Michael the Archangel Church, 3354 W. 30th St., **Indianapolis**. Helpers of God's Precious Infants monthly pro-life ministry, Mass for Life by archdiocesan Office of Pro-Life Activities, 8:30 a.m., drive to Clinic for Women (abortion clinic), 3607 W. 16th St., **Indianapolis**, for rosary, return to church for Benediction.

Fourth Tuesdays

Marian Center of Indianapolis, 3356 W. 30th St., **Indianapolis**. "12-Step Spirituality" tapes, Dominican Father Emmerich Vogt, narrator, 7:30 p.m. Information: 317-924-3984.

Fourth Wednesdays

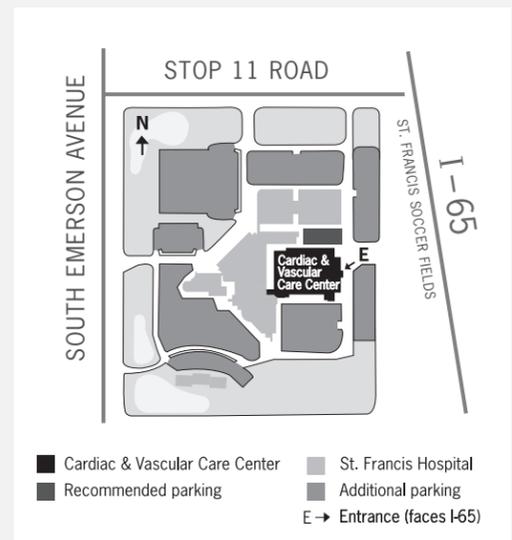
St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Mass and anointing of the sick, 6 p.m. Information: 317-831-4142. †

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Please submit 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 are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

ALVARADO, Silvio D., 49, St. Margaret Mary, Terre Haute, March 30. Husband of Gloria Alvarado. Father of Adam, Cari, Iris, Lenin and Lindy Alvarado. Son of Maria Alvarado. Brother of five.

BARTEL, Roger A., 58, St. Mary, New Albany, April 1. Husband of Medora (Mueller) Bartel. Father of Casey Kesling and Fred Bartel. Brother of Charles Bartel. Grandfather of five.

BAUMGART, Donald, 66, St. Vincent de Paul, Bedford, March 28. Husband of Sheila Baumgart. Father of Audrey Smith, Jason, John and Justin Baumgart. Son of Carl Baumgart. Brother of Mary Hirsch, Gary, John and Maurice Baumgart. Grandfather of four.

BERKEMEIER, Mildred C., 89, St. Mary, Greensburg, April 3. Mother of Arthur Amrhein. Stepmother of Jerry and Richard Berkemeier. Sister of Marcella Tucker. Grandmother of five. Step-grandmother of four.

BOLIN, Aura Margaret, 71, St. Paul, Tell City, March 29. Mother of Lana Seibert, Alan and Glenn White. Sister of Charles and Herman Theis. Grandmother of seven.

BROOKS, Elizabeth, 76, St. Anthony of Padua, Clarksville, March 26. Wife of Kenneth Brooks. Mother of Larry, Ken and Tim Brooks. Grandmother of six.

BYRNE, Iris M., 76, St. Thomas Aquinas, Indianapolis, March 30. Mother of Mary, John and Robert Byrne Jr. Grandmother of four.

CHAPPELOW, Juanita A., 74, St. Michael, Brookville, March 28. Wife of William E. Chappelow. Mother of Christina Persson. Sister of Vernia Comer, Gloria Ferkenhoff, Margaret Hooten and Eugena Willett.

COLEMAN, Marion E., III, 65, St. Ann, Indianapolis, March 20. Husband of Virginia

Coleman. Father of Joy Coleman-Stiver, Christa, Joan, Susan, Marion IV and Matthew Coleman. Brother of Ann, P. Michael and Ronald Coleman. Grandfather of five.

CULLIN, Emily M., 89, St. Gabriel, Connerville, March 31. Mother of Bernie Brady and Kenneth Cullin. Grandmother of eight. Great-grandmother of 11.

ETIENNE, Scot J., 39, St. Paul, Tell City, March 17. Father of Cynthia and Larando Etienne. Brother of Jennifer Betz, Burke and Kevin Etienne.

GILBERT, David E., 48, St. Michael, Cannelton, March 25. Father of Amber and Ashley Gilbert. Son of Rachel Gilbert Reed.

GIOVANINI-TURNER, Virginia Ann, 79, Sacred Heart, Clinton, March 30. Wife of James Turner. Mother of Adele Giovanini-Fossi, Lisa Wilson and Michael Giovanini. Sister of Terry Lansing. Grandmother of six. Great-grandmother of seven.

GOLD, Mildred Marie (Wilson), 77, Holy Name, Beech Grove, March 27. Wife of William Gold. Mother of Carol and Janet Taylor. Sister of Eleanora Smith. Grandmother of five.

GRANCHELLI, Giacinto, 75, St. Pius X, Indianapolis, March 30. Husband of Ada Granchelli. Father of Patti Beasley and Attilio Granchelli. Brother of Maria Cavallone. Grandfather of four.

GREINER, John David, 75, St. Margaret Mary, Terre Haute, March 9. Husband of Carol Greiner. Father of Jacqueline Nelson, Carl and John Greiner. Grandfather of five. Step-grandfather of two.

HILL, Dorothy V., 90, St. Gabriel, Indianapolis, March 28. Wife of Charles Hill. Mother of Patricia Long, Barbara Quigley, Mary, Michael and Philip Hill. Sister of Martha Conkle, Clara Koehl and Robert Fox. Grandmother of eight. Great-grandmother of four.

HUMMEL, Mary Rose, 84, St. Lawrence, Lawrenceburg, March 21. Mother of Christine Fairchild, Patricia Jarboe, David, James, Timothy and William Hummel. Sister of Jeanne Roby, Mickey Stocksdale, Gerri Wetherel, Edwin and Milton Frackler. Grandmother of eight. Great-grandmother of one.

JORDAN, Thomas J., 79, St. Michael the Archangel, Indianapolis, March 26. Husband of Marilyn Jordan. Father of Rebecca Barrett, Joan Hauk, Susan Lay, Amy, Laura, Teresa and Thomas Jordan II. Brother of Patricia Luzar, Joan O'Connell and John Jordan. Grandfather of nine.

KAST, Nancy L., 67, St. Paul, Tell City, March 18. Wife of Allen Kast. Mother of Joan Esarey, Janet Wagner and Jeff Kast. Sister of Becky Hagedorn and Mary Seibert. Grandmother of seven.

KUNTZ, Leo Robert, 94, Nativity, Indianapolis, April 5. Husband of Helen E. (Galm) Kuntz. Father of Paula Callaway, Marilyn Ellis and Rosalyn Henry. Brother of Margaret Martin and Rose Sandler. Grandfather of 22. Great-grandfather of 37.

MAGERKURTH, Catherine (Adams), 89, Holy Name, Beech Grove, March 25. Mother of Gary Arnold, Barbara Magerkurth, George and John Adams. Sister of LaVerne Culpepper and Norma Huber. Grandmother of six. Great-grandmother of eight.

MUELLER, Grace B. (Brown), 96, St. Paul, Tell City, March 28. Mother of Maxine Glenn. Sister of Magie Euer. Grandmother of 15. Great-grandmother of 33. Great-great-grandmother of several.

NELSON, John E., 65, St. Malachy, Brownsburg, March 25. Husband of Doris (Ternet) Nelson. Father of Anne Kerr, Diana Velikan, Danny and David Nelson. Brother of Harriett McLaughlin and Donald Nelson. Grandfather of seven.

Providence Sister Barbara Marie Stritt was a teacher and librarian

Providence Sister Barbara Marie Stritt died on March 18 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 88.

The Mass of Christian Burial was celebrated on March 22 in the Church of the Immaculate Conception. Burial followed in the sister's cemetery.

The former Christine Josephine Stritt was born on Feb. 15, 1917, in Indianapolis.

She entered the congregation of the Sisters of Providence on July 21, 1935, professed her first vows on Jan. 23, 1938, and professed her final vows on Aug. 15, 1943.

Sister Barbara Marie taught at schools staffed by the sisters in Indiana, Illinois and North Carolina. She spent 50 years of her 69 years as a sister teaching grade school, with nine years of

NIEHAUS, James J., Sr., 73, St. Augustine, Jeffersonville, March 26. Father of Mary Jane Bushau, James Jr. and Richard Niehaus. Brother of Mary Ellen Mackson, Mary Ann and Edward Niehaus Sr. Grandfather of six.

POMEROY, Mary A., 80, St. Lawrence, Lawrenceburg, April 2. Mother of Tim Pomeroy.

REED, Joan L. (O'Neill) Eggert, 78, Good Shepherd, Indianapolis, April 4. Mother of Lynn Fritsche, Paula McKean and Joanna Weiler. Grandmother of 11. Great-grandmother of 11.

SEGER, Emma M., 91, Our Lady of Perpetual Help, New Albany, March 19. Mother of Eileen Bauer, Judith Patton and Daniel Seger. Grandmother of nine. Great-grandmother of 11.

SPAETH, Andy, 31, St. Mark, Indianapolis, April 1. Son of George and Clara (Hyle) Spaeth. Brother of Cara Geary and George Spaeth. Grandson of Rita Hyle. Uncle of several.

STRUNCK, Anna Gertrude, 95, St. John the Baptist, Osgood, March 29. Mother of Mary Ann Westmeier and Robert Strunck. Sister of Agnes Pulis. Grandmother of four. Great-grandmother of two.

WALTZ, John W., 84, St. Joseph, Shelbyville, March 31. Father of Bryan and Danny Waltz. Brother of Carl Waltz. Grandfather of three. Great-grandfather of three.

WHEELER, Alma F., 88, St. Paul, Tell City, March 28. Mother of Charles, Curtis and James Wheeler. Sister of Pauline Berry and Mary Jo Vogt. Grandmother of 12. Great-grandmother of 16. †

Lois Weilhammer was longtime principal of Nativity School

Lois B. (Madden) Weilhammer, a member of Nativity of Our Lord Jesus Christ Parish in Indianapolis and a longtime teacher and principal at Nativity School, died on April 2 at her home. She was 77.

The Mass of Christian Burial was celebrated on April 7 at Nativity Church. Burial followed at Calvary Cemetery.

She was born on Sept. 26, 1927, in Indianapolis and graduated from Saint Mary-of-the-Woods College.

Weilhammer was a longtime educator at Catholic schools in the Archdiocese of Indianapolis for more than 40 years,

including 26 years as principal of Nativity School.

The gymnasium, which also serves as a multipurpose room, is named in her honor.

Weilhammer received the *Pro Ecclesia et Pontifice* Award, a papal honor for distinguished Church and community service, in 1997.

Surviving are three sons, Michael, Patrick and Philip Weilhammer; two brothers, Richard and Robert Madden; and five grandchildren.

Memorial gifts may be sent to Nativity Parish, 7225 Southeastern Ave., Indianapolis, IN 46239. †

Rosemary Clegg was the mother of Father Thomas Clegg

St. Therese of the Infant Jesus (Little Flower) parish-ioner Rosemary (Wilson) Clegg of Indianapolis, the mother of Father Thomas Clegg, died on March 27 in Indianapolis. She was 72.

The Mass of Christian Burial was celebrated on March 30 at Little Flower Church in Indianapolis. Burial followed at Calvary Cemetery in Indianapolis.

In addition to Father Clegg, a diocesan priest who is pastor of Sacred Heart Parish in

Jeffersonville, she is survived by her husband, John J. Clegg Sr.; four daughters, Patricia Baldwin, Peggy Clegg, Angie Dodd and Mary Beth Lutus; five other sons, David, John Jr., Michael, Paul and Steven Clegg; two sisters, Carol Duttlinger and Charlene Wilson; a brother, James Wilson, 21 grandchildren; and eight great-grandchildren.

Memorial gifts may be sent to Little Flower School's godparents' program. †

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.

The Mass of Christian Burial was celebrated on April 6 at St. Barnabas Church in Indianapolis. Burial followed at St. Joseph Cemetery in Indianapolis.

In addition to Father Stumpf, a diocesan priest who

is vicar of the Vicariate for Clergy and Parish Life Coordinators: Formation and Personnel and priest moderator and sacramental minister of St. Agnes Parish in Nashville, she is survived by sons Lawrence and Louis Stumpf; six grandchildren and five great-grandchildren.

Memorial gifts may be sent to the St. Francis Hospice in Beech Grove or St. Paul Hermitage in Beech Grove. †

Benedictine Sister Freida Scheessele was a founding member of monastery

Benedictine Sister Freida Scheessele, formerly Sister Mary Clement, a founding member of Our Lady of Grace Monastery in Beech Grove, died on March 31 after a short illness. She was 82.

The Mass of Christian Burial was celebrated on April 2 in the monastery chapel. Burial followed in the sisters' cemetery.

She was born on July 28, 1922, in Hatfield, Ind., and entered the Monastery Immaculate Conception in Ferdinand, Ind., in 1943.

She taught at the former Assumption School in Indianapolis in 1948 then at St. Mary School in Washington, Ind., the former St. Paul School in Tell City, Bishop Chatard High School in Indianapolis and the sisters' former Our Lady of Grace Academy in Beech Grove. She began working at the monastery in 1967.

Surviving are many nieces and nephews.

Memorial gifts may be sent to the Sisters of St. Benedict, 1402 Southern Ave., Beech Grove, IN 46107. †

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Teen's documentary shows plight of India's 'untouchables'

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For many, this picture is impossible to comprehend. But for some 240 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.

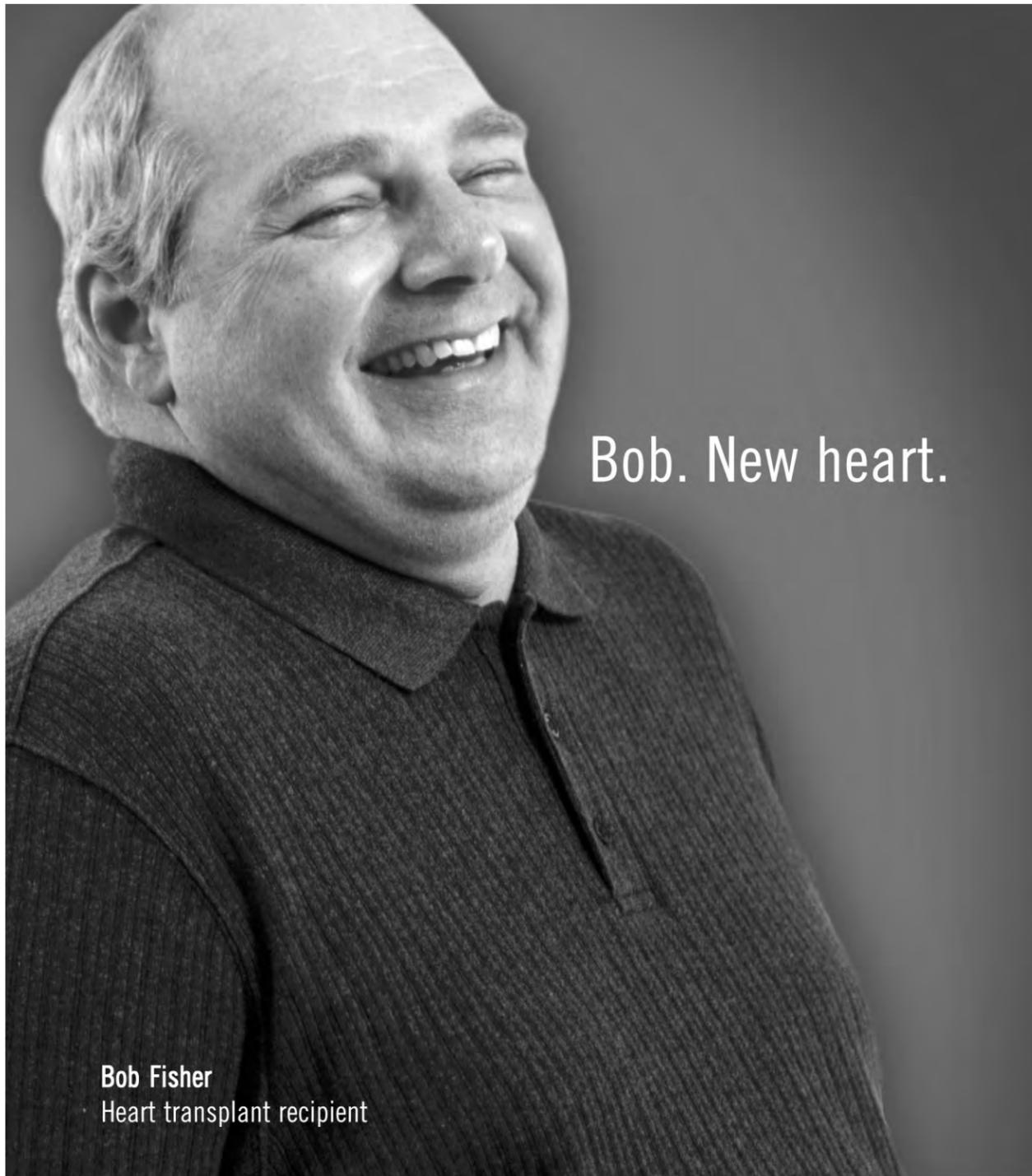
McCoy, a junior, traveled to India earlier this year as part of a mission group associated with Dalit Solidarity, an organization dedicated to providing *dalits* with education, health care, employment training and social development.

Also on the trip were Father Benjamin Chinnappan, 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 Chinnappan 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 Chinnappan'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. †



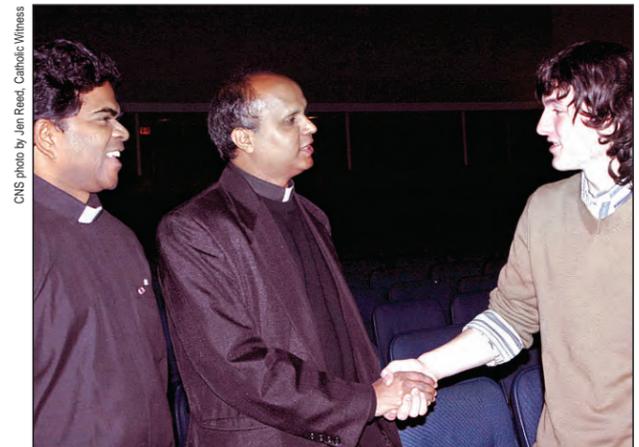
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Fathers Devasagaya Raj, left, and Benjamin Chinnappan congratulate 17-year-old Andy McCoy on a documentary he made about a recent trip to India, where he helped *dalits*, or those considered to be "untouchable." McCoy, a member of Good Shepherd Parish in Camp Hill, Pa., spent two weeks this winter in India visiting refugee camps established for people devastated by the tsunamis.

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