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THE PASSING OF POPE JOHN PAUL II

Pope John Paul II dies

ASSOCIATED PRESS

Pope John Paul II died Saturday night, April 2, at the age of 84. As the Vatican bells tolled in mourning, a group of young people in the massive piazza outside the Vatican sang, "Alleluia, he will rise again."

"The angels welcome you," Vatican TV said after papal spokesman Joaquin Navarro-Valls announced the death of the pope, who had for years suffered from Parkinson's disease and came down with fever and infections in recent weeks.

In contrast to the church's ancient traditions, Navarro-Valls announced the death to journalists in the most modern of communication forms, an e-mail that said: "The Holy Father died this evening at 9:37 P.M. in his private apartment."

Death came as the pope was staring at his window which looked out over the crowds gathered in St. Peter's Square, a Polish priest told the Italian newspaper *La Repubblica*.

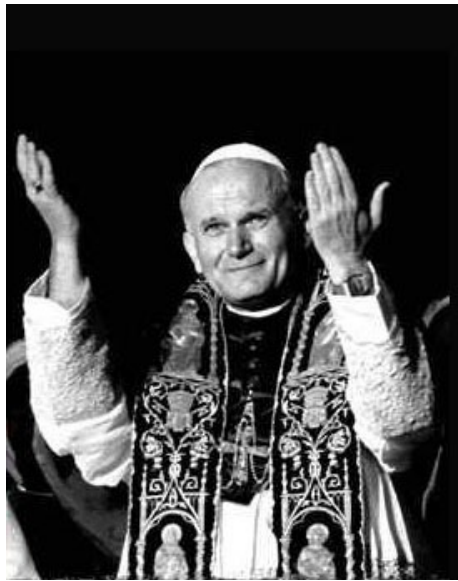
Rev. Jarek Cielecki said the pope raised his right hand as if to offer a blessing to those reciting the rosary in the square.

"Once the faithfuls' prayer ended, the pope made a huge effort and pronounced the word 'Amen,'" he said. "An instant later he died."

(Dad:) Dear John Paul was faithful unto death—faithful to the Lord and His message, faithful to proclaim the truth, faithful to love and help others—and he's received a glorious crown of life and a wonderful reward, God bless him!

The Lord did bless him because he was a wonderful example not only of proclaiming the Word but of suffering affliction with patience and grace, while continuing to carry on his mission for the Lord. Despite his many afflictions, he kept going, spreading the Lord's message to the ends of the Earth, until his own earthly end at the ripe old age of 84.

He once said, "It is beautiful to be able to spend yourself until the end for the cause of the reign of God," and he lived what he preached. When he reached the point that he couldn't get around so well anymore, he got a wheelchair and a little motorized cart so that he could keep going. When his speech became so slurred that



THE POPE UPON HIS ELECTION IN 1978, AND CELEBRATING THE 26TH ANNIVERSARY OF HIS PAPACY 26 YEARS LATER IN 2004.

he couldn't read his speeches anymore, he had aides do so, and kept going. In the weeks before he died, he could hardly talk, but he could still write and still express his love by waving from his window, and he kept on doing both. He kept on going despite everything.

He was a witness till the end, a wise and faithful servant of the Lord. It takes real guts and determination to keep going when your health is failing like his was—I know that from personal experience—but the pope did, he persevered!

The worldly media kept harping on all his afflictions and ailments, year after year, and to hear them tell it, he should have retired a long time ago and let someone else be pope. Well, that just goes to show the difference between a worldly viewpoint and a heavenly one. In the world's eyes, in the mind of many people today, being pope was a career, and the media kept on blathering about how he couldn't do it properly anymore. In the Lord's eyes, and in the eyes of the pope's flock, it was a calling, a mission, and the pope kept pressing toward the mark for the prize of the high calling of God until the end, until he'd run his race and the Lord called him home for his prize! Thank You Lord!

When the Lord gives you a calling, it's "till death do us part"—but death doesn't part you from Him, only from the trials and tribulations of this world and the burdens of the flesh. It liberates you into the glorious freedom of Heaven, where you're surrounded by love and laughter and joy and peace forever after! Death is just a parting from the flesh and a leap into the full freedom of the spirit, where your heavenly reward awaits you.

Dear John Paul is free at last from all his afflictions, rejoicing in his reward, although he feels unworthy. But he was and is a faithful apostle, and deserves every bit of it.

Will you also be a faithful servant and apostle, one who spreads the Lord's message to the best of your ability? The Lord doesn't look at your ability as much as He does your availability, your obedience, your dedication, and your faithfulness. Will you be faithful unto death, and receive a crown of life? It's there waiting for you! Hang tight to that promise and don't let any man take it from you, and don't let any circumstances stop you! Be faithful unto death, whether in little or in much, and receive that crown. This is a true and faithful saying.

In increasingly secular Europe, outpouring for pope surprised many

BY MATTHEW SCHOFIELD, KNIGHT RIDDER NEWSPAPERS

Millions pushed toward the bier of Pope John Paul II. Britain postponed a royal wedding. Television coverage was nonstop, and major newspapers ran headlines proclaiming the dead pontiff "The Last Giant."

The outpouring surprised many on a continent that has moved away not only from the Roman Catholic Church during the pope's 26-year pontificate but also from religion in general.

Johannes Christian Koecke, who studies religion and ethics at Germany's Konrad Adenauer Stiftung research center, wondered if the reaction to the pope's death doesn't have more to do with religion than a secular continent would want to admit.

Europeans, he suggested, may have stopped going to church partly because it doesn't live up to modern expectations. People expect great meals at a restaurant, great music at a concert and great spiritual moments in church, he said.

"But so much of church is simply routine. People decide it's boring and move on. But this pope wasn't boring, ever," he said.

He said John Paul II, always on the move, always concerned about the poor and weak, met one expectation: He moved people.

Grace Davie, the director of the Center for European Studies at Exeter University in England, said the reaction to the pope's death "exposes the fragility of European secularism."

Davie said Europeans have persuaded themselves that secularism would become an essential part of modern life as the world moved away from public religion. But, in recent years, she said, it's become obvious that Europe isn't out on the leading edge of a trend, but out by itself.

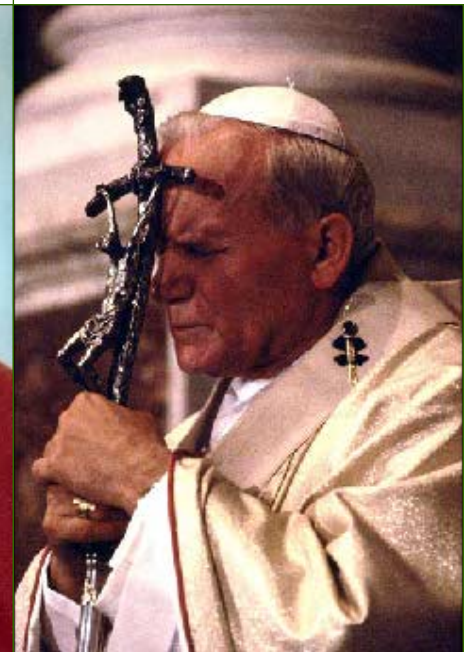
What made him great?

BY PAT BUCHANAN, CREATORS SYNDICATE

What was it that was so special about John Paul II, the supreme pontiff of the Roman Catholic Church? What set him apart and above all the secular leaders of his time?

At 84, he was old, stooped, suffered from Parkinson's and slurred his speech. He was decried by our media and cultural elites as a moral reactionary who had failed to bring his church into the 21st century.

Yet, even as the editorial writers fulminated and the dissident clergy fumed, the Holy Father drew the young in the tens of millions. The great politicians of his time came and went, most of them long forgotten. And yet, this



POPE JOHN PAUL PRAYING DURING A PUBLIC APPEARANCE. EACH MORNING AT 5, HE AWOKES FOR TWO HOURS OF SOLITARY PRAYER.

pope endured into his ninth decade as the most revered and beloved figure on earth. The world's reaction to his death testifies to it.

But wherein did his greatness lie?

What set John Paul II apart from the other leaders of his time was his goodness, his holiness, his sanctity, his moral courage in defending the truths of the church and his uncompromising refusal to alter moral truth to accommodate the spirit of an immoral age. His charisma, like that of Mother Teresa, came of the fact that he was a Man of God, not a man of this world. He became popular by testifying to the unpopular truths of Jesus Christ.

What those most disappointed with John Paul's failure to conform church teaching to trendy views on contraception, abortion, stem-cell research and homosexuality fail to understand is that it was because the pope defied the spirit of the age that he was great. He believed in moral absolutes in a world of moral relativism. He was a beacon of light in a darkening age, a beacon of truth in a moral wilderness.

It was the philosophy of John Paul II that he would do all he could to defend and advance the truths Christ came to earth and died to teach the world. After that, it was up to the Holy Ghost. Now that God has called His good and faithful servant home after a long lifetime of labor, it is up to the Holy Ghost.

Wide reach of papal clout

BY PETER FORD AND SOPHIE ARIE, THE CHRISTIAN SCIENCE MONITOR

Pope John Paul II, whose funeral was attended by dozens of heads of state, shaped the papacy into a global institution, bolstered in that effort by the presence of Vatican embassies in 175 of the United Nations' 192 member

states—one more than the United States maintains.

This geographic spread makes the church "more germane to this age than any political structures" says Jonathan Sacks, chief rabbi of England. "The imperative of the 21st century is 'think global, act global,' and that is exactly what the Catholic church does."

Before the Iraq war, for example, the pope was one of the few figures to talk to leaders on both sides of the conflict, receiving Iraqi Foreign Minister Tariq Aziz and British Prime Minister Tony Blair in the Vatican, and sending envoys to Baghdad and Washington in a bid to avert violence.

John Paul II gave voice to the concerns of millions, warning President Bush that he was assuming "a grave responsibility before God, his conscience, and before history."

That illustrated what Rabbi Sacks calls the pope's role as a kind of moral global positioning or navigation system. "Politicians hold the steering wheel and can take wrong turns, but the satellite navigation ... reminds you of your destination."

Understanding John Paul II

ZENIT

Innumerable commentaries and interviews have tried to analyze what John Paul II did for the Church and the world during his pontificate. Many pieces concentrated on his external actions, although some did try to understand the pope's inner life.

Cardinal Cormac Murphy-O'Connor touched on this in an article in the *London Telegraph*. The cardinal described the



POPE JOHN PAUL AT THE WAILING WALL DURING HIS VISIT TO JERUSALEM.



"SUFFER THE LITTLE CHILDREN TO COME UNTO ME." THE POPE LOVED CHILDREN.

pope as a "man of deep prayer" who "had a conviction of God's providence running through his life." This prayer not only inspired and sustained John Paul II during the years of his pontificate, but when he was afflicted with the infirmities of recent years it gave him the strength to continue, according to the British cardinal.

An acknowledgment of the spiritual role of John Paul II also came from *Washington Post* columnist E.J. Dionne Jr., who observed that "If John Paul stood for one large thing, it was primacy of the spiritual over the material." Commentators on the pope, Dionne noted, "will inevitably debate the meaning of his legacy in the secular terms that so dominate our times. We should try to remember that these were not the terms on which he lived his life."

"The greatest evangelist in recent times," was how Cardinal Cipriano Calderón, former vice president of the Pontifical Council for Latin America, described John Paul II. In the Spanish daily *ABC* the cardinal wrote that the pope, through his writings, speeches and "an infinity of documents," along with his 104 international trips, gave an indefatigable testimony.

Right up until his death, John Paul II was carrying out this mission of evangelization as a herald of the Gospels, of peace, and of the message of Jesus Christ, Cardinal Calderón said.

This missionary aspect was also commented on by John O'Sullivan in Canada's *National Post*. The immense gatherings of believers that surrounded the pope on his journeys was evidence that faith "was not a relic of the past," O'Sullivan noted. It was also evidence of "the vibrant faith of millions of young people." He also noted that the pope's visits to Third World countries coincided with an upsurge of Christianity in general in these countries, to the extent that now European countries are looking to

priests from these zones to fill the gaps due to the "post-Christian materialism" in Europe.

Timothy Garton Ash, writing in the British newspaper *Guardian*, said, "Pope John Paul II was the first world leader," as opposed to national leaders who have a world impact. Pope John Paul II combined three elements, Garton Ash noted; he was the head of the world's largest supranational organization of individual human beings; he believed with unshakable conviction that his message was universal; and he seized the technological opportunity of bringing that message personally to almost every country on earth.

The pope's contributions, continued Garton Ash, ranged from his role in ending Europe's divisions to defending the poor in the Third World. And, far from being out of touch in his last years, no one else did more to avert a clash of civilizations than John Paul II. From his own position as "an agnostic liberal," Garton Ash stated: "John Paul II was, quite simply, the greatest political actor of the last quarter-century."

(Dad:) He was in the world but not of the world. He was a man of God, not a man of the world, because he knew that the world would pass away, and the lusts thereof, but that those who know the Lord will live forever. That was his passion and what drove him, that as many people as possible would come to know and love the Lord.

That's not to say that John Paul was above meddling in politics if he figured it'd serve the Lord's cause and lead more people to Him. He'd speak out against poverty, injustice, oppression, and evil, no matter what the source was, God bless him. He blasted away at communism for oppressing and enslaving people, and then he blasted away at their new master, consumerism, for drawing people away from the Lord and His ways. He was a man of conviction. He believed the Word, stood on the Word, and preached and proclaimed the Word, and let the chips fall where they

may, trusting the Lord to take care of the consequences!

Most of all, John Paul wanted to change people's hearts with God's love rather than change governments. If changing governments helped accomplish that end, he was all for it, but that wasn't his main objective. He saw beyond this world's nations and kingdoms to a better world, to a city which has foundations, a heavenly one, where those who love Jesus can dwell forever. That was his true goal, and one he wanted to try and impart to the world, and between his conviction, his passion for that goal, and his showmanship in publicizing it, he really did help to change the world, God bless him. He was a very rare and special person, and an unusually gifted pope.

The people's pope

COMPILED FROM ARTICLES BY PHIL MCCOMBS AND J.Y. SMITH, *THE WASHINGTON POST*; ASSOCIATED PRESS

"Go ye therefore, and teach all nations."—Matthew 28:19

No pope ever took the show on the road like John Paul II. Within hours of his election, this cheerful, energetic, yet deeply pious man was holding an international news conference in several languages, sending Vatican bureaucrats scurrying in a panic to find out what he was saying.

In short order, he began fulfilling Christ's "great commission" to spread the Gospel worldwide by launching an unprecedented series of evangelical pilgrimages that by the quarter-century mark of his pontificate had taken him to 102 countries. Almost single-handedly, it seemed, John Paul II wrenched the papacy from near-medieval somnolence into the modern world of jet planes, Jumbotrons and electronic mass media.

The crowds he drew were enormous—a gathering of more than 5 million in Manila may have been the largest in human history—and people embraced him in a very intense, immediate, intimate way.

"To see a million people rise up and roar like you'd see at a collegiate football game when he was coming down in the 'Pope Copter' was very moving," recalled college student Dustin Katona of World Youth Day in Toronto in 2002.

"It was wild," Ysella Fulton-Slavin, a college English instructor, recalled of the pope's 1987 visit to Detroit. "We were in this football stadium, they were selling Pope-Corn and Pope-on-a-Rope, and I'm thinking, 'This is crazy.' But all of a sudden he came out in his little car, and it was amazing the impact he had. ... People were screaming and shouting. You could feel the power that he had—it was like the Holy Spirit."

Sister Mary Ann Walsh of the U.S. Conference of Catholic Bishops assisted on many of John Paul's trips. "People would be cheering, chanting 'Viva il Papa!'" she said. "I was in churches with



THE POPE PRAYS FOR YASSER ARAFAT DURING A 1996 PAPAL AUDIENCE.

him where people were standing in the pews. In Mile High Stadium in Denver he went to the security fence, working the crowd, and the mob surged forward and the security people were sweating bullets."

In Cuba in January 1998, Castro wore a suit and tie to the papal Mass and a million Cubans broke into the pope's homily with chants of "Libertad! Libertad!" That Christmas, in honor of the pope's upcoming visit, people had been allowed to celebrate publicly for the first time since 1969—as they still can today.

In Ireland in 1979, after John Paul told a crowd of 300,000 that "love always brings victory," the cheering and singing lasted nearly a quarter of an hour. A few days later in Boston, 2 million people gathered for the pope's outdoor Mass in the middle of a heavy rainstorm.

In John Paul II, the world saw a figure—former day laborer, survivor of Nazi and communist tyrannies, a poet and onetime actor and playwright, an athlete who skied and climbed mountains and had a swimming pool installed in the papal summer residence—whom it could relate to and admire, yet a man transformed by faith into something more.

Indeed, although this pope enjoyed rock star status, he played to his crowds with a grace, passion and gentle humor that was at once humble and uplifting.

Deplaning in country after country, John Paul knelt and kissed the ground. He donned local hats and robes around the world, often speaking to people in their own languages.

In New York, when Mayor Ed Koch greeted him with, "Your Holiness, I am the mayor," the pope replied, "I shall try to be a good citizen." Then, in Madison Square Garden, thousands of youngsters started shouting in a rhythmic chant, "John Paul II, we love you!" after the pope had been driven around the arena in a converted Ford Bronco while a high school band played the themes from "Rocky" and "Battlestar Galactica." As the chanting rocked the roof, the pope grabbed a microphone and, shaking with laughter, chanted back: "Woo-hoo-woo; John Paul II, he loves you!"

There'd never been anything like it in the history of the papacy.

Yet the pope's age-old message was simple, and perhaps never better expressed than when he stood under the open sky in Iowa where a farmer had invited him to see America's agricultural breadbasket, and said: "Even if all the physical hunger of the world were satisfied, even if everyone who is hungry were fed by his or her own labor or by the generosity of others, the deepest hunger of man would still exist. ... Therefore I say, Come, all of you, to Christ. He is the bread of life."

Time magazine reported a Protestant minister remarking to a Catholic friend, "You got a pope who knows how to pope."

Indeed, rejecting the managerial approach of many pontiffs, John Paul set an evangelical tone, at once high-spirited and down-to-earth, that was

reminiscent of Saint Peter himself, the rambunctious apostle who became the first pope 2,000 years ago.

Peter had been a fisherman in Galilee on the eastern edge of the Roman Empire when he first met Jesus of Nazareth. It was Peter who, in a stunningly dramatic moment recounted in Scripture, was the first to look Jesus in the eye and say, "You are the Christ, the son of the living God."

With these words Pope John Paul II opened the first homily of his pontificate Oct. 22, 1978, going on sorrowfully to note that: "So often today man does not know what is within him, in the depths of his mind and heart. So often he is uncertain about the meaning of his life on this earth. He is assailed by doubt, a doubt which runs into despair."

The answer: "Be not afraid! Open wide the doors for Christ. To His saving power open the boundaries of states, economic and political systems, the vast fields of culture, civilization and development."

If there's an innate yearning for holiness in humankind, a need to cling to a higher hope, John Paul II—as spiritual leader of 1.1 billion Catholics, one-sixth of the human race—hit that spot dead center.

Within a year of coming to the chair of Peter, the former Karol Wojtyla, who had been archbishop of Krakow, was preaching his message of human dignity and freedom in his native Poland—in the very heart of communist darkness.

The government hadn't wanted him, but couldn't quite say no in the spotlight of international publicity. With a million Poles jammed into Warsaw's Victory Square and nearby streets, John Paul praised the martyred Saint Stanislaw's stand against state tyranny 900 years earlier, "a special sign of the pilgrimage that we Poles are making down through the history of the church."

In the middle of his homily, the vast crowd began chanting: "We want God, we want God."

A decade later, Poland was free, the Soviet empire had collapsed.

The pope's extraordinary outreach wasn't limited to Catholics. He sought reconciliation with Jews, asking God's forgiveness for the sins of the church against Christianity's "elder brothers." He reached out to Muslims and Protestants, to the Greek and Russian Orthodox churches, indeed to "all people of good will"—as he said on the Mall in Washington in 1979—"in common dedication for the defense of life in its fullness and for the promotion of all human rights."

He forgave Mehmet Ali Agca, the gunman who shot him in 1981, visiting him in jail.

The pope also touched millions of lives with hundreds of his own books, articles and speeches. His 2001 book *Crossing the Threshold of Hope* was a U.S. bestseller. A recording of the pope





THE POPE VISITING MEHMET ALI AGCA IN JAIL, THE GUNMAN WHO SHOT HIM IN 1981, AND FORGIVING HIM.



POPE JOHN PAUL GREETING GORBACHEV IN 1989. GORBACHEV SAID JOHN PAUL II PLAYED AN "ENORMOUS ROLE" IN ENDING THE COLD WAR.

chanting the rosary topped the charts in Europe. To the surprise of many, his 1997 work, *The Theology of the Body: Human Love in the Divine Plan*, contains a forthright celebration of the joys of human sexuality.

Even hard-bitten journalists fell under his spell. On the long plane rides, John Paul was often informal, cracking jokes, conducting impromptu news conferences.

He'd kneel on the first row of seats, facing backward with his arms folded over the headrests, and begin, "Okay, what questions do you have?" Afterward, when he was shaking hands, some reporters would scoot from aisle to aisle for a second handshake.

He was enormously controversial. From the start, he stuck to a strict theological conservatism, attacking abortion and what he called the "culture of death" in general. He was unpopular among many American Catholics who favor contraception, the ordination of women and allowing priests to marry. He would have none of it. He also reminded the faithful that the church deems homosexual behavior a sin.

Critics charged that by sticking to these doctrines, the pope was distancing himself and the church from modern reality.

For John Paul, worldly dispute was nothing compared with the duty to obey God's word. In a homily that could serve as a summary of his stewardship, he said: "I am not severe—I am sweet by nature—but I defend the rigidity principle. God is stronger than human weakness and deviations. God will always have the last word."

"The church cannot be an association of freethinkers," John Paul said.

"You cannot explain or understand him without understanding the faith that has driven him," Washington's Cardinal Theodore McCarrick said as the 25th anniversary of John Paul's pontificate was celebrated. "It motivates him, it drives him forward and serves as his consolation. Some people are angry at him, but he wants to be faithful.

"He is not his own man. He is the Lord's man."

Whenever he touched someone's life personally, the effect was profound.

Former Boston mayor Ray Flynn found this out when he became U.S. ambassador to the Vatican in 1993.

When the family moved to Rome, Flynn's oldest son, Raymond, was suffering from depression and remained in Boston. One day at a diplomatic reception, the pope surprised Flynn by asking after his son and saying he was praying for him.

Finally, Raymond was persuaded by his father to come to Rome. "I was in a severe clinical depression and didn't think I was going to live," the son said in a phone interview, elaborating beyond what his father wrote. After Mass at St. Peter's, "The pope walked into the room and walked directly toward me.

"He said to me: 'You've suffered your whole life and you're not going to suffer again. I pray for you.' He put his forehead on my forehead. And he said, 'The pope cares, and God loves you.'" Raymond said his life improved dramatically, he regained his independence and got a job.

"It changed my life. I felt the Holy Father cared, and I realized that God loved me and would help me."

In any gathering, John Paul would make a beeline for the kids. He might be exhausted from hours of ceremony, but his face would always light up around young people. Catholic scholar Pia de Solenni recalled a small papal audience attended by a young Italian couple with their child in a wheelchair:

"The pope almost rushed through the rest of us to get to that child. He wanted to know everything about him, he kissed the child on the forehead and blessed him. I was incredibly moved by it—by his awareness of the beautiful humanity of that child, who couldn't talk, and whose head was flopping to the side."

In the end, as his vigor left him, John Paul sat slumped in his chair during Mass, often in apparent pain, barely able to read or speak.

Many wondered why he didn't resign.

A young seminarian named David didn't wonder. Visiting the Pope John Paul II Center at the time of the 25th anniversary, David knew what the pope was doing.

"He's living his message now—the value of human life, so precious that Christ died for us," David said. "The pope is showing us, in his infirmity and his hurt, in his vulnerability, that suffering is redemptive.

"He's showing us what infinite value we have, that you can't treat a person merely as an experience or a means to an end.

"He's imitating Christ."

Dad on Pope John Paul II

The pope sure gets around, God bless him! I think he really is a godly man and doing the best he can. (ML #1543:164, 6/83).

I think this is one of the best popes [the Catholics] ever had, and he has shown it. He's visited more countries and more of his church and more of his people than any other pope in all history! ... He's shown himself to be, what looks to me, like a real sincere man of God. (ML #2178:91, 5/85).

I think this present pope ... is the most evangelical, the hardest working, seems the most concerned about his flock of any pope they've ever had! I think this is a hard-working, sincere man who really cares for the people and the poor and the world, and probably the smartest, wisest one they ever had. One reason probably is because he's one of the first non-Italians they've ever had! You dear Italians forgive me for that, will you? (ML #2213:35, 6/85).

A lot of Catholics are turning against the pope because he is so strict. He is adamantly against birth control, sinful abortion, murder, premarital sex and homosexuality. He has demanded that church members and other church leaders fall in line. ... The media gave a blast at the Catholics, saying people aren't encouraged to think in the Catholic Church, they're encouraged to be "blind followers." They're now accusing the Catholics of the same thing they accuse us of—being "robots" and "blind followers, not thinking for themselves!" (ML #2904:95,96, 10/93).

Everything the pope does hits the paper, because he really goes into action and does something and has tremendous rallies! ... He's got to try to convince even the Catholics that he's still the king and his word is still law, and he's not going to change his stand on things. These are not just his personal opinions, they are "Bible!"—That's what he's saying. God bless him for that! (Maria: And the world doesn't like it!—At least the Western world.) They're publicizing ... all his "wrong" positions on all these issues that they consider "politically correct," like abortion and homosexuality. (ML #2911:149, 150, 2/94).

I've always been complimentary about the pope and his true doctrines, his faith in the Bible and his efforts to evangelize. ... I believe he has a genuine love for the world, for lost



POPE JOHN PAUL II KISSES THE FOOT OF A PRIEST DURING HOLY THURSDAY CEREMONY.

people, and he's worked hard at winning them.

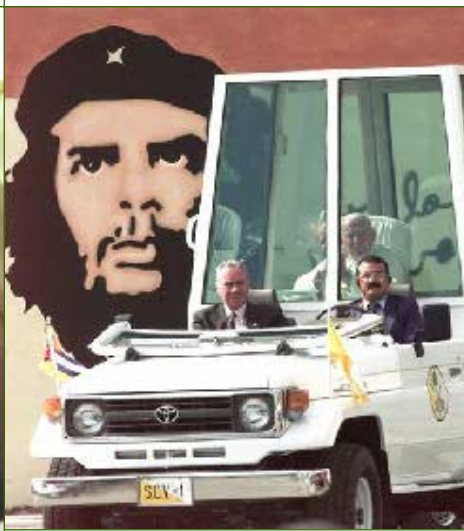
(Mama: He's telling the Catholics in Italy to get out on the streets and go door-to-door like the Jehovah's Witnesses do. ... He's borrowing from what he sees is successful in other religions and he doesn't mind changing.) I think he's a very good and sincere man.

Of course, I think the Catholic Church is very sincerely wrong about celibacy, but the pope couldn't expect to change the church on that. He didn't start it. Maybe a man like him can be so dedicated and sincere and devoted to his work that he doesn't need a wife, but there are very few Pauls. I think the Apostle Paul would probably be disgusted with the fact that the Catholics took a little bit of what Jesus said and what he himself said about women, and turned it into this doctrine of celibacy!—A real twisted “doctrine of devils,” using the very Words of Jesus and Paul to support it (Mat. 19:10–12; 1Cor.7). Jesus made it very clear, and so did Paul, that celibacy is not for everybody, but Catholics insist it's for all the priests. (ML #2927:54–56, 6/94).

I like the Catholic churches. I like their communal societies, if they'd only get out and do something. ... If you don't get out and obey and try to change the world, what good does it do? I like this present pope, he's really trying to change the world! God bless him! (ML #2940:91, 92, 9/94).

Blessed are the peacemakers, like John Paul, for they shall be called the children of God. And he's been more than a peacemaker here on Earth, more than a statesman. He's been a good spiritual shepherd to his flock, trying to help them to know and love the Lord. (END 29, 3/00).

[The pope] loves the Lord and is quite a witness, as well as a testimony to the strength of weakness, persevering despite his many afflictions. Like Paul, he witnessed in Syria, Athens



POPE JOHN PAUL BEING DRIVEN PAST A MURAL OF CHE GUEVARA DURING HIS 1998 VISIT TO CUBA. CASTRO DECLARED THREE DAYS OF OFFICIAL MOURNING UPON HEARING OF HIS DEATH.

and Malta, and then returned to Rome. That's where Paul eventually died, and where John Paul may soon die as well, having been a testimony and a witness to the end. He's fought a good fight, kept the faith, and has nearly finished the course, and there'll surely be a crown of righteousness laid up for him in Heaven. (END 43, 6/01).

For more on Pope John Paul II, see:

“Cuba, Castro and the Pope,” *END* 1
 “The Papal Pilgrimage,” *END* 29
 “In the Footsteps of the Apostle Paul,” *END* 43

The unflagging evangelist and man of action

COMPILED FROM ARTICLES BY ROBERT D. MCFADDEN, *NY TIMES*; LARRY B. STAMMER, *LOS ANGELES TIMES*

The man who would call himself John Paul II was not the traditional papal figure, compassionate and loving but ascetic and remote behind the high walls and the elaborate ceremony of the Vatican. Here was a different kind of pope: full of wit and daring, energy and physically expressive love.

More than outgoing, he was all-embracing—a bear-hugging, larger-than-life man of action who had climbed mountains, performed in plays, written books and seen war, and he was determined from the start to make the world his parish and go out and minister to its troubles and see to its spiritual needs.

Traveling widely—through Europe, Africa, the Americas and Asia—the pope electrified vast crowds.

On his first papal visit to Poland, he scolded the officially atheistic communist government for treating people “merely as a means of production.”

He went to Brazil and chastised the military junta in power. “Violence,” he said, “kills what it intends to create.”

He went to Ireland and confronted zealots of the Irish Republican Army and their Protestant foes: “On my knees I

beg you to turn away from the path of violence and to return to the ways of peace.”

He went to Japan and mourned: “To remember Hiroshima is to abhor nuclear war. To remember Hiroshima is to commit oneself to peace.”

He went to Auschwitz and asked, “How far can cruelty go?” And he went to the United Nations in New York and spoke to world leaders of peace for “all the men and women living on this planet.”

Over the quarter century of his papacy, the pope traveled to 129 countries on 104 trips abroad. He visited and revisited Poland and made many trips through other European lands. Again and again he journeyed to Asia, South America, Central America and Africa. He made five papal visits to the mainland United States.

In March 2000, he made one of his most dramatic trips, a six-day valedictory journey to Jordan, Israel and Palestinian-held territories that saw the 79-year-old pope, frail with infirmities, step nimbly through the political and religious minefields of the Middle East, a capstone of his papal travels.

“To go in a spirit of prayer from one place to another, from one city to another, helps us not only to live our life as a journey,” John Paul wrote after his trip to Jerusalem. It “also gives us a vivid sense of a God who has gone before us and leads us on, who Himself set out on man's path, a God who does not look down on us from on high, but who became our traveling companion.”

By 2003, John Paul's journeys had been scaled back, but he continued to press on. His final trip was in August 2004, when he returned to France to visit the miracle shrine of Lourdes. It was a poignant backdrop for the frail and ailing pontiff. Surrounded by other sufferers, many seeking miracle cures, he struggled to read his sermon and was heard to whisper to an aide in Polish, “Help me.” After a drink of water, he said softly, “I must finish.” And finish the speech he did.

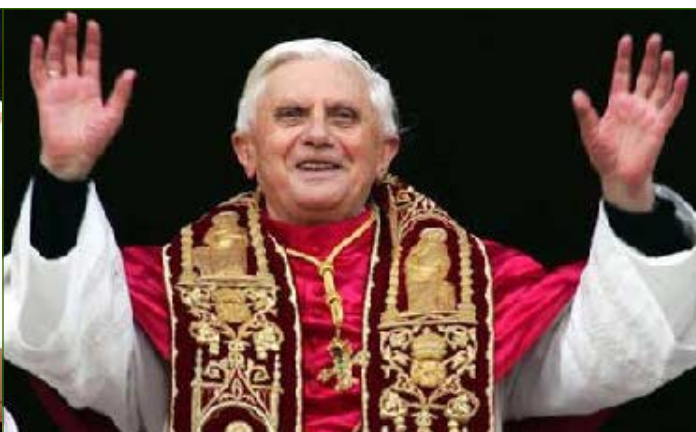
John Paul, ever mindful of his own mortality, increasingly spoke retrospectively about his life as a priest. “After almost 60 years of priesthood,” he told 12,000 cheering youths last summer in Switzerland, “it is beautiful to be able to spend yourself until the end for the cause of the reign of God.”

(Jesus:) In such a case, your earthly end is but a glorious beginning in the Kingdom of God. The fire and fervor of your spirit passes from the house of the flesh to the house of the spirit, where it burns more brightly than ever—a true eternal flame.

Burn bright and bold for Me, My dear ones, illuminating many with the glow of My love. Lighten their darkness, break their chains, proclaim liberty to the captives, and the opening of the prison to those that are bound.



NEW POPE AND OLD: CARDINAL RATZINGER SPEAKING WITH POPE JOHN PAUL II.



POPE BENEDICT XVI, THE FORMER CARDINAL JOSEPH RATZINGER OF GERMANY.

The brilliant sunshine of My Kingdom will endure forever, and is above you at this very moment, even though at times you walk through clouds and endure dark and stormy times. Trust in My light, spread My light, and raise up many others to be light bearers alongside you, lightening this world for Me.

Though iniquity and darkness may abound, grace and light will abound much more through you, My dearly beloved children of light and love, the children of God and Family of Love.

Bishop of Roam

BY ROBIN WRIGHT, WASHINGTON POST

For many of us who traveled in the small Vatican press corps, John Paul will be best remembered as the human pope.

In the slums of Rio, I watched John Paul II quietly slip off his gold papal ring, a gift from Pope Paul VI when he was elevated to cardinal in 1967, and give it to a poor Brazilian parish to help its flock.

I watched him in Hiroshima lead prayers at Ground Zero, and then in Nagasaki minister to long-forgotten victims wasting away from radiation more than 30 years after two nuclear bombs dropped on Japan ended World War II. As he told us on the plane, he anguished over the fact that two Catholics had been on the planes that first unleashed the world's deadliest weapon.

And in the Philippines I watched him embrace a little boy who had dodged through a massive crowd, defying tight security, to touch his pope.

John Paul was also an accessible pontiff. Among the papal press, we often referred to him simply as Papa, the Italian for pope, or Papa Wojtyla. It somehow seemed apt in English, too. He treated us as his kids, and even ministered to some of us.

On most trips he came back on the plane to thank us for traveling with him and then, moving from seat to seat, answered our questions, shared a story or engaged in banter—usually in whatever language the journalist spoke. He was accessible on any subject, from sex and birth control to modern warfare and

economics, and he could be impishly blunt. He once even told us a Polish joke.

On the last trip I took with him, his staff and the press were already on board the Alitalia flight while he finished Mass in his private chapel—in his 14th language, Lithuanian. He'd learned the basics for his trip. As sometimes happened, he was running a bit late.

"It's not that he's a poor planner—he's very organized," a Vatican official told me on the eve of that trip, to explain why the Holy See had taken to using a helicopter to transport the pontiff to Rome's airport before his trips abroad.

"It's just that he uses every minute to the maximum. And sometimes one minute spills over into the next."

In the end, time was the only limit to John Paul's extraordinary papacy.

Benedict XVI

BY PETER FORD AND SOPHIE ARIE, THE CHRISTIAN SCIENCE MONITOR; WILLIAM KOLE, ASSOCIATED PRESS

Cardinal Joseph Ratzinger of Germany, one of the most conservative of the church's cardinals, was elected as the 265th pope.

In the second-shortest conclave in a century, the 115 cardinal electors chose one of the late John Paul II's closest advisers—at 78, the oldest pope elected since 1730—to lead the 1.1 billion-strong Roman Catholic Church.

Waving from a balcony to a screaming crowd in St. Peter's Square less than an hour after his election, a smiling Ratzinger, who took the papal name Benedict XVI, entrusted himself to the prayers of the faithful, saying that "after the great pope John Paul II, the cardinals have chosen me, a simple, humble worker in the vineyard of the Lord."

In 23 years as the Vatican's chief doctrinal enforcer, Ratzinger developed a reputation as a conservative. At the same time, the new pope—the first from Germany in more than a thousand years—is known as a quiet and thoughtful man, endowed with personal charm, more interested in ideas than in action, and a teacher who speaks ten languages, rather than an administrator.

In his sermon at the Mass held just before the cardinals retired to the Sistine Chapel for their conclave, he thundered against what he called "the dictatorship of relativism" in the modern world, which he said jumped "from one extreme to the other, from Marxism to liberalism, up to libertinism, from collectivism to radical individualism, from atheism to a vague religious mysticism. ... To have a clear faith according to the church's creed is today often labeled fundamentalism."

After stints as a leading theology professor and then archbishop of Munich, Ratzinger was appointed head of the Congregation for the Doctrine of the Faith (CDF), the successor office to the Inquisition, in 1981.

In that office, Ratzinger became the scourge of progressive supporters of liberation theology in the developing world, banning some of them from teaching and excommunicating others—earning the sobriquet among critics as "God's rottweiler."

In 1986, Ratzinger issued a firm Vatican denunciation of homosexuality and gay marriage. He brought pressure in the 1990s against theologians, mostly in Asia, who saw non-Christian religions as part of God's plan for humanity.

He raised eyebrows with unusually sharp criticism of the church when he took the pope's place at a Good Friday Mass in 2005. "How much filth there is in the church, even among those who, in the priesthood, should belong entirely to Him. How much pride, how much self-sufficiency," he said.

Ratzinger faces several issues as pope: the need for dialogue with Islam, the divisions between the wealthy north and the poor south, as well as problems within his own church. These include the priest sex-abuse scandals that have cost the church millions in settlements in the United States and elsewhere; coping with a chronic shortage of priests and nuns in the West; and halting the stream of people leaving a church indifferent to teachings they no longer find relevant.

(Dad:) He's a good man. Pray that he'll lead with his heart rather than his head, which has been a tendency of many former popes and which has led

to the slide of the Catholic church in the past. John Paul was different because he knew how to promote and package the Gospel in ways the Catholic church had never seen before, and he was able to separate the Lord and His message, to some extent, from the church and its buildings and ceremonies and traditions, which turns off so many people. He was able to make the Gospel relevant and interesting, and most of all, loving and personal.

The problem with many Catholic priests in the West, and even in the Third World, is that they don't really connect with their flock spiritually

Tidbits

The pope's last message. (Zenit)

To the surprise of those attending the mass for John Paul II's eternal rest, Archbishop Leonardo Sandri told the crowd of 130,000 in St. Peter's Square that he read a posthumous message from the pope "with much honor and much nostalgia."

"To humanity, which at times seems to be lost and dominated by the power of evil, egoism and fear, the risen Lord offers as a gift His love that forgives, reconciles and reopens the spirit to hope," affirmed the pope.

"It is love that converts hearts and gives peace. How much need the world has to understand and accept Divine Mercy!" the message stated.

The pope continued: "Lord, who with Your death and resurrection reveal the love of the Father, we believe in You and with confidence repeat to You today: Jesus, I trust in You, have mercy on us and on the whole world."



POPE HUGS CHILDREN AFTER A 1999 MASS IN ST. LOUIS.

and develop a real personal love for the Lord in their hearts. So the poor people connect the Lord with the church and its buildings and traditions, and when they get turned off to those things, many of them start to turn away from the Lord too. Well, that's the problem with churchianity of any sort—it always focuses on buildings and ceremonies rather than the Builder, Jesus, and a love for Him and others.

How are you doing with your flocks, Family? Are you leading with your heads or your hearts? Are you teaching each of them to develop a deep personal relationship with Jesus and a

Travel was a hallmark of pope's reign. (AP) Paul VI was the first pope in modern times to travel abroad, but John Paul II made jet travel a hallmark of his papacy. A missionary on the move, John Paul made 104 overseas trips, stopping in more than 120 countries during the more than 26 years of his papacy. He made 130 others inside Italy.

"To me, a small place is just as important as any big diocese," he said, explaining his stop on the tiny island of Guam in 1981.

By Vatican statistics, he traveled nearly three times the distance between the Earth and the moon and spent about 10 percent of his time outside of the Vatican.

He kept on the move even as his health deteriorated, no longer able to kneel and kiss the ground upon arriving. Before Paul VI, the last pope to leave the Italian peninsula was Pius VII, and it wasn't voluntary. He was forced into exile in France by Napoleon in 1812.

John Paul II's longevity earns spot in papal history. (EWTN) Pope John Paul II survived an assassination attempt in 1981 and went on to become the third-longest-serving in history before his passing. The longest-serving popes, with the inclusive dates and number of years each presided:

St. Peter, 30–64/67 A.D., 34 or 37 years

Pius IX, 1846–1878, 31 years, 7 months

John Paul II, 1978–2005, 26 years, 5 months

Leo XIII, 1878–1903, 25 years, 5 months

Pius VI, 1775–1799, 24 years, 6 months

35,000 stories on pope after death. (AP/Zenit) The Global Language Monitor, which scans the Internet for the use of specific words or phrases, found 35,000 new stories on Pope John Paul II in the 24 hours after his death.

That compares with about 3,500 new stories on Bush within a day of his re-election and 1,000 new stories on former President Reagan within a day of his death.

love for Him and others, and a desire to tell others about Him?

Though you have the gift of prophecy and understand all mysteries and all knowledge, and have faith to move mountains, you need love to move others and to change the world. Love is the greatest of all, and I pray it will continue to move you to change hearts and souls and lives, and to teach others to do so as well, until the end—and through the end and into the Millennium and onwards! Love never fails! Claim the keys of love and win hearts for the Kingdom of God's love today! I love you!

An analysis of the coverage shows that the word "historic" was associated with the pope nearly 3 million times, and "loved" or "beloved" some 600,000 times.

Choosing a new pope. (The Week) How is a new pope chosen? Fifteen to 20 days after the death of the pope, the College of Cardinals meets "in conclave" in the Vatican's Sistine Chapel, seated beneath Michelangelo's fresco of the Last Judgment. Ballot papers are distributed, and each cardinal—guided, it is said, by the Holy Spirit—writes in his choice, and deposits his ballot into a container. If there's no overall winner, the cardinals keep taking a vote until there is.

Was this always the system? No. In the early days, the pope was chosen by senior clergy residing near Rome and by high-ranking laymen—notably the great Roman families and the German Holy Roman Emperor. Not surprisingly, this system seldom produced the most suitable candidates: A third of the popes elected between 872 and 1012 died under suspicious circumstances. John VIII, for example, was bludgeoned to death by his own entourage, while John X was suffocated. Such scandals persuaded the church to reform the system.

The concept of the modern conclave dates to 1274, when Gregory X decided cardinals would eat, sleep and vote behind locked doors (*con clava* means "with a key"). It's not difficult to understand why—the conclave in the town of Viterbo north of Rome that elected him pope began in 1268 and lasted more than three years.

"Toward the end, the people of Viterbo became so impatient that they tore the roof off the building in which the cardinals were lodged and put them on a diet of bread and water," Vatican expert John L. Allen, Jr., writes in his book *Conclave*.

Gregory was so worried about a repeat, he decreed that cardinals would get just one daily plate of food if a conclave stretched beyond three days, and be served only bread, water and wine if the deadlock exceeded eight days.