Cardinal Ratzinger, guardian of Church doctrine, elected 265th pope

VATICAN CITY (CNS)—German Cardinal Joseph Ratzinger, the 78-year-old guardian of the Church’s doctrine for the last 24 years, was elected the 265th pope and took the name Benedict XVI.

Appearing at the central window of St. Peter’s Basilica on April 19, the newly elected pope smiled as he was greeted by a cheering, flag-waving crowd of nearly 100,000 people.

“He did that with strength, but never with a mean spirit,” Archbishop Buechlein said.

Pope Benedict XVI, elected pope on April 19, waves from the balcony of St. Peter’s Basilica in the Vatican after he was announced as the 265th pope.

April 24. He also said Pope Benedict would dine with the cardinals at their Vatican residence the evening of his election, stay at the residence that night and celebrate Mass with them the next morning in the Sistine Chapel.

Benedict was the first German pope since Pope Victor II, who reigned from 555-57. It was the second conclave in a row to elect a non-Italian pope, after 450 years.

The new pope was chosen by at least a two-thirds majority of 115 cardinals from 52 countries, who cast their ballots in secret in the Sistine Chapel.

The election came on the second day of voting. The archbishop said, “And as soon as they said ‘Joseph,’ I knew it was Cardinal Ratzinger.”

Cardinal Joseph Ratzinger takes the name Benedict XVI

By Brandon A. Evans

Archbishop Daniel M. Buechlein was gathered with clergy and parish life coordinators in a business meeting in Bloomington when word reached him of white smoke and bells at the Vatican on April 19.

It was the effective end of the meeting, as a television was wheeled out and the new Pope Benedict XVI was announced.

“I was very moved,” the archbishop said. “And as soon as they said ‘Joseph,’ I knew it was Cardinal Ratzinger.”

The archbishop has a personal connection to the new Holy Father—they first had an extended meeting when they worked on the Catechism of the Catholic Church together. Archbishop Buechlein was the head of the bishop’s committee on its implementation in the U.S.

That, he said, plus his own German background and name, made him a familiar face to then-Cardinal Ratzinger, who is also German.

“I met him on the street and he knew exactly who I was,” Archbishop Buechlein said.

After receiving word of the election, the archbishop headed back to Indianapolis to immediately begin meeting with the press.

In an interview with the Associated Press, the archbishop had kind things to say of the new pope.

While he acknowledged that some Catholics may disapprove of the cardinals’ choice, the great number of Catholics will be pleased that they again have a pope.

Those who have criticized him as too harsh don’t really know him, the archbishop said.

“He’s a humble man—very gentle, very patient,” he said. “He’ll talk with anyone who stops him in the street.”

Pope Benedict XVI’s former job as the Prefect for the Congregation of the Doctrine of the Faith put him in the role of chief defender of Church beliefs.

“He did that with strength, but never with a mean spirit,” Archbishop Buechlein said.
Cause for canonization of Bishop Bruté closer to opening

Postulator in Rome has been hired

By Brandon A. Evans

Less than a century after his death in 1839, Bishop Simon Bruté was already hailed as a saint of the Church. Father Bruté, after a long career of educating future priests and serving as the spiritual director of St. Elizabeth Ann Seton, was called by his fellow bishops and Pope Gregory XVI to be the founding bishop of the newly formed Diocese of Vincennes in 1834.

Though he only lived for another five years, his labors laid the foundation for Catholicism to flourish in Indiana and eastern Illinois. In 1891, Cardinal James Gibbons said the following: “Worthy citizens of Vincennes, you need not go on pilgrimages to the tombs of the saints. There is one reposing here in your midst, namely, the saintly founder of this diocese, Right Reverend Simon Bruté.”

Archbishop Daniel M. Buechlein is setting in place the necessary steps to open an official cause for canonization of the late bishop.

Archbishop Daniel M. Buechlein is setting in place the necessary steps to open an official cause for canonization of the late bishop.

The first steps include consulting the bishops of Indiana, Illinois, Michigan and Wisconsin, and consulting the various congregations of the Vatican.

No objections are received, a Nihil Obstat (“nothing stands in the way”) is granted and an official cause could be opened by this fall— and Bishop Bruté would be given the title “Servant of God.”

From there, officials and committees would examine every writing of Bruté’s and all that is known about him to prove that he lived a life of heroic virtues.

At that point, he would be known as “venerable,” and the cause would move on to the next phase in the canonization process—looking for two miracles that can be attributed to the heavenly intercession of Bishop Bruté.

But before any of this, the first thing that Archbishop Buechlein had to do was find a postulator for the cause—the person who will advocate on behalf of the cause.

He selected Andrea Ambrosi, a Chicago lawyer, and had him send a copy of a biography on Bishop Bruté written by the late Benedictine Sister Mary Salesia Godecker. Ambrosi is currently serving as the cause’s „Official Postulator in Rome, Bishop Fulton Sheen. "I was very impressed with the figure of Bishop Bruté," Ambrosi said. "I think he is a wonderful example for us today because he gave up his personal life and moral qualities not common."

“...and especially now for the Archdiocese of Indianapolis, he is a wonderful example for us today because he gave up his personal life and moral qualities not common...”

Ambrosi said that Bishop Bruté shows us that “...it’s the spirit with which you do ordinary things...”

While Archbishop Buechlein said he would be happy to see the future cause come to completion while he is still archbishop of Indianapolis, he added that he sure it “...unless the occasion and failure, he wrote that failure would surely result “...unless the occasion and failure, he wrote that failure would surely result...”

Archbishop Buechlein shares and can be attributed to the heavenly intercession of Bishop Bruté.

“It re-emphasizes the baptismal call to be Christ for others. And I experience of the Eucharist is a constant reminder of the need for personal holiness...”

As for the timeline, he said, it could be a few years for the Vatican’s Congregation of the Causes of Saints to process the positio on Bishop Bruté to determine if he is “...evidence that we can go to his tomb and say a prayer...”

Newly ordained bishops of Indiana, Illinois, Michigan and Wisconsin have been hired as Postulators in Rome to on Bishop Bruté to...
Roncalli High School breaks ground for new fine arts center

By Brandon A. Evans

On April 12, Archbishop Daniel M. Buechlein joined Roncalli High School officials in Indianapolis to break ground for a bold new endeavor: the construction of a 38,000-square-foot fine arts center. Besides housing an auditorium, band room, choir room and two visual arts classrooms, space is also allotted in the building for a new special education resource center, a new guidance center and a room suited for architectural design.

Joseph Hollowell, president of the South Deeney high school in Indianapolis, told the students and guests who packed the gymnasium on the day of the groundbreaking that he was “feeling very blessed and humbled.”

After an assembly of song and prayer, some people outside who were under the impression that the school was going to break ground for a new fine arts center, were surprised to learn that a new auditorium was in the works. Msgr. Joseph F. Schaedel, vicar general, was also in attendance at the event. He graduated from the school in 1966.

He led a prayer asking “that God will bring this construction to successful completion and that his protection will keep those who work on it safe from injury.” We are involved in a very unique project,” he said. “It is a project that has its roots as far back as 1999 when Hollowell and others were involved in the planning phases. A “master plan” for the school was produced and, after consultation with a variety of people in 2002, the school set a course for the fine arts center as its big project for the immediate future. What followed, Hollowell said, was a capital campaign that lasted until the summer of 2004. It still continues, but only in trying to gather support from foundations, not donors.

The goal for the campaign was set, after a feasibility study, at $3 million— but the school was able to raise, at this point, $1.7 million, and $900,000 has been raised. The tax credit aspect of Senate Bill 281, go to the ICC website at http://www.IndianaCatholic.org. To learn how your legislator voted on Senate Bill 281, go to the ICC website at http://www.iccnet.org/howtovote.

While it is uncertain how much the school will be able to raise, Hollowell said that all families need to encourage their state legislators to endorse it.

“The Catholic Church has been providing education in the interest of the common good of society long before public education was even available in this country. State government can play a crucial role in helping non-public schools thrive, just as it makes public policy to help businesses or industries thrive,” he said. “Non-public school choice is about the common good of society and allowing parents of all income levels, not only the rich, to have educational options for their children.”

Hollowell said people supporting school choice need to encourage their state legislators to endorse it. For more information about how to contact your legislator, log on to http://www.in.gov/apps/tov/legislator/search or http://www.inpea.org/howtocontact.html. To learn how your legislator voted on Senate Bill 281, go to the ICC website at indianaicc.org or contact the Indiana Catholic Conference at 317-236-1455.

By Brigid Curtis Ayer

The tax credit aspect of Senate Bill 281 cannot come back this session, but Tebbe said that non-public school choice would be a priority issue for the Indiana Catholic Conference next year under the 2006 Indiana General Assembly and that a grassroots effort is needed for a school choice measure to pass in the future.

Tebbe, who led the non-public school choice effort along with INPEA executive director Derek Redelman, said, “The concept behind the original school choice measure, House Bill 1099, which was amended into Senate Bill 281, was to give a scholarship for those families least able to pay for a non-public school education and to provide education tax credits for all Hoosier families giving a preferential option for the poor.

“Senate Bill 281 not only gave families least able to afford non-public education the largest tax credit, but gave them the first opportunity to receive the credits. Additional tax credits would be available to all Hoosier families and phased in by income levels,” Tebbe said.

“Senate Bill 281 also increased the tax credit from $1,000 to $2,000 per family and would have been available immediately for the poorest families in Indiana, those earning less than $33,000 a year for a family of four. The tax credits would have increased by $500 every two years, up to $3,000 per student and up to $6,000 per family. For middle-income families earning between $33,000 and $66,000 per year, there would have been a two-year delay. The tax credits would have begun at $500 per student, up to $1,000 per family. The amount would have increased by $500 every two years, up to $2,000 per student and up to $4,000 per family.

“The bill’s failure was due in part because some have a philosophical difference with the idea of school choice, fearing that money going toward non-public education takes away dollars from public education,” Tebbe said. “Also, the bill failed because of the state’s fiscal problem, not because Senate Bill 281 actually cost the state anything, because it didn’t. We worked out the fiscal aspect of the tax credit ahead of time in such a way that the initial savings in the bill would likely pay for tax credits in future years,” Tebbe added. “It failed because public school officials were upset that public schools weren’t receiving sufficient funds from the state. Some legislators were sympathetic. And the teachers’ lobbying group, the Indiana State Teachers Association, is very strong and influential in Indiana.”

Tebbe said it’s going to take a grassroots effort to encourage non-public school choice as part of Indiana’s public policy.

“Tebbe said people supporting school choice need to encourage their state legislators to endorse it.
Limits of democracy

Democracy is much in the news these days. President George W. Bush praiséd his virtues during his inaugu- ral address and it appears that some of the ideas in that address came from a new book by Natan Scharansky titled The Case for Democracy. Let NSMutable was compiled from conversations (not including his encyclicals). The We agree with Winston Churchill’s democracy has its limits. It is not a form of government except in Israel. East, an area that has never known that United States does have such a mission. can be no justice without democracy, the world. Scharansky insisted that there democracy, but Buchanan maintained Buchanan. Both basically agreed with the law of God and the law of expression that God would help him, as he wrote, “to recognize until I must continue this service to which [you] called me.” John Paul II knew there was evil in the world, from the violence of terror- ism to the ravages of personal illness, but his message never faltered: “There is no evil (for which God cannot) forth a greater good. There is no suffer- ing which cannot transform into a path leading to him.” Those words have special meaning for me. For the last several months, as much as possible, I was at my mother’s side as cancer worked its will. In a parallel journey of faith, I watched as my mother’s eyes opened, she visited the pope, was taken to the hospital then home for last good- byes. There, the small comfort I could give her was found in an irreplaceable opportunity for self-gift—a valued moment for kindness and service. And in John Paul’s words, the “dying of his generosity suffering and death of my dear mother and our Holy Father brought out of grief an an- awaked love.” As John Paul II wrote: “Evil does not have the last word! The paschal mystery confirms that good is ultimately victori- ous, that life conquers death and that love triumphs over hate.” The power of the pope’s teachings and his example was the seed of kindness and the political, and because that is so, no evil from which God cannot draw its meaning. Our faith is the only path leading to him.”

Burying Pope John Paul II

ROME—Thousands are gathered in St. Peter’s Square this morning [April 8] for the funeral liturgy for Pope John Paul II. Many more wait outside the Vatican. We are here to pray for the repose of the soul of Karol Wojtyla and to com- mend his body to the Lord. We thank God for the gift of the gift of this pope’s life and ministry. We pray that his words and his example will continue to teach, to inspire, to challenge us. And after he has returned to his heavenly home.

It’s hard to believe that there are any Italians who are not in St. Peter’s Square this morning (or any Poles left in Poland). Absolutely everyone seems to be here! The streets of Rome were empty this morning as I walked to the Vatican. Only official vehicles were allowed on the streets so an eerie silence—broken occasionally by ambu- lance or police sirens—hovered over the city like a dense morning fog. Only when I reached the Tiber River and crossed over to the Vatican did it become clear where all the people were. I am seated with journalists, and many others, on risers high up the Bernini columns looking down on the altar in front of the basilica. I can see the clergy assembled right behind us, and I have a clear view of the religious lead- ers and other dignitaries who have come to honor Pope John Paul II.

An hour before the service begins, the entire square is filled to overflowing. Only the most important dignitaries and the cardinals who will concelebrate the funeral Mass are still to come. Organ music begins to play along with the constant low chatter of people speaking quietly in many different languages. Occasionally, the pope’s name is spoken as joy or sung chants erupt from the groups of pilgrims who have traveled many miles to be here. Overhead, Italian military helicopters pass over the square enforc- ing the “no fly zone” established by the Italian government as a security measure. Finally, the ceremony begins. The bells begin to ring for 15 minutes. Everyone is in place. The choir begins documents. The American press took it in the pope’s so-called “last will” he explored the possibility of resignation. To the Los Angeles Times and others, this signaled that the cardinals must explore the equivalent of papal term limits—again meaning the point of who John Paul II was.

Term limits are needed in secular politics. They are not. Self- absorbed never exist. Such attachment to power is the precise opposite of John Paul II’s life and ministry. He was a humble servant of God, expressing hope that God would help him, as he wrote, “to recognize until I must continue this service to which [you] called me.”

John Paul II knew there was evil in the world, from the violence of terror- ism to the ravages of personal illness, but his message never faltered: “There is no evil (for which God cannot) forth a greater good. There is no suffer- ing which cannot transform into a path leading to him.” Those words have special meaning for me. For the last several months, as much as possible, I was at my mother’s side as cancer worked its will. In a parallel journey of faith, I watched as my mother’s eyes opened, she visited the pope, was taken to the hospital then home for last good- byes. There, the small comfort I could give her was found in an irreplaceable opportunity for self-gift—a valued moment for kindness and service. And in John Paul’s words, the “dying of his generosity suffering and death of my dear mother and our Holy Father brought out of grief an an- awaked love.” As John Paul II wrote: “Evil does not have the last word! The paschal mystery confirms that good is ultimately victori- ous, that life conquers death and that love triumphs over hate.” The power of the pope’s teachings and his example was the seed of kindness and the political, and because that is so, no evil from which God cannot draw its meaning. Our faith is the only path leading to him.”

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

Las escuelas católicas les proporcionan a nuestros niños una excelente educación al tiempo que construyen la fe

Por décimo consecutivo fue invitado durante la Semana Santa a rezar los Misterios de Pasión en un rosario temprano con los estudiantes y el cuerpo de maestros de la escuela secundaria Bishop Chatard en Indianapolis. Este año impresionado con el número de estudiantes que asistieron tan temprano a dicha oración. Tengo a los jóvenes en mente ya que ellos necesitan nuestro apoyo extraordinario, quizás ahora más que nunca antes. Padres, padres, también necesitan apoyo extraordinario ya que vivimos en una cultura desafiante. Una de las maneras en que nosotros, como adultos, podemos brindarles apoyo a nuestros jóvenes es a través de nuestros programas educativos católicos. La próxima semana escribiré acerca de nuestros esfuerzos en cuanto a la educación religiosa y la formación de la fe. Esta semana deseo concentrar la atención en nuestras escuelas. Hace algunas semanas comuniqué noticias extraordinarias sobre los logros de nuestros estudiantes católicos en el programa de evaluación estatal ISTEP. No solamente sobresalió en la puntuación del sistema público, lo hicimos de manera espectacular; además hicimos más que lo que se esperaba. Fue un año que estoy seguro de que la oferta no incluye instrucción en la fe católica y moral. Al observar las tendencias recientes en la inscripción en las escuelas, tengo varias inquietudes. La preocupación más evidente es el costo de la educación en nuestras escuelas. Un amigo obispo se refiere a la “amistad cuesta”, es decir, que ser amigo requiere sacrificio, si no financieros, hay sacrificio de tiempo. No es un amigo significa darle prioridad a la relación. Proporcionar a nuestros hijos una educación de calidad tiene un costo.

En el otro lado, estoy preocupado por aquellos que pueden, con más sacrificio financiero, proporcionar una educación católica y formación de fe para sus hijos a través de programas con “valores agregados”. No digo que no los merecen, pero a menudo necesitan más apoyo financiero para que se materialice. La próxima semana abordaré las dos partes importantes de la educación religiosa: la formación en el deber y el servicio y la formación al servicio de Dios. En la formación en el deber y el servicio, la amistad cuesta, el sacrificio y el servicio son importantes. Ustedes, padres, necesitan apoyo extraordinario, igual que nuestros estudiantes católicos. Le pedimos a ustedes que se comprometan con nuestra escuela. Al hacerlo, estarán dándonos un obsequio que tendrá frutos y cuesta. Lo mismo hacen los maestros y directores, cuyos salarios implican sacrificio.

Reconozco que para algunos de ustedes es imposible proporcionarles una educación católica a sus hijos sin contar con asistencia financiera. Yo, al igual que muchos otros compañeros, estamos trabajando arduamente para poner a su disposición más ayuda financiera. Eligimos a nuestras parejas que no solamente “van más allá”, sino que superan las esperanzas para ayudar a aquellas familias cuyo verano sea tan breve y limitado. Continuaremos trabajando arduamente para ampliar aún más estas oportunidades.

También entiendo que hay lugares en la arquidiócesis donde no existe escuelas católicas y ustedes, padres, también tienen la opción de brindarle a sus hijos una educación católica. Ojalá tuviéramos a disposición más escuelas. Para ustedes y sus familias, nuestros programas parroquiales de formación religiosa son todavía más importantes. Por otro lado, me preocupan aquellos padres que pueden no proporcionar los sacrificios financieros para proporcionarles una educación y formación de fe católica a sus hijos, “con todo coraje”. Quiero invitados a que reflexionen sobre el hecho de que el propio sentido de la vida humana tiene que ver, en definitiva, con nuestra necesidad de salvación. En una cultura secular y materialista necesitamos toda la asistencia que podamos obtener para ayudar a nuestros jóvenes a mantenerse concentrados en lo sobrenatural y su destino en la vida. ¿Qué valores se atormentan nuestra necesidad de formación religiosa en la fe para la travesía de la vida? ¿Donde aprenderán nuestros jóvenes que nuestra fe católica es única en cuanto a su influjo en la importancia de los sacramentos y nuestra participación por vida en ellos para lograr nuestra salvación? ¿Cómo podemos ayudarles a entender que la religiosidad popular de las “mechas iglesias” suburbanas no constituye un sustituto para la vida sacramental instituida por Cristo? ¿Cómo podemos ayudarles a entender que no podemos sobrevivir en esta vida sin el consuelo y la fortaleza que recibimos de los sacramentos? Más en la reflexión de la próxima semana.†

Traducido por: Language Training Center, Indianapolis

On the other hand, I am concerned about you parents who could make the financial sacrifices to provide a Catholic education and faith formation for your children, but choose not to do so. I want to encourage you to consider that the very meaning of human life has to do, ultimately, with our need for salvation. In a secular and materialistic culture, we need all the help we can get to help our youth keep a focus on the supernatural and their destiny in life. What values supersede our need for religious formation in the faith for the journey of life? Where will our youth learn that our Catholic faith is distinctive in its emphasis on the importance of the sacraments and our lifelong participation in them for our salvation? How can we help them understand that the popular religiosity of suburban “mega churches” is not a substitute for the sacramental life established by Christ? And do we do help them realize that we can’t make it through life without the nourishment and strength received in the sacraments? More in next week’s reflection.†

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.
Teresa Kettelkamp is a one-night exhibition of the work of 38 artists, who are invited to this year's show at 7 p.m. on April 29 at 322 N. McChesney, who resigned in February after heading the executive branch of the state government. She was the third largest forensic system in the nation and the second largest in the world. Her office provided laboratory services to local, state and federal criminal justice agencies. Kettelkamp began her state police career investigating white-collar crime and public corruption cases. She was a member of teams that visited 16 dioceses and eparchies in 2003 and 2004.

The announcement of her appointment as executive director of the U.S. Bishops' Office of Child and Youth Protection was made on April 15 in a statement by Msgr. William Fay, general secretary of the U.S. Conference of Catholic Bishops. Kettelkamp was named executive director of the Illinois State Police Division of Forensic Services after 29 years with the Illinois police force. She was the first woman to attain the rank of colonel in the Illinois State Police. Kettelkamp began her new post at USCBP headquarters in Washington, D.C., on April 13. She succeed Kathie McChesney, who resigned in February after heading the office since its inception in December 2002.

Retired Illinois police officer named head of child protection office

WASHINGTON (CNS)—The U.S. bishops have hired the second female law enforcement officer to head their office that is responsible for helping them apply their child abuse prevention policies.

The announcement of her appointment as executive director of the U.S. Bishops’ Office of Child and Youth Protection was made on April 15 in a statement by Msgr. William Fay, general secretary of the U.S. Conference of Catholic Bishops.

Teresa Kettelkamp, who helped conduct the investigation into abuse in 2003 and 2004 of U.S. dioceses and Eastern-rite eparchies to monitor compliance with the bishops’ abuse policies.

The announcement of her appointment as executive director of the U.S. Bishops’ Office of Child and Youth Protection was made on April 15 in a statement by Msgr. William Fay, general secretary of the U.S. Conference of Catholic Bishops.

Kettelkamp described herself as a “strong Catholic” in her interview with Catholic News Service, which caused her to seek involvement in child abuse prevention programs.

“Teresa Kettelkamp brings an extraordinary wealth of experience and complete commitment to the protection of children and young people,” he said. “I look forward to the contributions she will make in further strengthening this critically important work for the Church in our country.”

Kettelkamp, after retiring from the state police, became part of the teams organized by the Gavin Group Inc., of Boston and contracted by the child protection office to conduct the annual audits of dioceses and eparchies. She was a member of teams that visited 16 dioceses and eparchies in 2003 and 2004.

Her Illinois police work at one time involved supervising 28 specially trained agents in the department responsible for the investigation and recovery of missing children. Many of the children were victims of sexual abuse. As head of the forensic service, she managed the second largest forensic system in the nation and the third largest in the world. Her office provided laboratory services to local, state and federal criminal justice agencies.

Kettelkamp began her state police career investigating white-collar crime and public corruption cases. She was also a member of teams that visited 16 dioceses and eparchies in 2003 and 2004.

“Child sex abuse has emeraged all Catholics. I can help,” she said. “I’m happy to do so,” she said on April 15.

The challenges now are “to remain vigilant” and to help dioceses and eparchies strengthen prevention and education programs, she said.

“Are there still victims out there,” she said. “The Church environment is better now for victims to come forward.”

Dioceses and eparchies have mechanisms in place such as victims’ assistance coordinators, review boards to quickly examine allegations and safe-environment education programs.

Regarding the review of the charter and the legal norms accompanying it that the bishops plan to carry out at their June meeting in Chicago, Kettelkamp said she favors keeping the “zero tolerance” policy by which any priest or deacon found to have abused a child—even if only once—is removed from ministry.

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to chant, and the procession emerges from the basilica. The simple cypress coffin, which contains the body of Pope John Paul II, is carried by the pallbearers to its place of honor in front of the outdoor altar that has been erected on a huge platform in front of St. Peter’s Basilica. The cardinals follow in procession. They rev- erently place their mitres and their birettae in their places. The dean of the College of Cardinals, Cardinal Joseph Ratzinger of Bavaria, who is the prince celebrant, proclaims the opening prayer.

The liturgy proceeds with an elegant simplicity. This is fitting, of course, for a pope’s funeral, but it is also something that Pope John Paul II took seriously. This pope believed that the Eucharist is truly a “sacred ban-
quet” in which the simplicity of the signs conceals what he called “the holiness of God.”

Solemnity and simplicity come together in this funeral Mass. Following the introductory prayers and the singing of the “Pater Noster,” the Liturgy of the Word is celebrated. The first reading, from the Acts of the Apostles, is read in Spanish. The responsorial psalm is chanted in Latin, and a second reading is read in English. Later on, following the homily and the Creed, prayers will be offered in French, Swahili, Filipino, Polish, German and Portuguese. While Latin remains the official language of the Church, and of this funeral Mass, there is a deliber-
ate attempt to recognize and reflect the cultural diversity of the Church.

Pope John Paul II was keenly aware of the importance of local languages and customs, and he was a strong pro-
ponent of national pride and ethnic heritage. But he was also a powerful advocate for unity in the Church and in the world community. In the face of grave international crises and bitter regional conflicts, he forcefully reminded us all that we are one family of God—distinct as individuals and local communities, but united in our common humanity as children of God and sisters and brothers to all.

The proclamation of the Gospel includes the words of Jesus to the Apostle Peter. Three times, the Lord asks, “Do you love me?” And each time, Peter responds with growing intensity, “Lord, you know that I love you!” To which Jesus replies: “Feed my sheep.”

The image of the Good Shepherd was especially important to Pope John Paul II. He took seriously the Lord’s admonition that, “The good shepherd knows his sheep, and they know him.” He personally encountered millions of people all over the world. And yet he longed to know each and every one of us personally!

Following the Gospel, Cardinal Ratzinger delivers the homily in Italian. I am only able to pick up occasional words or phrases, but the Italian nun sitting next to me enthusiastically endorses everything the cardinal is saying. Along with thousands of others, she regularly inter-
rupts the homily with applause.

Afterward, the choir intones the Credo. What we believe is a mystery that is totally incomprehensible to us. But throughout human history, God has revealed to us who God is, who we are called to be, and how the Church is the sign and instrument of God’s grace in the unfolding history of our salvation. We declare our faith in the Triune God and in the mission of the one, holy and apostolic Church.

Pope John Paul II was a passionate believer. He saw the entire history of the human race as a journey toward holiness. The pope was eager to help us understand that holiness is not “some kind of extraordinary existence experience possible only for a few uncommon heroes.” He insisted that “the ways of holiness are many, according to the vocation of each individual.”

The Creed is followed by prayers. Recited in various languages, and following the proscribed ritual of the Roman liturgy, these prayers also express what is in the hearts of people everywhere who thank God for the life and ministry of Pope John Paul II, and who long for the peace of Christ in our individual lives, and in our families, local communities and world.

As the gifts of bread and wine are prepared, the choir sings the plainsong of the Sanctus, the “Holy, holy, holy.” The simplicity of the square and reverberate through the loudspeakers. The coffin, the altar and the assembly are reverenced with awe. Everywhere you look, there are vivid litur-
gical vestments, flags and banners that fill the square with color.

There is nothing sentimental about this funeral ser-
vice, but all the individual elements of this ancient ritual (the sights and sounds and smells) come together to pro-
duce a profoundly moving and emotional effect on those of us who are gathered here this morning. We are an immense multitude of diverse people who represent all ages, races, and nationalities—and all social, political and economic circumstances. But we are united now, by the grace of God, in our admiration and respect for this one man.

It is nearly impossible to describe the powerful effect that being here has on the thousands of people in St. Peter’s Square. Television makes it possible for mil-
lions throughout the world to share in this experience, but it cannot be like being here. On TV, everything is

organized neatly into a particular point of view—close-
ups of Cardinal Ratzinger preaching the homily, wide-
angle shots of the cardinals gathered around the altar, aerial views of the enormous crowds. But none of this can convey the overwhelming sense of awe that I feel being here in the midst of this multitude.

I can honestly say that I have never experienced any-
thing like this before. Grief, and an overwhelming sense of this pope’s absence, is combined with joy and rever-
ent awe at the power of this simple liturgy to express these profound emotions and, at the same time, to point beyond them to the holiness of God!

The ritual of the Church seeks to make this experi-
ence of mystery accessible to us every day in the cele-
bration of the Eucharist. Obviously, it would not be pos-
sible (or even desirable) to recreate the feelings we are experiencing today. But the mystery is the same. In every Mass, no matter where it is celebrated, no matter who attends, and no matter what the occasion may be, the holiness of God is presented to us in all its unfath-
omability. And—even more wondrously—in every Mass, God shares himself with us in the most intimate way possible through the gift of Christ’s body and blood in Holy Communion.

Pope John Paul II was deeply devoted to the Eucharist. He once wrote about his more than 50 years as a priest celebrating the Eucharist, “For over half a century, every day ... my faith has been able to recog-
nize in the consecrated bread and wine the divine Wayfarer who joined the two disciples on the road to Emmaus and opened their eyes to the light and their hearts to new hope.”

The Sanctus proclaims the holiness of God. I wonder what it means to be holy (as God is holy). I know that Jesus is the answer to this question (and all important questions). He was holy because there was no discrep-
ancy between what he said and what he did. He was a fully integrated, authentic and sinless human being. Because he was both God and man, the holiness of God could be seen in his eyes, and the love of God could be experienced in his presence and his healing touch.

Throughout St. Peter’s Square, there are placards car-
rried by pilgrims that contain only one word: Santo. This is the Italian word for saint—someone whose life reflects the holiness of God. Do the people who are carrying...
The job of preaching “stands miles ahead of administration, organizing sports teams or anything else,” he said. Father Forrest is international director of Evangelization 2000, the Church’s worldwide evangelization effort based in Washington. He made the comments in an address at the 2005 National Catholic Seminarian Conference held on April 14-17 at the Benedictines’ Saint Meinrad Archabbey.

“Giving Priestly Identity a Future Full of Hope”

There’s no one more interesting, more worth talking about than Jesus Christ,” he said. “He was a poor carpenter from a slum town. ... But he changed the direction of the world. How? By being the greatest orator, the most powerful preacher this world has ever heard.”

The animated, gray-haired priest drew laughter when he said: “When Jesus spoke to the dead, they obeyed him and rose. I’d call that effective speaking.”

Father Forrest spent 23 years doing mission work among the poor. He now travels the globe, often speaking at inter-faith charismatic conferences. He was heading to Poland the week after the seminarians conference.

He told the seminarians, “There are two different reactions to Catholic preaching today. One is anguish—and sleeping. The other is the thrill and delight of being lifted up and set on fire. People complained that the pope [John Paul II] had too much to say. That’s not the problem. The problem is: Too many priests have nothing to say.”

If you’re an effective speaker, Father Forrest said, “you will bring about a total transformation of the listener. ... If you’re inspirational, you will instill a determination, a hope, a strength, an optimism. You must give people optimism for growing in holiness.”

Pointing to a picture of Pope John Paul II that stood in candlelight before the podium, the speaker said, “Here is the ultimate optimist.”

Father Forrest quoted U.S. statistics on depression and suicide. He told the group, “Your job is to rouse people up, to get them some hope. This kind of success doesn’t depend on human talent. It depends on your spirituality and your faith convictions. People have to hear your belief in your voice. Fellas, you have to pray! And the prayer is: ‘Holy Spirit, use me.”

The event’s other speakers also echoed the theme of the conference, which was “A Future Full of Hope.”

Auxiliary Bishop Felipe de Jesus Estezve of Miami spoke on “Bringing Hope to the People of God.” Author and lecturer Christopher West discussed Pope John Paul II’s “theology of the body” in his presentation called “Giving Hope as a Healthy Celibate Priest.” Saint Meinrad’s retired Archbishop Lambert Reilly delivered a banquet address on “Giving Priestly Identity a Future Full of Hope.”

Participants included Saint Meinrad’s newly elected Archabbat Justin DuVall; Indianapolis Archbishop Daniel M. Buechlein of Indianapolis, himself a former president-rector of the seminary; Bishop Gerald A. Gelter of Evansville, Ind., also an alumnus of Saint Meinrad; and Bishop John C. Nienstedt of New Ulm, Minn.

Benedictine Father Mark O’Keefe, president-rector of Saint Meinrad Seminary, said that the school’s seminarians planned and carried out the conference, doing everything from serving Mass and leading prayer services, hikes and basketball and soccer games.

Saint Meinrad seminarian Dennis Schenkel said it was important to listen to the speakers, but said “the biggest reason for the conference is to network with one another.”

It was the second time the monastery in rural southern Indiana has hosted the national conference. Participants came from Oregon, Wisconsin, New Jersey and many points in between, representing 24 dioceses and 27 seminaries and houses of formation.

The gathering’s theme about hope took on added meaning as the seminarians anticipated the results of the conclave in Rome to elect the next pope.

On April 19, white smoke and bells at the Vatican signaled that the cardinals had elected Cardinal Joseph Ratzinger of Germany as the 265th pope. He took the name Pope Benedict XVI.

The seminarians expressed, to a man, their hope for a pontiff who would adhere firmly to his predecessor’s teachings.

Jeremy Wind, a seminarian student at Saint Meinrad, said the Church needs “someone with the same enthusiasm and youthful outlook that John Paul had.”

Mitchel Bedel, from St. John Vianney College Seminary in the Archdiocese of St. Paul-Minneapolis, said he hoped for “someone like John Paul, with a lot of guts to stand up to the world with the Church’s teaching.”

Dustin Schultz, of Mount St. Mary’s Seminary in Emmitsburg, Md., said the late pope’s “ability to love was amazing. He loved the young, the old, the rich, the poor. He definitely was a witness of Christ’s love. When I’m a priest, I hope I have an ounce of the love that he had.”
of the voting, presumably on the fourth ballot. It was a surprisingly quick conclusion of a clave that began with many potential candidates and no clear favorite.

The day before, Cardinal Ratzinger had opened the conclave with a stern warning about moral relativism and ideological currents that have buffeted the Church in recent decades.

"The small boat of thought of many Christians has often been tossed about by these waves—thrown from one extreme to the other: from Marxism to liberalism, even to libertinism; from collectivism to radical individualism; from atheism to a vague religious mysticism; from agnosticism to syncretism," he said.

"Every day, new sects are created and what St. Paul says about human trickery comes true, with cunning which tries to draw people into error," he said. Having a clear faith today is often labeled "fundamentalism," he said.

As the prefect of the Congregation for the Doctrine of the Faith since 1981, Pope Benedict was on the front lines of numerous theological and pastoral controversies. He was described by Vatican officials who worked with him as a kind and prayerful theologian and a gentle man than the one often portrayed in the media as an inquisitor.

He made the biggest headlines when his congregation silenced or excomunicated theologians, withdrew Church approval of certain books, helped rewrite liturgical translations, set boundaries on liturgical translations, took over the handling of cases of clergy sex abuse against minors, curbed the role of bishops' conferences and pressured religious orders to suspend wayward members.

Pope Benedict's election was announced in Latin to a waiting world from the balcony of St. Peter's Basilica. A massive crowd of young and old filled St. Peter's Square and welcomed the news with cheers and waves of applause.

While smoke poured from the Sistine Chapel chimney at 5:49 p.m. signaling that the cardinals had chosen a successor to Pope John Paul II. At 6:04 p.m., the bells of St. Peter's Basilica began pealing continuously to confirm the election.

At 6:40 p.m., Chilean Cardinal Jorge Medina Estevez, the senior cardinal in the order of deacons, appeared at the basilica balcony and intoned to the crowd in Latin: "Dear brothers and sisters, I announce to you a great joy. We have a pope.

He continued: "The most eminent and revered lordship, Lord Joseph Cardinal of the Holy Roman Church Ratzinger."

The crowd in the square burst into applause. Some jumped for joy, some knelt to pray and some simply stood and watched.

During their pre-conclave meetings, journalists tracked Cardinal Ratzinger's rising status among cardinal-electors, but most sources doubted he would obtain the 77 votes needed to win. He was seen as decisive by some in the Church, and many thought the cardinals would choose someone with more pastoral experience.

In the end, the cardinals turned to a man who offered doctrinal firmness, a sharp intellect and a clear vision of the urgent challenges facing the Church. In meditations written for the Way of the Cross at the Rome Colosseum on Good Friday, March 25, he said too many Catholics continue to scorn and scourge Christ in his Church.

"Christ suffers in his own Church," he said. He described "the falling of many Christians away from Christ and into a godless secularism," but also the fall of those Catholics who abuse the sacraments or their positions in the Church.

"How much faith there is in the Church, and even among those who, in the priesthood, ought to belong entirely to him," he wrote. He said the Church often seems like "a boat about to sink, a boat taking in water on every side."

"The soiled garments and face of your Church throws us into confusion. Yet it is we ourselves who have soiled them! It is we who betray you time and time again," he wrote.

"Have mercy on your Church," he prayed. "When we fall, we drag you down to earth, and Satan laughs, for he hopes that you will not be able to rise from that fall; he hopes that being dragged down in the fall of your Church, you will remain prostrate and overpowered."

At Pope John Paul's funeral, Cardinal Ratzinger spoke movingly of the late pontiff, telling a crowd of several hundred thousand: "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."

Born in Marktl am Inn on April 16, 1927, his priestly studies began early, but were interrupted by World War II. While he was a seminarian, school officials enrolled him in the Hitler Youth program, but he soon stopped going to meetings. After being drafted in 1943, he served for a year on an anti-aircraft unit that tracked Allied bombardments. At the end of the war, he spent time in a U.S. prisoner-of-war camp before being released.

Ordained in 1951, he received a doctorate and a licentiate in theology from the University of Munich, where he studied until 1957. He taught dogma and fundamental theology at the University of Freising in 1958-59, then lectured at the University of Bonn in 1959-1969, at Munster in 1963-66 and at Tubingen from 1966-69. In 1969, he was appointed professor of dogma and of the history of dogmas at the University of Regensburg, where he also served as vice president until 1977.

A theological consultant to West German Cardinal Joseph Frings, he attended the Second Vatican Council as an expert or peritus. At the council, he was said to have played an influential role in discussions among the German-speaking participants and gained a reputation as a progressive theologian.

He was named a member of the International Theological Commission in 1969. Pope Paul VI appointed him archbishop of Munich and Freising in 1977, and named him a cardinal later that year. 

POPE

POPE Benedict XVI waves to the crowd in St. Peter's Square on April 19 after being announced as the 265th pontiff.
VATICAN CITY (CNS)—As the guiding light on doctrinal issues during Pope John Paul II’s pontificate, Pope Benedict XVI is considered one of the most respected, influential and controversial members of the College of Cardinals.

Since 1981, the 78-year-old Pope Benedict—regarded as one of the Church’s sharpest theologians—has headed the Congregation for the Doctrine of the Faith, the Vatican department charged with defending orthodoxy in virtually every area of Church life.

Over the years, Pope Benedict met quietly once a week with Pope John Paul to discuss doctrinal and other issues facing the Church. Insiders said his influence was second to none when it came to setting Church’s directions and responding to moral and doctrinal challenges.

From November 2002 until his election, he was dean of the College of Cardinals, a key position in the time between popes. Pope Benedict presided over the preconcile meetings of cardinals in Rome, set agendas for discussion and action, and was responsible for a number of procedural decisions during the conclaves.

White-haired and soft-spoken, Pope Benedict comes across in person as a thoughtful and precise intellectual with a dry sense of humor. A frequent participant at Vatican press conferences, he is a familiar figure to the international group of reporters who cover the Church.

He is also well-known by the Church hierarchy around the world, and his speeches at cardinal consistory, synods of bishops and other assemblies often have the weight of a keynote address.

When Pope Benedict spoke as a cardinal, people listened.

Sometimes his remarks were bluntly critical on such diverse topics as dissent theologians, liberation theology, “abuses” in lay ministry, homosexuality, women as priests, feminism among nuns, premarital sex, abortion, liturgical reform and rock music.

As Pope John Paul’s pontificate developed, some Vatican observers said Pope Benedict’s influence grew.

“He’s become the last check on everything, the final word on orthodoxy. Everything is passed through his congregation,” one Vatican official said in 1998.

“I’m not the Grand Inquisitor,” Pope Benedict once said in an interview, referring to the head of a medieval Church tribunal focusing on heresy.

But to the outside world, he has been known as the Vatican’s enforcer. He made the biggest headlines when his congregation silenced or excommunicated theologians, withdrew Church approval of certain books, helped rewrite liturgical translations, sent boundaries on ecumenical dialogues, took over the handling of cases of clergy sex abuse against minors, curbed the role of bishops’ conferences and pressured religious orders to suspend wayward members.

In 2003, the doctrinal congregation issued a document that said Catholic politicians must not ignore essential things religious is considered “subjective.”

The same year, he issued a document asking Catholic politicians to reject his resignation to Pope John Paul II in his April 16 birthday, as required by canon law, but the late pope did not accept his resignation.

Pope Benedict has been particularly sensitive to the growing role of ethnic and cultural groups in what he says is the drive toward “political correctness” instead of moral judgment.

He said modern theologians are among those who have increasingly applied relativistic concepts to religion and ethics. He said Jesus is widely seen today as “one opinion leader among others,” concepts like dogma are viewed as too inflexible and the Church is accused of inflexibility.

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Leaders of religious orders react in hope to the election

By Sean Gallagher

Leaders of religious orders in the archdiocese who were able to be contacted shortly after the white smoke flowed from the Sistine Chapel expressed hope in reaction to the election of Pope Benedict XVI.

Benedictine Archabbott Justin DuVall was visiting Indianapolis when the papal election occurred.

In an interview with The Criterion at the Archdiocesan Office on April 19, in the Archbishop Edward T. O’Meara Catholic Center, he gave thanks for the election and spoke about the new pope in light of Jesus’ command to St. Peter in Luke 22:32 to “strengthen your brothers.”

“We are grateful to God for providing a shepherd again for the Church,” he said, “and we look forward to him strengthening all of us in the Catholic faith as the Lord said about St. Peter.”

Archabbot Justin also commented on the fact that the new pope chose the name of Benedict, the founder of the religious order of which he is a member.

“If does conjure up St. Benedict as patron of Europe,” he said. “I wondered if perhaps he was seeing the patronage of St. Benedict over the culture of Europe as an important thing for him.”

Benedictine Sister Carol Falkner, prior of Our Lady of Grace Monastery in Beech Grove, also reflected on the Holy Father’s choice of name in her reaction to the election.

“As he bears the name of our founder, St. Benedict, we pray that Pope Benedict XVI may be a man who, through the Holy Spirit, gains in wisdom, listens to all the faithful and seeks counsel,” she said. “Just as St. Benedict knew when it was important to hold firm and when to adapt, may Pope Benedict seek to find common ground as he responds to the needs of today’s Church and world.”

Providence Sister Ann Margaret O’Hara, general superior of the Sisters of Providence of St. Mary-of-the-Woods, offered in the name of her community prayers and hopes for the new pope.

“The Sisters of Providence will certainly be praying for Benedict XVI,” she said. “I hope that the pope will show the same leadership that he did during Vatican Council II. He was very much in the forefront of a lot that came out of Vatican Council II.”

Carmelite Sister Anne Brackman, prioress of the Monastery of St. Joseph in Terre Haute, also spoke of the pope’s role in that council which ended 40 years ago when expressing her hopes for his ministry.

“As I see him as someone who will continue the spirit of Vatican II because he was personally present during the deliberations…,” she said. “He was certainly caught up in the tremendous work of the spirit that Vatican II really was. I believe that he has tried to continue to implement that along with John Paul II.”

In a written statement, Franciscan Sister Jean Marie Cleveland, congre- gational minister of the Sisters of the Third Order of St. Francis in Oldenburg, conveyed the hopes of the sisters she leads for the new Pope Benedict.

“Joined with the Church throughout the world, we congratulate Pope Benedict XVI,” she said. “We ask the Spirit to guide him as he accepts the challenge of his papal responsibilities. We pray with and for him that he will reflect the love of the Shepherd, Jesus, as he ministers to all the faithful regardless of culture, age, conservative or liberal ideals, or differing points of view.”

Little Sister of the Poor Geraldine Harvie, superior of her community based at the Augustine Home for the Aged in Indianapolis, said that her sisters were pleased by the election’s outcome and are already praying for Pope Benedict.

“Our sisters are delighted and we feel that our new Holy Father is the right one to follow Pope John Paul II,” she said. “We’re very happy and we feel that the Holy Spirit has acted as always. And we wish him every blessing and every happiness. We feel that he will lead the Church in faith, hope and love.”

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“He’s certainly one of the greatest theologians—remember, he was one of the young theologians in the Second Vatican Council,” he said. “The hand of the new pope can be seen in the various decrees and documents of that council, he added. The archbishop also mentioned that this summer he will be leading a group of 170 youth, young adults and chaperones on a pilgrimage to Rome, Assisi and Cologne, Germany, for World Youth Day 2005.

It is an event that, given the German background of the new pope, will probably now be immensely popular—and that the new pope will surely attend.

“He’s probably already got his ticket,” the archbishop said. “I’m sure he’ll carry on the love that John Paul II had for our youth.”

As a Benedictine himself, the archbishop said he is pleased that the new pope took the name of St. Benedict.

“Benedict is the patron of Europe,” he said, and at the same time he and his monastic life are considered foundational to the civilization of modern Europe.

With the secularization of Europe already on the mind of Pope Benedict XVI, the archbishop speculated that these reasons may have contributed to his choice of the name.

“But also, I think it was a way to distinguish his papacy from the last pope,” he said.

When asked how the pope will stand in relation to Pope John Paul II, he asserted that this pope will certainly uphold the doctrinal legacy and ministry of the late pontiff, but will bring his own style.

“And that is because he was such a key figure in the administration of John Paul II and yet he’s his own person,” the archbishop said of Benedict XVI. “I think he can be counted on to stay the course and, at the same time, to bring his own unique aura of holiness to the papacy.”

Archbishop Daniel M. Buechlein gives an interview to Ken Kusmer, a reporter with the Associated Press, on the topic of the election of Cardinal Joseph Ratzinger as Pope Benedict XVI, while John Harrell takes his photograph.
Habemus papam

Pope Benedict XVI waves to the crowd in St. Peter’s Square on April 19 after being announced as the 265th pontiff.

Students from the North American College cheer as bells ring in St. Peter’s Square announcing the election of a new pope. In the center is seminarian Ryan Moravitz of Ely, Minn.

Father Georg Ratzinger, the 81-year-old brother of Pope Benedict XVI, watches an April 18 Mass from his home in Regensburg, Germany. The Mass, televised from the Vatican, was celebrated by his brother, then-Cardinal Joseph Ratzinger, who was elected pope on April 19.

A group of American young people pray the rosary in St. Peter’s Square as they wait to see if a new pope will be elected on April 19.

Cardinal Joseph Ratzinger and the late Pope John Paul II are seen together at the altar during the Easter Vigil in St. Peter’s Basilica on March 30, 2002.
Prayer helps people cope with challenges of daily life

By David Michael Thomas

It is tempting to believe that life is supposed to be smooth sailing, always peaceful and calm. It’s a belief, however, that can leave us feeling confused when a crisis develops. We wonder, “What went wrong?”

Let me simply say here that, as an adult, a parent and now a grandparent, I have learned that my life is more like riding a roller coaster than sailing smoothly over placid waters. There are lots of ups and downs. I have noticed that the life of Jesus was much the same.

He had some really great days—like when he was able to offer life-giving wisdom to the Samaritan woman at the well. But there were bad days too—like toward the end of his life when his closest followers were arguing about which one would be first. They had missed something essential in his teachings. And if they got it wrong, wouldn’t everyone else?

Just today, I had a “down day.” My right knee, the one I injured as a teen, flared up again, 50 years later. I was having a great deal of difficulty walking down the stairs of our home. Every step hurt. Then I went out to the garage to find that our car had a flat tire. My wife said, “Call Triple A. We’re covered.”

I couldn’t do that. I had a doctor’s appointment in less than half an hour. It would take Triple A easily that long to find our house. I had to change the tire myself. When I got to the tire store, they told me the tire had to be replaced, but that size was out of stock. Then the grade report for one of our daughters came in the mail. In two subjects, she had dropped a level. In the same mail came a bill that I had forgotten to pay. They were threatening “collection.”

Well, get to the point. As I said, the day was turning out to be a downer.

Two years ago, I needed heart repair—angioplasty, like thousands of other people. My doctor told me that as far as he could tell, the primary reason I had this difficulty with plaque build-up was that I had too much stress in my life. You need to take care of that, he warned me.

How should I deal with all these “ups and downs” in life? Or more to the point, how should I deal with all the problems and disappointments that I can come to believe are “incurable” occurrences? As a concerned parent, what am I to do?

I have had to develop a way of dealing with these pressures that addresses the problems and preserves my health. You might call these “practices” my survival rules. They work fairly well. I’ve drawn them from a variety of sources.

First, when faced with a challenge, I try not to react right away. Floods of emotion, especially those of frustration or anger, guarantee cloudy thinking. So, if possible, I take a breath and try to quiet myself. Then I begin to think.

If I can remember to do so, I also say a prayer—something along the lines of the acceptance prayer that asks for God’s help to discern between what can be changed and what can’t.

Then I try to break up whatever the issue might be into manageable pieces. Mostly, I try to stay calm.

I also ask myself whether I have to tackle whatever the difficulty is alone. Like many firstborns, I tend toward a “messiah approach” in which I try to solve problems all by myself. That’s not good. So I consciously seek help from others. My first helper is my wife. Then I work toward seeking the assistance of our children, neighbors and friends.

I can’t emphasize too strongly how I need to take care of myself during challenging times. I don’t want to fall into discouragement and confusion. I need to “keep cool.”

I remember a scene in the movie Apollo 13 in which one of the astronauts said quietly after their ship was damaged that they should first make a list of what they had on board their disabled spacecraft.

Parents and families need to do the same thing. What resources do you have at hand to deal with whatever the difficulty might be?

Think of ways to at least begin addressing the issue. Some problems are huge and can only be approached one step at a time.

And remain hopeful. Studies of troubled families say that the presence of hope, along with a belief that they can “do it,” often spells the difference between success and failure.

While we’ve heard it many times, the old saying that God will never give us more than we can handle is worth remembering. Lastly, enjoy the ride.

(David Michael Thomas is a former professor of family ministry at Regis University in Denver and is now a consultant with Benziger Publishing Company.)

Parish programs offer support

By Fr. Dan Danielson

It is a significant challenge for a parish to respond to the diversified concerns of today’s two-parent, single-parent, blended or extended families.

There is no way any parish can meet all the needs of its families, but the parish can serve as a facilitator, bringing people together so they can serve one another.

At times, a parish is a referral source where people come to locate help with particular problems with a teenager, family member with addiction issues or someone who needs professional counseling involving medical or legal intervention. Often, the parish staff can refer parishioners to a list of professionals.

The parish staff can gather people together to support and help one another.

Our parish provides a group for those seeking support for AA and Al-Anon groups and provides programs for people recovering from divorce or experiencing bereavement.

Parish members visit the homebound, bring them the Eucharist weekly and provide regular care for those who look after an aged relative. There is a parish-based marriage program so people can get some support for their marriage while it is healthy, not just when they get in trouble and need a referral to Renovauille for reconciliation.

Other parish groups help parents of gay children, survivors of breast cancer, young mothers and single parents.

A morning Bible study group also offers childcare.

The parish cannot do everything, but it has a wonderful opportunity to bring parishioners together to support each other. The parish family, in all its variety, is the “eccelestia,” the “little church,” where Christ dwells every day.

(Father Dan Danielson is pastor of the Catholic Community of Pleasanton, Calif.)

This Week’s Question

Make time to listen to others

What can family members do to reduce stress, increase communication and express care during times of trouble at home?

“We must be available to listen. Sometimes we don’t know that we’re needed by another person because they don’t come to us. By being available and insightful to the person, they will come to us. Also, praying for that person is of utmost importance.” (Barbara DeGeta, Hixson, Tenn.)

“We do that at the dinner table. The television is never on. Sometimes we play calming music or light a candle then go around the table and ask each person what they think. Many of them share the good things and feel free to offer comfort or reassurance for the challenges. Then I do dinner dishes with one of my three children for some one-on-one time.” (Gail Klopfstad, Salt Lake City, Utah)

“We should pray together and spend more time together. Families have to set aside time to be together, which shows we care.” (Marilyn Kathol, Norfolk, Neb.)

“I’m big on prayer—probably praying together if it’s a family concern. Also, getting together to discuss problems with older kids a couple of times a week is a way of expressing care and concern.” (Vera Wiest, Fort Atkinson, Iowa)

Lend Us Your Voice

An upcoming edition asks: Did you ever feel you simply had to regain control of your time? How did you do it?

To respond for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.†
Why did the Jewish religious leaders— the Sadducees, the Pharisees and the scribes— have so many rules? You would think that Jesus would have a natural affinity toward them.

Through the centuries, the religious leaders had developed rules for the religious rituals—what to eat and what not to eat, with whom to eat washings to cleanse ritual uncleanliness and, particularly, what could or could not be eaten on the Sabbath. These rituals had become an end in themselves.

Jesus came along and ignored some of those rules. He made it clear that he was not going to blind us to the fact that we naturally worship God in whose image we’re made.

When his health failed and he was struggling to carry out his duties, the religious leaders were wrong. When they asked, for example, why Jesus didn’t fast, he replied that one doesn’t fast when the bridegroom is at the table. When he is taken away from them, there will be fasting.

The astounding world-wide respect for the pope was centered mainly on his efforts to win a return of Jews to God from Godless communism, and back to faith in a loving and merciful God in whose image we’re made.

In doing so, he drove one of the wedges that ultimately caused the fall of the Berlin Wall and everything it symbolized, including the Soviet Union. And he did it, not by physical force, but by moral force.

At the time the pope visited Poland and inspired the people to revolt against communism, the papacy was not held in high regard politically. Somehow, despite the impressive spiritual renewal before and after he is taken away from them. There will be fasting.

The astonishment worldwide respect for the pope was centered mainly on his efforts to win a return of Jews to God from Godless communism, and back to faith in a loving and merciful God in whose image we’re made.

In doing so, he drove one of the wedges that ultimately caused the fall of the Berlin Wall and everything it symbolized, including the Soviet Union. And he did it, not by physical force, but by moral force.

As we sat there, I became aware of a darkened eucharistic chapel. There was a semi-circle of priests, some of whom were seated in the front rows. I wound up walking to the darkened eucharistic chapel. There was a semi-circle of priests, some of whom were seated in the front rows. I wound up walking to the

Just outside the pope’s private chapel, a small audience was waiting. In a loving and merciful God in whose image we’re made.

In youth, the pope was an admirable role model. Antichristians and he didn’t know how to pray as we ought, but he knew the value of prayer. Still today, he continues to be a wonderful example of how to live as a person suffering infirmity, pain and the indignities of old age.

He was indeed the wise father of his family until he died.

This “servant of the servants of God” truly loved his God and those for whom he was responsible. We can only pray to follow his example.

(Cynthia Dewes, a member of St. Paul the apostle Parish in Greenacres, is a regular columnist for ‘The Criterion’)

Don’t let the clock or calendar unnerve us

My father suggested that I kiss away her tears, and I did, but that scene at the kitchen table passed through my head on most of her birthdays after that—and she lived into her early 80s.

Growing old gracefully is a reminder of some of them sent by an older friend in a

It’s not just the baby boomers who constantly complain or test our patience. The older one gets, the farther away one pushes the idea of aging. When my mother turned 39, I unintentionally something said to make her cry. I cannot remember what that was, but it was undoubtedly tactless.

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The Acts of the Apostles again furnishes the first reading for a weekend in the season of Easter. These readings are very interesting in their revelation of life in the earliest Christian community. In this reading, the Apostles once more assume the role of leadership in the Church. The people in the Christian community respected this leadership, expected it and wanted it. Jerusalem, where the community was, hardly could have been called a major city in the Roman Empire at the time, but it was certainly one of the major cities in Palestine at the time. Caesarea, in the suburbs of modern Tel-Aviv, was the Roman provincial capital and a principal seaport for the region. However, Jerusalem’s historic and religious standing among the Jews, its size and its location would have made it a city of consequence for the area. However, they did not dismiss the obligation or responsibility of the church to teach about God. It also is required to encourage these ministers, who, critically, must themselves be holy. Among these needs is the need to teach about God. It also is required to encourage these ministers, who, critically, must themselves be holy. It is a message for us here and now.†
April 22 Chautauqua of Mount Carmel Parish, 14906 Oakridge Road, Carmel, Ind. (Diocese of Lafayette in Indiana). Planning class, 7-9 p.m. Information: 317-848-4466.


April 26-27 Carmel Central Catholic, 1155 E. 30th St., Indianapolis. Holy Rosary Church, 5301 W. 39th St., Indianapolis. Pre-Cana Conference, 11 a.m.-2 p.m., $30 per person. Information: 317-787-7097.

April 28-30 St. Gabriel Church, 6000 W. 34th St., Indianapolis. Catholic Retreat, 8:30 a.m.-5 p.m. Information: 317-391-5376.

May 1 St. Gabriel Church, 6000 W. 34th St., Indianapolis. “Becoming Catholic” sessions, 8-9 a.m., 10 a.m., 11 a.m.-12:30 p.m. Information: 317-784-7581 or e-mail www.benedictinn.org.

May 2 St. Thomas More Church, 1200 N. Indiana St., Moorseville. Guardian Angel Guild, board meeting, 7:30 a.m. Information: 317-985-7295.


May 8 First Fridays Divine Mercy Chapel, 3354 W. 30th St., Indianapolis. Confessions, 6:45-7 p.m., Benediction of the Blessed Sacrament for vocations, 7:30 p.m. Information: 317-788-7581.


May 8 First Saturdays Holy Guardian Angels Church, 100 N. 49th St., Indianapolis. “Hats Off to Spring.” Style show, 7:30 p.m. Information: 317-977-4472.


May 10 First Saturdays Divine Mercy Chapel, 3354 W. 30th St., Indianapolis. Confessions, 6:45-7 p.m., Benediction of the Blessed Sacrament for vocations, 7:30 p.m. Information: 317-788-7581.

May 12 Mary, Queen of the Rosary Church, 12166 N. Meridian St., Indianapolis. “Catholic Life.” 8 a.m. Mass; 9 a.m., “Women’s Empowerment.” 10 a.m.-11:30 a.m. Information: 317-582-6700.

June 1 First Sundays Holy Guardian Angels Church, 100 N. 49th St., Indianapolis. “Hats Off to Spring.” Style show, 7:30 p.m. Information: 317-977-4472.

June 3 First Sundays St. Monica Parish, 5021 N. Oakridge Road, Indianapolis. Earth Day, 37th Ave. Parish, 14598 Oakridge Road, Indianapolis. Planning class, 7-9 p.m. Information: 317-634-4376.

June 5 First Mondays Our Lady of Lourdes Church, 5350 E. 89th St., Indianapolis. Open house and registration, 11 a.m.-2 p.m., $30 per person. Information: 317-823-1108.

June 5 First Saturdays Guardian Angel Church, 1400 N. Meridian St., Indianapolis. Earth Day, 11 a.m.-noon. Information: 317-788-7581 or www.benedictinn.org.

June 6 First Sundays Church Law, 2551 W. 16th St., Indianapolis. Latin Mass, 7:30 a.m., sacrament of reconciliation and exposition of the Blessed Sacrament, 4 p.m. Information: 317-787-7581.

June 6 First Saturdays Holy Guardian Angels Church, 100 N. 49th St., Indianapolis. “Hats Off to Spring.” Style show, 7:30 p.m. Information: 317-977-4472.
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QUINTANA, Jesus, 78.

Franciscan Sister Frances Kathryn O'Connell taught for 48 years

Franciscan Sister Frances Kathryn O'Connell, formerly known as Sister Agnes Bernardin, 87, died on April 10 at St. Francis Hall, the retirement center for the congregation of the Sisters of the Third Order of St. Francis of Oldenburg. She was 87.

The Mass of Christian Burial was celebrated on April 13 at the motherhouse chapel in Oldenburg. Burial followed at the sisters' cemetery. She was born on Oct. 21, 1914, in Indianapolis, entered the motherhouse as a postulant in the community on Oct. 4, 1933, and professed her final vows on July 2, 1939. Sister Frances taught at Catholic schools in Indiana, Ohio and Missouri for 48 years. In the archdiocese, she taught at St. Gabriel School in Connersville and St. Gabriel School in Greensburg, St. Michael School in Brookville, the former Sacred Heart School in Clinton and Holy Name School in Shelbyville.


Beneditine Father Alcuin Leibold was a monk at Saint Meinrad

Benedictine Father Alcuin Leibold, 95, passed his simple profession on Aug. 1, 1953, and was ordained to the priesthood in the Benedictine House on May 3, 1956. After ordination, Father Alcuin served as the librarian of the former Saint Meinrad College and served as registrar for the former Saint Meinrad College and School as well as for the former Saint Meinrad School of Theology.

Following the closing of the high school in 1968, he served as a chaplain and director of religious education at the University of Dayton. He also served as the assistant archivist at the archdiocesan library, director of archivist education, and director of the archives.

He also served as secretary to the archivist, was an archivist for the Benedictine Order of Saint Meinrad Archabbey.

His other ministry assignments included periods of assistant in the Archivist Library, manager of the Archivist Library and a member of the Board of Directors.

In his last assignment, he was an archivist for the Saint Meinrad Archabbbey Archives.

His more than 20 years in the archives, he prepared a collection of the “pioneer letters” from the earliest days of the community’s existence as well as the history of the patron and other community members at Saint Meinrad.

Memorial gifts may be sent to Saint Meinrad Archabbey, 500 P.O. Box, Saint Meinrad, IN 47577.
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these placards believe that the Holy Father was a saint? Are they lobbying to have “Papa Wojtyła” canonized? Or are they simply exclaiming, as we do in the Sanctus, that anyone who walks in the footsteps of the Lord will be truly blessed?

The eucharistic prayer continues in the solemn tones of the Latin liturgy. Through Christ, we ask our most merciful Father to accept the gifts that we offer. We ask for peace and salvation, and we humbly ask to be considered among those God has chosen to carry out the mission entrusted by Christ to his disciples. We pray that the sacrifice we offer now may become for us the body and blood of Christ.

Pope John Paul II found God in the daily celebration of the Eucharist, and he led millions of people in all regions of the world to intimate communion with Christ.

“The eucharistic sacrifice is intrinsically directed to the inner union of the faithful with Christ through communion,” he says. “We receive the One Who offered himself for us; we receive his body which he gave up for us on the cross and his blood which he poured out for many for the forgiveness of sins.”

This pope was holy because his entire life (all his words and actions) reflected his own personal search for God and his absolute confidence that the best place to encounter Christ is in the holy Eucharist. This is the mysterium fidei, the most profound mystery of our Christian faith: that one man’s death and resurrection have liberated us from sin and death. And that we are invited to participate in this ineffable mystery in the most intimate way possible through this great sacrament of Communion with Christ.

As the pope says, “We can say not only that each of us receives Christ, but also that he who distributes the Eucharist is the minister of Christ. He is a true priest, a true minister of the word of God, and a true minister of the body and blood of Christ. Our faith in the real presence of Christ is based on the faith we have in the person who distributes him.”

As the prayer of communion prayer continues, hundreds of priests wearing white surpluses and stoles over their black cassocks silently rise and begin to move toward the front doors of the basilica. These are the ministers who will distribute Communion to this immense assembly of people. What they will do is no less miraculous than the disciples distributing a few loaves and a vast multitude. What they will do is no less miraculous than the apostles, mar-...