



**The**

# Criterion

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

### Cardinal Joseph Ratzinger takes the name Benedict XVI

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.

"After the great John Paul II, the cardinals elected me, a simple, humble worker in the vineyard of the Lord," Pope Benedict said, in a brief talk broadcast around the world.

"I am consoled by the fact that the Lord can work and act even through insufficient instruments, and I especially entrust myself to your prayers," he said.

"In the joy of the risen Lord, and trusting in his permanent help, we go forward. The Lord will help us, and Mary, his most holy mother, is on our side. Thank you," he said.

Then Pope Benedict gave his blessing to the city of Rome and to the world. He stood and listened to the endless applause that followed, smiling and raising his hands above his head.

Among the few cardinals who joined him on the central balcony was U.S. Cardinal William W. Baum, the only voting cardinal besides the new pope to have participated in a previous conclave. From the side balconies of the basilica facade, other cardinals appeared, smiling and waving to the crowd.

Vatican spokesman Joaquin Navarro-Valls announced that the solemn Mass for the new pope's installation would take place on

CNS photo from Reuters



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.

Pope Benedict was the first German pope since Pope Victor II, who reigned from 1055-57. It was the second conclave

in a row to elect a non-Italian pope, after Italians had held the papacy for more than 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 **See POPE, page 9**

### Criterion coverage

Cardinal Joseph Ratzinger was elected the 265th pope as *The Criterion* was going to press on Tuesday. For complete coverage of the election and installation of Pope Benedict XVI, be sure to read next week's *Criterion*. †

## Archbishop reacts with joy to election of pope

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.

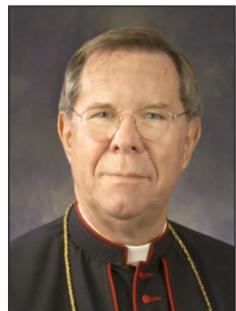
Those who have criticized him as too harsh don't really know him, the archbishop said.

"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.

**See ARCHBISHOP, page 11**



Archbishop Daniel M. Buechlein

# 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 being hailed as a saint.

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.

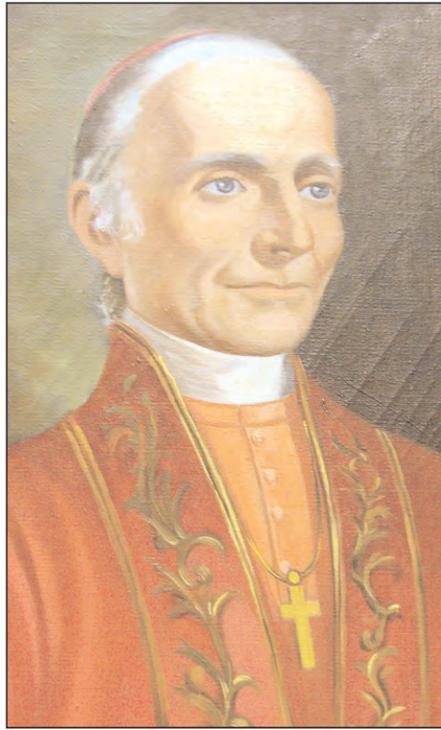
In 1891, Cardinal James Gibbons said the following: "Worthy citizens of Vincennes, you need not go on pilgrimages to visit the tombs of the saints. There is one reposing here in your midst, namely, the saintly founder of this diocese, Right Reverend Simon Bruté."

Now, after the passing of another century, and after the Diocese of Vincennes was splintered and became the Archdiocese of Indianapolis, the successor to Bishop Bruté is seeking to have him canonized.

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.

If no objections are received, a *Nihil Obstat* ("nothing stands in the way") is granted and an official cause could be



Bishop Simon Bruté

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 virtue.

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 intervention 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

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 also serving on the cause of Blessed Mother Theodore Guérin and Archbishop 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 proof of human and moral qualities not common."

"He was never intimidated or discouraged during his difficult life, and he never had the need for rest. He was always enthusiastic and had a fervent zeal in spreading out the word of God in his diocese."

In his later years, Bishop Bruté spent agonizing days traveling on horseback to the scattered outposts of Catholicism in his vast diocese where people were hungry for the faith.

He often wrote with passion on the role of those in his time in preparing the United States to be a place where the Catholic Church could grow.

Upon seeing such potential or such failure, he wrote that failure would surely result "unless the occasion and crisis, the only chance and moment, now, be not improved to the very best; for there can be *no too great* liberty of best choices."

In his missionary zeal, Bishop Bruté was sometimes frustrated by his own limits—the German language being one of them.

"I cannot express the great sorrow I experienced when, on visiting the Jasper [Ind.] Mission, I celebrated the Sacred Mysteries in the presence of a great number of German Catholics but was unable to impart to them the saving words of our holy religion," the bishop wrote. "After Holy Mass, I wept bitter tears, raised my hands to heaven and told my sorrow to my God."

"But greater was my grief when I saw several of the people shed tears because [as those who spoke English informed me] there was no one to break the Bread of Salvation for them."

At the start of his episcopal ministry, the late bishop had only two priests to cover the expanse of his diocese, and it was a constant struggle to find well-suited men to help him in the ordained ministry.

"I compared Bishop Bruté's life to ones of other saints and decided that we should try to bring this bishop to the altars," Ambrosi said, referring to the official inclusion of saints in the liturgy.

His is an admiration of the bishop that Archbishop Buechlein shares and can trace back to his days as a seminarian.

"With some seminary friends, I visited the Old Cathedral [in Vincennes] and was intrigued by our early roots and the courage and zeal of our first bishop," Archbishop Buechlein said. "He was able to do so much with so little by way of human and financial resources in such a brief time as bishop."

"Later, I became more aware of his

personal holiness.

"The apostolic zeal, humility, simplicity, determination, courage and confidence in God's will make Bishop Bruté a splendid model for all Catholics of our day," Archbishop Buechlein said. "He is a relevant model for all who are involved in furthering the Church's ministry today."

"He was arguably the most influential theologian of the Church in the United States in his day."

The archbishop said he believes that any human limitations and weakness that Bishop Bruté had are eclipsed by his holiness and zeal.

Msgr. Frederick Easton, vicar of the vicariate judicial for the archdiocese, said that Bishop Bruté shows us that holiness is not some distant concept, but is close to home.

"That's where the holiness is," he said. "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, "I will have felt I did my duty by simply launching the investigative process. The rest is up to God and our first bishop."

The archbishop recently named a new house of formation for seminarians at Marian College in Indianapolis in honor of his predecessor. That is one way of building a public knowledge of Bishop Bruté and honoring him that is permissible at this point.

"Public devotion can occur only after beatification and in a local way," Ambrosi said. "Public devotion in the whole world can occur only after canonization. Now we can devote [ourselves to] him in a private way, which means that we can go to his tomb and say a prayer."

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 "venerable."

He added that if a miracle is submitted early on in the process, the cause will proceed more quickly.

"It's not in our control," Msgr. Easton said. "That's where the mind of faith comes in. This is God's deal here."

As for the cost of opening and pursuing the cause for Bishop Bruté, it will probably be around \$250,000, but it could be as much as \$1 million, Msgr. Easton said.

But there again, he added, we rely on Providence and the generosity of Catholics to contribute to the canonization effort financially.

Ambrosi said that there are few causes in process for the canonization of bishops.

"I would like to ask everybody to pray for the American Church," he said, "and especially now for the Archdiocese of Indianapolis because it would be a great honor for them to have their first bishop canonized." †

## Archdiocese to celebrate Year of the Eucharist on June 12

By Sean Gallagher

We are living in the middle of the Year of the Eucharist, a year in which Pope John Paul II invited the entire Church to enter more deeply into the great mystery of Jesus revealing himself to us in the breaking of the bread.

Catholics throughout the archdiocese will be able to do this together on June 12 at Victory Field in Indianapolis during "The Year of the Eucharist: Celebrating the Body of Christ." The event is scheduled to begin at 3 p.m.

During this event, there will be a eucharistic procession led by Archbishop Daniel M. Buechlein. Boys and girls from parishes across the archdiocese, who will have recently received their First Communion, will also be featured.

Attention will also be given to the

nearly 75 parishes in the archdiocese that participated in the Disciples in Mission evangelization program.

Karen Oddi, archdiocesan evangelization coordinator, said that honoring those who took part in Disciples in Mission is appropriate during this event.

"It re-emphasizes the baptismal call of putting on Christ," Oddi said. "The experience of the Eucharist is a constant reinforcement of our capacity to put on Christ and to be Christ for others. And I see that that carries over into intentional and unintentional evangelization."

The eucharistic procession, which is the centerpiece of the archdiocese's celebration of "The Year of the Eucharist: Celebrating the Body of Christ," will conclude with Benediction.

Festive music provided by various groups of Catholics from around the archdiocese will follow the prayer service. †



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# 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, choral 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 Deanery 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 processed outside for the groundbreaking.

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 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



Archbishop Daniel M. Buechlein, second from left, poses with, from left, Msgr. Joseph F. Schaedel, vicar general; Daughter of Charity Sharon Richardt, vice president of mission services for St. Vincent Health in Indianapolis; Jane Killion, chairperson of Roncalli High School's board of directors; Joseph Hollowell, school president, Father James Wilmoth, dean of the Indianapolis South Deanery and pastor of St. Roch Parish in Indianapolis; and Kathy Peach, chairperson of Roncalli's fine arts department, during a groundbreaking ceremony for a new fine arts center on April 12.

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

See SCHOOL, page 8

# Indiana House of Representatives fails to pass school choice bill

By Brigid Curtis Ayer

A measure to provide non-public school scholarships and education tax

credits for Hoosier families failed in the Indiana House of Representatives earlier this month, but the Indiana Catholic Conference (ICC) and the Indiana Non-Public Schools Association (INPEA) will continue the fight in the months ahead.

Senate Bill 281, which was defeated by a narrow margin (45-54) in the House on April 11, would have provided tax credits to low- and middle-income Hoosier families who wanted to send their children to a non-public school of their choice.

Because of the narrow margin, Glenn Tebbe, ICC executive director said, "With just a few more 'yes' votes, school choice in Indiana could have become a reality during this session. We need the Catholic community to continue writing letters, making calls or even visiting their state elected representatives to let them know how important the non-public school choice issue is to families and children in Indiana."

The tax credit aspect of Senate Bill 281 cannot come back this session, but Tebbe said that non-public school choice will be a priority issue for the Indiana Catholic Conference next year during 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 1009, 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.

Under Senate Bill 281, a \$1,000 tax credit per student, up to \$2,000 per family 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 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.

"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."

Tebbe 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/sos/legislator/search/> or <http://www.inpea.org/howtocontact.asp>

To learn how your legislator voted on Senate Bill 281, go to the ICC website at [indianacc.org](http://indianacc.org) or contact the Indiana Catholic Conference at 317-236-1455.

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



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## Editorial



Pope John Paul II visits with Mehmet Ali Agca in a Rome prison on Dec. 27, 1983. Their meeting came two years after Agca was arrested for shooting the pontiff in St. Peter's Square. The pope publicly forgave his assailant. In 2000, Italy pardoned Agca and returned him to his homeland, Turkey.

## Limits of democracy

Democracy is much in the news these days. President George W. Bush praised its virtues during his inaugural 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*.

Lest we forget who Natan Scharansky is, he and his wife were both outspoken dissidents in the Soviet Union back in the early 1980s. He was imprisoned for his views. While he was in prison, his wife continued an intellectual assault against communism in the Soviet Union. In 1986, the United States made a deal with the Soviet Union that permitted the Scharanskys to leave the Soviet Union and move to Israel. It wasn't too long before Natan Scharansky became head of a faction in the Israeli Knesset. Now his new book has catapulted him back into the news.

He appeared on NBC's "Meet the Press" on Feb. 13, debating with Patrick Buchanan. Both basically agreed with one another about the importance of democracy, but Buchanan maintained that the United States does not have a mission to spread democracy throughout the world. Scharansky insisted that there can be no justice without democracy, thus at least hinting that perhaps the United States does have such a mission.

The Bush Administration hopes that it can bring democracy to the Middle East, and the recent election in Iraq demonstrated that it might be able to achieve that objective. It would indeed be a glorious achievement if democracy could spread throughout the Middle East, an area that has never known that form of government except in Israel.

We must recognize, though, that democracy has its limits. It is not a panacea for all the ailments in the world. We agree with Winston Churchill's famous statement that democracy is not perfect, but it is better than any other form of government ever tried.

Pope John Paul II pointed out some of the important imperfections in democracy in his latest book, his fifth (not including his encyclicals). The book was compiled from conversations the late pope had with Krzysztof

Michalski and the late Father Jozef Tischner in 1993 at the pope's summer residence. Titled *Memory and Identity: Conversations Between Millenniums*, it was published on Feb. 23 in Italy.

Much of the book concerns what he remembers about Mehmet Ali Agca's attempt to assassinate him on May 13, 1981, but it also touches on other topics. At one point, he compares abortion to the Holocaust, saying that both derived from democratic governments in conflict with God's law.

He says, "It was a legally elected parliament which allowed for the election of Hitler in Germany in the 1930s and then the same Reichstag that gave Hitler [the political power to invade his European neighbors] and to the creation of concentration camps and for introducing the so-called 'final solution' of the Jewish question, which meant the extermination of millions of sons and daughters of Israel."

He continued, "We have to question the legal regulations that have been decided in the parliaments of present-day democracies. The most direct association which comes to mind is the abortion laws. Parliaments which create and promulgate such laws must be aware that they are transgressing their powers and remain in open conflict with the law of God and the law of nature."

The limits of democracy can be seen clearly by what has happened in much of Europe and is beginning to happen here in the United States. Secularism now dominates the culture. People with a completely secular perspective are free to democratically enact laws that are, as the pope put it, "in open conflict with the law of God and the law of nature."

If the Bush Administration is successful at spreading democracy in the Middle East, it will remain to be seen what kind of democracy it will be. We naturally prefer that it be a secular democracy rather than one controlled by a militant Islam bent on destroying our culture. But it could also be a democracy controlled by Muslims who are content to live their religion devoutly and in accord with their beliefs in the law of God.

— John F. Fink

Faith and Society/Douglas W. Kmiec

## Why Pope John Paul II's successor will succeed

After Pope John Paul II was laid to rest, the world prayed and awaited the selection of his successor. Prudently and mercifully, the cardinals of the Church chose to withdraw from press commentary until their work was done. How refreshing!

Before this, *The New York Times* already was handicapping front-runners, listing theological qualities like so many planks in a party platform. There was an usually large field of *papabile*, opined the nation's paper of record.

Throughout the coverage of John Paul's death and funeral, the American media cast an ill-fitting political eye on the future. Pundits incessantly opined on whether the next pontiff would ordain women, relax the discipline of celibacy to enhance vocations or even rethink the Church's teaching on abortion and contraception. Since the answers are no, maybe and never, it's a wonder of modern verbosity that the cable channels could fill out their demanding 24/7 schedules.

Political punditry aside, the media spotlight could not help but reflect, intentionally or not, John Paul's luminous life and faith. In the worldwide embrace of his life (ecumenical and evangelical visits to 129 countries) and in the joyful lessons found in the courageous suffering accompanying his death, he magnetically attracted the serious attention—and affection—of hundreds of millions.

What drew pilgrims in such massive numbers was John Paul's total submission to the Lord's will and, as a direct result, his constant manifestation of love to each of us in remarkably personal ways. A philosopher of the first rank, the pope would be gratified, I believe, to be remembered as a personalist—someone who grasps fully the unrepeatability and dignity of each person fashioned in the Creator's image. Man is more than his reason or his freedom, the pope would instruct in more than 50 major Church

documents.

The American press took it that 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 missing the point of who John Paul II was.

Term limits are needed in secular political regimes, otherwise the self-absorbed never exit. Such attachment to power is the precise opposite of John Paul II's authentic emptying of self, expressing hope that God would help him, as he wrote, "to recognize until when I must continue this service to which [you] called me."

John Paul II knew there was evil in the world, from the violence of terrorism to the ravages of personal illness, but his message never faltered: "There is no evil from which God cannot draw forth a greater good. There is no suffering which God 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, like the pope, was taken to the hospital then home for last goodbyes. 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 this mysterious way, the evil of suffering and death of my dear mother and our Holy Father brought out of grief an awakened love.

As John Paul II wrote: "Evil does not have the last word! The paschal mystery confirms that good is ultimately victorious, that life conquers death and that love triumphs over hate." The power of this message dwarfs all things trivial and the political, and because that is so, whomever emerges from the conclave will succeed.

(Douglas W. Kmiec is a columnist for Catholic News Service.) †

Be Our Guest/Daniel Conway

## Reflections on the Mass of Christian Burial for 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 commend his body to the Lord. We thank God for the gift of this

pope's life and ministry. We pray that his words and his example will continue to teach, to inspire and to challenge long 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 ambulance 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 above the Bernini columns looking down on the altar in front of the basilica. I can see the clergy assembled right below us, and I have a clear view of the religious leaders 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 fills the square along with the constant low chatter of people speaking quietly in many different languages. Occasionally, spontaneous shouts of 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 enforcing the "no fly zone" established by the Italian government as a security measure.

Finally, the ceremony begins. The bells have tolled for 15 minutes. Everyone is in place. The choir begins

See CONWAY, page 7

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



# SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### Catholic schools give our children a great education while building faith

For the 10th consecutive year, I was invited during Holy Week to pray the sorrowful mysteries of an early morning rosary with the students and faculty of Bishop Chatard High School in Indianapolis.

I am impressed by the number of students who come for that early morning prayer. Our young people are on my mind because they need our extraordinary support perhaps more than ever before. You parents also need extraordinary support because we live in a challenging culture.

One way we adults can provide support for our youth is through our Catholic education programs. Next week, I will write about our efforts in religious education and faith formation. This week, I want to spotlight our schools.

A few weeks ago, we communicated extraordinarily good news about the achievement of our Catholic students in the statewide ISTEP testing program. We not only surpass scores in the public system, we do so dramatically; we also did more than hold our own with the best of other private schools in the state.

A national measure of the quality of our school system is the fact that last year five of our Catholic schools won a national "No Child Left Behind" Blue Ribbon School of Excellence Award. Only 50 private schools in the nation received that distinction. Five more of our schools are expected

to achieve the distinction this year. Our schoolteachers and administrators work very hard to provide the best possible education for our youth.

Anyone who pays attention also knows that it would be an understatement to say that our students excel in competitive sports and other extracurricular activities associated with our high schools. They are held to high standards when it comes to the discipline required to succeed—and to learn the art of fair competition.

However, all of that being said, what distinguishes our Catholic schools is the fact that formation in the Catholic faith is a cultivated priority. Formation in our faith is even more important than excellence in academics or sports or other extracurricular achievements. The catechesis that our schools provide distinguishes us from other schools.

Some public schools are beginning to advertise that they offer "value-added" programs. I am not sure what they mean by this, but I am sure the offerings do not include instruction in Catholic religious doctrine and morality.

I have several concerns as I observe recent patterns in school enrollments. The obvious concern is that education in our schools costs. A bishop-friend often remarks that "friendship costs," meaning that being a friend requires sacrifice—if not financial, there is the sacrifice of time. Being a friend means

giving priority value to the relationship. *Providing faith formation for our children costs.*

I am deeply impressed by the sacrifices many of you parents make in order to provide Catholic education and formation for your children. You are giving a gift that will keep on giving, and it costs. So do teachers and administrators, whose salaries mean sacrifice.

I understand that it is impossible for some of you to provide Catholic education for your children without financial assistance. I, and many good folks, are working hard to make more financial assistance available for more of you.

I commend our parishes that not only "go the extra mile," but even beyond in order to help those families whose resources are quite limited. We will continue to work hard to extend these opportunities even more.

I also realize there are places in the archdiocese where we have no Catholic schools, and you parents do not have the option of Catholic education for your children. I wish we could have more schools available. Our parish religious formation programs are all the more important for you and your families.

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?

How do we 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.

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

Por décimo año consecutivo fui invitado durante la Semana Santa a rezar los Misterios Dolorosos en un rosario temprano con los estudiantes y el cuerpo de maestros de la escuela secundaria Bishop Chatard en Indianápolis. Estoy impresionado con el número de estudiantes que asistieron tan temprano a dicha oración. Tengo a nuestros jóvenes en mente ya que ellos necesitan nuestro apoyo extraordinario, quizás ahora más que nunca antes. Ustedes, 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 comunicamos noticias extraordinarias sobre los logros de nuestros estudiantes católicos en el programa de evaluación estatal ISTEP. No solamente sobrepasamos la puntuación del sistema público, lo hacemos de manera espectacular; además hicimos más que defendernos frente a las otras escuelas privadas del estado. Una medida nacional de la calidad de nuestro sistema escolar es el hecho de que el año pasado cinco de nuestras escuelas católicas ganaron un premio Blue Ribbon School Award. Solamente 50 escuelas en el país recibieron tal distinción. Se espera que este año otras cinco escuelas logren dicho galardón. Nuestros maestros y directores

trabajan arduamente para proporcionar la mejor educación a nuestros jóvenes.

Cualquiera que esté atento también sabe que sería un eufemismo decir que nuestros estudiantes se destacan en competencias deportivas y otras actividades extracurriculares en nuestras escuelas secundarias. Tienen estándares muy elevados en lo atinente a la disciplina necesaria para tener éxito y para aprender el arte de una competencia justa.

Sin embargo, con todo lo anterior, lo que verdaderamente distingue a nuestras escuelas católicas es el hecho de que la formación en la fe católica es una prioridad cultivada. La formación en nuestra fe es mucho más importante que la excelencia académica o deportiva, o cualquier otro logro extracurricular. La catequesis que nuestras escuelas proporcionan nos distingue de las demás escuelas. Algunas escuelas públicas han comenzado a promocionar que ofrecen programas con "valores agregados". No entiendo bien lo que eso significa, pero estoy seguro de que la oferta no incluye instrucción en la doctrina de la religión 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 señala con frecuencia que "la amistad cuesta", es decir, que ser amigo requiere sacrificios, si no financieros, hay sacrificio de tiempo. Ser un amigo significa darle valor prioritario a la relación. *Proporcionarles a nuestros hijos una formación de fe tiene un costo.*

Estoy profundamente impresionado con los sacrificios que muchos de ustedes, como padres, realizan para poder proporcionarles a sus hijos una educación y formación católica. Les están dando un obsequio que rendirá sus frutos y cuesta. Lo mismo hacen los maestros y directores, cuyos salarios implican sacrificio.

Entiendo 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. Elogio a nuestras parroquias que no solamente "van más allá", sino que sobrepasan las expectativas para ayudar a aquellas familias cuyos recursos son bastante limitados. Continuaremos trabajando arduamente para ampliar aun más estas oportunidades.

También entiendo que hay lugares en la arquidiócesis donde no existen escuelas católicas y ustedes, padres, no 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 pudiendo realizar los sacrificios

financieros para proporcionarles una educación y formación de fe católica a sus hijos, optan por no hacerlo. Quiero invitarlos 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 anteponen a nuestra necesidad de formación religiosa en la fe para la travesía de la vida?

¿Dónde aprenderán nuestros jóvenes que nuestra fe católica es única en cuanto a su énfasis en la importancia de los sacramentos y nuestra participación de por vida en ellos para lograr nuestra salvación?

¿Cómo podemos ayudarlos a entender que la religiosidad popular de las "mega 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

#### 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 . . .

The Refugee Resettlement Program of the archdiocese is looking for **donations** to help its ongoing ministry. The program is most in need of kitchenware (e.g. pots, pans, bakeware and utensils), vacuums, diapers of various sizes and personal care items (e.g. shampoo, soap, lotions, razors, toothpaste, deodorants, combs and brushes). For more information or to donate items, call Kelly Ellington at 317-236-7311 or 800-382-9836, ext. 7311, or e-mail [kellington@archindy.org](mailto:kellington@archindy.org).

**The April Show** is a one-night exhibition of the work of Indianapolis artists who have faced homelessness, illness, poverty, handicaps and other obstacles. All are invited to this year's show at 7 p.m. on April 29 at 322 N. Arsenal Ave. The proceeds of \$8 to \$500 per piece of art go directly to the artists. For more information, call 317-974-1163 or e-mail [david\\_hittle@hotmail.com](mailto:david_hittle@hotmail.com) or log on to [www.aprilshow.org](http://www.aprilshow.org).

Fatima Retreat House, 5353 E. 56th St., in Indianapolis, is hosting a series of adult education programs based on Scripture titled **The Ascending View** from 7 p.m. to 9 p.m. on April 26, May 3, 10, 17 and 24. Jim Welter, a member of St. Barnabas Parish in Indianapolis, will present the series. The cost is \$75 per person. For more information, call the retreat house at 317-545-7681.

Sean Gallagher, a reporter for *The Criterion*, will speak on **"Pope John Paul II and His Potential Legacy"** at 7 p.m. on April 22 at Our Lady, Queen of the Apostles Family Center, 2884 N. 700 W., in Greenfield. For more

information, call 317-902-7147.

Nationally respected director, acting teacher and oral interpreter Lee Potts will give a **free lecture and performance** at 7 p.m. on April 16 in the Cecilian Auditorium of the Saint Mary-of-the-Woods College Conservatory of Music. During her presentation, Potts will discuss her thoughts on the empowerment of women and highlight some new findings about women and communication. The presentation is open to the public. For more information about this or other events at Saint Mary-of-the-Woods College, call Lynn Hughes, director of public relations, at 812-535-5212.

Mother of the Redeemer Retreat Center, 8220 State Road 48 W., in Bloomington, is having **"A Day with Mary"** on May 7. The event, billed as a day of instruction, devotion and intercession based on the message given at Fatima in 1917, will feature a video, conferences, the rosary, confession, enrollment in the brown scapular and exposition of the Blessed Sacrament followed by a procession and Benediction. For more information, call 812-825-4642.

**"Rebellion Roundup: A Roncalli Rodeo,"** a fundraiser for Roncalli High School, 3300 Prague Road, in Indianapolis, will be held at 5:30 p.m. on April 30 at the school. The event features a dinner, live auction, silent auction, raffle and student performances. The proceeds go toward student tuition assistance. The cost is \$65 per person or \$650 for a table of 10. For more information or to place a reservation, call Kim Slimak at

317-787-8277, ext. 239.

The sixth annual **Art for Beds fundraiser**, to benefit the Gennesaret Free Clinic in Indianapolis, will consist of two separate events. The first is a paint-out from 6:30 a.m. to 3 p.m. on April 30 on the campus of Marian College, 3200 Cold Spring Road, in Indianapolis. Various artists will be outside painting images of different parts of the campus. Guests may freely watch them work. An informal wine tasting will follow from 4 p.m. to 6 p.m. at the Stokely Mansion. Artwork painted that day will also be available for purchase. Tickets are \$15 per person in advance and \$20 per person at the door. The Art for Beds silent auction and dinner will be held from 4 p.m. to 7 p.m. on May 15 at Montage at Allison Pointe. For more information about these events or the Gennesaret Free Clinic, call Emily West at 317-972-0204 or the clinic at 317-262-5645.

## Awards . . .

Three students at Our Lady of Providence Jr./Sr. High School in Clarksville won "best of show" honors and first place in the video art category during an arts competition earlier this month sponsored by Indiana Farm Bureau Insurance. **Evan Wells**, a senior at the high school, along with **Adam Barczak** and **Scott Goodman**, both juniors, will each receive \$3,000 in prize money for their eight-minute video presentation titled "Toast." A total of 82 finalists were selected from 7,132 entries statewide in the arts competition, whose theme was "Imagination." †

# 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 sex abuse prevention policies.



Teresa Kettelkamp

She is Teresa Kettelkamp, who helped conduct the annual audits 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 retired in 2003 as deputy 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 USCCB headquarters in Washington on April 13. She replaced Kathleen McChesney, who resigned in February after heading the office since its inception in December 2002. McChesney was the highest ranking female official in the FBI before taking the USCCB post.

"I'll work tirelessly to continue to give victims a voice, to encourage them to come forward for healing and to strengthen the protection mechanisms for children which were implemented in the charter," Kettelkamp said, referring to the bishops' 2002 "Charter for the Protection of Children and Young People."

Msgr. Fay thanked the National Review Board and senior USCCB staff for helping with the search for the new executive director.

"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 crucially 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 in charge of the Division of Internal Investigation, which handles cases of misconduct in the agency and in the executive branch of the state government.

Kettelkamp has lived in Springfield, Ill., where she has been a lector and extraordinary minister of holy Communion at the Cathedral of the Immaculate Conception.

In an interview with Catholic News Service, Kettelkamp described herself as a "strong Catholic" whose growing concern for the Church caused her to seek involvement in child abuse prevention programs.

"Child sex abuse has embarrassed all Catholics. If I can help, 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.

"There are 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, she said.

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.

"There is no one time," she said. "There may be only one credible accusation that comes forward. But you can't discount the fact that he offended before or will offend again."

Kettelkamp also opposed suggestions to develop different levels of penalties for different types of child sex abuse.

Advocates of graduated penalties have argued that a cleric who only touches a child should not be given the same penalty as a cleric who has raped numerous children.

"A lesser crime is a red flag to a more serious problem," she said. "If you abuse trust, you don't have a place in the clergy of the Catholic Church."

Kettelkamp said that the sex abuse scandal has not shaken her faith.

"The faith can't hinge on man's imperfections," she said. †

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## LIFE CHANGING PILGRIMAGES

May 9 - 12

Alabama to Shrine of Most Blessed Sacrament and Mother Angelica's EWTN live Television Show, with Msgr. Larry Moran.

June 3 - 5

Wisconsin for a retreat pilgrimage to Schoenstatt. Also shrines of: St. Therese, Holy Hill, Chapel of St. Joan of Arc and St. Maximilian Kolbe.

July 5 - 14

Italy with Fr. Gerald Borawski including Rome, Monte Cassino, Pompeii, Tivoli and Assisi.

July 31 - August 4

Annual Healing Novena at Our Lady of Snows in Illinois plus visits to St. Louis.

Nov. 3-18

Holy Land sites in Jordan, Israel and Egypt with Fr. Christopher Craig.



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# CONWAY

continued from page 4

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 reverence the altar and take their places. The dean of the College of Cardinals, Cardinal Joseph Ratzinger of Bavaria, who is the principle 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. The pope believed that the Eucharist is truly a "sacred banquet" in which the simplicity of the signs conceals what he called "the unfathomable holiness of God."

Solemnity and simplicity come together in this funeral Mass. Following the introductory prayers and the singing of the *Kyrie*, 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 deliberate 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 proponent 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 interrupts 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 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 echoes of this plainsong chant fill the immensity of the square and reverberate through the loudspeakers. The coffin, the altar and the assembly are revered with incense. Everywhere you look, there are vivid liturgical vestments, flags and banners that fill the square with color.

There is nothing sentimental about this funeral service, but all the individual elements of this ancient ritual (the sights and sounds and smells) come together to produce 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 millions 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 anything like this before. Grief, and an overwhelming sense of this pope's absence, is combined with joy and reverent 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 experience of mystery accessible to us every day in the celebration of the Eucharist. Obviously, it would not be possible (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 unfathomability. 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

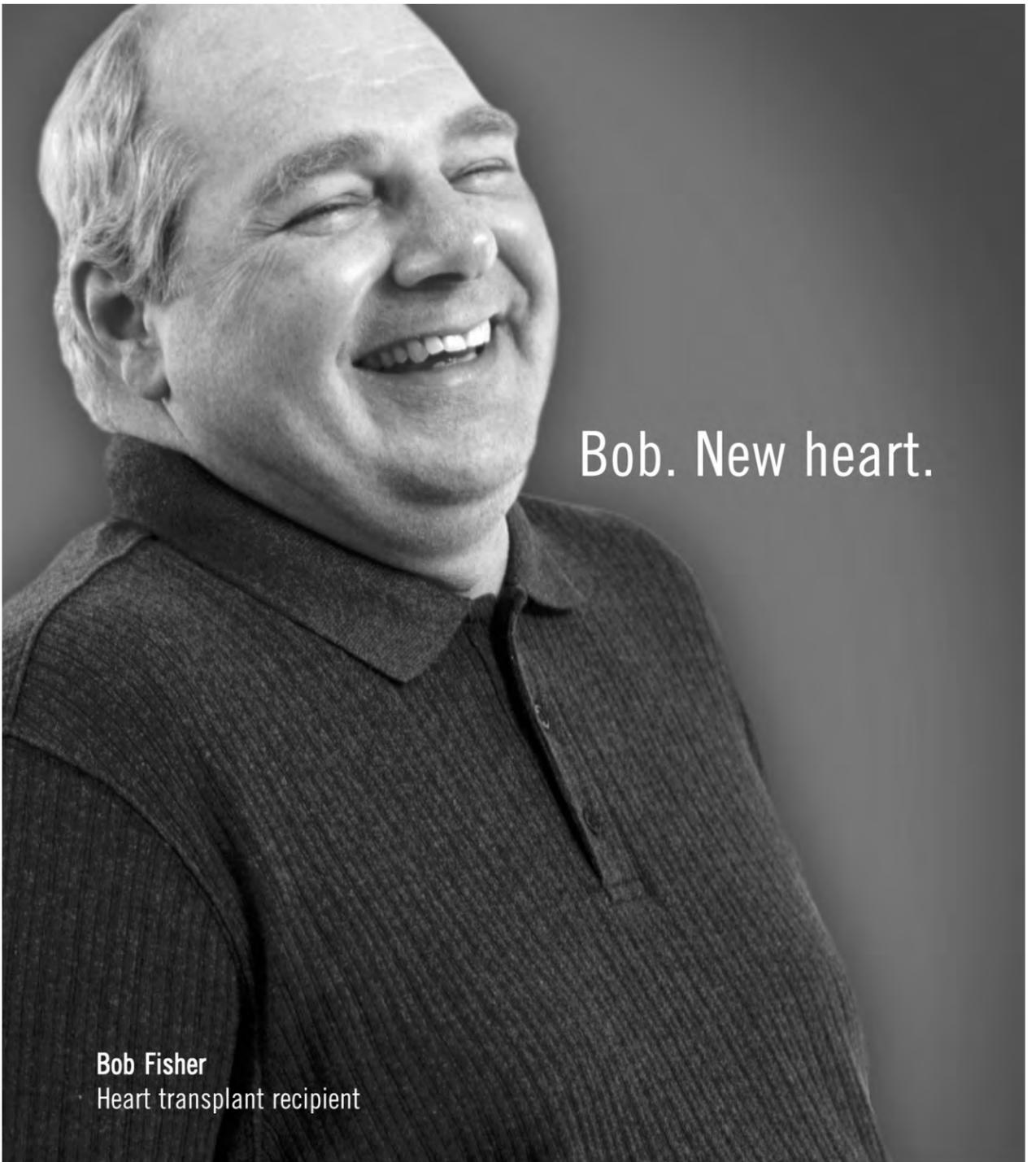
Holy Communion.

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 recognize 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 discrepancy 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 carried 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

See FUNERAL, page 20



Bob. New heart.

Bob Fisher  
Heart transplant recipient

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life. To learn more about our heart care, call 338-CARE or visit [stvincent.org](http://stvincent.org).



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# SCHOOL

continued from page 3

point, about \$4.7 million.

That answers the questions that Hollowell said he and others had at first: "Can it really be done? Will Catholics support this type of effort?"

Now that the support has been given, construction of the building is under way and should be completed by June 2006.

"It's just so exciting to see it finally come to fruition," Hollowell said in a later interview. "Nobody's done anything like this in the archdiocese for close to 50 years now."

He considers the fine arts center a resource not just for the school, but also for the archdiocese.

Archbishop Buechlein gave his prayers to the project and spoke to the hundreds of people gathered about the benefits of the new center.

"You know," he said, "we live in a society that now more than ever is dependent upon visual images for learning and for faith."

"Your school will have a chance to produce quality, faith-based performances [and] artwork that is important to the evangelization of our Christian faith."

"I commend your efforts to counteract the culture, that when it comes to visual arts too often places an emphasis on violence than on morality."



Students and friends of Roncalli High School in Indianapolis attend a special assembly, which was followed by a groundbreaking ceremony, to pray for the success of the construction of a new fine arts center.

Of the 1,030 students at the school, about half are involved in fine arts, Hollowell said.

"About 550 of those students are involved either in a fine arts class or in our programs," he said. "So there's no

doubt that it will impact the quality of experience that we're able to offer them. No doubt whatsoever." †

## Seminarians told good preaching must be their top priority as priests

ST. MEINRAD, Ind. (CNS)—Redemptorist Father Tom Forrest told an audience of 150 U.S. seminarians gathered at Saint Meinrad School of Theology that as parish priests they must put effective preaching "at the top" of their list of duties.

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.

"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 Estevez 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 Archabbot Lambert

Reilly delivered a banquet address on "Giving Priestly Identity a Future Full of Hope."

Participants included Saint Meinrad's newly elected Archabbot Justin DuVall; Indianapolis Archbishop Daniel M. Buechlein of Indianapolis, himself a former president-rector of the seminary; Bishop Gerald A. Gettelfinger 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 to serving pizza 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 seminary 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."

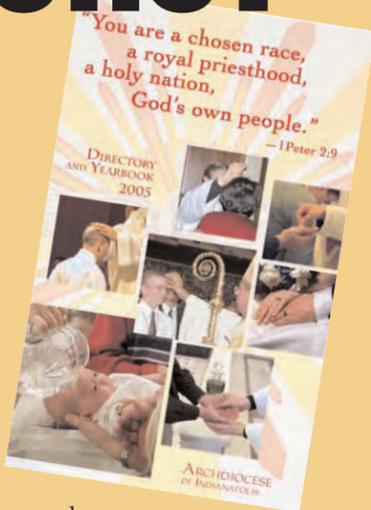
Dustin Schultz, of Mount St. Mary's Seminary in Emmitsburg, Md., said the late pope's "ability to love was amazing. He loved the young, the old, the rich, the poor. He definitely was a witness of Christ's love. When I'm a priest, I hope I have an ounce of the love that he had." †

# Got Questions?

Find the answers in the new, 2005 edition of the Directory and Yearbook for the Archdiocese of Indianapolis.

Just off the presses, the new directory contains up-to-date information about parishes, pastors, parish staff, schools, school staff, religious education staff, archdiocesan administration, offices and agencies, telephone numbers, Mass times, addresses, e-mail addresses, photos of and biographical information about pastors, parish life coordinators, religious women and men ministering in the archdiocese, Catholic chaplaincies, hospitals, colleges and other institutions.

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# POPE

continued from page 1

of the voting, presumably on the fourth ballot. It was a surprisingly quick conclusion of a conclave 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 gentler man than the one often portrayed in the media as an inquisitor.

He made the biggest headlines when his congregation silenced or excommunicated theologians, withdrew Church approval of certain books, helped rewrite liturgical translations, set 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.

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.

White 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 reverend 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 divisive 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 threats facing the Church and the faith.

In the days before and after the pope's death, he emphasized his concerns about 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 Jesus 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 filth there is in the Church, and even among those who, in



Nuns cheer as white smoke rises from the chimney above the Sistine Chapel, indicating a new pope has been selected. German Cardinal Joseph Ratzinger, who was elected pope by the world's cardinals, chose the name Pope Benedict XVI.

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 throw 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.

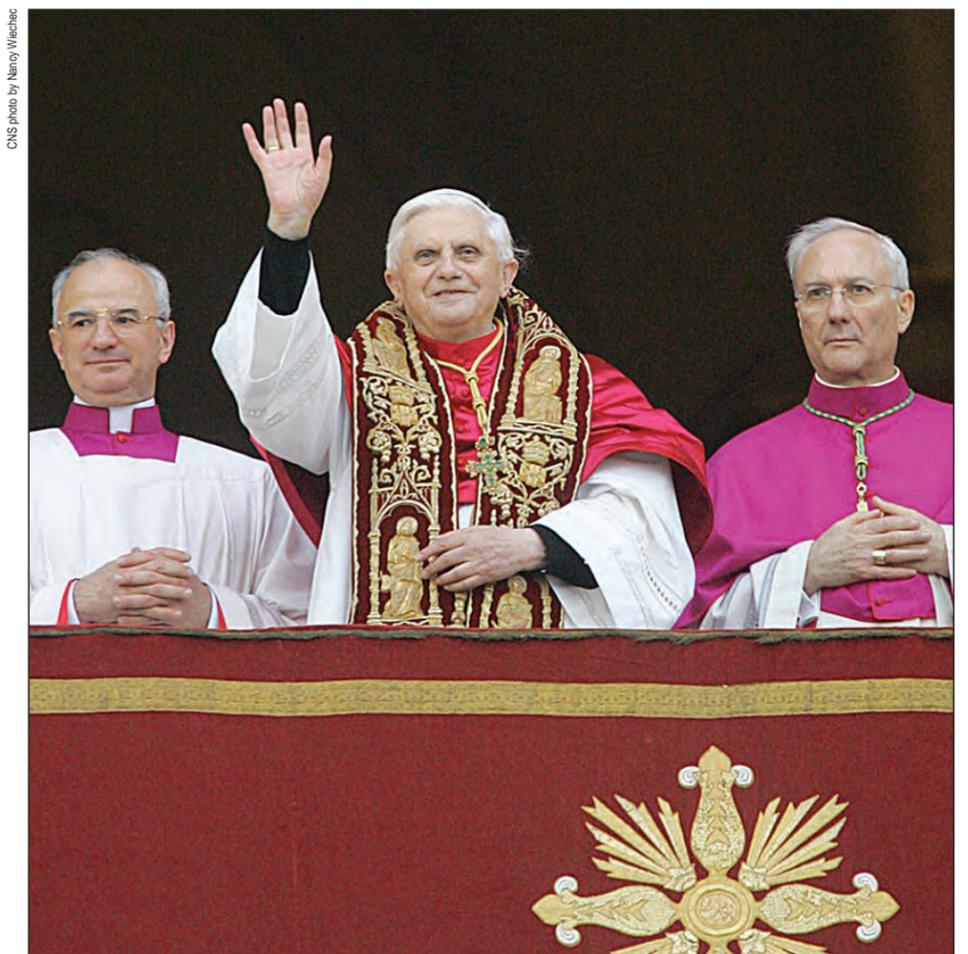
Ordained in 1951, he received a doctorate and a licentiate in theology from the University of Munich, where he studied until 1957. He taught dogma and fundamental theology at the University of Freising in 1958-59, then lectured at the University of Bonn in 1959-1969, at Munster in 1963-66 and at Tubingen 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. †



White smoke rises from the chimney above the Vatican's Sistine Chapel indicating a new pope has been elected on April 19.



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

# Pope Benedict one of the most respected, controversial theologians

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 major issues facing the Church. Insiders said his influence was second to none when it came to setting Church priorities and 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 preconclave meetings of cardinals in Rome, set agendas for discussion and action, and was responsible for a number of procedural decisions during the conclave.

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 consistories, 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 dissident 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, set 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 Church teachings, particularly on human life. That set the stage for a long debate during the 2004 U.S. election campaign on whether Democratic Sen. John F. Kerry, a Catholic who supports legalized abortion, should be given Communion.

Pope Benedict's congregation also published a document asking Catholic lawmakers to fight a growing movement to legalize same-sex marriage.

Pope Benedict has frequently criticized the growth of Church bureaucracy and its output of studies, reports and meetings. Asked once whether the Vatican would operate better in Germany, he responded, "What a disaster! The Church would be too organized. The saints were people of creativity, not bureaucratic functionaries," he added.

In his first decade at the helm of the

CNS photo by Max Rossi, Catholic Press Photo



Cardinal Joseph Ratzinger, who was elected pope on April 19, celebrates Mass at Rome's Basilica of Santa Maria in Trastevere on April 20, 2002, marking his 75th birthday and 25th anniversary as a bishop. The cardinal, prefect of the Congregation for the Doctrine of the Faith, submitted his resignation to Pope John Paul II on his April 16 birthday, as required by canon law, but the late pope did not accept his resignation.

doctrinal congregation, Pope Benedict zeroed in on liberation theology as the most urgent challenge to the faith. He silenced Latin American theologians like Franciscan Father Leonardo Boff and guided the preparation of two Vatican documents that condemned the use of Marxist political concepts in Catholic theology.

But after the collapse of Marxism as a global ideology, Pope Benedict identified a new, central threat to the

faith: relativism. He said relativism is an especially difficult problem for the Church because its main ideas—compromise and a rejection of absolute positions—are so deeply imbedded in democratic society.

More and more, he has warned, anything religious is considered "subjective." As a result, he said, in places like his native Germany the issue of abortion is being confronted with "political correctness" instead of moral judgment.

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

Pope Benedict has been particularly sensitive to wayward trends in Asian theology, especially as they find popular expression. He banned the best-selling books of a late Jesuit theologian from India and declared a Sri Lankan theologian excommunicated for his writings on Mary and the faith. The Sri Lankan theologian later reconciled with the Church.

After review by Pope Benedict's congregation, U.S. Father Charles Curran, who questioned Church teaching against artificial birth control, was removed from his teaching position at The Catholic University of America in Washington in 1987. Earlier this year, Pope Benedict made a similar judgment about Jesuit Father Roger Haight, who was banned from teaching Catholic theology over his book touching on the divinity and salvific mediation of Jesus.

The pope also has focused on ordinary Catholics, saying there can be no compromise on dissent by the lay faithful. He helped prepare a papal instruction on the subject in 1998 and accompanied it with his own commentary warning Catholics they would put themselves outside the communion of the Church if they reject its teachings on eight specific issues.

The same year, he issued a document on papal primacy—a topic of intense ecumenical discussion—saying that, as a matter of faith, only the pope has the authority to make changes in his universal ministry.

Pope Benedict's theological ideas are based on years of study, pastoral ministry and Vatican experience. Born in Marktl am Inn on April 16, 1927, the son of a rural policeman, the pope moved with his family several times during his younger years. His priestly studies began early, but were interrupted by World War II.

In a book of memoirs, Pope Benedict recalled that while a seminarian he was enrolled by school officials in the Hitler Youth program; 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.

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A theological consultant to West German Cardinal Joseph Frings, he came to the Second Vatican Council as an expert on *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.

After the council, he published several major books, including *Introduction to Christianity*, *Dogma and Revelation* and *Eschatology*. 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 the following year.

Before his election, Pope Benedict lived in an apartment just outside the Vatican's St. Anne's Gate. He walked to work daily across St. Peter's Square, rarely attracting people's notice. †

# ARCHBISHOP

continued from page 1

“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 this 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

Photo by Brandon A. Evans



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.

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.” †

## 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 Archabbot Justin DuVall was visiting Indianapolis when the papal election occurred.

In an interview with *The Criterion* at 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.

“It does conjure up St. Benedict as patron of Europe,” he said. “I wonder if he perhaps is seeing the patron-

age of St. Benedict over the culture of Europe as an important thing for him.”

Benedictine Sister Carol Falkner, prioress 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, grows 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 Saint 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.

“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, congregational 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 St. 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.” †

*“I see him as someone who will continue the spirit of Vatican II because he was personally present during the deliberations...”*

Photo by Sean Gallagher



Benedictine Archabbot Justin DuVall, leader of Saint Meinrad Archabbey, stands next to a painting of St. Benedict by Benedictine Father Donald Walpole, also a monk of the southern Indiana monastery, on April 19, in the Archbishop Edward T. O’Meara Catholic Center in Indianapolis. Archabbot Justin commented on Pope Benedict XVI taking the name of St. Benedict, the sixth-century founder of his religious order.

CNS photo from Reuters



A woman standing near a German flag reacts as white smoke rises from the chimney above the Vatican’s Sistine Chapel, indicating that a new pope has been elected.

# 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.



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.



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.

## 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, you get 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



CNS photo by W.P. Wilman

It is tempting to believe that life is supposed to be smooth sailing every day. In reality, life is often like a roller coaster ride.

come to believe are "inevitable" 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 messianic 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 also can gather people together to support and help one another.

Our parish provides a group for those seeking employment, offers meeting space 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 spend time with them, and provide respite 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 Retrouvaille 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 has a wonderful opportunity to bring parishioners together to support each other. The parish family, in all its variety, is the "ecclesiola," the "little church," where Christ dwells every day.

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

## Discussion Point

### Make time to listen to others

#### This Week's Question

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 DeGaetano, 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 was best and worst about their day. We can celebrate the good things and offer concern or reassurances for the challenges. Then I do dinner dishes with one of my three children for some one-on-one time." (Gail Klostad, 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. †



CNS photo by Karen Callaway, Northwest Indiana Catholic

From the Editor Emeritus/John F. Fink

## Jesus in the Gospels: Jews' leaders reject him

See Matthew 9:14-17 and 12:1-14, Mark 2:18-3:6, Luke 5:33-6:11

Why did the Jewish religious leaders—the Sadducees, the Pharisees and the scribes—reject Jesus? You would think that Jesus would have a natural affinity toward them.



Through the centuries, these leaders had developed detailed and precise rules around their religious rituals—what to eat and what not to eat, with whom to eat and with whom not to eat, ceremonial washings to cleanse ritual uncleanness and, particularly, what could or could not be done on the Sabbath. For some, these rituals had become an end in themselves.

Now Jesus came along and ignored some of those rules. He made it clear that he considered attachment to some of them as a barrier to true religion. He even had the audacity to think that he could add to the Torah: "It is written," he said, "but I

say to you." These men spent their lives following the Torah and its rituals so they naturally resented being told that they were wrong.

They asked, for example, why Jesus and his disciples didn't fast, only to be told that one doesn't fast when the bridegroom is present, but that they would fast after he is taken away from them. There would be no fasting during Jesus' earthly ministry. That hardly helped Jesus. In the Old Testament, God was Israel's bridegroom.

On one Sabbath, Jesus' disciples picked the heads of grain while walking through a field of grain. The Pharisees considered that to be reaping—obviously a violation of the law that forbade work on the Sabbath. This time, Jesus reminded them of the episode in the First Book of Samuel (Sm 21:2-7) when King David's men were hungry and the priests shared with them bread that had been consecrated to God. (In Mark's account, but not in Matthew's and Luke's, the priest who shared the bread is incorrectly identified as Abiathar. It actually was Ahimelech, Abiathar's father.)

But Jesus didn't stop there.

"Something greater than the temple is here," he said, and, "The Son of Man is Lord of the Sabbath." He was claiming to have supreme authority over the law. For the Pharisees, that was an unpardonable claim.

There was still another Sabbath episode. Jesus entered a synagogue and found a man with a withered hand. This time, the Pharisees were watching to see if he, would cure on the Sabbath, not doubting, apparently, that Jesus could do it. This time, according to Mark's Gospel, Jesus showed anger and grief—the first time in the Gospels that he showed emotion—at their hardness of heart. From then on, he would frequently be angry with the Pharisees.

All this was too much for the Pharisees. They went out and met with the Herodians to see how they could put Jesus to death. The Herodians weren't another Jewish group like the Sadducees and Pharisees. They were followers of Herod Antipas, tetrarch of Galilee and Perea. If they were to put Jesus to death in Galilee, they required his approval. †

Cornucopia/Cynthia Dewes

## Stand up, world, your daddy is passing

The recent death of Pope John Paul II reminded me of a line spoken about the



Atticus Finch character in the novel *To Kill a Mockingbird*. As Atticus leaves the courtroom where he's trying to defend a black man in a racist town, someone says to his little girl, "Stand up, Scout. Your daddy is

passing."

Our daddy passed recently, and the whole world stood up in respect. This pope had been leader of the Catholic Church for so long that most of us thought of him as our daddy and could hardly remember his predecessors. Indeed, he seemed to be the father of all thoughtful people throughout the world, religious or not.

When his health failed and he was struggling to carry out his duties, the pope was asked why he didn't resign and retire. "Does the father of a family ever retire as their father?" he asked. Good answer.

Some of us did not always agree with the pope, which is OK considering that he never made an infallible dogmatic

pronouncement. But even when or if we disagreed, we had to admit that he always preached the ideal, which is the true mission of the Church. God calls us to perfection, partly through instruction by the Church, but that doesn't mean we'll be perfect. Nor was the pope, as he was the first to admit.

The astonishing worldwide respect for the pope was centered mainly on his efforts to win Eastern Europe away 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 represented, including the Soviet Union. And he did it, not by physical force, but by moral authority.

At the time the pope visited Poland and inspired the people to revolt against communism, the papacy was not held in wide regard politically. Somehow, despite the impressive spiritual renewal begun by Pope John XXIII in Vatican II, the role of a pope was considered a kind of irrelevant anachronism in the international scheme of things.

John Paul II changed all that merely by the force of truth. He told the Polish people "Be not afraid" with God as their

leader, and they responded. Suddenly, he was a force to be reckoned with worldwide. His messages earned respectful attention.

The pope also turned his attention to equally important human divisions, such as distrust between Jews and Christians, and hostility between Christian denominations. He apologized for past sins of Catholics in these matters, and made many efforts to heal and unite people of all religions. He demonstrated the virtue of forgiveness dramatically when he personally forgave the man who tried to kill him.

In youth, the pope was an admirable figure of a man and a priest—athletic, intelligent, cultured, paternal and indefatigable. In old age, he gave us another 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 served 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 Greencastle, is a regular columnist for The Criterion.) †

Faithful Lines/Shirley Vogler Meister

## Don't let the clock or calendar unnerve us

"Let me advise thee not to talk of thyself as being old. There is something in 'mind cure' after all; and if thee continually talks of thyself as being old, thee may perhaps bring on some of the infirmities of age. At least I would not risk it if I were thee ..."



Since reading those words of advice from

Hannah Witall Smith (1832-1911), I've been more conscious of "thinking young" than ever before. Although Smith's language is very Quakerly, since that's the faith she and her husband followed, it is also charming. So is her other advice at [www.withchrist.org/MJS/whitall.htm](http://www.withchrist.org/MJS/whitall.htm).

Age is relative! The older one gets, the farther away one pushes the idea of aging. When my mother turned 39, I unintentionally said something to make her cry. I cannot remember what that was, but it was undoubtedly tactless.

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

When I turned 39, I purposely shrugged it off. Nor did it bother me when I reached the half-century mark. Rather than pondering age, I would rather think positively, remembering poet Robert Browning's words, "Grow old along with me; the best is yet to be." (I once said that to a gentleman turning 70 and he jokingly responded with "Define best.")

Growing old gracefully is a reminder of Hannah Smith's ideas: Don't constantly worry about age, lest it hit you in the face earlier than necessary—and urge yourself to think young.

If we concentrate on the negative, how can we stay positive? Remember what H.G. Wells once wrote: "Do not allow the clock and calendar to blind us to the fact that each moment of life is a miracle and a mystery."

However, life is only good if we stay

faithful to the Lord, family and friends, and our faith. It also helps to be loving and pleasant, compassionate and considerate, helpful and hopeful, grateful and giving—to everyone, not just those we know who mirror the best qualities. It is much more difficult to be all that to people who constantly complain or test our patience, but that is what the Lord expects.

Here are a few healthy-aging tips, some of them sent by an older friend in a far-away state. However, they are appropriate for anyone of any age. In fact, I have shared these with my 21-year-old grandson.

"Stay close to God. Nurture your spirit. Eat healthily. Be physically active. Limit alcohol and avoid tobacco. Retain a sense of humor. Exercise your mind. Control stress. Stay socially connected. Keep a positive attitude. Plan ahead."

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

Parish Diary/Fr Peter J. Daly.

## Me, Mom and Pope John Paul II

Like most priests, I have a personal memory of John Paul II. Mine involves the pope and my mother. I learned to value them both more.



When I returned to Rome as a graduate student in 1990, I was given the privilege of concelebrating a daily Mass with the pope in his private chapel.

Every day, the pope offered Mass in a different language to accommodate the many visitors to Rome. On Tuesdays, he generally celebrated in English.

There were always so many English-speaking visitors in Rome, and it was pretty difficult to gain admission. He took only about 100 visitors per day. My request kept getting turned down—until my mother came to visit.

The pope had a soft spot for priests' mothers. He lost his own mother, Emilia, when he was 9. He missed her always.

The rector of the graduate student house where I was living suggested, "Tell the ceremonies office that your mother is visiting. You will get a ticket."

Immediately, I got two tickets to the next Tuesday English Mass.

We got little sleep the night before. My mother agonized over what to wear. She opted for a black suit. She stayed up late ironing and repairing it.

We got up about 3 a.m. By 4 a.m., we were making our way through the dark, deserted streets of Rome. It was pouring rain. Though we found a cab, we were soaking wet when we got to the Vatican.

At the entrance to the Apostolic Palace, we passed through security then made our way up the long staircase to the papal apartments.

Just outside the pope's private chapel, my mother and I were separated. I changed into my alb and stole for Mass. Priests were seated in the front rows. I wound up in the front row on the end. To my right through a doorway, I remember a semi-darkened eucharistic chapel. There was a chair and kneeler before the Blessed Sacrament. I did not see anyone at first.

As we sat there, I became aware of a groaning sound coming from the eucharistic chapel. I looked more carefully and saw the pope lying prostrate before the Blessed Sacrament. He was praying in a kind of groan. I remembered the line from St. Paul's Letter to the Romans: "We do not know how to pray as we ought, but the Spirit intercedes for us with sighs and groans unutterable." After a minute or so, he got up, vested and joined us.

I wondered what heavy weight he was carrying. Later that day, we read that mass graves of priests and nuns killed during the Stalin era had been found in Ukraine. I don't know if that caused his groaning, but I suddenly realized what a heavy burden he carried for the Church.

I also became aware for the first time that he was a mystic. He was lost in mystical prayer.

After Mass, we lined up just outside the papal chapel. The pope greeted each one of us and gave us a rosary.

When he came to me and my mother, we were introduced by his assistant: "Father Peter Daly and his mother, Edith."

He glanced at me, but took my mother's hand. Then he looked at me and raised his index finger. "Your mother," he said. It was a little admonition to cherish her. Then he was gone.

I bought a photo of the three of us from the official photographer's office. My mother said, "There you are with the most important person in the Church and the most important person in your life."

I'm sure the pope would have agreed on that pecking order.

(Father Peter J. Daly is a columnist for Catholic News Service.) †

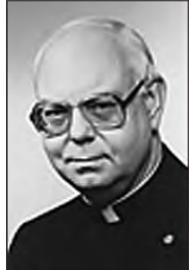
Fifth Sunday of Easter/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, April 24, 2005

- Acts 6:1-7
- 1 Peter 2:4-9
- John 14:1-12

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.

Since Jerusalem had some sophistication, its population was a mix of Jews and of foreigners, to whom Acts refers to as "Greek" whether they were from Greece or not.

Those who cared for the needy—and widows were very needy—seemed to prefer Jews. The Apostles responded that their task was to teach the Gospel. However, they did not dismiss the obligation to care for the needy.

Instead, they chose seven holy men—"Greeks"—to be deacons. It was an exercise not just of organization, but also of innovation, in the name of Jesus.

First Peter is the source of the second reading, as it was last week.

This reading reaffirms that Jesus is central to salvation. He is of God. He is the cornerstone. He is the cornerstone in Zion, in other words, the fulfillment of God's long plan of salvation.

The epistle then challenges Christians to be faithful to their calling. They are

bonded with Christ.

For the last reading, the Church this weekend offers us a passage from the Gospel of St. John.

It is not a Resurrection Narrative. In a discourse with the Apostles, Jesus notes their unease after predicting a future without the Lord's apparent presence.

He will not desert them. Finally, the Lord insists that "the way, the truth and the life" belongs only to the Son of God.

## Reflection

Easter is almost a month past. The Church led us through the joy and relief of Easter. He lives!

Through the readings at Masses in weekends gone by, the Church told us that the Risen Lord had contact with believers and still taught them and strengthened them, as with the disciples at Emmaus and the doubting Thomas.

Now, this weekend, realistically, the Church addresses the fact that we as human beings alive 2,000 years after the Resurrection—and in a world very different from that of the Apostolic Era, but also very similar to it—face our own problems and dilemmas.

It reassures us and sets certain principles. Jesus also lives in our day. He lives in the community of Christians. This community is not a vague collection of people of good will who are all doing their own thing. Rather, it is a community of people determined to be saints and very visibly united in their devotion to the Apostles.

It is a community for which active, and uncompromising, attention to the needs of others is obvious. Very important among these needs is the need to know God and to be reconciled with God.

Hence, the Church now, and the Church long ago in Jerusalem, is obliged to teach about God. It also is required to help the needy. Neither is an expendable option or something nice to do, but inessential.

Finally, the Church provides ministers. But the community must advance and encourage these ministers, who, critically, must themselves be holy.

It is a message for us here and now. †

## My Journey to God

### Prayers from the Pew

#### For Pope John Paul II

Two windows washed  
By pilgrim tears  
Formed, drop by drop,  
Throughout the years  
By longing hearts  
That time endears.

We wait beneath  
The windowsill  
Aware that you  
Are with us still  
Not as we wish  
But by God's will.

#### Remembering Springtime

Young mother Mary, do you miss  
The dusty paths of Nazareth,  
The carefree strolls, the lesser chores  
With his small hand tucked into yours?  
You must have kissed each tiny toe  
At least a dozen times or so  
Then watched him toddle 'cross the  
floor

Toward something more he could  
explore.  
The tousled curls, the sudden smile,  
Such was your heaven for a while.  
Though all seemed lost on Calvary  
Still fresh your springtime memory.

#### St. Joseph

St. Joseph, not by words but deeds,  
You showed the strength that patience  
needs.  
Anxiety, when quelled by trust,  
Can fashion sanctity from dust.  
Remember us when daily strife  
Becomes a part of splintered life.  
The warp of sin, help us allay.  
From crooked lines, make straight our  
way.  
You showed the joy of honest toil,  
Once menial, you made it royal.  
O prince who never wore a crown,  
You turned our thinking upside down.

By Dorothy M. Colgan

(Dorothy M. Colgan is a member of St. Meinrad Parish in St. Meinrad. She is the mother of Benedictine Father Prior Tobias Colgan.)

## Daily Readings

Monday, April 25  
Mark, Evangelist  
1 Peter 5:5b-14  
Psalm 89:2-3, 6-7, 16-17  
Mark 16:15-20

Tuesday, April 26  
Acts 14:19-28  
Psalm 145:10-13ab, 21  
John 14:27-31a

Wednesday, April 27  
Acts 15:1-6  
Psalm 122:1-5  
John 15:1-8

Thursday, April 28  
Peter Chanel, priest and  
martyr  
Louis Mary de Montfort, priest  
Acts 15:7-21

Psalm 96:1-3, 10  
John 15:9-11

Friday, April 29  
Catherine of Siena, doctor of  
the Church  
Acts 15:22-31  
Psalm 57:8-10, 12  
John 15:12-17

Saturday, April 30  
Pius V, pope  
Acts 16:1-10  
Psalm 100:1-3, 5  
John 15:18-21

Sunday, May 1  
Sixth Sunday of Easter  
Acts 8:5-8, 14-17  
Psalm 66:1-7, 16, 20  
1 Peter 3:15-18  
John 14:15-21

## Question Corner/Fr. John Dietzen

# Fatima is named after Muhammad's daughter

Q Is it true that the town of Fatima, where our Blessed Mother appeared, is named after a Muslim woman?



I was told this is a sign of the future conversion of Muslims to Christ. (Texas)

A Muhammad, who lived about 600 years after

Christ, had a daughter named Fatima. The town of Fatima was apparently named after her.

Centuries later, when Muslims occupied much of southern Europe, an official in the area of Portugal that includes Fatima also had a daughter by this name. She married a Catholic and became a Catholic.

Some have seen the appearance of Mary at Fatima as a sign of eventual better relations between Muslims and Christians.

As many are aware, Muslim tradition has a great devotion to Mary as the mother of Jesus, whom they consider a distinguished prophet. The Koran even believes in her immaculate conception and the virgin birth.

In fact, in its many references to the mother of Jesus, the Koran seems to rely significantly on the apocryphal Christian Gospel of Mary.

After his death, Muhammad wrote to his daughter, "You will be the most blessed lady of all women in Paradise, after Mary."

Q A Protestant friend of mine, speaking of our devotion to the Virgin Mary, called it "mariolatry." She said we should worship no one but Jesus, and believes we put her on the same level as God.

I have never heard the word. What does it mean? Is that what we call our devotion to her? (New York)

A The word "mariolatry" comes from Mary and the Greek word "latría," which means worship. Literally, therefore, it means worship of Mary, and does not describe the reverence that Catholics and many other Christians properly give her.

Throughout Christian history, a variety

of possibly well-meaning but theologically unsound devotional attitudes about Mary have arisen in the Church.

As far back as the fourth century, a sect called Collyridians was condemned by St. Epiphanius, the acerbic Christian author and bishop, for offering sacrifices to Mary.

Much later, Pope Benedict XIV felt it necessary to condemn an 18th-century Franciscan Recollect who apparently advocated worship of Mary in the Eucharist.

In the past—I think not as much any more—Protestants often erroneously used the word "mariolatry" to accuse Catholics of what they considered excessive devotion to Mary.

Christian theology, however, has a word, "latría," to designate the kind of honor and worship due to God alone. Another word, "dulia," designates the honor given to saints.

As the greatest of saints, Mary receives the highest honor ("hyperdulia") in the Church, apart from Jesus himself and the Father and the Holy Spirit.

But the Church never forgets that she is only human and that, as she said in the Magnificat (Lk 1:47), God is her savior as well as ours.

Unfortunately, some people, in their overenthusiasm or sometimes lack of knowledge of traditional Christian belief, lose this Catholic balance. Some people go so far as to suggest that if Jesus is deaf to our needs or reluctant to help, we need only go to Mary and she will obtain what he will not.

To imply that she outshines him in mercy or compassion, that if we're in trouble she will do for us what he will not, only dishonors the mother of our Lord.

If we keep this perspective, the honor and reverence we have for Mary can be nothing but a source of joy to her Son. Beginning with the Gospels, she never has been in competition with him, nor has he with her.

(A free brochure answering questions that Catholics ask about Mary, the mother of Jesus, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3315, Peoria, Ill. 61612. Questions may be sent to Father Dietzen at the same address or by e-mail in care of [jjdietzen@aol.com](mailto:jjdietzen@aol.com).) †

## 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](mailto:mklein@archindy.org) (e-mail).

### 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](mailto: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](http://www.saintmeinrad.edu) or [mzoeller@saintmeinrad.edu](mailto: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](mailto: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.

St. Christopher Parish, 5301 W. 16th St., **Indianapolis.** Euchre party, 1:45 p.m., \$3 per person.

MKVS and DM Center, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). Mass, 3:30 p.m., with Father Elmer Burwinkel.

Information: 812-689-3551 or e-mail [frburwink@seidata.com](mailto:frburwink@seidata.com) or log on to Schoenstatt website at [www.seidata.com/~frburwink](http://www.seidata.com/~frburwink).

### April 25

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 3, 7-9 p.m. Information: 812-945-2374.

### April 26

St. Gabriel Church, 6000 W. 34th St., **Indianapolis.** "Catholics Returning Home," session 4, 7:30-9 p.m. Information: 317-291-5376.

### April 26-May 4

Our Lady of Fatima Retreat House, 5353 E. 56th St., **Indianapolis.** Adult education, "Contemporary Scripture Series," Jim Welter, presenter, \$75 per person. Information: 317-545-7681.

### 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](http://www.benedictinn.org).

### April 28-30

Bishop Chatard High School, 5885 N. Crittenden Ave., **Indianapolis.** Celebration of the Arts, student-directed and acted performance, "Wonderful Town," 7:30 p.m., student artwork gallery, 5:30 p.m. \$5 per person.

### 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.

Marian College, Room 157, Marian Hall, 3200 Cold Spring Road, **Indianapolis.** EcoLab, "Warbler Workshop," 10-11:30 a.m. Information: 317-

997-8086 or e-mail [dbaumann@marian.edu](mailto:dbaumann@marian.edu).

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](http://www.benedictinn.org).

Msgr. Downey Council #3660, Knights of Columbus Hall, 511 E. Thompson Road, **Indianapolis.** Jubilation Mass, 5 p.m., buffet dinner following Mass, \$12 per person. Information: 317-787-7097.

### May 1

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove.** "Sweet Inspiration," chocolate buffet, inspirational music, 2-5 p.m. Information: 317-788-7581 or e-mail [www.benedictinn.org](http://www.benedictinn.org).

Holy Family Council, Knights of Columbus Hall, 200 N. Lynhurst Dr., **Indianapolis.** Breakfast, 8 a.m.-1 p.m. Information: 317-240-3782.

### May 4

Ritz Charles, 12156 N. Meridian St., **Carmel, Ind.** (Diocese of Lafayette). St. Augustine Guild style show, "Hats Off to Spring," 11:30 a.m., \$25 per person. Information: 317-843-0524.

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

### Monthly

#### 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.

#### 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

Hall, 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.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville.** Holy hour of adoration, prayer and praise for vocations, 9:15 a.m.

### 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. 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 Serotoma 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 "I" 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. Mickley 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. †

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# Executions raise questions about inmates with mental illness, addictions

By Mary Ann Wyand

Indiana Death Row inmate Bill J. Benefiel, who was convicted of rape and murder in 1987 and diagnosed with latent schizophrenia, was scheduled to be executed by chemical injection on April 21 at the Indiana State Prison in Michigan City, Ind.

Benefiel's attorneys and opponents of the death penalty asked Gov. Mitch Daniels to commute his capital sentence to life in prison without parole because of his mental illness, a schizotypal personality disorder characterized by suspicion, hallucinations and inability to perceive reality.

Benefiel was convicted of kidnapping, confining and raping two women, and killing one of the rape victims, a Terre Haute resident, in 1987.

His birth mother sold him for adoption to a woman who operated a brothel, and he was sexually abused during his childhood.

St. Susanna parishioner Karen Burkhart of Plainfield, the Indiana death penalty abolition coordinator for Amnesty International, said on April 10 that state laws prohibit the execution of mentally retarded and juvenile offenders, and hopes legal protection will be extended to offenders suffering from mental illness and addictions.

"Maybe the next thing we'll do is eliminate the execution of people with mental illness," Burkhart said, "another step forward in the continuing movement toward eventual abolition of the death penalty."

She cited medical studies that link alcoholism and drug abuse to mental illness.

"A lot of people addicted to drugs and alcohol may have had a mental illness," she said. "There's a reason why people medicate themselves."

On March 10, the state executed Donald Ray Wallace Jr. of Evansville, Ind., for the January 1980 murders of St. Theresa parishioners Patrick and Theresa Gilligan of Evansville and their children, 5-year-old Lisa and 4-year-old Gregory, after they interrupted a burglary in their home.

Wallace said he used drugs at the time of the murders.

Kathleen Wallace-Mason of Evansville was 10 years old at the time of the murders, 12 years younger than her brother.

In an April 10 interview at St. Simon the Apostle Parish in Indianapolis, on the one-month anniversary of her brother's execution, Wallace-Mason said, "When I was little, I never had any idea that he was using drugs. ... He always pulled himself together around me when he would come to visit us when I was little and whenever I saw him in prison. I never saw that other side of him. ... He was always so sweet. He was always so sweet. He was a good big brother."

Wallace-Mason said she misses her brother "so much" and believes he had changed for the better in prison.

"I felt like he found peace

in God," she said. "That's helped me through the belief that I will see him again. ... It's still hard to know that he was involved in something like that. It was very hard to reconcile that because the man that I knew would not have done that."

She said watching her brother be executed by lethal injection at the Michigan City prison was "the most horrific thing I've ever experienced."

It was hard growing up in Evansville, she said, where people knew the family.

"Do not ignore the family of the offender because they're hurting too," Wallace-Mason said. "No one wanted to really reach out to us over the years. But at the end, some people did."

Attorney Sarah Nagy, a St. Simon the Apostle parishioner from Indianapolis, represented Wallace in the appeals phase of his capital sentence.

Nagy presented an educational program about the death penalty on April 10 at St. Simon Parish.

"Donald Wallace was very, very bright," Nagy said. "He had a genius IQ."

She showed the gathering a photograph of Wallace standing with his arms around his two spiritual advisers that was taken eight hours before his execution.

"He was very happy, as you can see from the picture, and very much at peace before his execution," Nagy said. "I think that executions are more difficult on the family members of the person executed, the victims of the crimes, and the witnesses—the community—which participates in the execution. In many ways, those are new victims to the original crime which was committed."

Nagy discussed two questions—"Does society have the right to put a criminal to death for committing a heinous offense?" and "If society does have that right, do the circumstances of the modern world warrant society's exercise of that right?"

Those questions are dominant themes found in the

Catholic Church's history, she said. Citing Old and New Testament references, the *Catechism of the Catholic Church* and other sources, she examined Church teachings on capital punishment.

"There are arguments ... in the Old Testament against imposing the death penalty," she said. "The first murderer in the Old Testament was not punished by death. ... When Cain killed Abel, God protected Cain from elimination for his offense. He put a mark on him so that no one would harm Cain (Gn 4:15)."

In the New Testament, Nagy said, "... Jesus called upon his disciples to be merciful ... and discouraged a spirit of vengeance."

Citing the Sermon on the Mount (Mt 5:21-22), Nagy said, "Jesus establishes and explains the new law, which is to replace the old law. He said, '... You shall not kill; and whoever kills shall be liable to judgment.'"

Throughout the Gospels, she said, "Jesus commanded us to love our enemies."



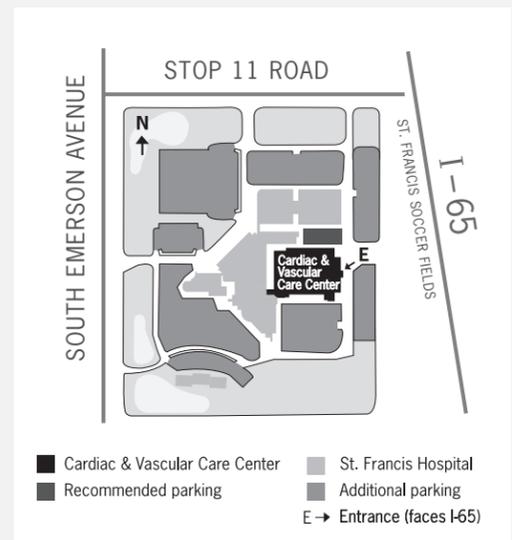
Kathleen Wallace-Mason of Evansville holds a photograph of her older brother, Indiana Death Row inmate Donald Ray Wallace Jr., which was taken eight hours before he was executed on March 10 at the Indiana State Prison in Michigan City, Ind. She attended an educational program on capital punishment presented by Wallace's attorney, Sarah Nagy, on April 10 at St. Simon the Apostle Parish in Indianapolis.

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# Rest in peace

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.

**AGUILAR, Max**, 56, St. Mary, Indianapolis, Feb. 23. Father of Martin Aguilar. Son of Guadalupe Aguilar and Leonor Guerra.

**ARNOLD, Joyce Marie**, 73, St. Vincent de Paul, Bedford, April 5. Wife of John Arnold. Mother of Paul Arnold. Grandmother of two. Great-grandmother of two.

**BECKERICH, Robert Joseph**, 78, St. Luke, April 1. Father of Mary Jo Tilford, Robert Jr., Thomas and William Beckerich. Brother of Marty Martin, Mary Ann Pluckebaum and Donald Beckerich. Grandfather of nine.

**BOONE, Elizabeth**, 82, St. Augustine, Jeffersonville, April 7. Mother of Carol Ament, Donna Francis, Patricia Gardtner, James, Richard, Stephen and Thomas Boone. Sister of Robert Hornung. Grandmother of 19.

**BOSLER, John Bernard**, 51, St. Paul, Tell City, April 6. Son of Dr. Bernard and Lucille (Walfer) Bosler. Brother of Gretchen Lyons, Ann Raibley and Bruce Bosler.

**BROOKS, Joseph Patrick**, infant, Christ the King, Indianapolis, March 9. Son of Matthew and Michelle Bellej-Brooks.

**BROOKS, Paul Thomas**, infant, Christ the King, Indianapolis, March 9. Son of Matthew and Michelle Bellej-Brooks.

**CATES, Robert**, 75, St. Mary, Richmond, April 2. Brother of David Cates.

**CISNEROS, Guadalupe Ramirez**, infant, St. Mary, Indianapolis, March 27. Son of David Ramirez and Lucia Cisneros.

**COBOS-POZOS, Enrique**, 28, St. Mary, Indianapolis, Feb. 26. Son of Leopold and Juand Cobos. Brother of Leopoldo, Porfirio and Ruben Cobos.

**DUNHAM, Phillip E.**, 71,

Christ the King, Indianapolis, April 7. Husband of Betty Dunham. Father of Christine Cook, Judy Eppich, Dr. Deborah Kercheval, Jeanne and David Dunham. Grandfather of seven. Great-grandfather of one.

**FLANAGAN, Paul L.**, 81, St. Benedict, Terre Haute, March 23. Father of Michael Flanagan. Brother of Patty Decker, Helen Flanagan, Peggy Parker and Evalyn Stringer. Grandfather of four. Step-grandfather of two.

**FRANKIEWICZ, Chester Eugene**, 87, Immaculate Heart of Mary, Indianapolis, April 3. Husband of Cecelia (Niezgoda) Frankiewicz. Father of Cindy Gaisser. Brother of Eleanor Rybarczyk, Eugene and Theodore Frankiewicz. Grandfather of one.

**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.

**GOLDSMITH, Blanche I.**, 80, St. Louis, Batesville, April 7. Mother of Benita Jones, Belinda Peterson, Albert, J. Peter, Robert and William Goldsmith. Sister of Betty Stim, Helen Thielking and Donald Karbowski. Grandmother of 13. Great-grandmother of nine.

**GONZALEZ, Salvador Castro**, 45, St. Mary, Indianapolis, July 30. Father of Tracey and Jeffery Webb, Alfredo and Salvador Castro. Brother of Lorena Marsical, Angelica, Consuelo, Maria, Martha, Socorro, Florentino, Joseluis and Ricardo Castro.

**HILMES, Rosemary (Lanahan)**, 85, Immaculate Heart of Mary, Indianapolis, March 26. Mother of M. Michele Croushore, Jennifer Rothschild and Sharon Toumey. Sister of Jane Rasico. Grandmother of five.

**HORSTMAN, Margaret**, 76, St. Mary, Indianapolis, Dec. 10. Wife of Clair Horstman. Mother of Carol Becker, Janet VanRooy, Keith and Ronald Horstman. Sister of Doris Battista. Grandmother of nine. Great-grandmother of two.

**JOHNSON, Billy D.**, 79, Good Shepherd, Indianapolis, April 12. Father of Diane Foresman, Ann Thomas, Debbie, Kathy, Kevin, Michael and Patrick Johnson. Brother of Aleene Ozborn. Grandfather of 12. Great-grandfather of six.

**KELLER, Margaret**, 99, St. Gabriel, Connersville, April 7. Mother of Mary Frances Barnhizer, Kathy, Larry and Michael Keller. Grandmother of 17. Great-grandmother of 36.

**KELLY, Daniel T.**, 50, Holy Spirit, Indianapolis, April 3. Father of Christine Kelly. Brother of Emily Colwell, Karen Pollock and Timothy Kelly.

**KILIES, Wanda May**, 77, St. Lawrence, Indianapolis, April 8. Wife of Joseph Kilies. Mother of Tina Larson and Jan Kilies. Sister of Mary Louise Valchar. Grandmother of six. Great-grandmother of two.

**MERKAMP, Alma**, 79, Holy Family, Richmond, April 2. Wife of Kenneth Merkamp. Mother of Marie Camden, Brenda Radford, John and Malcolm Merkamp. Sister of Donald Goodson. Grandmother of 19. Great-grandmother of 20. Great-great-grandmother of one.

**MERCURIO, John**, 103, Holy Rosary, Indianapolis, Feb. 27. Brother of Josephine Caito. Uncle of several.

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

**MILLER, Arthur R.**, 63, St. Anthony of Padua, Clarks-ville, April 1. Husband of Anna Marie Miller. Father of Patti Hollkamp, Theresa, Danny, David, Jamie, John, Kenny and

Tim Miller. Brother of Carolyn Canary, Jeanie Morris, Andy, Fred and Robert Miller. Grandfather of two.

**MORAN, Gerald J.**, 75, St. Patrick, Indianapolis, March 31. Husband of Jean Ann (Delaney) Moran. Father of Debbie Caulkins, Gary, Michael and Stephen Moran. Brother of Kathleen Gibbons, Marty and Thomas Moran. Grandfather of 14. Great-grandfather of three.

**NOWLING, Jackie Ronald**, 74, St. Ambrose, Seymour, April 2. Husband of Rita (Greenwell) Nowling. Father of Shannon Guthrie, Lisa Haynes, Pam Pruitt, Sheila Temple and Kevin Nowling. Brother of Linda Francis. Grandfather of 14. Great-grandfather of 13.

**ORTIZ, Jose Luis Espinoza**, 18, St. Mary, Indianapolis, Feb. 26. Son of Jose Espinoza and Anita Ortiz. Brother of Brenda and Francisco Espinoza.

**PAULIN, Elouise**, 75, St. Paul, Tell City, April 1. Wife of Bernard Paulin. Mother of Louann Oberhausen, Laura Taylor, Lynn Varble and Daniel Paulin. Sister of Martha Hoover, Rose Johnson, David, Jim and Tony Fischer. Grandmother of seven.

**POHLMAN, Richard I., Sr.**, 89, St. Lawrence, Indianapolis, April 9. Father of Kathleen Beckom, Elizabeth Fentz, Carol Kelly, Pauline Murphy, Teresa, Providence Sister Ann Paula Pohlman, Harry and Richard Pohlman. Grandfather of 17. Great-grandfather of 30. Great-great-grandfather of one.

**QUINTANA, Jesus**, 78,

St. Mary, Indianapolis, Feb. 25. Husband of Maria Ochoa Quintana. Father of Angela Inez, Clementina Deanna, Carlos Arturo, Daniel Francisco, Elizabeth Ann, Jesus Jr., Juan Thomas, Maria Magdalena, Marcelino Nicholas, Mario Alberto, Nicolas Manuel, Ricardo Antonio, Luis Roberto and Rolando Quintana. Grandfather of 24. Great-grandfather of 16.

**REICHENBACKER, Don**, 53, St. Ambrose, Seymour, April 4. Husband of Linda (Prather) Reichenbacher. Father of Amanda and John Reichenbacher. Brother of Pat Henley, Velma Lundy, Lovella Tudor and Harold Reichenbacher. Grandfather of one.

**REYNOLDS, Mary Theresa**, 88, Sacred Heart of Jesus, Terre Haute, March 24. Wife of John Thomas Reynolds. Stepmother of Frances Marie Chamber. Sister of Catherine Martin, Julia Miller and Robert Kaperak. Step-grandmother of six.

**RISK, Carol L. (Maze)**, 59, St. Thomas More, Mooresville, March 22. Wife of John M. Risk. Mother of Carolyn, Jennifer, James and John Risk. Sister of Shirley Tharp, Rosie and Tony Maze. Grandmother of four.

**RUSSELL, David J.**, 89, St. Mary-of-the-Knobs, Floyds Knobs, April 8. Father of Kathy Smith. Grandfather of three. Great-grandfather of four.

**SANDAGE, Ruth A.**, 63, St. Paul, Tell City, April 2. Mother of Randall Sandage. Sister of Helen Stiles.

**SEHR, John J.**, 81, Holy Spirit, Indianapolis, March 15. Husband of Emily (Fellinger) Sehr. Father of Jean Scotten, JoAnn Short, Jayne Smiley and John Sehr. Brother of Betty

Crofts. Grandfather of seven. Great-grandfather of seven.

**SIGMAN, Rita B.**, 75, St. Luke, Indianapolis, March 29. Wife of William A. Sigman. Mother of Lynn Bohr, Christine Clayton and Allan Sigman. Sister of Barbara Lewis, Lucille Miller, Mercy Sister Genevieve Birchard, Harold, Leo and Robert Birchard. Grandmother of four.

**SMITH, Charles Joseph**, 90, St. Joseph, Shelbyville, April 7. Husband of Evelyn Smith. Brother of Doris Adams, Dorothy Flodder, Margaret Mohr and Harry Smith.

**SOBLIT, Albert**, 84, St. Mary, Richmond, April 5. Husband of Dorothy Soblit. Brother of Pauline Soblit.

**TANKSLEY, Norval Joseph**, 83, Holy Spirit, Indianapolis, April 2. Father of David, Gary and Terry Tanksley. Brother of Josephine Bauers, Elma Olivera, Evelyn Turpin and June Wilcoxon. Grandfather of three.

**THOMAS, Benedict S.**, 81, St. Augustine, Jeffersonville, March 30. Husband of Mary Lou Thomas. Father of Daniel, Donald, Kenneth and Randall Thomas. Brother of Ethel M. Bradshaw. Grandfather of 12. Great-grandfather of 13.

**WILSON, Charlene Marie**, 69, Christ the King, Indianapolis, April 7. Sister of Carol Duttlinger and James Wilson.

**WUESTEFELD, Veronica P.**, 91, St. Louis, Batesville, April 11. Sister of Veronica Fehlinger, Alvin, David, Eugene, Joseph and Raymond Wuestefeld. Grandmother of 22. Great-grandmother of 15. †

## Franciscan Sister Frances Kathryn O'Connell taught for 48 years

Franciscan Sister Frances Kathryn O'Connell, formerly known as Sister Agnes Bernadette, 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 90.

The Mass of Christian Burial was celebrated on April 15 at the motherhouse chapel in Oldenburg. Burial followed at the sisters' cemetery.

She was born on Oct. 21, 1914, in Indianapolis, entered the Oldenburg Franciscan 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, St. Mary School in Greensburg, St. Michael

School in Brookville, the former Sacred Heart School in Clinton and Holy Name School in Beech Grove.

In Indianapolis, Sister Frances taught at Little Flower School, the former St. Francis de Sales School, Our Lady of Lourdes School, the former Holy Trinity School, St. Lawrence School, St. Christopher School and Father Thomas Seccina Memorial High School.

In 1992, Sister Frances retired to the motherhouse at Oldenburg, where she ministered as a switchboard operator, director of convent tours and in other community services.

Surviving are four sisters, Johanna Wilson, Rita Doucleff, Theresa Oakley and Agnes Strack, all of Indianapolis.

Memorial gifts may be sent to the congregation of the Sisters of the Third Order of St. Francis, P.O., Box 100, Oldenburg, IN 47036. †

## Benedictine Father Alcuin Leibold was a monk at Saint Meinrad

Benedictine Father Alcuin Leibold, a monk of Saint Meinrad Archabbey and a jubilarian of profession, died on April 5 at Memorial Hospital in Jasper, Ind. He was 76.

The Mass of Christian Burial was celebrated on April 9 in the Archabbey Church. Burial followed in the Archabbey Cemetery.

The former William Joseph Leibold was born on Jan. 16, 1929, in Dayton, Ohio.

After completing his elementary education at Holy Family parochial school in Dayton, he attended Chaminade High School, also in Dayton.

He began his studies at Saint Meinrad Seminary in 1947 and was invested as a novice in

1950. He professed his simple vows on Aug. 1, 1951, and was ordained to the priesthood in the Benedictine order on May 3, 1956.

After ordination, Father Alcuin taught Spanish at the former Saint Meinrad College and served as registrar for the former Saint Meinrad High School and College as well as for the School of Theology.

Following the closing of the high school in 1968, he served as a chaplain and religion teacher at Villa Madonna Academy in Covington, Ky., for two years.

His other ministry assignments included periodicals assistant in the Archabbey Library, manager of the Archabbey Guest House and refectarian.

He also served as secretary to the archabbot, the archabbot's council and the monastic chapter for 10 years.

His most recent assignment was as assistant archivist for the Saint Meinrad Archabbey Archives.

During his 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 a pictorial record of early community members at Saint Meinrad.

Memorial gifts may be sent to Saint Meinrad Archabbey, 100 Hill Dr., St. Meinrad, IN 47577. †



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# FUNERAL

continued from page 7

these placards believe that the Holy Father was a saint? Are they lobbying to have "Papa Wojtyla" 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 inward union of the faithful with Christ through communion," he says. "We receive the very 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 Christ receives each of us. He enters into friendship with us . . . eucharistic Communion brings about in a sublime way the mutual 'abiding' of Christ and each of his followers: 'Abide in me, and I in you' (Jn. 15:4)."

As the eucharistic 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 fish to a vast multitude. What these ministers of Holy Communion will distribute is the miracle of Christ's body and blood wholly and completely present to each person who receives him.

It is now time to pray for the deceased. We ask God to grant the Holy Father, and all who sleep in Christ, all the blessings of his light and his peace. Finally, we pray for ourselves. Through the intercession of the Apostles, martyrs and all the saints, we implore our merciful Father to look beyond our sins to the faith of the Church, and to grant us the forgiveness of our sins in Jesus' name.

The eucharistic prayer concludes with the Great Doxology. This exultant hymn of praise says it all. Everything that is good and holy, all that our hearts truly desire, are made possible through, with and in Christ.

As the pope says so forcefully, "Every commitment to holiness, every activity aimed at carrying out the Church's mission, every work of pastoral planning, must draw the strength it needs from the eucharistic mystery and in turn be directed to that mystery as its culmination."

The kiss of peace follows the Lord's Prayer. Throughout the immensity of St. Peter's Square, one person after another turns to his or her neighbor and offers the sign of peace. I shake hands with the Italian nun, and with a Polish student wearing a mantle that says "solidarity,"

CNS photo from Reuters



Hundreds of thousands of pilgrims attend the funeral Mass of Pope John Paul II in St. Peter's Square in the Vatican on April 8.

and with a very dapper and urbane looking Italian journalist. Cardinals are offering each other the sign of peace. So are the foreign dignitaries and religious leaders. And all the pilgrims (adults, youth and children). Peace is the fruit of communion and fraternal respect. It is what all of us long for, but it is so very difficult for us to achieve.

Pope John Paul II was a powerful advocate for peace. He repeatedly spoke out against the folly and the horrors of war. He challenges world leaders—individually and through the United Nations—to abandon the culture of death and to choose life, to develop just and lasting processes for dealing with international and regional conflicts, to make war unthinkable: No war! War never again!

We sing the *Agnus Dei* and implore the Lamb of God to bring us mercy—and peace. The Holy Father was a man of peace, but he was not naïve. Having lived through nazism and communism in his native Poland, he was fully aware of the evil we human beings are capable of inflicting on one another. He begged us to look to the peace of Christ for the resolution of all our differences and for the firmest possible foundation on which to build a true and lasting peace.

Communion is distributed to all the faithful who are gathered here in the pope's memory. John Paul II is now joined to his Lord in a more perfect way through the mystery of Christ's death and resurrection, but he still invites us (and challenges us) to see that we, too, can be one with Christ in this holy Eucharist.

The scene is a reverent chaos—more than 150,000 people moving patiently toward one of the 600 priests who are distributing Communion then trying to find their way back again. By rights, it should last a very long time, but somehow it doesn't. After 26 years of John Paul II, the Vatican has mastered the fine art of crowd control!

After Communion, the deceased pope receives his final commendation to the Lord. We pray that the Triune God, whom he worshiped and served so faithfully, will grant him peace and reunite him with his earthly body on

the Last Day. We beg the intercession of Mary, who was loved so deeply by Karol Wojtyla. The Litany of Saints is chanted on behalf of the Diocese of Rome, which has lost its bishop, the successor of St. Peter. Then, in a final gesture of unity, specifically requested by the pope, the patriarchs, archbishops and metropolitans of the eastern rite join the cardinals in paying their final respects to the Bishop of Rome.

At last, the simple cypress coffin is blessed with holy water and incense as the choir affirms our faith in the Resurrection. We pray for the Holy Father one last time then commend him to God.

The pallbearers, who are supposed to carry the coffin back into the basilica, pause and turn toward the crowd in St. Peter's Square in a final gesture of greeting from the Holy Father to those who have come to pray with him one last time. The crowd erupts: "Santo! Il papa! Karol! Giovanni Paulo il Grande!"

The pope's body is brought into the basilica, where it would be interred in the crypt near the tomb of St. Peter. The cardinals and the dignitaries follow. Slowly, the crowd begins to disperse. A feeling of profound hope descends on the square as tears mingle with joyful sighs and grief gives way to a sense of inner peace.

I am exhausted before I begin my walk back to the hotel, but I decide it's best to keep going and not get caught in the crowd. As I walk, I pass posters containing images of Pope John Paul II on the sides of buildings throughout the city: *Roma piange e saluta il suo papa!* (Rome weeps and salutes its holy father!) And *Grazie, Santo Padre, per tua diocesa* (Thank you, Holy Father, from your diocese).

The world wept today and hailed John Paul II as a good and holy man. Thank you, Holy Father. The whole world was your mission, and we are deeply grateful for your ministry of faith, hope and profound love!

(Daniel Conway, a member of the editorial committee of the board of directors of Criterion Press Inc., was in Rome for the pope's funeral.) †

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