Pope John Paul II waves to well-wishers in St. Peter’s Square in 1978, not long after his election as the 263rd successor to Peter. A quarter-century later, he has become the fourth longest-serving pontiff and one who has had a tremendous impact on the world and the Church.

Pope has shaped world events and inspired millions

VATICAN CITY (CNS) — As Pope John Paul II celebrates 25 years in office, the world is taking stock of a pontificate that has helped shape political events, set new directions for the Catholic Church and offered spiritual inspiration to millions of people around the globe.

By any measure, this is a papacy for the ages. Since his election on Oct. 16, 1978, Pope John Paul has delivered more speeches, met with more world leaders, canonized more saints and kissed more babies than any previous pontiff.

Visiting 129 countries—from the steppes of Asia to the Rocky Mountains—he has implemented the Church’s own form of globalization.

And in more than 50 major documents, on themes ranging from economics to the rosary, he has brought the Gospel and Church teachings to bear on nearly every aspect of modern life.

Everyone agrees this pope already has left a moral legacy, inside and outside the Church. But the pope also has weathered his share of disappointments in recent years, including the U.S. clerical sex abuse scandal, the ecumenical rupture with Orthodox leaders, legislative defeats on pro-life issues in many countries and the frustration of not being able to visit Russia and China.

“The pope still has an important message to deliver, and people are listening—perhaps more than ever,” Vatican spokesman Joaquin Navarro-Valls said in an interview with Catholic News Service.

“He is the only global leader who is...
WASHINGTON (CNS) — The U.S. Senate passed the Partial-Birth Abortion Ban Act by a 64-34 margin on Oct. 21. President Bush has said he would sign the legislation, which three weeks earlier was passed by the House on a 218-24 vote.

Bush applauded the Senate action, saying the ban “will end an abhorrent and violent procedure. There is no place in our society for the killing of innocent unborn children. Life is a gift from God, and we are all stewards of that gift.”

Gail Quinn, executive director of the U.S. Catholic Bishops’ Secretariat for Pro-Life Activities, predicted abortion advocates would challenge the law in court, but said most Americans oppose killing partially born children.

“The American people—from every background, of every age, every faith and representing every segment of the political spectrum—reject the killing of children who are in the process of being born,” she said in a statement released immediately after the vote.

“Very harmful, unthinkable act—the killing of a partially born child. … No child and no mother should be put through such a risky, violent procedure. There is no place in our society for the killing of innocent unborn children. Life is a gift from God, and we are all stewards of that gift.”

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“I’m an abortion survivor from a partial birth abortion. I was born, but my mother was killed at the hospital. I want everyone to know the truth about this procedure. Please do not allow the U.S. Senate to pass the Partial-Birth Abortion Ban Act. I believe that we all deserve the right to live.”

— Theresa Burke

U.S. Senate passes partial-birth abortion ban
Archabbot remembers his friendship with Mother Teresa

By Mary Ann Wyand

Mother Teresa of Calcutta was consid- ered to be a “living saint” by many people during her lifetime. Benedictine Archabbot Lambert Reilly of Saint Meinrad said dur- ing an Oct. 27 retreat, but she always con- sidered herself to be a sinner because only Jesus was without sin.

Archabbot Lambert and WTHR Channel 13 anchor Anne Byker of Indianapolis, who knew Blessed Mother Teresa of Calcutta, were the keynote presenters for the retreat commemorating her Oct. 19 beatification. More than 325 people attended the retreat at the Benedict Inn Retreat and Conference Center in Beech Grove.

In his opening address titled “The Vision of Mother Teresa,” Archabbot Lambert noted that, “You could talk with Mother Teresa about anything. She shied away from nothing.”

Even though Mother Teresa was a very holy person, she, “was a very easy person to be with” and “had a very interesting laugh.”

Archabbot Lambert served as a retreat master for Mother Teresa and her Missionaries of Charity on a number of occasions after Archbishop Daniel M. Buechlein, who was bishop of Memphis at the time, recommended him to her.

Once when the Missionaries of Charity asked him to return to India for a series of retreats, then-Father Lambert explained that his superior had refused their request.

“If you do it, it will be God’s will,” Mother Teresa replied. “If you don’t do it, it will be God’s will. But I hope you will do it.”

People often ask him if he felt nervous being with such a holy person, Archabbot Lambert said. “I always answer, ‘No, I didn’t.’ When someone is truly a holy person, it seems that all nervousness is dis- solved.

“Mother Teresa’s thinking wasn’t ordi- nary thinking,” he said. “It was the thinking of the Lord.”

During a retreat near Boston in March 1991, he recalled, “The first thing I said to the sisters in Massachusetts was ‘Scratch and you find blood. We’re all alike under- neath. However we’re dressed, wherever we are, we’re weak sinners trying to do better.’ Since that first statement to the sis- ters, almost every time I see any of them they say to me, ‘Father, scratch and you find blood.’”

Archabbot Lambert said that after visit- ing many of the Missionaries of Charity shelters, “I can truly say they have sought out the poorest of the poor.”

The sisters pray endlessly, he said, “and when Mother Teresa was alive she was for- ever adding to those prayers.”

Mother Teresa was an extremely shrewd person, Archabbot Lambert said. “As sim- ple as she was, she got her own way. But what saved her was [that] her own way was the Lord’s way.”

Mother Teresa knew that her way of life was extremely difficult, the archabbot said, and she required nine years of formation for her sisters before they were eligible for their final vows.

“She was a woman who had her own mind,” he said, “and the reason she did was because the founding of her community came as an inspiration, as she claimed, from the Lord God himself. She wasn’t the least [bit] interested in what she thought on her own. She always balanced what she thought with that which she thought God wanted. She was an extremely selfless per- son. She emptied her mind of her own thinking because her aim … was to be a follower of Jesus and the best follower she could be.”

It is said that Mother Teresa’s motto was “It is no longer I who live. It is Christ who lives in me,” he said, yet she suffered through times of spiritual darkness.

“She was a woman who suffered attacks against the faith,” Archabbot Lambert said. “She was a woman who didn’t have great joy in her prayer. But she was a woman who proved none of that meant anything. Persevering and sticking with prayer is what that is all important.”

Mother Teresa “spent most of her time correcting herself rather than criticizing other people,” he said. “She didn’t know everybody else’s faults, but she certainly knew her own. She was someone who could sit at the feet of the retreat master, and always sat at the feet of the Lord for whatever his will spelled out. She didn’t believe that Jesus came to make life easy. She believed that Jesus came to make us free. She didn’t believe that Jesus came to give us heavens on Earth. She believed that Jesus came to ultimately lead us to the mansion and the fullness of the kingdom.”

She was conscious of the fact that the first vow that religious take in the Church is the vow of conversion, he said. “Conver- sion means [to] change your thinking so that you then change your acting. ‘Change your thinking’ means there’s only one mind that is the model for how thinking should be thought, and that’s Jesus’.”

John Paul II speaks from his heart…

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We pray for you.
We love you.
Happy 25th Anniversary! Love,
St. Lawrence Second Graders
Primacy of Peter

When Jesus came among us as God-made-man, he exercised the three ministries of teacher, shepherd and priest: the Man of Sacrifice. As teacher, his words of wisdom, compassion, consolation and challenge held the crowds spellbound, for he spoke with an authority unfamiliar to his listeners. Jesus the Good Shepherd restored the flock to wholeness; not only did he bestow physical healing upon the blind, lame and mute, but he also healed individual souls and communities by forgiving sins and reconciling enemies. Jesus is also the great high priest who offered himself as the perfect sacrifice. In relinquishing the rights of his divinity, he humbled himself to death on the cross, all for the remission of our sins. Jesus’ earthly ministry of teaching, shepherding and offering the great sacrifice is a ministry that continued after his ascension into heaven. He established the Church, built with the 12 Apostles as pillars, resting on the unmovable foundation of the rock of St. Peter. In the early days of the Church, the Apostles exercised this same threefold ministry, as they taught, healed and shepherded the Church in unity and sanctified the early believers in the Holy Sacrifice of the Mass. They, in turn, ensured that Christ’s ministry would continue by appointing successors through the laying-on of hands. St. Peter and his successors occupy a unique role in the Church, one of primacy among the other disciples. Furthermore, Peter is singled out by Jesus as “the rock,” the sure foundation upon which Jesus would build his Church, so unshakeable that even the gates of hell would not prevail against it. St. Peter the Rock served as the first bishop of Rome and was eventually martyred there. From the earliest days of the Church, his successors have been seen as ones who would lead for the sake of unity, settle disputes, teach with authority, even lay down their lives for the sake of the Church. On Oct. 16, we celebrated the silver jubilee of Pope John Paul II’s election to the papacy. The celebrations surrounding the pope’s anniversary the past few weeks have given us as Catholics an opportunity to reflect with gratitude upon the gift of the papacy, the office of the successor of Peter. Our gratitude is founded on several truths:

First of all, our Church has a central teaching authority, one that can hand on to us in an authentic manner the faith that comes from the apostles. Our world needs the clear and compelling moral vision of the successor to St. Peter, especially in its struggles with materialism, hedonism and nihilism. Secondly, our Church is universal in scope, held together in unity by the pastoral zeal of Peter’s successor. The very name catholic means universal—indicating that the Catholic Church is not just one Church of many, but the one Church established for all people and for all time by Christ himself. Third, our Church continues the legacy of the Lord’s sacrifice. The Holy Father begins each day with intense prayer before the Blessed Sacrament followed by the celebration of the Holy Sacrifice of the Mass, this sacramental connection with the Lord Jesus gives the Holy Father the grace he needs to inspire us to live our lives for Jesus with dedication, with commitment and with the willingness to do whatever it takes to live out our faith, even if that means laying down our lives for the sake of the Gospel. Finally, our Church will endure until the end of the age. Tyrants have tried to destroy the Church but have failed. Napoleon, Hitler, Stalin and Mussolini have all inflicted great harm upon the Church, but they were unsuccessful in destroying her. Should we be surprised that the Evil One would continue to try to destroy the Church, not only from without, but from within? And yet we are promised by the Lord that the Church will be ever resilient, ever new, ever strong enough to withstand even the powers of hell. As we reflect upon the 25 years of the papacy of Pope John Paul II, may we pray in gratitude for the gift of his leadership and the extremity of his sacrifices on our behalf. May we hold the promise of the endurance of the Church close to our hearts, praying for the grace to remain loyal to the teachings of the Church and faithful to her precepts. For it is in the Church that we do have a rock—a sure and stable foundation upon which to live our lives, build our future and look to the hope of eternal life.

— Rev. Daniel J. Mahan

The Human Side/Fr. Eugene Hemrick

Pope John Paul the Great

My first recollection of John Paul II is of a man with amazing energy and intellectual force. He was athletic and photogenic, conversant in several languages. He spoke with deep conviction and addressed issues in a philosophical, down-to-earth manner. This April, I saw the pope again in Rome. He was slumping over in his chair; he drooled and slurred his words. As broken as he was, his determination to push on was very inspiring. Even more awesome was his courage in displaying his frailty in public.

Over the last few weeks, Pope John Paul II has been lauded for being a champion of human dignity, befriending the poor and defending refugees, apologizing to the Jews, breaking down the Iron Curtain, traveling the world, and working ferociously for world peace and Christian unity. I’ve come to think of him as a man with a mission to keep him going despite the circumstances. One virtue of this pope that I feel writers often have overlooked is a first fervor he kept him going despite the circumstances. One virtue of this pope that I feel writers often have overlooked is a first fervor he

Church Facts

All Saints’ Day

The feast honors all saints and emphasizes the connection between Christians already with God and those still on earth

CELEBRATION

Nov. 1 in Western church; a holy day of obligation on which Catholics are bound to participate in Mass.*

Opening Prayer: “God of all business you gave your saints different gifts on earth but one reward in heaven. May their prayers be our constant encouragement...”

HISTORY

Early Christians marked a day in memory of those who gave their lives for the faith. References to local feasts date back to the 700s. The Irish supposedly assigned it the date of Nov. 1 as a Christian alternative to the Druid festival of the dead.

In 837 Pope Gregory IV set the celebration on Nov. 1 for all the church.

WHO IS A SAINT?

Church recognizes some holy lives through official canonization.

Anyone thought to be with God in eternal life can be considered a saint.

The word comes from the Latin sanctus — meaning holy, consecrated.

HOW MANY?

More than 10,000 individuals have been canonized or declared blessed.

Saints named by Pope John Paul II.

* U.S. bishops have lifted the Mass obligation when All Saints’ Day falls on Saturday or Monday.

Pope John Paul II continues to show us the way

A lot has been said and written the past few weeks about the 25-year pontificate of the Holy Father. I was delighted to happen onto a TV presentation by author and news correspon- dent Peggy Noonan concerning a book that she is writing titled John Paul the Great. As I recall, she said the book would be published in the spring of 2004. I was also surprised because, of all things, she was making her presentation at a conference sponsored by The New York Times. Unahsual, she explained why she considers John Paul II great. It is rather uncommon these days to praise our pope, especially in the secular area.

Cardinal Francis George recently sum- marized some of the antipathy toward the pope in a homily he delivered in his cathedral in Chicago. His comments were occasioned by a false accusation made against the pope in a major Chicago daily.

In the context of his homily, the cardi- nal reflected: “The pope is attacked for many reasons. In some Protestant circles, he is still regarded as the Antichrist. Among secularists, his teaching office is a threat to human freedom. Among disaf- fected Catholics, the pope must be dis- credited so that Catholics will be forced to change their faith.”

I have a wonderful photograph of my first visit to the Holy Father after becoming a bishop. We are both laugh- ing. As my visit was coming to a conclu- sion, he asked me if there were anything else you would like to say? I said, “Yes--thanks for being a good pope!” We both laughed and then the Holy Father remarked, “Not everybody says so. But that doesn’t matter. I must do what I can.” John Paul II is not even at seeking fans to the expense of truth. Nor has he governed our Church in accord with popular opinion.

I believe one of the greatest gifts of this pope is his determination to keep our Church and our world focused on the funda- mental reason for human existence—and why there is hope for humanity in a wayward world. Once, while I was at lunch with some bishops and the pope, someone asked, “Holy Father, what do you consider the most important of your encyclicals and apostolic letters?”

The first one,” he said. The “first one” was Redemptor Hominis (Redeemer of Humanity), a foundational encyclical of his pontificate of our redemption by Jesus Christ. Everything he has writ- ten since that first document finds its roots there.

On the occasion of his 50th anniver- sary as a priest, the Holy Father wrote, “In these 50 years of priestly life, I have come to realize that the Redemption, the price he has to be paid for, entails a renewed discovery, a kind of a ‘new creation’ of the whole created order: the rediscovery of a person, of man created by God as male and female, a rediscovery of the deepest truth about all man’s works, his culture and civilization, about all his achievements and creative abilities.

After I was elected pope, my first spiritual impulse was to turn to Christ the Redeemer. This was the origin of the Encyclical Letter Redemptor Hominis. As I reflect on these events, I see ever more clearly the close link between the mes- sage of the Encyclical and everything that is found in the heart of man through his sharing in Christ’s priesthood” (Gift and Mystery, p. 82).

For the Holy Father, it is all about Jesus and the gift of our redemption. I am personally grateful to John Paul II because he has done much to model the meaning of the priestly vocation in our Church. In his same reflection, Gift and Mystery, the Holy Father spoke of humanity’s profound expectations of priests.

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El Papa Juan Pablo II continua mostrándonos el camino

M ucho se ha dicho y escrito en las últimas semanas sobre el pontificado del Papa Juan Pablo II. Me digo mucho gusto de ser parte de casualidad, a través de una presentación por televisión, sobre la autora y correspon- dienta de noticias Peggy Noonan quien está escribiendo un libro cuyo título es John Paul the Great (Juan Pablo el Grande). Según recuerdo, dijo que el libro sería publicado en el primerav del 2004. También me sorprendió porque estaba haciendo su presentación en una conferencia patrocinada por The New York Times. Explicaba de manera impasible por qué considera grande a Juan Pablo II. Es poco común en estos días elegir a nuestro Papa, especialmente en el ámbito laico. El Cardenal Francis George, recientemente resumió parte de la antipatía hacia el Papa en un homilía que pronunció en su catedral en Chicago. Sus comentarios tuvieron origen en la acusación falsa que hizo contra el Papa un periodista importante de Chicago.

En el contexto de su homilía el cardenal reflexionaba: “Al Papa se le ataca por muchas razones. En algunos círculos de protestantes, aún se refieren al Papa como el Anticristo. Entre los laicos su enemistad es una amenaza a la libertad del ser humano. Entre los católicos disconformes, debe desacreditarse al Papa de modo que los católicos se vean forzados a cambiar sus creencias.


Creo que uno de los grandes aportes de nuestro Papa es su determinación de mantener nuestra Iglesia y nuestro mundo concentrado en la raíz fundamental de la existencia humana y por qué hay esperanza para la humanidad en un mundo desviado. En una oportunidad mientras estaba en un almuerzo con algunos obispos y el Papa, alguien preguntó, “Santo Padre, ¿cuál considera la más importante de sus encíclicas y cartas apostólicas?”

“La primera”, dijo. La “primera” fue Redemptor Hominis (Redentor de la Humanidad), una encíclica fundamental de su pontificado y sobre cómo Jesucristo nos ha redimido. Todo lo que él ha escrito desde ese primer documento tiene sus raíces en éste.

En la ocasión de su quincuagésimo aniversario como sacerdote el Santo Padre escribió: “En estos 50 años de vida sacerdotal, me he dado cuenta de que la Redención, el precio que debe pagarse por el pecado, tiene un remate en el descubrimiento, como una “nueva creación” del orden completo. el: el desredescubrimiento del ser humano como persona, un ser creado por Dios como hombre o mujer, un redescubrimiento de la más profunda verdad sobre todas las obras del ser humano, su cultura y su civilización, sobre todos sus logros y su talento creativo.

“Después de ser elegido Papa, mi primer impulso espiritual fue volverse hacia Cristo el Redentor. Este fue el origen de las Cartas Encíclicas Redemptor Hominis. A medida que reflexionaba sobre estos eventos, veo aún más claramente el nexo estrecho que existe entre el mensaje de la Encíclica y todo lo que se encuentra en el corazón del hombre a través de la participación en el sacerdocio de Cristo” (Regalo y Misterio, pág. 32).

Para el Santo Padre se trata de Jesús y el regalo de nuestra redención.

Le estoy personalmente agradecido a Juan Pablo II porque él ha hecho mucho para modelar el significado de la vocación sacerdotal en nuestra Iglesia. En esta misma reflexión, Regalo y Misterio, el Santo Padre habló de las profundas expectativas de los sacerdotes.

“Si observamos detenidamente las expectativas de los hombres y mujeres contemporáneos, veremos que en definitiva, no tienen mas que una gran esperanza: tienen sed de Cristo. Todo lo demás, sus necesidades经济社会, sus políticas, pueden resolverse por medio de otras personas. ¡A través del sacerdocio buscan a Cristo! Y por ellos tienen el derecho de recibir a Cristo por sobre todo lo demás a través de la proclamación de la palabra” (pág. 85).

Uno de estos temas del Papa acerca de los sacerdotes apoya a uno mis. Una vez él escribió: “La oración hace al sacerdote y a través de la oración el sacerdote se convierte a sí mismo. Antes que nada el sacerdote debe verdaderamente ser un hombre de oración, convencido de que el tiempo dedicado al encuentro personal con Dios siempre transcurre en la mejor forma posible. No sólo le beneficia a él, también beneficia su trabajo apostólico.

Cuando el Segundo Concilio Vaticano habló de la llamada universal a la santidad, en el caso del sacerdote debemos hablar de una llamada especial a la santidad. “Cristo necesita sacerdotes santos!” (pág. 89). El Santo Padre nos muestra el camino.

Traducido por: Language Training Center, Indianapolis

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movie ratings

Beyond Borders (Paramount)
Rated A-III because of some war violence, several disturbing images of famine and disease-ravaged victims, an implied sexual encounter, recurring rough and crude language and profanity.
Rated R (Restricted) by the Motion Picture Association of America (MPAA).

Radio (Columbia)
Rated A-II (Adults and Adolescents) because of a scene of menace and some drug terms.
Rated PG (Parental Guidance) suggested by the MPAA.

Scary Movie 3 (Dimension)
Rated O (Morally Offensive) because of pervasive crude and sexual humor, some comic violence, scattered drug references, recurring crude expressions, as well as an instance of rough language and profanity.
Rated PG-13 (Parents are strongly cautioned). Some material may be inappropriate for children under 13.
Rated R (Restricted) by the MPAA.

The Texas Chainsaw Massacre (New Line)
Rated O (Morally Offensive) because of excessive violence including a graphic suicide, an instance of drug abuse, pervasive rough and crude language, as well as profanity.
Rated R (Restricted) by the MPAA.
tremendous impact on the world and the Church precisely because “he’s been the great Christian witness of our time, the man who has most persuasively embodied the liberating power of Christian faith. “That had concrete, measurable political results in east central Europe in the revolution of 1989, but it has also had an immeasurable impact on innumerable lives throughout the world,” Weigel told CNS. “As the analyses and accolades rolled in ahead of the 25th anniversary celebration, the pope was busy keeping a low profile. He purposely shied himself by befitting Mother Teresa of Calcutta on Oct. 19 — a Sunday that fell between the anniversary of his election and his inaugural Mass. The pope has avoided great retrospective speeches or documents on his first quarter-century. In fact, he has spoken more about Mary, to whom he’s dedicated this year in a special way, than about his own accomplishments. At 83, he is frail and hobbled by Parkinson’s disease and other ailments. Many at the Vatican believe the pope’s infirmities have added a new dimension to his message. “When the Mass is celebrated by someone in his condition, the sacrifice of Christ becomes even more evident,” Cardinal Jozef Tomko, a longtime friend and retired Vatican official, said in an interview with CNS. “What comes through is a deep spirituality and the acceptance of his limitations. I think in these conditions he is winning even more people to Christ than before,” Cardinal Tomko said.

The first non-Italian pontiff in 455 years, Pope John Paul II declared early on that the Second Vatican Council had set his agenda. In particular, his global ministry quickly focused on Vatican II’s engagement of modern culture. At the teaching level, the pope has penned three major encyclicals on economic and social justice issues, and has addressed the rich-poor imbalance continent-by-continent in post-synodal documents. Over the last 10 years, he also has authored three other encyclicals that strongly challenge what he sees as a pre-vailing moral relativism in post-modern society. “Veritatis Splendor” spoke of the truth of the Church’s moral teachings. “Evangelium Vitae” defended the inviolability of human life against what the pope calls a “culture of death,” and “Fides et Ratio” argued that human reason cannot be detached from faith in God. Meanwhile, under his guidance, Vatican agencies have issued important instructions on such specific questions as foreign debt, in vitro fertilization, the arms industry, the role of the mass media and the impact of the Internet. Through all these pronouncements runs a central theme: that human freedom becomes destructive when people forget they are created in God’s image. Whether an unborn child, an impoverished African or an elderly shut-in, the pope says, every human being has a value that goes beyond earthly advantages and accomplishments. While pushing Catholic teaching into virtually every arena of modern life, the pope also has taken the measure of the Church’s past mistakes. At his insistence, the Church acknowledged historical errors in condemning 16th-century astronomer Galileo Galilei, in participating in European religious wars, and even in its missionary approach in some New World territories.

Against considerable resistance within his own Vatican hierarchy, the pope commissioned critical studies on the Church’s role in the Inquisition and the Crusades and on the failings of Christians during the Holocaust.

On an interreligious level, Pope John Paul has reached out in ways that were once considered impossible or even heretical. In 1986, he visited a Jewish synagogue in Rome, then in 2000 prayed at the Western Wall in Jerusalem — a gesture that won the hearts of many Jews worldwide.

In Syria, he became the first pope to visit a mosque, and in Morocco he spoke to thousands of cheering Muslim youths.

Twice he convened leaders of other religions and other Churches for prayer meetings in Assisi, where participants denounced all acts of war and terrorism carried out in the name of religion.

Within the Church, the pope has been no less dynamic. He has disciplined dissenting theologians and self-styled “traditionalists,” promulgated a new Code of Canon Law, issued new directives calling for clearer Catholic identity in Church universities, and defended with the full weight of his authority the Church’s all-male priesthood.

Some critics have said that in dealing with in-the-field Church problems, the pope’s management style is too detached. They cited the clerical sex abuse crisis as an example of where the pontiff should have called bishops and others to closer accountability.

Vatican officials reject that criticism, pointing out that the pope has several times pronounced prophetically against sex abuse and other moral failings by Church ministers. The pope’s job is not to pore over dossiers but to set clear directions, they say. “This is not a pontificate that acts in a crisis management style. He goes beyond crisis management, to the root of the problem. And in the case of sex abuse, the real problem is in formation,” said Navarro-Valls, the Vatican spokesman.

As a teacher of the faith, the pope has been exhaustive, demanding in his criticism of those who reject the Church’s wide range of “definitive” positions.

The pope brooks no dissent among the faithful, and in a 1998 document he invoked penalties against Catholics who reject the Church’s wide range of “definitive” positions.

The Criterion  Friday, October 31, 2003

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Pope John Paul II is in the final phase of writing a book on his 20 years as a bishop in Poland. He authored a similar volume in 1996 on his life as a priest, an assistant to a bishop in Poland. He authored a similar volume in 1996 on his life as a priest, an assistant to a bishop in Poland.

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Pope’s lifelong devotion to Virgin Mary fundamental to his ministry

VATICAN CITY (CNS)—Last year, as he began the 25th year of his papacy, Pope John Paul II publicly entrusted himself and the Church to the Virgin Mary, again displaying a lifelong personal devotion that he sees as fundamental to his ministry.

‘I place everything into her hands so that with love of a mother she will present it to her son,’ the pope said in St. Peter’s Square in October 2002. ‘I also entrust my future to her.’

He underscored his message by releasing an apostolic letter on the Marian devotion of the rosary, calling it his ‘favorite prayer.’ The letter proposed the addition of new contemplative themes to the centuries-old prayer and announced a ‘Year of the Rosary’ to help Catholics rediscover its spiritual richness.

Throughout his pontificate, the pope has shown a devotion to Mary that seamlessly integrates popular piety, theological scholarship and the expression of a personal, human relationship with the mother of God.

As a young boy in Poland, the future pontiff—whose mother died when he was nine—prayed daily to Mary in his parish church and first donned the brown scapular robe, which he wears even today under his church and first donned the brown scapular, which he wears even today under his church and first donned the brown scapular, which he wears even today under his pontificate—whose mother died when he was nine. He began a series of weekly audience talks on the Virgin; it lasted more than two centuries in which the pope does not mention them in each of his foreign travels.

His certainty that he owed his life to Mary became clearer when he ordered the third secret of Fatima published in 2000; it spoke of a ‘bishop in white’ falling down in a hail of gunfire, which Vatican officials said could be interpreted as referring to the assassination attempt.

The pope beatified two of the three Fatima children whose visions of Mary in 1917 included the three secrets. In 2002, he went to Mexico to canonize Juan Diego, the visionary of Our Lady of Guadalupe. The pope has called Marian shrines worldwide a ‘geography of the faith,’ and he’s made an effort to visit them in each of his foreign travels.

Rarely does a day of public activities go by in which the pope does not mention Mary or her role in the Church. In 1995, he began a series of weekly audience talks on the Virgin; it lasted more than two years.

At that time, the pope’s high praise for Mary and his statement that ‘Mary’s place is highest after Christ’ prompted speculation that he might be preparing to name Mary co-redemptrix (co-redeemer). At the Vatican’s request, an international theological commission studied that question in 1999 and unanimously voted against such a move. The pope accepted the recommendation.

Marianist Father Johann G. Roten, director of the International Marian Research Institute at the University of Dayton, Ohio, said the pope’s personal devotion to Mary also has helped spark a Church-wide grassroots revival of classical devotions that fell out of favor in the immediate aftermath of the Second Vatican Council.

‘He somehow lends his authority as a pope, but also as a human being, to the value and importance of those devotional practices,’ said Father Roten, who said he receives hundreds of e-mails a month expressing interest in traditional Marian devotions.

‘We see this pope who has written books, has been a teacher of philosophy and theology, and at the same time has a very simple, straightforward, almost youthful piety,’ he said.

Father Roten said the pope’s 1987 encyclical, ‘Redemptoris Mater’ (‘Mother of the Redeemer’), has had ‘quite an impact’ on Marian theological studies, particularly because of its emphasis on the human and maternal presence of Mary in the Church.

In contrast to some past interpretations of Mary as a more abstract “mirror image of Christ,” the encyclical describes her as a fellow believer “who reacts to Jesus Christ in loving obedience” and thus is a “model of faith” for all believers, Father Roten said.

He also noted that over the years the pope has adopted the phrase “entrustment” to Mary rather than using the more traditional word “consecration.” This is a conscious decision to use a word that has more personal overtones, Father Roten said.

Pope John Paul II prays in front of the image of Our Lady of Czestochowa in Poland in this 1999 photo.
Pope’s travels among most revolutionary changes of historic papacy

VATICAN CITY (CNS)—In past centuries, Catholics went to Rome to see the pope. Pope John Paul II has reversed the practice, traveling to countries in order to meet people where they live, work and worship. Many observers count that as the most revolutionary change implemented during the first 25 years of Pope John Paul’s papacy. From behind the Vatican walls, a supreme pontiff came into the streets, factories, refugee camps, presidential palaces and churches of the modern world.

Logging more than 700,000 miles, the pope has spent 6.5 percent of his papacy outside of Italy and more than 10 percent of his papacy outside of Rome. Along the way, he has encountered young Catholic communities in Africa, walked through slum neighborhoods in Latin America, addressed world powers at the United Nations and preached the Gospel on six continents.

Because his trips attract massive media coverage, much of the world has come to know the global dimensions of the Catholic Church through these travels. And the pope’s presence has often brought international attention to the struggles of Third World nations.

Yet Pope John Paul is not simply a roving goodwill ambassador or a media superstar. His trips have an evangelizing purpose that can give him the appearance of a modern-day apostle.

Papal spokesman Joaquin Navarro-Valls sees the pope’s globe-trotting as an essential part of his overall mission: presenting Christ to a multifaceted world. “This is a pope who travels with a serious sense of purpose; he’s not on some tourist package,” Navarro-Valls said. “His aim is to reach all people—whether they are Catholics, non-Christians or even nonbelievers.”

While the pope began his pontificate by visiting heavily Catholic countries like Mexico and Poland, his trips in recent years have taken him to places like Azerbaijan, Kazakhstan and India, where Christians are a small minority.

Typically, the pope prep for his foreign visits by learning some of the local language, reading native literature and studying key chapters of the host country’s history.

As Navarro-Valls puts it, the pope wants to make a deep cultural connection, not simply be a religious icon on display. “When he arrives somewhere, he’s not only there to see the local residents, but also to understand their history. In a sense, he is visiting the past as well as the present,” the papal spokesman said.

Often, the pope is visibly moved by the moral significance of a place. For example, he spent a long time meditating at the port of Goree, Senegal, because it was a point of departure for African slaves on their way to the New World.

When it comes to papal travel, Pope John Paul has set records in virtually every category: He’s made 102 trips or longer.

He also travels with a 25-person staff of Vatican officials and technical experts, who handle everything from security to last-minute changes in papal texts.

His seven trips to Africa have brought encouragement and attention to local Churches at a time when Catholicism was experiencing explosive growth on the continent.

The pope has visited the United States seven times—more often than any country except his native Poland. Highlights of the U.S. trips have included an exultant welcome by teen-agers in New York’s Madison Square Garden, a challenge on women’s ordination from a U.S. nun, addresses to the United Nations and a rousing celebration with nearly 400,000 young people at World Youth Day in Denver 10 years ago.

From his first foreign trip in 1979, the pope has taken a traveling press corps aboard his chartered jet. Until his health declined in the mid-1990s, he treated them to airborne press conferences that sometimes lasted 30 minutes or longer.

He also travels with a 25-person staff of Vatican officials and technical experts, who handle everything from security to last-minute changes in papal texts.

All of them have their favorite memories from 25 years of papal travel: his electrifying speeches to Solidarity activists in communist Poland, his moving prayer at Jerusalem’s Western Wall, an impromptu chat with African villagers or his meditative moments on the Sea of Galilee.

Last June, the pope compared his trips to those of the Apostles, who visited and encouraged local Churches. He added that such travels now constitute “an integral part of the ministry of the successor of Peter”—signaling to his eventual successor that he’d better keep his passport handy. †
VATICAN CITY (CNS)—Despite a popular perception that Pope John Paul II has set strict limits on what is appropriate theological debate, three theologians in Rome give him credit for encouraging exploration of new areas, particularly in Catholic social teaching, morality and relations with non-Catholics.

Theological debate during the first 25 years of Pope John Paul’s leadership of the Church often took place in fairly public forums, reaching the masses through the news media, popular books and the Internet.

The Vatican’s reaction to those who dissented from Church teaching usually made headlines in the same public way. “In the West, a number of theologians have been discouraged; there may be a bit of a chill factor,” said Jesuit Father Gerald O’Collins, a professor emeritus at Rome’s Gregorian University.

Father O’Collins, a Christology professor, served as Jesuit Father Jacques Dupuis’ official advocate during the Vatican’s 1999-2000 investigation of Father Dupuis’ book on interreligious dialogue.

Father O’Collins said that in the past 25 years the Vatican sometimes has reacted too quickly to theological developments that raised the concern of bishops.

Theological ideas, he said, need time and space to develop and mature.

Dominican Father Georges Cottier, theologian of the papal household and secretary of the International Theological Commission, said it is “not a fair assessment” to say that Pope John Paul has restricted theological investigation.

“It is true that after the Second Vatican Council there was a crisis in theology, or rather, a crisis among some theologians who opposed the authority of the magisterium,” the Church’s teaching authority, he said.

“If the object of theology is divine revelation transmitted through the Church, I cannot act as if the Word of God did not exist and as if the ministry of Peter did not exist,” Father Cottier said.

Dominican Father J. Augustine Di Noia, undersecretary of the Congregation for the Doctrine of the Faith, said the “phantom of dissent” that began gathering steam during the pontificate of Pope Paul VI “was up and running” when Pope John Paul was elected in 1978.

“John Paul II encountered a situation that was unprecedented in the history of the Church: A fair number of theologians had identified themselves as being in conflict with the Church on significant issues and he—and Cardinal [Joseph] Ratzinger—over the last 20 years have tried to chart a course to address that new problem,” he said.

The three priests agreed that, while Pope John Paul has set clear limits on what are acceptable positions on some issues, his teaching also has pointed out new avenues for theological investigation as well as new approaches to old questions.

All three pointed to the pope’s 1993 encyclical “Fides et Ratio” as one of the most important documents in the 25 years of his papacy and as an attempt to meet Vatican II’s call to make moral theology more pastoral.

“What he does is challenge the whole law-centered, legalistic approach to moral theology and focuses again on becoming good,” explaining that if the Church teaches something is forbidden it does so because it is harmful to the person, Father Di Noia said.

Father Cottier said, “This is one of the great aspects of the teaching of Pope John Paul II. His morality is the morality of the Beatitudes, of what is necessary for happiness and goodness, a reaffirmation of the importance of virtue.”

In the list of popes who have systematically applied Catholic ethical considerations to modern social problems, Pope John Paul probably will be listed second only to Pope Leo XIII, usually credited with being the founder of Catholic social teaching.

“He has built massively on what the popes from Leo XIII on have done,” particularly strengthening the Church’s opposition to the death penalty and “to war, more or less under any circumstance,” said Father O’Collins.

The area where Father Dupuis ran into trouble with the doctrinal congregation—interreligious dialogue and the ways God is at work outside the visible boundaries of the Church—is one area all three theologians agree has been opened up by Pope John Paul.

Despite fears that the discussion would be hampered by the 2000 doctrinal congregation document, “Dominus Iesus,” on salvation through Christ alone, they said there is still plenty of room and need for theological investigation.

Father O’Collins said, “Pope John Paul has pushed the idea of the Holy Spirit active, distributing gifts, in other cultures and religions.”

And Pope John Paul’s attempts to improve Catholic-Jewish relations have gone beyond condemning anti-Semitism and trying to foster respect, they said.

“All of his important gestures and words, including his recognition of the Jews as ‘our elder brothers and sisters in the faith,’ have put a new emphasis on and given a new stimulus to a Catholic theology of Israel,” Father Cottier said.

“Christian-Jewish dialogue is really just beginning,” he said. “We have much to discover, not only about the Jewish people, but about the meaning of Judaism for the Church, and we owe this pope much for opening the path.”

Father Cottier said that, despite what may appear in the mass media as a campaign against theological innovation, Pope John Paul knows how much the Church needs theologians, their research and their scholarly debate.

“The Church needs theologians because it can make pronouncements only after a long, in-depth reflection,” he said.

The challenges of biomedical technology, terrorism and modern warfare, and the role of the world’s great religions in God’s plan for salvation are “real problems, not abstractions. The problems of humanity are the problems of the Church, and theologians must address them,” Father Cottier said.

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Young people return Pope John Paul II’s love for them

VATICAN CITY (CNS)—When he slurs a line in a speech or fails to stifle a yawn, Pope John Paul II shows his age. But put him among young people, and watch the years fall away.

His eyes light up. His voice gets stronger and more emphatic. He extemporizes and might even sing a song. And a smile—that telltale barometer of papal humor—returns to his face.

At 83, the pope has learned that young people are often the best medicine. But it’s not only that they rejuvenate him: He reaches them in a special way, too.

“It’s almost like a direct link to God, that goodness, and you feel connected to that. You can see that he thrives on young people and wants to bring them back,” said Clair Sweeney, a young Scottish woman, after hearing the pope during World Youth Day celebrations in Rome in 2000.

The pope’s affinity for young people began early. As a bishop in Poland, he loved to lead groups of youths on hiking and canoe trips, discussing religious and moral questions around a campfire.

Over the years, the pope also has recognized that gestures as well as speech-making can have a huge impact on his young audiences. He has held hands and danced with them on stage, answered their questions in a classroom, invited them for lunch, listened to their personal testimonies and accepted their gifts—including a St. Louis Blues hockey stick, which he gamely swung once or twice.

Pope John Paul II waves to young people gathered in St. Peter’s Square as he arrives to officially open World Youth Day celebrations on Aug. 15, 2000.

At World Youth Day, Pope John Paul is definitely the star attraction, but the cheers and chants that erupt from the crowds are more than make demands—he gives them reasons for what he says,” the spokesman said.

“Pope John Paul often appeals to young people’s sense of justice and generosity, as well as their optimism. In Toronto, asking youths to build a better world, he told them: “The future is in your hearts and hands.”

“Coming from an octogenarian and self-described ‘old’ pope, those words had the ring of someone passing the baton to younger generations.

Over the years, the pope also has recognized that gestures as well as speech-making can have a huge impact on his young audiences. He has held hands and danced with them on stage, answered their questions in a classroom, invited them for lunch, listened to their personal testimonies and accepted their gifts—including a St. Louis Blues hockey stick, which he gamely swung once or twice.

“It’s not always easy to measure the impact of the pope’s personal appearances, but it seems to run deep in many cases.

At a conference in Rome earlier this year in anticipation of the 25th anniversary of Pope John Paul’s election, a Congolese seminarian, Gabriel Mukekwa, sat in the audience. He said he decided to become a priest after the pope visited his city in 1985 and asked young people to consider a priestly vocation.

Today he counts himself among the “John Paul II generation”—young Catholics who grew up under this pope, who share his vision of the Church and who are determined to live it in the decades to come. †
An inspiration to the young

Students at St. Leo School in Melbourne, Australia, surround Pope John Paul II during his visit to their classroom in November 1986. In 25 years as pope, he has made 102 trips outside Italy.

Pope John Paul II embraces a young man during the 1993 World Youth Day in Denver. The pontiff instituted the international gatherings that attract hundreds of thousands of Catholic young people to a different city every two or three years.

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A Shepherd to the World: The 25-year Pontificate of John Paul II
Pope John Paul II canonized record numbers

VATICAN CITY (CNS)—Most Catholics have heard of Sts. Maximilian Kolbe, Edith Stein, Padre Pio, Faustina Kowalska and Juan Diego, but 25 years ago they were not officially recognized saints.

They are just a handful of the record 477 men and women that Pope John Paul II has canonized during his pontificate. Between 1588, when the canonization process was centralized and careful record-keeping began, and the 1978 end of the pontificate of Pope Paul VI, the total number of saints canonized was 296.

Critics have complained the Vatican has turned into a “saint factory” during Pope John Paul’s tenure and have lamented that becoming a saint is not as special as it once was.

That is precisely the point of so many canonizations and beatifications, Cardinal Jose Saraiva Martins told a conference last May looking at Pope John Paul’s quarter-century pontificate.

“Holiness is not the luxury of some, but a binding obligation for all,” said the cardinal, prefect of the Congregation for Saints’ Causes. “The Church and the world today have a great need of saints.”

Pope John Paul’s record-making run did not begin immediately after his election in 1978; in fact, he did not celebrate his first canonization Mass until June 1982. He then reformed the entire process in 1983. The reforms streamlined the process, but one of the first causes to take advantage of the new system was the cause of Pope Pius XI, the pope who signed the encyclical Divini Redemptoris in 1931. The pope had the vision of linking up the Church’s message to the poor with the Church’s message to the world. The pope said that “saints generate saints.”

The earliest tradition of recognizing saints, reserved mainly for holy men and women, began in the first millennium of the Church’s history, saints were proclaimed by the communities where they lived and died. But traveling the world and canonizing local saints in the lands where they lived, Pope John Paul has recovered a taste of the earliest tradition of recognizing saints.

In the first millennium of the Church’s history, saints were proclaimed by the communities where they lived and died; the pope, as bishop of Rome, canonized Roman saints. The saints’ feast days were celebrated in the local churches, but as the fame of an individual grew his or her feast was added to the calendars of neighboring Churches and eventually to the Church’s universal calendar.

Pope John Paul slowly has chipped away at European dominance of the list of those officially canonized and beatified. Most of the more than 100 trips that Pope John Paul has made outside of Italy in the past 25 years have included a beatification or canonization liturgy.

For centuries, canonizations were reserved mainly for holy men and women with a universal following and appeal. But traveling the world and canonizing local saints in the lands where they lived, Pope John Paul has recovered a taste of the earliest tradition of recognizing saints.

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As Cardinal Saraiva Martins said in 2000, “holiness knows no geographical or cultural boundaries and has no racial prejudices.”

While proclaiming their holiness before the world, the pope looked particularly to Catholics in the United States when canonizing St. Katharine Drexel, to Catholics in Stahn when he canonized St. Josephine Bakhita, to Catholics in Canada when he canonized St. Marguerite d’Youville and to Catholics in Guatemala when he canonized St. Pedro de San Jose Betancur.

He also canonized martyrs from Japan, Paraguay, Spain, China and Mexico. The founders of religious orders still have a lion’s share of the inscriptions in the universal calendar of saints’ feasts, but Pope John Paul’s beatifications of lay men and women have set the stage for more variety in the future.

“Contemporary men and women need saints capable of translating into today’s language the life and words of Christ,” Cardinal Saraiva Martins said in May.

In appreciation for 25 years of dedicated service to the Universal Church, we the Carmelites of Indianapolis congratulate Pope John Paul II on the occasion of his silver jubilee of his pontificate.
To millions worldwide, Pope John Paul II has been an evangelizer

VATICAN CITY (CNS)—It was a warm summer evening in Casablanca, and at the local soccer stadium 80,000 young Moroccans were giving Pope John Paul II a rousing welcome.

Slovak Cardinal Jozef Tomko, who stood behind the pontiff in the tribute of honor, listened to the pope’s French-language speech and watched the crowd. He noticed an amazing thing: These Muslim youths were not just clapping out of excitement or out of respect for the man dressed in white.

“They were hanging on every word,” Cardinal Tomko recalled in a recent interview.

In Cardinal Tomko’s view, the Morocco encounter in 1985 showed Pope John Paul doing what he does best: evangelizing in a way that respects the sensibilities of others.

To his non-Christian audience, the pope spoke not only about belief in God, but also about the Christian conviction that Jesus Christ is Lord and Savior of all. He acknowledged that was a deep difference in their faiths and said, “God will enlighten us about it one day, I am sure.”

The pope addressed the sensitive topic of religious freedom and highlighted the many beliefs and hopes shared by Muslims and Christians as they try to build a better world.

“It was very interesting. The pope knew how to speak about all these things in a way that moved these young people to applaud,” Cardinal Tomko said.

Cardinal Tomko, a longtime papal confidante who headed the Vatican’s Congregation for the Evangelization of Peoples from 1985 to 2001, said he’s witnessed similar evangelization in many other ways, too, Cardinal Tomko said. He cited the pope’s parish visits in Rome, his weekly audience talks aimed at inculturation and especially proclamation,” he said.

But while proclaiming Christ is the apex of evangelization, it is not necessarily the first step, Cardinal Tomko said. He said that from the beginning of his pontificate the pope has made this clear and has also stressed that the Church “proposes Christ, does not impose anything, and respects the conscience of every individual.”

Cardinal Tomko said that explains why even in places like India, where religious conversion is a highly sensitive topic, the pope was welcomed as a “white holy man” by 2 million people on the beach of Madras during his first visit there in 1986.

“Evangelization is a rich and complex reality. It includes personal witness, dialogue, human promotion, inculturation and especially proclamation,” he said.

During much of Pope John Paul’s pontificate, the Church has experienced a tension between proclaiming the Gospel and holding a dialogue with non-Christians. Some may see a conflict here, but Cardinal Tomko does not.

“Contact with the non-believer brings us closer to them,” he said. "It was very interesting. The pope knew how to speak about all these things in a way that respects the sensibilities of others."

The pope addressed the sensitive topic of religious freedom and highlighted the many beliefs and hopes shared by Muslims and Christians as they try to build a better world.

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Aging pope looks ahead to activities in year 26

VATICAN CITY (CNS)—With his 25th-anniversary celebrations behind him, Pope John Paul II is already looking ahead to year 26 and its inevitable round of meetings, liturgies and documents.

The pace of the pontificate has clearly slowed, and the pope’s fragility means that fewer big projects are on the calendar. But there’s enough in the pipeline to keep the 83-year-old pontiff busier than many men half his age.

High on the pope’s agenda over the next year are ad limina meetings with all U.S. bishops. The visits are required of all heads of dioceses every five years and feature individual and group meetings with the pope. The U.S. visits are set to begin in March and conclude in December.

Typically, the pope uses the ad limina speeches to encourage hopeful trends and address problem areas in a specific country. It will be the first such encounters with U.S. prelates since the clerical sex abuse scandal rocked the Church in the United States.

The pope currently has no firm plans for foreign travel, but it’s not for lack of invitations: In 2004, he’s been asked to visit Switzerland in June, his native Poland sometime next summer, France in September, and Mexico for the International Eucharistic Congress in October.

But papal aides privately say they don’t know how much longer the pope will be able to travel. He no longer walks and can barely stand during public appearances, and he often appears tired and short of breath. The important thing, papal advisers say, is for people to realize that the end of papal travel—whenever it comes—does not mean the end of the pontificate.

“From the outside, people see the trips as the biggest part of the pontificate, but that’s not really true in terms of content,” papal spokesman Joaquin Navarro-Valls said in an interview.

“The pope has certainly not exhausted the themes of his pontificate, and he will keep finding ways to develop these themes and express them. His pastoral creativity is still intact,” Navarro-Valls said.

The papal spokesman said he sees the pope returning to basic questions about the Church’s structure in coming months, focusing in a particular way on the hierarchy and the role of the bishop.

On Oct. 16, the pope published “Pastores Gregis,” a major document summarizing and reflecting on the 2001 Synod of Bishops, which had as its theme the role of the bishop in the Church.

In a more personal vein, the pope has also been writing a book on his experience as a bishop in Poland. The volume, expected sometime over the next year, is likely to provide new material to the growing number of papal biographers.

Much of the pope’s liturgical and speech-giving activity is preordained these days. He has dozens of annual appointments with ambassadors, Church groups and bishops from around the world, and he presides at more than 20 annual liturgical ceremonies at the Vatican and in Rome. †
Just over six years and six weeks after her death, Mother Teresa of Calcutta was beatified by Pope John Paul II Oct. 19 in St. Peter’s Square. The founder of the Missionaries of Charity died of cardiac arrest on Sept. 5, 1997, in Calcutta, India. A mere 15 months later, Pope John Paul gave permission for her beatification process to begin, even though Church rules require a waiting period of five years.

Small of stature and full of energy, she was acclaimed as a living saint during her lifetime. She won the 1979 Nobel Peace Prize and, just three months before her death, was awarded the U.S. Congressional Gold Medal.

Wearing a white and blue sari, she traveled the world delivering a single message: Love and caring are the most important things in the world.

“The biggest disease today,” she once said, “is not leprosy or tuberculosis, but rather the feeling of being unwanted, uncared for and deserted by everybody. The greatest evil is the lack of love and charity, the terrible indifference toward one’s neighbor who lives at the roadside, assaulted by exploitation, corruption, poverty and disease.”

Born on Aug. 26, 1910, in Skopje, Macedonia, to parents of ethnic Albanian origin, Agnes Gonxhe Bojaxhiu attended public schools and participated in a Catholic sodality with an interest in foreign missions.

She later said that she knew at age 12 that she wanted to be a missionary.

She left home in 1928 to join the Loretto Sisters in Dublin, Ireland. The sisters sent her to India at the beginning of 1929 to study at their novitiate in Darjeeling.

While teaching at a fashionable Catholic girls’ school in Calcutta, she could not ignore the incredible poverty around her, especially the suffering endured by the dying and destitute on the city’s streets.

Riding on an Indian train on Sept. 10, 1946, she received what she described as a “call within a call.”

“The message was clear,” she later said. “I was to leave the convent and help the poor, while living among them.”

Two years later, the Vatican gave her permission to leave the Loretto Sisters and follow her new calling under the jurisdiction of the archbishop of Calcutta.

After three months of medical training with the American Medical Missionary Sisters in Patna, India, Mother Teresa went into the Calcutta slums, opening a school for children who had had no access to education.

Soon volunteers, many of them her former students, came to join her.

In 1950, the Missionaries of Charity became a diocesan religious community, and 15 years later the Vatican recognized it as a pontifical congregation, directly under Vatican jurisdiction.

In 1952, the city of Calcutta gave Mother Teresa a former Hindu hostel, which she and her sisters turned into the Nirmal Hriday (Pure Heart) Home for Dying Destitutes.

Although most Missionaries of Charity are sisters working with the poor, orphans, the aged, the handicapped and the dying, Mother Teresa also founded a branch of contemplative sisters, contemplative brothers and an order of priests.

The missionaries work in more than 130 countries. †
God is present in our lives through the sacraments.

By Fr. W. Thomas Faucher

God made a decision that if human persons did something in a special way then it would be part of what they did. So there are human actions that have divine consequences.

That’s what sacraments are about. The classic definition of a sacrament—an outward sign instituted by Christ to give grace—has three elements:

1. There has to be a sign.
2. Christ has to have designed this action.
3. God himself has to be part of what happens.

In the action, the word “sign” refers to a very special action that causes something to happen. People pour water all the time. Pouring water might have many different types of consequences—almost none of them divine.

But in a specific context, accompanied by specific words, for a specific purpose, that action of pouring water has a divine consequence: It incorporates a person into the Church. When all those specific elements are in place, we call what happens a sacrament and, in this case, the sacrament is baptism.

Jesus created the sacraments because we need physical help to keep our faith in God alive. But at one point in the history of Christianity, some people decided to denote sacraments because they were so effective, so “unChristianized,” so elemental. An entire branch of the Christian family rejects the idea of sacraments.

Catholics are sacramental people, and our humanity needs physical actions. We especially need those specific actions called rituals, which God gave to us so that we actually can touch him.

In a sacrament, we do not “just possibly, maybe” touch God. We are given a guarantee of that touch. God made a commitment to be within the human action we call a sacrament.

It took the Church a long time to come to an understanding of just how many of these special ritual actions Christ gave us. The early Church really didn’t get it until at some point in history there were people who needed to know things like that.

Searching both Church tradition and the Scriptures, people found five or six or seven different things which might be sacraments. Finally, it became obvious that there were seven sacraments. One of them, confirmation, is intimately connected with baptism. I wish there were eight sacraments. One of my favorite actions is “the washing of the feet,” which some early Christians considered a sacrament. Part of the problem was that it was unclear who would be celebrating the sacrament—the person washing the feet or the person getting his or her feet washed. Either way, it is a great human action, most humble and yet most divine. But “the washing of the feet” is not a sacrament.

The seven sacraments usually are divided into three of initiation (baptism, confirmation and Eucharist), three of commitment (Eucharist, marriage and holy orders), and three of healing (penance, anointing and Eucharist). Eucharist is, of course, the most central and most important, fitting into all three categories.

One of the most important things about sacraments (and one of the reasons individualistic denominations reject them) is that sacraments cannot be celebrated by just one person. There always must be at least two and preferably many more involved in any sacramental celebration.

What may seem like a contradiction here is especially true in the celebration of a Mass by a priest who is alone, only is allowed when there is grave reason for it, and even then the Church says that a congregation is present spiritually, meaning that the priest is not really alone.

That all sacraments need at least two people comes from the reality that sacraments are actions intimately connected with the community of the Church. God uses human persons to share his grace.

Notice how we use verbs having to do with people in describing sacraments: People celebrate sacraments, people receive sacraments, people give sacraments, people get sacraments.

The sacramental need for people is why one person cannot marry, a priest cannot absolve his own sin and there is no such thing as self-ordination.

Sacraments are actions that tell us how much God loves us and how much he is willing to do for us. (Father W. Thomas Faucher is pastor of St. Mary Parish in Boise, Idaho.)†

Sacraments are gifts from God.

By Fr. Lawrence Mick

The seven sacraments celebrate important moments in Christian life, but each marks a different experience. Baptism celebrates a child’s birth into a Christian family or an adult’s birth into the family of the Church. Confirmation celebrates the gift of the Spirit to guide those incorporated into Christ. The Eucharist feeds us regularly so that we continue to grow in Christ’s life. Penance offers hope for healing when we have strayed from Christ’s path. Anointing offers physical and spiritual healing in times of serious illness and pain.

Marriage celebrates the beginning of a new family where the faith will be lived. Holy orders celebrates the choice of new leaders to guide the faith community. All the sacraments celebrate Jesus Christ’s death and resurrection, but focus on that paschal mystery in a different way. Baptism plunges us into the watery tomb so that sharing in Christ’s death we might also share in his resurrection. Confirmation focuses on the gift of the Holy Spirit, who makes possible our union with Christ in his death and resurrection.

The Eucharist calls us into a deeper sharing in Christ’s sacrifice.

Penance enables us to renew our baptismal commitment and celebrates the forgiveness Christ won for us through his sacrifice.

The anointing of the sick invites those who are seriously ill to unite their suffering to that of Christ.

Marriage and holy orders offer two different ways for Christians to live the paschal mystery, dying to self and rising to new life in Christ.

Two sacraments are basic for the Church’s life. Baptism brings us into Christ’s life and enables us to celebrate all the other sacraments. The Eucharist is the central sacrament, sustaining the Church through the sacrificial meal of Christ’s body and blood.

The sacraments are gifts that Christ has given the Church, and link us closely with Christ so we might share fully in the life he came to share with us. (Father Lawrence Mick is a priest of the Archdiocese of Cincinnati, Ohio.)†

Discussion Point

Share faith with others daily

This Week’s Question

Vatican Council II asked Catholics to participate actively in the Mass. What makes you an active participant?

“Singing makes me an active participant, especially when the music, the readings and the homily all tie together. Going to Communion makes me an active participant. And carrying the message forward—beyond the physical locale of the church—makes me an active participant.” (Suzanne Hatcher, Auburn, Ala.)

“I’m an active participant when I lift my up my heart to the Lord with the body of Christ gathered. I’m an active participant when I allow myself to be empow- ered by the Spirit to give 100 percent of myself—gifts, talents, heart, voice [and] attitude—to this act of worship. And I’m an active participant when I am transformed and sent forth to share the good news ... in my world.” (Margaret Stepes, College Ward, Utah)

“I think a person is an active participant at Mass just by going and by following along ... by celebrating the event.” (Lisa Siraco, Manchester, N.H.)

Lend Us Your Voice

An upcoming edition asks: Describe one significant way your life or understanding as a Christian has changed or developed over the past decade.

To respond for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †
Faithful Lines/John E. Fink

Saints don’t get in the way of God’s will

It seems that Pope John Paul II has no “trick” or “rule” in mind for how to get his message across. Sometimes he has no trouble, other times some, i.e. those who do not think kindly of Popes and who find themselves displeased with the Church. An evangelical friend once told me that he thought this smacked of idolatry, or a lack of respect in the Church. An evangelical friend once told me that he thought this smacked of idolatry, or a lack of respect in the Church.

At any rate, this Pope seems to be trying to remind us of our personal mission. We are here on a journey whose goal is sainthood, and all our aspirations should be centered on it. We aim someday to enter into the goodness that is God and complete ourselves at last.

In that regard, as we note on the Feast of All Saints (Nov. 1), we have the communion of saints available for our inspiration, including those not yet recognized by the Church. An evangelical friend once told me that she thought this smacked of idolatry, or a lack of respect in the Church. An evangelical friend once told me that she thought this smacked of idolatry, or a lack of respect in the Church.

Of course, being named for a saint was sometimes done more according to the letter than to the spirit of the thing. One of our nieces whose parents wished to name her Lucea was christened “Lawrence” by the attending priest.

Today we might be less aware of the communion of saints, although when a Mother Teresa or a Dorothy Day comes along we realize sainthood when we see it. At least more people today.

Recently I heard Benedictine Archabbott Lambert Reilly speaking in a television interview about the saintly idea that a person’s name saint was a kind of additional guardian angel.

But vermenition of the saints is not that at all. It’s not even a name. It is a presence departed as we did in life. How many of us who have lost spouses, close relatives or friends to death, don’t talk to them one to one? And then? Is it not comforting and healing to continue such a loving relationship as long as it is possible to depend on it for emotional stability or dwell entirely in the past?

In previous Catholic centuries, 30 years or so, when death was marked by the Church, discussed in school and celebrated by families probably more often than yesterday. Every child had a namesake saint, who gave, and should give, its name saint was a kind of additional guardian angel.

Of course, being named for a saint was sometimes done more according to the letter than to the spirit of the thing. One of our nieces whose parents wished to name her Lucea was christened “Lawrence” by the attending priest. Today we might be less aware of the communion of saints, although when a Mother Teresa or a Dorothy Day comes along we realize sainthood when we see it. At least more people today.

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Of course, being named for a saint was sometimes done more according to the letter than to the spirit of the thing. One of our nieces whose parents wished to name her Lucea was christened “Lawrence” by the attending priest.
Today, the Church observes All Souls Day, its annual commemoration of those persons who have died in the Lord and are awaiting entry into the heavenly presence of God. Several options occur among the possible readings. This reflection follows one selection.

The first reading is from the Book of Daniel. Once, Daniel was regarded as one of the great prophets, probably because the Book of Daniel is relatively long in length, and it is very dramatic. Certainly, Daniel is a book admonishing the people of God to be loyal to the ancient Covenant. Traditionally, Daniel has been regarded as a prophet, and as actually a figure in history.

More detailed research, however, suggests that Daniel was not an actual person. So the words of the book cannot be seen as quotations from a prophet who truly lived at a given moment in time.

Finally, major parts of the book date not from the time of the Babylonian Exile, but rather from the days when the Greek dynasty reigned in that area of the Middle East, roughly covering present-day Israel, Syria, Lebanon and Jordan.

This dynasty arose following the collapse of Alexander the Great’s empire, and the death of the great conqueror himself. Alexander had no legitimate heir strong enough to hold intact the vast empire he had won on the battlefield.

Powerful generals, once subordinate to Alexander, seized the opportunity. One established himself in Egypt and created his own empire and dynasty. Cleopatra was his descendant. Another did the same and formed a kingdom in Antioch.

The Antiochenes rulers were, by and large, not only unfriendly, but also aggressively hostile to the Jews and their ancient religion. Antiochus IV Epiphanes reigned from 170 to 160 B.C. He called himself “God” and, he demanded that all under his rule accordingly worship him as a god.

Many Jews rebelled and paid for their independence in conscience with their lives.

These were the staking, thundering intrusions of Greek philosophy into life in Asia Minor. Sububeri were Greek philosophical ideas, such as eternity and the concept of independence in conscience with their lives.

From Jesus on the cross, “Francis, go repair my house, which as you see is falling into ruin.”

Thus, humans choose the afterlife they prefer. All Souls Day concerns itself not with those estranged from God. They are doomed. No prayer can rescue them. They made their choice. Rather, it concerns itself with humans who turned to God, but perhaps at times they were half-hearted. They sinned. It scarred them, a concept vital to sin, but rarely acknowledged.

Purgatory is the process by which the dead refine their commitment to God and await the final stage of this refinement, which is the holiness that Scripture sees as essential to heavenly life.

St. Paul especially is clear and constant in teaching us of the bonds that bind one Christian to another, one Christian to the whole body of Christians. Our prayers can influence others. Our prayers can assist others. This ability, and this bond, are not lost when a person dies. How could they be lost? Jesus, the source of the bond, is eternal and supernatural.

Thus, today we pray for the dead’s speedy progress toward God. Amid the powerful symbolism of this liturgy, we also confront our own mortality and our own need to be with God, now and in the everlasting.

The cross thus came to have great importance and meaning for St. Francis. He considered the cross because of the many images it portrays, it is similar to other crosses common in Italy around the 12th century, when Francis lived. Christ is represented full and upright, distinguished from earlier “jeweled” crosses showing Christ victorious, and from later crosses, which heavily emphasized his suffering and agonizing death. The icons surrounding our Lord include several witnesses to the Crucifixion—St. John, Mary Magdalene, Mary the mother of Jesus, the soldier who pierced Jesus’ side with a lance and others. There are also angels and additional images related to the events on Calvary. The cross was restored as much as possible to its original condition in 1938 and now hangs in the church of St. Clara (Santa Chiara) in Assisi.

After a recent Mass, a friend told me that the Our Father we say at Mass is Protestant. She belongs to some “new” Catholic group that does things differently and was told our prayer after the Lord’s Prayer (“For the kingdom, the power…”) is wrong. I’ve never heard that. Is it true? (Illinois)

No, it is not true. That prayer, called a doxology (prayer of praise), was used very early in Christian liturgical worship, possibly because a similar prayer had been common in Jewish worship for a long time.

Eventually some, perhaps overzealous, copies of Scripture (this was long before the printing press) began placing these words after the Lord’s Prayer in the Gospel of Matthew (Mt 6:9-13) as a gloss—marginal interpretations or pious notes which they occasionally inserted, possibly just to break the monotony of a tedious liturgy.

In later centuries, some glosses, including this one, found their way into the Bible text itself. This was the situation when the King James Authorized English translation was published in 1611. The King James version is in general use by Protestants for more than 300 years, included this addendum to the Lord’s Prayer.

As biblical scholarship developed, however, it became clear to everyone—Protestant and Catholic—that this addition was not originally part of Scripture, but was inserted afterward. Thus, Protestant Bibles since the King James translation have, almost universally, eliminated the sentence from the Scripture, mentioning it at most as an archaistic, or liturgical, addition to the sacred text.

The English translations under Catholic auspices have never included the sentence.

For centuries, however, the doxology was included in the Mass shortly after the Our Father. We continue the ancient liturgical tradition, of course, even today by offering this prayer of praise together at Mass, not as part of, but shortly after the Our Father.

Oriental-rite Catholics, however, and many Latin-rite Catholics in other countries, still use it regularly as a concluding doxology to the Lord’s Prayer. (A free brochure in English or Spanish, answering questions that Catholics ask about baptism practices and sponsors, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61615. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jdietzen@oad.com)
The Active List

The Criterion, Friday, October 31, 2003

The 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 10 a.m. Monday the week of (Friday) publication: The Criterion, The Active List, 14900 W. 116th St., Chicago, IL 60452 (e-mail), mklein@archindy.org (e-mail).

I believe sharing is something you never outgrow. It isn't supposed to end in kindergarten. Or when we get older. I believe sharing is a way of life. But why stop there? Nothing comes from saying we give. The Catholic Community Foundation has many of financial tools that can help you help the Church carry on its mission, from simple one-time gifts to endowments. For more ways to remember the Church in your estate, ask for Jim Wathen at 800-382-9836.
The Active List, continued from page 24

**Maumee**
- 5 p.m. Benediction. Information: 317-784-5545.

**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: 5-5:30 p.m.

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

**St. Joseph Church, 113 S. 5th St.,**
- Terre Haute. 6 p.m. Benediction, 6:45 p.m.

**5551. **
- 6:30 a.m. Information: 317-638-3665.

**St. Michael & St. Anthony Church,**
- 1752 Scheller Lane, New Albany. 5:45 p.m. Information: 317-638-2789 or 812-988-4429.

**Tuesday**

**St. Maria Church,**
- 2700 Sarto Dr., Indianapolis. Exposition of the Blessed Sacrament, 7:30 a.m.-5:30 p.m. and Mass, 7:30 a.m.-5 p.m.

**St. Nicholas Church,**
- 6481 E. St. Nicholas Dr., Sunman. Mass, praise and worship, 8 a.m., then SACRED gathering in the school.

**Second Mondays**

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

**Second Tuesdays**

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

**Second Thursdays**

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

**Second Saturdays**

**St. Agnes Parish,**
- Brown County Public Library, Nashville. Brown County Widowed Support Group, 3 p.m. Information and directions: 812-988-2778 or 812-988-4429.

**Third Saturdays**

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

**Third Mondays**

**St. Matthew Parish,**
- 4100 E. 56th St., Indianapolis. Young Widowed Group, sponsored by archdiocesan Office for Family Ministry, 5:30 p.m. Information: 317-236-1596 or 800-382-9836, ext. 1596.

**Third Wednesdays**

**Holy Name Church,**
- 89 N. 17th Ave., Beech Grove. Holy hour and rosary, 6 p.m. Information: 317-784-5454.

**Third Thursdays**

**St. Jude Church,**
- 3331 W. 41st St., Indianapolis. Rosary, 6:15 p.m. Information: 317-783-1445.

**Third Fridays**

**Marian College,**
- 3200 Cold Spring Road, Indianapolis. Catholic Charities, 8 a.m. until Communion service, until midnight.

**Fourth Saturdays**

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

**Fifth Saturdays**

**St. Joseph Church,**
- 1375 S. Andrew J. Brown Ave., Indianapolis. Sacred Heart devotion, 8 a.m. until Communion service, 11 a.m.-7 p.m. Benediction, 6:45 p.m.

**Fifth Sundays**

**St. John the Baptist Church,**
- 1733 Dr. E. Mickley Ave., Indianapolis. Holy hour for vocations, rosary, eucharistic adoration, Benediction, 6 p.m. Information: 317-831-4142.

**Fourth Saturdays**

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

**Fifth Sundays**

**Holy Rosary Church, 520 Stevens St., Indianapolis.**
- Devotions, Mass, 7 a.m., rosary, return to church for Benediction.

**Sixth Sundays**

**Holy Rosary Church, 520 Stevens St., Indianapolis.**
- Devotions, Mass, 7 a.m., rosary, return to church for Benediction.

**Catholic Widowed Center, 1400 N. Meridian St., Indianapolis.**
- Mass and healing service, 7 p.m.

**Third Saturdays**

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

**Last Sundays**

**Holy Rosary Church, 520 Stevens St., Indianapolis.**
- Devotions, Mass, 7 a.m., rosary, return to church for Benediction.
DENO, Gerald A., Brother of Christie Denzen, and Marjorie (Schuster) Cahill.

James Cahill. Son of Jerome
Michelle Koss, Sandra Self,
48, Holy
grandmother of 22.

St. Anthony of Padua, Morris,
BRUNSMAN, Emma H.,
Father of Kathleen Armentrout,
BEARD, Ralph F.,
on this page.

or have other connections to it;
are included here, unless they
Criterion
before the week of publication;
Please submit in writing to our

Michele R. Stookey, M.D. Holly Simpson, M.D. Sacha Niemi, M.D.
1303 N. Arlington Ave., Suite 5

are pleased to announce
Sachia Niemi, M.D.
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Most insurance accepted.


James and Roger Deno. Grandfather of eight.


FITZGERALD, James, 81, St. Luke, Indianapolis, Oct. 2. Husband of Mildred (Pope) Fitzgerald. Father of Joe Gutz
Patricia Lavelle; Lue Kiesle, Peggy Walko, John, Michael and Richard Fitz-


HUTCHISON, Julie Pauline, 79, Holy Name, Beech Grove, Oct. 7. Mother of Paul Hutchison.


KELLEY, James Michael, 52, St. Anthony of Padua, Clarksville, Oct. 10. Son of Mary E. Kelley. Brother of Patricia Leffew, Grant, Lyle, Paul and Ronald Kelley.


mother of six. Great-grand-
mother of 13.


mother of 13. Great-grand-
mother of 11.


mother of one.


father of one.

URBANCIC, Henry, 317-350-2880

St. Andrew the Apostle of Arc Parish from 1957-64.

The former Patricia
Deanery. From 1971-72, she
for the Seymour Deanery, and
founded the Congregation of the Sisters of Providence in 1945.

1960-1967, she served as
director of religious edu-
cation for the Terre Haute
Deanery. From 1971-72, she
tained the same ministry for the Seymour Deanery, and
from 1972-75 served as
director of religious edu-
cation for the Batesville Deanery.

School in Indianapolis from
1964-68. Dr. Slattery taught at Immaculate Heart Mary School in Indianapolis. She taught middle school religious education classes at Immaculate Heart Mary Parish in Indianapolis.

From 1960-67, she served as
director of religious edu-
cation at St. Terre Haute

She ministered as a com-
mon of the Sisters of Provi-
dence on Feb. 19, 1944, pro-
fessed first vows on Aug. 15,
1944, and professed final vows
on Aug. 15, 1949. Sister Mary
Slattery taught music in
in the Diocese of Gary, Indiana, Illinois, Maryland and
From 1989-99, Sister Mary
served as pastoral associate of St. Patrick Parish in Indianapolis.

For six years, she served as
director of religious edu-
cation for the Terre Haute, Seymour and Batesville
deaneries.

Sister Mary taught music
at St. Joan of Arc School in
Indianapolis and religious education classes at St. John of
Arc Parish from 1957-62.

She also taught music at
St. Andrew the Apostle

at 1209 East Maryland St. on
Wednesdays or Saturdays.

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ABORTION

Save the life of the mother, but does not include an excep-
tion for the mother’s health.

A health provision would have rendered the legislation
virtually meaningless because of the definition of maternal health given by the Supreme Court in 1973. President Clinton twice vetoed bills barring partial-birth abortions on grounds that there was no health exception in them.

Opponents of partial-birth abortion have fought for leg-
islation to ban the procedure in its early state because the pro-
tions came to light in 1993. The procedure involves drawing
most of the body of a live fetus through the birth canal, then
spit into its head to suction the brain
out, killing the child and collapsing its head to make it eas-
ter to remove.

Catholic bishops sponsored two major post-
card campaigns, in 1996 and 1998, asking Catholics to
tie their members of Congress urging a ban.

Frank Paprocki, national director of Priests for
Life, praised clergy of all denominations who have
preached against partial-birth abortion and mobilized their
congregations to lobby Congress for a ban.

It was primarily through the pulpits that the
American people were able to tell so many people for the first time about this procedure,” he said.

“Since Roe vs. Wade, public opinion on abortion hasn’t changed much, except when this procedure came to light in the late 1990s,” he said. “So any noticeable decrease in the percentages of those who claim that abortion should be allowed in all cases.

On behalf of the National Right to Life Committee, noted in a 5-4 decision in 2000 the Supreme Court struck down a Nebraska law ban

“Congress is now inviting the Supreme Court to re-

The procedure is performed primarily on healthy moth-

ers with healthy fetuses, and it is an observ-

d that the current legal framework is failing to adequately regulate partial-birth abortions.

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card campaigns, in 1996 and 1998, asking Catholics to
tie their members of Congress urging a ban.
Coordinator of Liturgy

A wonderful opportunity is currently available for a Coordinator of Liturgy for Sisters of Providence, located at Saint Mary-of-the-Woods, Indiana (70 miles southwest of Indianapolis).

The Coordinator of Liturgy prepares and coordinates the liturgical celebrations for the motherhouse of the Sisters of Providence. S/he also coordinates all related forms of liturgical ministry. The coordinator works closely with the campus chaplain and the music coordinator as well as with the Liturgy Committee.

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News briefs

U.S.

U.N. nuncio says world debt is an illness that needs to be cured

UNITED NATIONS (CNS)—The Vatican nuncio to the United Nations called Oct. 24 for the international community to deal with the debt issue in a way that would keep the same problems from arising in the future. “The international debt is like an illness,” said Archbishop Celestino Migliore. “Unless completely and effectively cured, it is bound to return.” Speaking at U.N. headquarters in New York, he said that “no satisfactory solutions” had been found for the “chronic debt crisis” despite all the attention given to it, and the external debt of the developing countries has, in fact, increased. In recent years, the Vatican has repeatedly urged the international community to alleviate the financial burden of debt that keeps poor countries from being able to raise scarce resources to meet the basic needs of their people. Renewing this appeal, Archbishop Migliore said debt was a moral as well as a technical question because the financial burden it imposes affects the ability of poor countries to offer even “minimum levels of health care and education.”

U.S. bishop decries Bush administration’s 2004 refugee limit

WASHINGTON (CNS)—The number of refugees the U.S. government will allow into the country next year again falls short of historical levels "reflecting the best humanitarian traditions of the American people," said a U.S. bishop. "The [Bush] administration must make concerted efforts to identify refugees around the world in need of resettlement protection, particularly vulnerable refugees such as unaccompanied minors, women at risk and populations which have been mired in refugee camps for years," said Coadjutor Bishop Thomas G. Wenski of Orlando, Fla., chairman of the U.S. bishops’ Committee on Migration. The bishop’s statement was issued in response to President Bush’s Oct. 21 decision to only allow 50,000 refugees into the United States next year from specific regions of the world and an additional “unallocated reserve” of 20,000 to accommodate refugees from regions where emergency situations may force people to flee.

U.S. bishops to consider statement on agriculture

WASHINGTON (CNS)—The U.S. bishops will consider making their first collective statement on agriculture in 14 years when they review a new document called “For I Was Hungry and You Gave Me Food” during their fall general meeting on Nov. 10-13. Subtitled “Catholic Reflections on Food, Farmers and Farmworkers,” the proposed document outlines principles on agriculture policy and domestic and international trade issues. The action program it suggests includes targeting crop subsidies to small and moderate-size farms, keeping a watchful eye on genetically modified crops, and curbing the pay of farmworkers, most of whom are immigrants. The title of the proposed document comes from Chapter 25, verse 35 of Matthew. It is the first of the corporal works of mercy Jesus describes to the Apostles, telling them that “whatever you did for one of these least brothers of mine, you did for me.” The draft document observes that the “increasing concentration and growing globalization” of agriculture are having the effect of “pushing some ahead and leaving others behind.”

WORLD

Italian judge sets off debate after ordering removal of crucifix

ROME (CNS) — A judge in central Italy set off a debate involving Catholics, Muslims and politicians after he ordered the removal of crucifixes from classrooms in an elementary school in Montoro, a judge in the court at L’Aquila, ruled Oct. 25 that laws requiring schools to have a crucifix in every classroom ignored the principle that “whatever you did for one of these least brothers of mine, you did for me.” The draft document observes that the “increasing concentration and growing globalization” of agriculture are having the effect of “pushing some ahead and leaving others behind.”
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