The World Was His Mission

VATICAN CITY (CNS)—Pope John Paul II, who died on April 2 at age 84, was a voice of conscience for the world and a modern-day apostle for his Church.

To both roles, he brought a philosopher’s intellect, a pilgrim’s spiritual intensity and an actor’s flair for the dramatic. That combination made him one of the most forceful moral leaders of the modern age.

As head of the Church for more than 26 years, he held a hard line on doctrinal issues and drew sharp limits on dissent—in particular regarding abortion, birth control and other contested Church teachings on human life.

But when it came to the Vatican and the Church hierarchy, he was never a micromanager. He spent relatively little time on administrative issues, and his response to problems like the priestly sex abuse crisis was less direct than some would have preferred.

Especially in later years, his pontificate reflected personal trial and suffering. An athletic and energetic 58-year-old when elected, he gradually lost his ability to walk, to stand and to express himself clearly—the result of a nervous system disorder believed to be Parkinson’s disease. By the time he celebrated his silver jubilee as pope in October 2003, aides were routinely wheeling him around on a chair and reading his speeches for him.

Yet he rejected suggestions of retirement and pushed himself to the limits of his declining physical capabilities, convinced that such suffering was a form of spiritual leadership.

Pope John Paul II blesses pilgrims from the window of his Vatican apartment on March 30. A few hours after the appearance, the Vatican announced that the pope was receiving supplementary nutrition through a nasogastric feeding tube. He died on April 2.

“Man is called to a fullness of life which far exceeds the dimensions of his earthly existence: because it consists in sharing the very life of God. The loftiness of this supernatural vocation reveals the greatness and inestimable value of human life even in its temporal phase. Life in time, in fact, is the fundamental condition, the initial stage and an integral part of the entire unified process of human existence. It is a process which, unexpectedly and undeservedly, is enlightened by the promise and renewed by the gift of divine life, which will reach its full realization in eternity.”

—Pope John Paul II

The Gospel of Life, #2

Reflection on the life of John Paul II

By Archbishop Daniel M. Buechlein, O.S.B.

Many people knew no other pope than John Paul II. His lengthy pontificate and the impact of his stature mark the papacy like no other in recent history. His vision of a new Christian millennium was a running theme through his years as the Vicar of Christ and successor to Peter.

The world was his mission. Truly he became an international pastor. Certainly his visitation of every continent and many countries made his pastoring visible and concrete.

But it was also the power of his personal charisma buttressed by his powerful teaching that marked him as a world leader even in the latter years of his illness. Unlike many political leaders, Pope John Paul had a worldview—that is, he was not provincial or parochial in his thinking.

In a world of relativism, secular materialism and individualism, this pope held to a consistent vision of the truth that valued human life in all its dimensions. His encyclicals, The Gospel of Life and The Splendor of Truth, his teachings on faith and reason, drew lines in the sand when the secular culture was shifting. His teaching on the sacredness of the human body is groundbreaking.

He authorized and promulgated the Catechism of the Catholic Church, which provides a normative teaching of the Catholic faith for contemporary times.

John Paul II was a true teacher for the Church in the modern world. I have often said that the writings of this pope will be not always popularly received.

In my opinion, these teachings of the pope qualify him to be regarded among those popes called “the Great” in our history. True, his teachings were not and are not always popularly received.

I recall my first personal audience with Pope John Paul II for obvious reasons. He was not only a prolific teacher but also a profound one.

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By Archbishop Daniel M. Buechlein, O.S.B.
Reflexiones sobre la vida de Juan Pablo II

By Arzobispo Daniel M. Buechlein, O.S.B.

El mundo era su misión. Verdaderamente se convirtió en un pastor internacional. Ciertamente sus visitas a todos los continentes y a muchos países hicieron que su pasado fuera visible y concreto. Pero también fue la intensidad de su palabra personal, reforzado con su poderosa enseñanza, lo que lo acuñó como un líder mundial, aun en los últimos años de su vida. Difiere a muchos líderes políticos, el Papa Juan Pablo II contaba con una visión global, es decir, su pensamiento no se limitaba únicamente a una provincia o parroquia.

En un mundo de relativismo, materialismo y secularización, el español era un campeón consecuente para los obreros y el mundo en general. Su pensamiento incitaba a la visión del trabajo como el único medio de dignidad de la persona humana. ¿Por qué experimentó algún desengaño en su trabajo? ¡Me respondió: “No todo el mundo piensa igual, pero no importa!”!

Una vez que el Papa dejó este mundo, se decía que habíamos perdido a nuestro propio San Francisco.

En su vida, este Papa fue un campeón de los trabajadores. En su encuentro con ellos, el Papa evocó “la noción de trabajar de manera ardua en las minas. Sentía profunda empatía por el trabajo de los mineros y el sufrimiento que ello significaba.”

Iglesia. Reservaba poco tiempo y cierta- mente pocas comodidades para sí mismo. Empleaba su día personal semanal, los domingos, para trabajar en la casa, para recibir a visitas, leer o hacer sus labores. ¡Podría ser una imagen impresionante de la vida que llevaba el Papa!

Su “conexión” con los jóvenes, aun en reuniones de rumbos de miles, era impresionante. Los jóvenes parecen tener un sentido de la autenticidad del encuentro humano. Creo que la integridad increasable de este Papa y la continuidad de su mensaje y su vida llegaron al corazón de la juventud, que no siempre halla en nuestra cultura este tipo de estabilidad en la cual apoyarse.

El Papa Juan Pablo II fue un vecino creíble para los pobres. Era creíble no solamente porque creció en medio de una pobreza relativa, sino también porque lo entregó todo al servicio de la Iglesia. Reservaba poco tiempo y cierta- mente pocas comodidades para sí mismo. Empleaba su día personal semanal, los martes, para escribir y leer. No es de sor- prender que Juan Pablo II fuera un campeón consecuente para los obreros y los pobres. Su elevada estima por la dignidad del trabajo venía junto con unas manos callosas producto del trabajo arduo de quebrar rocas en las minas. Sentía profunda empatía por aquellos para quienes el trabajo era la única fuente posible de dignidad humana. Él había estado en su lugar. Lo expresaba sin rodeos: “La Iglesia está del lado de los pobres y es allí donde debe permanecer.”

En el futuro, este Papa será recordado por que hacía el ecumenismo llegar a las masas en circunstancias difíciles. Si es que experimentó algún desengaño en su misión como sucesor de Pedro, sería que el progreso hacia la unidad cristiana no llega a cumplir sus esperanzas expectati- vas.

En sus últimos años Juan Pablo II fue un testigo impresionante del valor de resistencia al sufrimiento. Y elevó el papel vital que desempeñan los ancianos en nuestra Iglesia, un mensaje muy oportuno. Que disfrute la reconversión eterna de su extraordinario ministerio.
Archbishop and vicar general share memories of pope

By Mary Ann Wyand

An emotional Archbishop Daniel M. Buechlein said Pope John Paul II was like “a father” to him during a press confer-
ence following an evening prayer service for the Holy Father on April 1 at SS. Peter and Paul Cathedral in Indianapolis.

“He fought the good fight,” Arch-

bishop Buechlein told the reporters. “He’s run the race. He’s kept the faith, and he certainly merits a crown.”

As the pope’s health continued to
to

worsen, Archbishop Buechlein presided at a first Friday evening prayer service for him at 5:30 p.m. in the Blessed Sacrament Chapel at the cathedral.

“We are all praying [for him],” the archbishop said, “and I have no doubt that he’s going straight to the kingdom. We’re praying with him and for him, and we join all the thousands [of people] in prayer in Rome.”

Msgr. Joseph F. Schaedel, vicar general and pastor of Holy Rosary Parish in Indianapolis, said on April 3 that the pope’s death reminded him of his own father’s passing in September 2001.

“The death of Pope John Paul II reminds us of the death of my dad,” Msgr. Schaedel said. “Like Dad, we had all been some-

what prepared. We knew his death was imminent. But, at the same time, it was still a shock. And I am in a state like that with the pope. We are without a pope. There is a void.”

Archbishop Buechlein said the pope was much more than a personal friend. “He made me a bishop,” the archbishop said. “There is a feeling of sweet sorrow. I’ve been in the church my whole life, and I’ve met with him formally or informally about once a year.”

The Holy Father appointed the Benedictine monk who was president and rector of the School of Theology and for-

mer college at Saint Meinrad as the Bishop of Memphis, Tenn., in 1987 and Archbishop of Indianapolis in 1992.

“My prayer is that he will come to God peacefully without suffering,” Archbishop Buechlein said the day before the pontiff’s death.

“He’s been such a witness, even in his last days, in sickness,” the archbishop said. “I wish he will pass peacefully and be received with open arms by Christ. … I’m happy for him.”

The archbishop said the fact that the pope “decided not to go to the [hospital] in Rome and to stay in his apartment because he wanted to be near the people. I think, is … characteristic of his ministry. He’s been a pope of the people.”

Archbishop Buechlein said he also will remember how, during the Way of the Cross held on Good Friday at the Colosseum in Rome, the Holy Father watched the prayerful procession commemorating Christ’s Passion on a televi-

sion in his chapel at the Vatican.

“There was a television camera behind him,” the archbishop said. “At one point behind the television, which was his way of embracing the cross of Christ … and his suffering.”

Pope John Paul was “a missionary to the world” and “a pastor in a global society,” the archbishop said, who wanted “Christians [to be] more united and also for all people of religious faith to be united as one.”

The pope also was “a man who stood for the truth,” Archbishop Buechlein said. “His landmark writings—including [The Gospel of Life] and the Splendor of Truth—are all legacies that I think will only unfold as time goes on.”

“He’s the best priest that everyone could believe in, a man of integrity,” the archbishop said. “He was who he said he was, and he practiced what he preached, and he was consistent in telling the truth.”

The Holy Father died on the eve of the feast of Divine Mercy—a devotion to Jesus initiated by St. Faustina Kowalska, a Polish nun canonized in 2000—that the pontiff instituted as a universal observance of the Church each year on the first Sunday after Easter.

“Mercy was one of the great teachings of his papacy from the very first encyclical all the way through,” Archbishop Buechlein said, “so the observance of Divine Mercy Sunday became kind of a symbol of his great teaching on the mercy of God.”

Reflecting on the pope’s teachings about the value of redeeming suffering, Archbishop Buechlein said the Holy Father was very inspirational in his last days in his witness to elderly people, those who feel they have no hope, and people who have spiritual, mental or physical disabilities.

“What a tremendous witness,” the arch-

bishop said. “He didn’t quit. He kept going.”

Pope John Paul was a servant, minister, father, pastor and teacher, the archbishop said, as well as a spiritual leader who was loved by people all over the world.

“We have a deep faith that God con-

voked Pope John Paul II,” he said, “and God will provide his successor. … God has a special plan for each of the popes who are elected. Pope John Paul I was a won-

derful intermediary after Pope Paul VI. The pope who smiles brought a smile to the

papacy, and Pope John Paul II then picked up a whole different role as a great teacher of the Church.”

This pontiff will also be remembered for his love and devotion to the Virgin Mary, Archbishop Buechlein said. “His love for the Blessed Mother began early. As a young man, he prayed very much to her for consolation when he lost his father, his mother and his brother before he was 21. That devotion, very appropriately a part of the devotion of the Polish people, has stuck with him all the way.”

Archbishop Buechlein also praised the pope as an inspirational and extremely intelligent theologian and teacher who worked tirelessly to end the culture of death in society.

“He spoke the truth as he saw it,” the archbishop said, and his papacy “centered around the dignity of the human person.”

Msgr. Schaedel said he appreciated the pope’s “comprehensive and sensitive [news media] coverage given to the death of the Holy Father. … They allowed us to accompany Pope John Paul II in a real way on the final leg of his journey.”

“I have fond memories of meeting the Holy Father on several occasions,” Msgr. Schaedel said, “especially when I was in Rome for the beatification of Blessed Mother Theodore Guerin.”

For continuing Catholic News Service coverage of the beatification visit CNSMedia.com.
Many Catholics are convinced that Pope John Paul II will go down in history as Pope John Paul the Great. It’s impossible to know now whether he will ever join the ranks of Pope Leo the Great (440-461) or Pope Gregory the Great (590-604), the only two popes who were ever granted that title. Even such remarkable popes as Innocent III and Gregory VII never received this encomium, but it’s quite possible that John Paul will be so honored.

That, though, hardly detracts from the outstanding accomplishments of this first Polish pope and the first non-Italian pope in 455 years, since Adrian VI in 1522-23.

His pontificate extended for more than 26 years, since his election on Oct. 16, 1978. Then he was a vigorous man who, even after his election, continued to enjoy skiing and hiking in the mountains. He installed a swimming pool at his residence at Castel Gandolfo so he could exercise there.

As a sharp contrast to the popes of a century earlier who made themselves “priests in the Vatican,” Pope John Paul became the most-traveled pope in history. Many millions of people saw him in person as a result of his travels throughout the world. More people saw him than all of his predecessors combined.

He also canonicalized and beatified many more people than all of his predecessors combined.

Perhaps historians will remember him particularly for his role in the dramatic events leading to the fall of communism in Eastern Europe, including his home country. His visit to Poland and his support of the Solidarity labor movement there strengthened resistance to communism. This led to nonviolent liberation movements, the collapse of communist regimes, the fall of the Berlin Wall and the breakup of the Soviet Union.

His literary output—including 14 encyclicals—set another record. He was by far the most prolific writer as a pope. The encyclicals show his concern for the protection of all human life, for social justice (three social encyclicals), for ecumenism and interreligious relations, his love for the Blessed Virgin,

and the relationship of faith and reason. He also wrote several books, and others were produced with his cooperation.

He worked tirelessly to promote bet-

ter relations with Judaism and with other Christian, as well as non-

Christian, religions. He apologized fre-

quently for errors committed by Church leaders in the past against Jews, Muslims and others. There can be little doubt that he was admired by more people in the world than any other religious or political leader. Twice, he called leaders of all religions together to pray for peace—the only religious leader who could have done so.

Throughout his pontificate, he was extremely popular with youth. This was understandable when he was a strong athletic man, but his popularity with young people continued into his old age and infirmities.

He tried to put the ideas of colle-

giality with the bishops into practice by presiding over 15 synods of bish-

ops, usually issuing apostolic exhorta-

tions following the synods. When the idea of a new catechism was suggested at a synod, he approved the project and then authorized the Catechism of the Catholic Church in 1992. He oversaw the revision of the Code of Canon Law and promulgated the new code in 1983.

He was sensitive to women’s issues while continuing to assist that the Church is unable to ordain women. His continued support for priestly celibacy also put him at odds with some people in the Church.

During recent years, as he suffered from Parkinson’s disease, the effects of the attempt at his assassination, a broken hip and an appendectomy, he taught us the value of suffering. No longer the energetic man he once was, he never-

theless believed that his sufferings were his vocation at that point in his life, his call from God to teach others how to offer their sufferings to God. He referred to his illnesses as “the mission Jesus entrusted to me.”

He has finally released him from those sufferings and taken him to his eternal reward. We thank God for giv-

ing us this great man to lead his Church during our lifetime.

John Paul the Great?

John F. Pint
¿N o es acaso irónico que mientras observábamos la Semana Santa y la acción de Resurrección 2005 la familia de Terri Schiavo luchaba por su vida? Terri murió el 31 de marzo. Parece que ahora las cortes federales han determinado a quiénes de los desvalidos se les permite vivir y a quiénes debe matarse. La determinación de retirar los tubos de alimentación y hidratación fue una decisión de matar de hambre a Terri y dejarla morir de sed. En nuestros días la alimentación e hidratación por intervención médica no es un sistema de cuidado extraordinario.

Una estación de radio local llevó a cabo una encuesta durante el auge del proceso judicial. “¿Estás a favor de dejarlos morir por sed?” “Sí, no estoy a favor de dejarlos morir por sed.” Cuando terminó la encuesta, se dio por enterado que 78% de los respondientes dijeron que los tubes debería seguir. El nuevo- caso no entendía qué sentido tenía el hacer. Aunque no dijeron cosas como “no quería morir” se entiendo que la decisión fue tomada por el bien de la sociedad.

Otro día, mientras se discutía la cuestión de si el ser humano es “vital” o no, un buscador de vida y amor escuchaba un reproductor de música y pensaba: “¿Qué será del futuro de mi hijo? ¿Será más fuerte que yo?”

Terri Schiavo nos recuerda que sólo Dios es el Señor de la vida.
Check It Out . . .

Archdiocese to co-sponsor ‘Treasuring Womanhood’ conference on April 30

The archdiocesan Office for Pro-Life Ministry and the Marian Center of Indianapolis are co-sponsoring the second annual Catholic Women’s Conference on April 30.

The event, titled “Treasuring Womanhood,” will take place from 8 a.m. to 4:30 p.m. at the Sagamore Ballroom at the Indiana Convention Center in downtown Indianapolis.

Internationally known speaker and singer Dana will be the keynote speaker. The conference, she said, is an event that focuses on women, the bearers of life, today more than ever, to need to appreciate and celebrate the gift of their femininity, in light of the truths of our faith,” said Servants of the Gospel of Life Sister Diane Carollo, director of the pro-life office.

“We seek to be a presence in your Diocese and in your parishes,” she said. “We are a voice of support for Catholic women who are seeking to be a voice of support for Catholic women who are supporting the pro-life movement.”

The conference, she said, is an event that focuses on witnessing to hope.

Women of faith, women of grace, committed to the Gospel of life are witnesses proclaiming hope to a broken world,” Sister Diane said. “We are a voice of support for Catholic women who are seeking to be a voice of support for Catholic women who are supporting the pro-life movement.”

“The conference is for all women who are touched by someone with a disability or special need. It is also for all those with special needs or anyone whose life has been touched by someone with a disability or special need. A reception will be held after the Mass. For more information, call the CPBC office at 317-887-5818.

Elmer and Catherine (Dever) Cooper, members of St. Jude Parish in Indianapolis, will celebrate their 60th wedding anniversary April 10 with a noon Mass at their parish and an open house from 2 p.m. to 5 p.m.

The couple was married on April 7, 1945, at the former St. Francis de Sales Church in Indianapolis. They have five children who are married and three grandchildren. The couple is planning to celebrate with family and friends during the celebration.

VIPS . . .

Internationally known speaker and singer Dana will be the keynote speaker at the upcoming “Treasuring Womanhood” conference on April 30 in Indianapolis. It is the second year that the archdiocesan Office for Pro-Life Ministry and Marian Center of Indianapolis have co-sponsored the Catholic women’s conference.

Saint Francis. Bob Martin, a licensed chemical dependency counselor, will present the retreat. A women’s retreat titled “A New Look at Grace: Rediscovering the Transformative Power Hidden in the Moments of Our Lives,” will be offered on May 20-22. The cost of each retreat is $80 for a commuter or $110 for a resident in a single room. A double room is $95 per person. For more information, call the retreat center at 812-923-8817 or e-mail mtftrm@cris.org or log on to www.cris.org - mtftrm.

The seventh annual archdiocesan SPRED Liturgy will be held at 3 p.m. on April 17 at St. Monica Church, 6131 N. Michigan Road, in Indianapolis. The Special Religious Education program of the archdiocese invites participants, their families and their catechists to come to the Mass as well as all those with special needs or anyone whose life has been touched by someone with a disability or special need. A reception will be held after the Mass. For more information, call the SPRED office at 317-236-1448.

The Ave Maria Guild is sponsoring a card party from 11 a.m. to 2:30 p.m. on April 14 at the Benedict Inn Retreat and Conference Center, 1402 E. Southern Ave., in Beech Grove. The event will feature an area lunch benzine. Proceeds will benefit the St. Paul Hermitage. The guild will honor volunteers during an appreciation Mass and lunch, followed by a business meeting, beginning at 11 a.m. on April 12 at the St. Paul Hermitage, 501 N. 17th Ave., in Beech Grove. For more information, call 317-881-5818.

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Pope John Paul II inspired four diocesan priests

By Sean Gallagher

Although he is the leader of more than 1 billion Catholics, the bishop of Rome also has the power to touch individual lives.

Four diocesan priests personally experienced the impact of Pope John Paul II.

Father Joseph Riedman, pastor of Holy Spirit Parish in Indianapolis, was beginning his first trip to Europe as the conclave that would eventually elect Cardinal Joseph Ratzinger was meeting at the Vatican.

When he arrived at an airport in New York City, Father Riedman approached a stranger seeking news from Rome.

“I asked somebody, ‘Do we have a pope yet?’” Father Riedman recalled, “and he said, ‘Well yeah, but he has a girl’s name. His name is Karol.’ He said, ‘I think he’s Polish.’”

The pilgrimage that Father Riedman was leading was scheduled to visit Rome. Tickets to a papal audience had been acquired long in advance.

Little did he know at the time that he would be attending the first general audience Pope John Paul II.

In the spring of the following year, Thomas Murphy, then the president of Serra International, a worldwide organization promoting priestly and religious vocations, was called from his home in Indianapolis to visit the Holy Father at the time.

Murphy was ordained to the priesthood on Aug. 17, 1985.

In an interview with The Criterion on the day after the Holy Father’s death, Murphy recalled that one of the gifts he gave to the pope was a recording of the Benedictine monks of Saint Meinrad Archabbey.

In just three years, Murphy went from presenting the Holy Father with a musical recording to making his own musical offering offering to the pope for strength, saying that his influence had a “real impact” on him.

“He actually came off to the backstage when it was all over,” Father Riedman said, “and one of the other coordinators was there and he looked at him and said, ‘So, how did I do?’”

And he said, “Oh, Holy Father, you just knocked them dead! Of course, you could tell with the twinkle in his eye, he knew that he did. And he just kind of grinned and laughed and said, ‘Oh, you think so?’ because he knew he nailed that one.”

But Father Etienne was quick to emphasize that the ultimate goal in all his meetings was to open all those with whom he met to an encounter with Jesus Christ.

“He just was always about Christ,” Father Etienne said. “He was not afraid to bring up the issue that was close to his heart: being a faithful follower of Christ. But he was also one who was able to touch upon the joy of being a follower of Christ.

And he knew that from his own experience. He was a man of profound relationship with Christ, and it showed in everything that he did and everything that he preached.”

That expanded encounter with the Holy Father led Etienne to return to the seminary.

A year after his ordination, Father Etienne was called to help with one more papal pilgrimage: World Youth Day in Denver in August 1993.

Many of the youth who were drawn to the Holy Father throughout his pontificate later became priests and religious. One of them is Father Justin Martin, associate pastor of St. Monica Parish in Indianapolis.

Born just two years before John Paul II was elected, Father Martin’s vocational discernment was in part inspired by the late pope. He studied for the priesthood at the North American College in Rome and met the pope on a few occasions.

“His strength and his zeal for prayer and for peace and for prosperity for all people is what drove me,” he said. “He had a presence about him. When you were with him, that was Christ.”

Father Martin was ordained in 2002, at the height of the priestly sexual abuse crisis. During those trying times, he turned to the pope for strength, saying that his constant message of “Be not afraid” had a “real impact” on him.

Those were the words with which Pope John Paul II began his pontificate: And he lived that message in his final days as the debilitating effects of Parkinson’s disease would finally take his life.

Father Murphy, who met John Paul II soon after his election and later served at his Masses, now copes with that same ailment and is encouraged by the late pope’s example.

“I have Parkinson’s and I’m living with Parkinson’s as a priest,” he said. “I’m not suffering from Parkinson’s. The Holy Father was an inspiration.

“If the Holy Father, with Parkinson’s, can lead the world’s Church,” Father Murphy said, “I can certainly endeavor to be a good parish priest here in Indianapolis.”

Over the course of his 26-year pontificate, Pope John Paul II was the leader of a Church that counted hundreds of millions in its fold. Yet he also touched the lives of untold individuals, including many here in the archdiocese.

Just hours after the pope died, Father Etienne spoke about his feelings regarding the passing of a man who played such an influential role in his life.

“There’s that real sense of joy and gratitude for who he is, who’s he’s been and what he’s done for us,” Father Etienne said. “And because of that, there’s that real sense of loss as well.”

Believe in miracles!

when a fortune fell out of the sky
one brother wanted to spend it the other wanted to save the world.

millions

In Theaters This Spring
Pope John Paul II died shortly after the celebration of the vigil Mass of the feast of Divine Mercy was celebrated in his presence. It is a feast that will always be intimately connected to his pontificate. Just hours before he died, following an 8 a.m. Mass at SS. Peter and Paul Cathedral in Indianapolis offered for the ailing pope, Archbishop Sister Mary Ann Schumann, who has promoted devotion to Divine Mercy throughout the archdiocese, tearfully spoke of her thoughts regarding the closeness of the pope’s grave condition to Divine Mercy Sunday.

“[I] really think he will die on [the feast of] Divine Mercy,” she said, “…and then he will take us all into [Christ’s] mercy. If there’s anything that we need mercy, we need it now.”

Following the same Mass at the cathedral, St. Monica parishioner Steve Dlugosz of Indianapolis, a longtime adorer of the Blessed Sacrament at the Divine Mercy Chapel at St. Michael the Archangel Church in Indianapolis, spoke in wonder at the widespread nature of the Divine Mercy devotion which started in relative obscurity.

“Coming from humble upbringings for both of them [the pope and St. Faustina],” Dlugosz said, “in a little part of the world that most people don’t even know [about], for them to achieve that level of greatness is beyond comprehension.”

The next day, Catholics across the archdiocese gathered to participate in services to celebrate the feast. At the same time, they prayed for the repose of the late pope’s soul and in gratitude for his life and ministry.

Msgr. Joseph F. Schaedel, vicar general and pastor of Holy Rosary Parish in Indianapolis, was the celebrant for the services at St. Michael Church and spoke in a sermon about the connection between the devotion to Divine Mercy and the late Pope John Paul II.

He explained how the devotion “grew out of mystical revelations” in the 1930s to St. Faustina in Poland, a mercy nun who lived in John Paul’s home Archdiocese of Krakow, Poland.

Msgr. Schaedel also explained the late pope’s central role in rehabilitating St. Faustina’s writings after the Vatican had banned them in the 1950s. The ban had occurred due to a poor translation.

Archbishop Karol Wojtyla investigated the writings and helped Vatican officials understand the meaning of the nun’s diary.

Msgr. Schaedel reflected upon a passage of St. Faustina’s diary, where she wrote, “As I was praying for Poland, I heard the words, ‘I bear a special love for Poland…from her will come forth the spark that will prepare the world for my final coming.’”

In reflecting upon the late pope’s life, Msgr. Schaedel sought its meaning in part in light of Divine Mercy.

“He did not originate the message of God’s Divine Mercy,” the vicar general said. “Yet he reflected it. He was God’s instrument, along with St. Faustina, to spread it.”

“Pope John Paul II must have been part of that spark that came forth from Poland to prepare the world for the coming of Christ,” Msgr. Schaedel said. “Today, we help him with our prayers.”

Sister Mary Ann spoke about the Holy Father’s death before the service at St. Michael Church.

“Well, naturally [I was sad],” she said, “but since he entrusted his petrine ministry and the world to Divine Mercy, and he exemplified this in his life, his activity, he took that mission from the Lord and the Eucharist, and he shared it with the world in his compassion and his love. I think it’s just a tremendous grace that God would allow him to die on the day that was so important…”

Pauline Father Simon Stefanowicz, who ministers at the shrine of Our Lady of Czestochowa in the Archdiocese of Krakow in Poland, was leading a mission focusing on Divine Mercy at St. Nicholas Parish in Ripley County when the Holy Father passed away.

Three days before the pope’s death, he spoke in an interview with The Criterion about the importance of Divine Mercy to John Paul.

Calling him “the pope of mercy,” Father Simon recounted how as a laborer during World War II he often prayed at the tomb of St. Faustina, which was in a church along the route he would walk from his home to the factory where he worked.

Later, as a priest, Father Simon said, he nurtured a devotion to Divine Mercy, especially seeking to grow his trust in Jesus.

As the bishop of Rome, his love for Divine Mercy was reflected in his 1980 encyclical “Divina misericordia” (Divine Mercy), where he described Jesus Christ as “the inexhaustible source of mercy” and “the definitive incarnation of mercy, its living sign” (493).

Father Simon, who before the reforms of the Second Vatican Council was ordained to minor orders by the late Holy Father when he was an auxiliary bishop in the Archdiocese of Krakow, also spoke about the significance of the suffering leading up to his death happening so close to Divine Mercy Sunday.

“He [wasa] the pope of mercy,” Father Simon said, “by his life, trusting Jesus, surviving so many surgeries and an attempted assassination. Now he is showing God’s mercy in his life, offering his life, suffering…for the whole people.”

In closing his sermon at the Divine Mercy service at St. Michael Church, Msgr. Schaedel exhorted his listeners to carry on in their own lives the legacy of Pope John Paul II and his love for Divine Mercy.

“With Christ’s power, we will follow his example to serve the human person and the whole of mankind,” he said. “If we do that, then we will be part of that great legacy John Paul leaves behind.”

“For now, we commend him to the Divine Mercy of God. In his absence, we entrust our Church to God’s mercy as well. And in that Divine Mercy, like John Paul, we are not afraid!”

By Sean Gallagher
Pope had special connection with youth, young adults

By Brandon A. Evans

One of the constant themes in the life of Pope John Paul II was his loving connection to the youth of the world—and the way that they loved him back. Young people loved the Holy Father and he loved them, said Archbishop Daniel M. Buechlein, citing World Youth Day pilgrimages attended by millions of youth and young adults during the 26 years of his papacy.

“I think that youth are attracted to someone who they can be confident is a person of integrity and someone who can be trusted,” the archbishop said. “They just naturally connected to him. I think it’s that plus [the fact] that he loved them, and that love of his radiated wherever he went.”

“He had a special relationship with youth because he took their contributions to the Church seriously,” said Father Robert Robeson, director of the archdiocesan Office of Youth and Young Adult Ministry.

“He was not afraid to challenge youth. He was not afraid to call them to a higher level of holiness,” Father Rebeson said of the late pontiff. “He challenged them out of love.”

“Young love to be challenged and encouraged,” said Father Jonathan Meyer, associate director of the Office of Youth and Young Adult Ministry. “This man was alive with the power of the Holy Spirit.”

But, Father Meyer said, the pope was also a child at heart—and someone who was able to excite young people and relate to them.

Zac Karanovich, a sophomore at Marian College in Indianapolis, said that while we’ve had good popes in the past, “John Paul was different. He was a loving man, period. No one could argue that. His teachings were from the heart and from God. And he knew how to convey that to the youth.”

Aaron Thomas, a freshman at Marian College and seminarian with the archdiocese, said, “The Holy Father has given me hope for the future—despite dark and dreary circumstances—and [the] courage to be a Catholic, even when Catholic teachings may not be popular in secular culture.”

Father Meyer said that the pope had a way of not just showing people what Christ’s teachings are, but also of illuminating the reasons for those teachings. He said that he heard someone in a news story say that young people are drawn to Pope John Paul II, but do not agree with his teaching. Father Meyer said that he disagrees—the young people who are regular Mass attendees that he has known are in love not just with John Paul II but also with the teachings that are bound to him.

Thomas said that when the pope fell ill last week, he and other students at the Bishop Bruté House of Formation at Marian College organized all night adoration of the Blessed Sacrament.

“Yes in his dying, the pope brought so many people, so many young people, to know the Lord, to draw closer to him, to trust in Jesus,” he said.

The thoughts of many young people around the world are probably also turning to the upcoming World Youth Day celebration this August in Cologne, Germany. It is a festival instituted by Pope John Paul II as many youth like to go to pray with the pope.

Archbishop Daniel M. Buechlein is leading a group of young people on a World Youth Day pilgrimage in August.

“It’s going to be a way for Catholic [youth and young adults] all over the world to mourn the death of our Holy Father, but also to rejoice that the Church goes on,” Father Meyer said.

It will also be a chance for youth to greet the new pope.

“I certainly hope that youth embrace future popes with the same degree of love that they have embraced Pope John Paul,” Father Robeson said. “In a sense, John Paul II has set a standard of love for youth that future popes will be able to carry on.

“As Catholics, the pope is our spiritual leader and our father—and regardless of who fills that seat, we are bound to love him, to pray for him and to respect his teaching authority,” he said.

Father Meyer said that the death of the pope will affect young people because he was such a father figure to them—and their way of relating to the hierarchy.

“We will miss JPII,” Thomas said, “but we know that the next pope will be guided by the Holy Spirit. The Holy Father’s death reminds us that ‘the gates of hell shall not prevail against the Church.’

“Although at first I was distraught in the dying days of the Holy Father, I am now at peace,” Thomas said. “I rejoice in the wonderful ways that God used JPII as his instrument.”

One of those ways in which the pope was an instrument was through his prolific writings, which will be studied into the distant future.

“We have not even begun to scratch the surface of this man who was a philosopher and a scholar and a theologian,” Father Meyer said.

“Each time I read something he has written, I am virtually moved to tears,” Father Rebeson said. “He has a way of capturing and expressing the truth of Christ’s message in a way that leads me closer to God. After reading his encyclicals, I just want to spend time praying. I know many people under the age of 40 who just can’t get enough of John Paul II’s writings.”

Because of the electronic age, the late Holy Father has left audio and visual recordings for future generations. Thomas said that he has a CD with a recording of the late pope on it. When ever he listens to it, he said, it sounds like the pope is talking directly to him.

“Perhaps this is why so many young people love the Holy Father so dearly, he said. “They are drawn to him because in his life he saw into each soul he encountered and loved it.

“In his death, the youth have rallied around him because he’s just not the pope, but their father,” Thomas said. “The same is [true] with me. He has been the greatest inspiration in my life. He has truly been my father. I will always lovingly call him by his name, Papa.”"
Pope's funeral scheduled on April 8 at St. Peter's Square

calcutta, India, to praise the generosity of Mother Teresa. Whether at home or on the road, he advised world religions to renounce violence and the "religion of "warfare." He condemned the Sept. 11, 2001, terrorist attacks as "inhuman," but urged the United States to react with restraint, and he sharply criticized the U.S.-led war against Iraq in 2003.

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Pope John Paul II's funeral liturgy. The second-youngest in the Church. 1967 Pope Paul VI named him a cardinal—the second-youngest in the Church. During the Second Vatican Council, he convened a Vatican-U.S. summit to sizing the gravity of such a sin by priests. He made brief but forceful statements emphasizing the gravity of such a sin by priests. He convened a Vatican-U.S. summit to address the problem, but let his Vatican advisers and U.S. Church leaders work out the answers. In the end, he approved changes that made it easier to "defrock" abusive priests.

The pope was essentially a private person, with a deep spiritual life—something not easily translated by the media. Yet in earlier years, this pope seemed made for modern media, and his pontificate was captured in some lasting images. Who can forget the pope waving his finger sternly at a Sandinista priest in Nicaragua, hugging a young AIDS victim in California or huddling in a prison-cell conversation with his would-be assassin, Mehmet Ali Agca?

Early years

Pope John Paul's early life was marked by personal hardship and by Poland's suffering during World War II. Karol Wojtyla was born on May 18, 1920, in Wadowice, a small town near Krakow, in southern Poland. His mother died when he was 9, and 3 years later he lost his only brother to scarlet fever. When he was 20, his father died, and friends said Wojtyla knew for 12 hours in prayer and sorrow at his bedside. Remembered in high school as a bright, athletic youth with a contemplative side, Wojtyla excelled in religion, philosophy and languages. In 1938, he began working toward a philosophy degree at the University of Krakow, joining speech and drama clubs and writing his own poetry.

The Nazi blitzkrieg of Poland on Sept. 1, 1939, left the country in ruins and opened a new chapter in Wojtyla's life. During the German occupation, he helped set up an underground university and the clandestine "Rhapho Theatre." At the same time, he found work in a stone quarry and a chemical factory—experiences he later analyzed in poems and papal writings.

Walking home one day after working a double shift at the Solvay chemical plant, he was struck by a truck and hospitalized for 12 days—the first in a lifelong series of physical hardships.

Wojtyla continued work after he entered Krakow's clandestine theological seminary in 1942. He had tried to join the Carmelite order, but reportedly was turned away with the comment: "You are destined for greater things."

He was ordained four years later, just as the new communist regime was taking aim at the Polish Church. He soon left for two years of study at Rome's Angelicum University, where he earned a doctorate in ethics, writing his thesis on St. John of the Cross, a 16th-century mystic. When he returned to Poland in 1948, Father Wojtyla spent a year in a rural parish, then was assigned to a Krakow parish, where he devoted most of his time to young people—teaching religion, playing soccer and leading philosophical discussions.

He earned another doctorate in moral theology and began lecturing at Lublin University in 1953. He wrote numerous articles and several books on ethics, but still found time for hiking and camping in the nearby Carpathian Mountains.

His appointment as auxiliary bishop of Krakow—Poland's youngest bishop—in 1958 caught him by surprise. He traveled to Warsaw to formally hear the news, but was back on the water the same day.

Krakow and Rome

The future pope rose quickly through the ranks in Krakow, becoming archbishop in 1964. During the Second Vatican Council, he helped draft documents on religious liberty and the Church in the modern world. In 1967 Pope Paul VI named him a cardinal—the second-youngest in the Church. He traveled widely, preached Pope Paul VI's Lenten retreat in 1976 and took a leading role in the world Synod of Bishops.

The non-Italian pope in 455 years, Pope John Paul became a spiritual protagonist in two global transitions: the fall of Communist Europe, which began in his native Poland in 1989, and the passage to European communism, which began in 1989, and the passage to European communism, which began in his

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The pope's reign began like a cyclone. He set off for Mexico and the Dominican Republic three months after his election and waded into a crucial debate about the Church's social and political role in Latin America. On the way, he held the first of many papal press conferences—aboard his chartered jumbo jet.

That same year, 1979, he met with the Soviet foreign minister; published an encyclical on redemption; strongly reaffirmed celibacy for priests; visited his Polish homeland; named 14 new cardinals; made a major ecumenical visit to the Orthodox in Turkey; and had a Swiss-born theologian, Father Hans Küng, disciplined for questioning papal authority.

It was the start of a remarkably personal papacy. The pope regularly drew crowds of more than a million people, and his popularity was satirically compared to that of a rock star. But on May 13, 1981, an assassin’s bullets put an end to the charade. The pope, who was circling St. Peter’s Square in an open jeep during a weekly audience, suffered serious intestinal wounds. He was rushed to surgery at a Rome hospital, and his recovery took several months, with a second open abdomen operation to root out a blood infection. Mehmet Ali Aga, a Turk who had threatened the pope in 1979, was arrested in St. Peter’s Square and sentenced to life in prison for the shooting. He later claimed that Bulgarian agents had helped plan and carry out the attack. His accomplices were acquitted in a second trial. The pope publicly forgave his assassin, and in 1983 he visited Aga in a Rome prison cell for a quiet meeting of reconciliation. In 2000, with the pope’s support, Italy pardoned and released Aga.

Pope John Paul credited Mary for having protected him, and on the first anniversary of the shooting he made a thanksgiving pilgrimage to the Shrine of Our Lady of Fatima in Portugal. There, he escaped injury when a knife-wielding, illiciely ordained priest lunged at him. Later in his pontificate, the pope published the “third secret” of Fatima, which instead of predicting the end of the world, as many had believed, described a period of suffering for the Church and the shooting of a bishop in white—a figure the pope believed was linked to the attempt on his life.

Soon after the shooting, the pope dispelled worries that it would slow him down for long. He went on the road about four times a year, eventually logging more than 700,000 miles.

In Catholic countries, the trips were his way of strengthening ties between the local Church and Rome. His 14 visits to Africa were part of a successful strategy of Church expansion in the Third World—in numbers of Catholics and indigenous clergy, the African Church doubled during Pope John Paul’s term—and in 1994 the pope called an African synod to celebrate the progress and map out new pastoral strategies. In predominantly non-Christian places like Asia and North Africa, he evangilized gently, stressing the common values shared by Christianity and other faiths, yet insisting that Jesus Christ alone can be seen as savior.

The pope’s U.S. trips provided some historical and emotional moments. In 1979, he became the first pope to be received at the White House. During the same visit, U.S. Mercy Sister Theresa Kane gave a speech to the pontiff asking that women be allowed to participate in “all ministries of the Church.”

Throughout his papacy, however, the pope insisted that the all-male priesthood was part of God’s plan, and he formalized that position in a 1994 apostolic letter. His trips to Denver in 1993 and Toronto in 2002 for World Youth Day sparked mass pilgrimages of young people in North America. In 1995, addressing the U.S. General Assembly, he urged the organization to give new moral meaning to the phrase “family of nations.”

Church tensions

The issue of dissent brought out the divided nature of Pope John Paul—especially when it involved theologians.

During the 1980s, the Vatican’s doctrinal congregation, headed by Cardinal Joseph Ratzinger, cracked down on several theologians whose teachings were deemed incompatiy with Church positions. U.S. Father Charles Curran, for one, was stripped of his permission to teach at The Catholic University of America because of his views on sexual morality and divorce.

Advocates of liberation theology, like Brazil’s Franciscan Father Leonildo Boff, also found their writings closely monitored. In 1984, the Vatican warned theologians against adopting Marxist concepts such as “class struggle.” Pope John Paul had seen how Marxism worked in Poland and did not trust it; moreover, he was wary of any ideological contamination of the Gospel. The pope also kept a keen eye on the social activity of religious orders, a concern that led him to take the unprecedented step of naming his own delegate to govern the Jesuit order from 1981 to 1983. These and other policies led 163 European theologians to denounce in 1989 what they called “exaggerated hierarchical control” and “autocratic methods” in the Church. The Vatican accused the theologians of forming a pressure group and setting themselves up as a parallel teaching authority.

In the 1990s, similar challenges were posed in petion drives by dissenting Catholics in Europe and North America. To counter doctrinal contention, the pope was continually winning—or highlighting—the line on difficult moral questions. In a lengthy series of audience talks in 1984, he bolstered Church arguments against artificial birth control.

In the 1990s, he urged the world’s bishops to step up their fight against abortion and euthanasia, saying the practices amounted to a modern-day “slaughter of innocents.” Not everyone agreed, but his sharpened critique of these and other “anti-family” policies helped make him Time magazine’s choice for Man of the Year in 1994.

In 1986, a Vatican document reiterated moral opposition to homosexual acts and said homosexuality was an “objective disorder” of a “strong psychological origin.” Especially in the United States. In 1987, a wide-ranging Vatican document on bioethics said in vitro fertilization was “morally illicit,” and embryo manipulation were morally wrong.

Clearly, the pope expected Catholics to take these rules to heart. During his 1987 U.S. trip, the pope said it was a “grave error” to think dissent from Church teachings is “totally compatible with being a ‘good Catholic’ and poses no obstacles to the reception of sacraments.”

In one of the most ambitious projects of his pontificate, he presided over publication of a new universal catechism in 1992, aimed at restoring clarity in Church teaching. It became a best seller in many countries, including the United States.

In his landmark encyclical the next year, “Veritatis Splendor” (The Splendor of Truth), the pope delivered a wake-up call that went beyond Church membership. In exploring the fundamentals of moral theology, the pope said the Church’s teachings were urgently needed in a society that he described as absorbed in self-gratification and drifting away from universal moral norms. Soon after, he began a public crusade against parts of a U.S. draft document on population and development, saying it promoted abortion, contraception and a mistaken view of sexuality and the family. This use of the papal pulpit deeply affected international debate on the issues.

In his encyclical “Evangulium Vitae,” (The Gospel of Life) not only condemned the growing acceptance of abortion and euthanasia, but also carried a strongly worded argument against capital punishment. In 1998, the encyclical “Fides et Ratio” (Faith and Reason) warned of a growing separation between theology and philosophy, with dire consequences for society and the Church.

Vatican II

If many inside the Church saw the pope as a hard-liner, he saw himself as a reconciler between the liberal and conservative wings of the Church. Part of his job, he said in 1989, was to introduce "an element of balance" in the implementation of Vatican II reforms.

He conveyed a 1985 Synod of Bishops, which strongly endorsed the council’s decisions but also said some “abuses” should be corrected.

The pope zeroed in on liturgy in a 1989 apostolic letter, saying the period of major liturgical changes was over. He urged bishops to root out “outlandish innovations” such as profane readings in place of Scriptural texts, invented rites and inapropriate songs. He said the roles of priests and lay people must not be confused—even with the dramatic shortage of priests in some areas. And he repeated his long-standing warning against replacing individual confession with general absolution. In 1994 after years of study, the pope approved local use of the broader rite.

Self-styled traditionalists like the late French Archbishop Marcel Lefebvre threw out the pope’s word in 1988, and his predecessors backed to the fold with special concessions, including use of the preconciliar Tridentine-rite Mass.

The pope insisted on priestly and religious identity, in things big and small. Early in his term, he made clear that religious and clergy should wear their habits and collars while in Rome. “Catholic identity” became a rallying cry.

In 1990, the pope issued norms to guaranty orthodoxy and a Catholic perspective in Church-run universities.

Collegially, a main thrust of Vatican II, was a thorny issue for Pope John Paul. He tended to listen to the advice of his fellow bishops then make his own decisions. He brought bishops together frequently in synods that shored up traditional Church teaching on infallibility and authority.

Disappointment with the synod format led some, like Italian Cardinal Carlo Maria Martini of Milan in 1999, to suggest that a Church-wide council was needed to deal with lingering controversies in the Church. In Rome and on the road, the pope con- stantly encouraged lay Catholics to live the faith in their everyday lives. He favored zealos lay movements such as Opus Dei and in 2002 canonized its founder.
The pope found a major ally in Mikola Karbasch, the first priest present to make personal contacts with the Church, and the two men made history when they met at the Vatican in 1989. The Vatican later moved to establish hierarchies and diplomatic ties throughout the former Soviet empire.

In his 2005 autobiographic book, Memory and Identity: Conversations Between Millenniums, the pope detailed the ideological struggles of the 20th century as a battle between good and evil fought on a global stage, offering valuable lessons for the future.

He said he was worried, however, that the hopes kindled by the collapse of communism—for a Europe that could “restore for the first time the human and Christian values”—were being frustrated by anti-religious trends across the continent. The pope was particularly upset that new Eastern European institutions in late 1989 made no mention of Christianity’s cultural, historical and spiritual role.

His recommendations also closed the horizon in post-communist Europe. Disputes over property and evangelizing methods arose among local Catholic and Orthodox Churches. But the Vatican's doctrinal congregation continued to focus on Church freedom. But the pope was not always so diplomatic in his dealings with communist countries, winning gradual concessions on Church freedom and ecumenical trials in China, Vietnam and Sudan.

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The pope was a tireless defender of human rights and, first among them, religious rights. When he visited Cuba in 1998, he appealed for a wider Church role in society, and he stood up publicly for Catholics in places like China, Vietnam and Sudan.

On the pope’s initiative, in 2004 the Vatican published a 523-page compendium of Catholic social teachings.

Religious freedom and ecumenical trials

Pope John Paul's term was dogged by money matters. Pope John Paul II lays his hands on the head of a priest ordained in the Peter’s Square on May 14, 2000. The pope ordained 26 new priests for the Diocese of Rome during the service held on the World Day of Prayer for Vocations.

He was also a tireless defender of human rights, and, as he traveled through Latin America or championed the cause of Palestinian refugees, he saw the “riches of the Vatican” was a popular myth.

The fund-raising efforts were hurt by the Vatican bank's involvement in the collapse of Italy's Banco Ambrosiano in 1982. While denying any wrongdoing, the Vatican made a goodwill payment of about $240 million to creditors of the failed bank. An Italian attempt to indict Vatican bank officials, including its former president, U.S. Archbishop Paul Marcinkus, was ruled unconstitutional.

While Pope John Paul conducted a highly personal papacy, his own personality was not a simple one to understand. Those closest to him said he was a deep spiritual leader, from which he drew his energy. He prayed everywhere he went—morning, noon and night—and recommended prayer as the first and basic Christian response to problems.

In the later years of his pontificate, the pope gave two book-length interviews and published two volumes of autobiographical reflections that offered a glimpse into the personal decisions he made along his spiritual path. He recalled how his personal relationship with God had opened up a whole new source of inner strength.

In 2002, in a typical blend of the traditional and the innovative, he welcomed the Pope Paul VI Youth to Rome and proclaimed a year dedicated to its recital.

He also gave universal Church recognition to the Divine Mercy prayer movement and canonized the Polish nun who founded it. In his continuing effort to revitalize the roots of the Church, he declared a "Year of the Eucharist" from October 2004 to October 2005.

The pope accepted suffering as an opportunity for spiritual growth and wrote a deeply philosophical letter on the subject in 1984. His own hospital stays—incorporating operations for an intestinal tumor in 1992, a separated shoulder in 1993, a broken thigh bone in 1994, an appendectomy in 1996, and flu and a trachotomy in February—reinforced his sympathy for the suffering of others. Wherever he went, he made sure that the front row was reserved for the sick and disabled in his audience.

Unlike his predecessors, he aged in public and made no attempt to hide his infirmities, taking on what his aides called a ministry of suffering. Writing to the world's elderly in 1999, the pope spoke movingly about the limitations he experienced in old age, but said: "At the same time, I find great peace in thinking of the time when the Lord will call me: from life to life!"

Young people always seemed to heighten pope's energy and good humor, even as his heart and stamina failed in later years. In Bern, Switzerland, in 2004, he delighted some 13,000 cheerful youths when he struggled successfully to pronounce his speech—after chasing away an aide who wanted to read it for him.

Beyond the mark he leaves on the institutional Church, Pope John Paul will no doubt be remembered by many as a very human pontiff—one who hiked in the mountains in his early years and who had to be wheeled to the altar in later years, who traveled the globe to meet the people and tend his flock, and who lived each chapter of his papacy before the eyes of the world.
Pope dies on April 2 after long struggle with illness

VATICAN CITY (CNS)—Pope John Paul II died on April 2 after a long struggle with illness, ending a historic papacy of more than 26 years.

The Vatican announced the pope’s death at 9:54 p.m. Rome time, two days after he suffered a severe fall and heart failure brought on by a urinary tract infection. The pope died at 9:57 p.m., the Vatican said.

Pope John Paul’s body was brought to St. Peter’s Basilica for public viewing and prayed for April 4, the Vatican said in a statement.

Vatican officials, Italy’s president and top government officials, ambas- sadors to the Vatican, cardinals, bishops and even a dozen journalists were led into the Clementine Hall of the Vatican on April 3 to pay their last respects.

The ceremony followed a Mass attended by some 70,000 people in St. Peter’s Square.

Conscious and alert the day before his death, the pope was able to con- celebrate Mass in his papal apartment, the Vatican said. He began slipping in and out of consciousness on the morning of April 2 and died that night, a Vatican spokesman said.

Tens of thousands of faithful streamed to St. Peter’s Square as the pope lay dying, some staying all night in quiet and moving vigil, aware that there was little hope for his recovery.

Shortly before his death, U.S. Cardinal Edward M. Cardinal was led a candlelight prayer service packed square.

“Like children, we draw close around our beloved Holy Father, who taught us how to follow Jesus and love and serve the Church and the people,” Cardinal said.

“My mother was stern with me,” he said, “but when I saw Jesus, I fell at his feet and wept. Through her intercession, the reward promised to the faithful servants of the Gospel.”

The pope’s death was announced in St. Peter’s Square after the prayer service. Cardinal Bernardin, archbishop of Rome’s Basilica of St. Mary Major and former archbishop of Boston, was among the priests standing in the presence of St. Peter’s Basilica when the announce- ment was made.

Mattresses the crowd wept, and as a long applause the square was enveloped in silent prayer. The bells of St. Peter’s Basilica tolled a death knell.

“Dear brothers and sisters, at 9:37 this evening our most beloved Holy Father John Paul II returned to God and to the Father. Let us pray for him,” Archbishop Leonardo Sandri, a top official of the Vatican’s Secretariat of State, told the crowd.

Navarro-Valls later said, “The Holy Father’s final hours were marked by the uninterrupted prayer of all those who were assisting him in his pious death and by the choral participation in prayer of the thou- sands of faithful who, for many hours, had been gathered in St. Peter’s Square.”

The pope’s bedside at the moment of his death included his personal secretary, cardinals and bishops, doctors and nurses, and the pope’s personal secretary and head of the Vatican health service.

The cause of death was listed as “septic shock, which brought on heart failure of a coronary,” the Vatican said.

The pope’s death left him feeling “sad and uncertain,” Father said. “I was the pope, he said. “I told the pope that I was happy, but I was also sad.”

Father said the pope had been told that his health failed in recent months, that he was suffering from a neurological disorder and that his breathing was less difficult. Doctors inserted a ventilator.

In the evening of March 31, the Vatican said. It was the pope who decided to be treated at a hospital in Rome instead of being taken to the hospital, Navarro-Valls said.

Pope John Paul’s death was announced by Cardinal Jorge Mario Bergoglio, who visited the dying pope, described the scene in the pope’s bedroom. Assisted by several doctors and his personal staff, the pontiff lay serenely on a bed in the middle of his room, covered by cushions, occasi- onally opening his eyes in greeting to the handful of visitors allowed inside.

At his last, poignant public appearance at his apartment window on March 30, the pope greeted pilgrims in St. Peter’s Square and tried in vain to speak to them. After four minutes, he was wheeled from view, and the curtains of his apartment window were drawn for the last time.

For more than a decade, the pope suf- fered from a neurological disorder believed to be Parkinson’s disease. As the pope’s health failed in recent months, many of his close aides said his physical decline, never hidden from public view, offered a remarkable Christian witness of suffering.

The pope’s death ends a history-making pontificate of more than 26 years, one that dramatically changed the Church and left its mark on the world. Many observers consider Pope John Paul an unparalleled proponent in the political and social events that shaped the modern age, from the end of the Cold War to the start of the millennium.

For the Church, the pope’s death set in motion a period of official mourning and reflection that will culminate in the election of his successor.

Pope John Paul’s funeral, expected to be attended by world leaders from Israel and wide, was scheduled to take place four to six days after his death. The funeral was to be held on April 8.

Cardinals were already making their way to Rome to participate in a papal conclave or election, scheduled to begin 15 to 20 days after his death. The 183 members of the College of Cardinals were to participate in preliminary discussions before the election, and the 117 cardinals under the age of 80 were eli- gible to vote in the closed-door conclaves.

A youth 58 when he elected in 1978, the pope experienced health problems early in his papacy.

He was shot and almost killed in May 1981 during an assassination attempt in St. Peter’s Square, and spent several months in the hospital being treated for abdominal wounds and a blood infection.

In earlier years, he suffered a dislocated shoulder, a broken thigh bone, arthritis of the knee and an appendectomy. He stopped walking in public in 2003 and stopped cel- ebrating public liturgies in 2004.

In recent years, the pope spoke with increasing frequency about his age, his failing health and death. He was deter- mined to stay at the helm of the Church, but also said he was prepared to be called to the next life.

“It is wonderful to be able to give one- self to the very end for the sake of the kingdom of God. At the same time, I find great peace in thinking of the time when the Lord will call me: ‘from life to life,’” he said in a 1999 letter written to the world’s elderly.

And I so often find myself saying,” the pope wrote, “with no trace of melancholy, a prayer recited by priests after the celebration of the Eucharist: ‘In hora mor- tis meae voca me, et tute me venire ad te’ (‘At the hour of my death, call me and bid me come to you.’) This is the prayer of Christian hope.”

In the hours before his death, prayers brought on the pope’s behalf from all over the world, from China to the pope’s native Poland, from Christians and non- Christians.

Rabbi Riccardo di Segni, the chief rabbi of Rome, came to St. Peter’s Square to pray, saying he wanted to offer a “sign of participation” with the Church.

As the pope lay dying, journalists who tried to enter the square were turned away unless they were coming to pray. The world’s media arrived in unprecedented force, surrounding the Vatican with broad- casting trucks and film crews. A supple- mentary press office was prepared for the thousands of reporters expected to arrive for the pope’s funeral and the conclaves. The Vatican’s website was overloaded soon after the pope’s situation took a turn for the worse, and the Vatican switchboard was jammed. E-mail messages also poured in, offering prayers and condolences to the Holy Father.

The city of Rome announced plans to deal with the flood of visitors expected in Rome in the days after the pope’s death. A special bus line was to run directly to the Vatican from the train station, and officials said they would set up tents around the Vatican to provide assistance to pilgrims.
As dominant world figure, pope used his moral leadership

VATICAN CITY (CNS)—Pope John Paul II and Cuban President Fidel Castro come face to face in communist Cuba on Jan. 13, 1998.

The pope’s door almost always was open to the world’s powerful, a policy that brought controversial figures to his private library—among them Palestinian leader Yasser Arafat, Cuban President Fidel Castro and former Austrian President Kurt Waldheim.

Many observers, including former U.S. ambassadors to the Vatican, said Pope John Paul’s influence on world events was tremendous. They praised his political savvy, reflected less in the public realm than in behind-the-scenes efforts by Vatican diplomats. The pope’s tenure saw a near-doubling of the number of countries with which the Vatican holds diplomatic relations.

At the same time, his flair for the dramatic gesture helped make him the most-televisioned pontiff in history. That was a form of global influence that this pope never understimated. Millions watched him walk through crowds of African poor or visit a shantytown family in Latin America. As the pope once said, one reason he kept returning to these places was that the cameras would follow, spotlighting human problems around the globe.

A key part of the pope’s strategic war and a booster of peace, and during his pontificate the Vatican issued major statements calling for disarmament and successfully headed off a shooting war between Chile and Argentina in 1978. But sometimes the pope’s peace efforts went unheeded, to his bitter disappointment. That was true not only in Iraq, but also his warnings about conflations in the Balkans and his horror at ethnic fighting in Africa illustrated the limits of papal influence.

When Pope John Paul first addressed the United Nations in 1979, he emphasized that humankind’s international relations were deeply tied to a proper understanding of freedom and respect for moral precepts. That was a message he hoped over the years, in face-to-face meetings with world leaders and in public speeches. Returning to the United Nations in 1995, flailer but just as forceful, he again insisted that the “family of nations” must be founded on strong moral principles and warned of “unspeakable offenses against human life and freedom” in today’s world.

The pope never stopped priding the world’s conscience, nor did he shy away from appealing directly to heads of state. In three visits to Cuba in 1998, he challenged Castro’s government to allow freedom of expression and a wider Church role in society.

In these and other interventions, the pope felt certain that he acted in the name of God, even if he left little or no voice in world events.

History may see pope as ‘godfather in communism’s disguise’

VATICAN CITY (CNS)—In the view of many political commentators, history will best remember Pope John Paul II as the spiritual godfather of communism’s demise.

Although he refused to claim personal credit for the collapse of communism in Eastern Europe and its decline elsewhere around the globe, the pope was keenly aware that his moral prodding—especially in his native Poland—helped redraw the ideological map in the late 20th century.

“I think the crucial role was played by God himself, through his people, through our words and message, its intrinsic defense of the human person. All I did was recall this, repeating insistently on it,” the pontiff said in a 1993 interview.

His election in 1978 as the first pope from Poland has put him at the crossroads of a new political reality, the dynamic new world of foreign policy in of quiet negotiation with communist regimes in order to win realistic concessions on religious rights. Many of the pope’s words and actions were meant to be interpreted in the world’s eyes as a signal of commitment to the cause of religion. He chose a man from Krakow, Poland—the “geographical center of the continent”—who was a “bridge between the East and the West.”

The pope spoke the languages of many of the region’s people, and that made a huge difference, Shakespeare said.

When Solidarity took hold in Poland and anti-communist movements began spreading to other countries, the reports that came in did not get stuck in the Vatican bureaucracy—they went to a Polish Slav pope who had shepherded his own flock for 30 years under communism, he said.

“From a management point of view, the Catholic Church was perfectly prepared for what happened,” he said.

The pope realized that the moral victory over communism marked the start of a deli- cate reorganizational phase for the Church and its pastoral mission. In the space of a decade, he called two special synods for Europe to discuss evangelization plans in the wake of the Soviet collapse and emphasized that the demoralizing effects of a half-century of communism could not be erased overnight.

He also rejected ideological triumphal- ism. Rather than dance on communism’s grave, he preferred to warn that unchoked capitalism held its own dangers—especially in the countries emerging from Marxist shadows. He made a point to visit 18 for- mer Soviet republics or satellites in the years before his death.
Slowed by age, pope refused to give up world travels

VATICAN CITY (CNS)—Although slowed by age and infirmity before he died, Pope John Paul II refused to give up one of his favorite pastoral duties—traveling the globe.

Visiting 129 countries on 104 trips outside Italy, he redefined the nature of the papacy and its once-stable ministry. Earlier popes were carried on chairs at the Vatican, this one jetted around the world, taking the universal Church to such out-of-the-way places as Papua New Guinea, Madagascar and Alaska.

Averaging four major trips a year, the pope logged more than 700,000 miles and spent about 6 percent of his papacy outside the Vatican and Italy.

Every year, his aides told him to slow down—and every year the pontiff penciled in more trips.

In 2002, despite summer heat and declining health, the pope crisscrossed North and Central America for 11 days to meet with youths in Toronto and canonize saints in Guatemala and Mexico.

Perhaps the most personally satisfying trip was his Holy Year 2000 pilgrimage to biblical lands, which began in Egypt with a visit to Mount Sinai and continued with stops in Jordan, Israel and the Palestinian territories.

The pope walked in the footsteps of Christ and the Apostles, and made a historic visit to Jerusalem to the Western Wall, Judaism’s holiest place.

A year later, extending his biblical pilgrimage, he made unprecedented papal stops in Greece and Syria, meeting with Orthodox in Athens and visiting a mosque in Damascus, Syria.

Even when his failing health made it difficult for him to walk and speak, the pope plowed ahead with trips to out-of-the-way places like Azerbaijan and Bulgaria, where he was pushed on a wheeled platform and lowered from airplanes on a modified cargo lift.

In 2004, when he no longer could walk, he visited Switzerland and Lourdes, France.

From the beginning, Pope John Paul made it clear he enjoyed being out of the Vatican and mingling with the faithful. He treated reporters to unprecedented flying news conferences, strolling through the press section of his plane and fielding dozens of questions.

Asked about his globe-trotting papacy in 1983, he replied, “Yes, I am convinced ... that I am traveling too much, but sometimes it is necessary to do something of what is too much.”

On other occasions, he said simply, “I must visit my people.”

His top aides said the pontiff aimed to strengthen the links between the Church in Rome and particular Church communities around the globe.

From the mountains of Peru to the plains of India, he spoke the local languages, gave pep talks to local pastoral workers and canonized local saints.

His speeches, sermons and liturgies often were televised in the host countries, giving him a unique opportunity to evangelize and stand up publicly for minority Catholics.

Some of his warmest receptions came in Africa, a continent where his 14 pastoral visits helped spur a period of tremendous growth for the Church.

He once told reporters he kept returning to Africa in order to bring the journalistic spotlight to its sufferings. A crowd in Burkina Faso held up a banner in 1990 that welcomed him as “a great friend.”

In a 1980 trip to Latin America, he emphasized the Church’s commitment to the poor by walking into a shack in a Rio de Janeiro slum and chatting with the residents.

Moments earlier, in a spontaneous gesture, he had taken off his gold papal ring and offered it to the poverty-stricken local parish.

He visited with victims of Hansen’s disease in Guinea-Bissau and blessed young AIDS sufferers in Uganda and the United States. These stops provided rare glimpses of papal emotion, and his hugs for the sick were often front-page pictures in newspapers around the world.

The pope’s seven trips to the United States featured festive celebrations and emotional highlights, like the time he embraced armless guitarist Tony Melendez—who strummed a guitar with his feet—in Los Angeles in 1987, or when he met the 375,000-strong pilgrimage of young people who visited Denver in August 1993 for the World Youth Day vigil and Mass at Cherry Creek State Park.

From a pastoral point of view, some of his toughest trips were in Europe, a continent that the pope declared was in need of re-evangelization.

In places like the Netherlands in 1985, he got an earful from Catholics unhappy with Church positions on issues such as birth control and priestly celibacy.

International politics sometimes colored Pope John Paul’s travels.

In Nicaragua in 1983, the pope tried to shout down Sandinista activists who began chanting political slogans during a Mass.

In Haiti on the same trip, he delivered a stern rebuke to dictator Jean-Claude “Baby Doc” Duvalier, who eventually was forced out of office.

In his native Poland, the pope’s early visits—which drew massive, politically energized crowds—were credited by many with re-igniting the pro-democracy movement that broke the communist hold on power in 1989.

During his 1998 visit to Cuba, one of the last bastions of communism, he strongly defended civil and Church freedoms, and said he hoped the visit would bear the same fruits as his Polish trips.

Yet even after the fall of European communism, invisible walls kept Pope John Paul from visiting his flock in several places.

At the top of the list was Russia, where Orthodox leaders kept saying the time was not ripe, and China, where the government refused to recognize the pope’s authoritative role.

Where he did journey, there were often long-term benefits, measured in terms of Church growth and vitality. And there were short-term rewards, like the mental postcards he created while sitting in a tent with a Buddhist monk in Thailand, greeting sword-wielding former headhunters in India or celebrating Mass in a snowstorm in war-ravaged Sarajevo, Bosnia-Herzegovina.

Whether in Muslim Morocco, Buddhist Japan or Catholic Spain, the pope pushed a simple message through his words and presence: that the Gospel is not out of place in any country.
In U.S. visits, pope urged Catholics to use freedom responsibly

WASHINGTON (CNS)—In Pope John Paul II’s seven visits to the United States, he continually urged Catholics to use their freedom responsibly and to preserve the sacredness and value of human life.

In football stadiums in New York and California, a Hispanic barrio in Texas, a historic site in Iowa and dozens of cathedrals, the pope challenged Americans to rediscover their country’s religious roots, which he sought to genuine individual freedom and human dignity.

He frequently quoted long-standing American themes, including the Declaration of Independence, the Constitution, words of Thomas Jefferson, the founders of America, and in John 17:30, “I urge you, Your Holiness, to be open to and respond to the voices coming from the women of this country who are deeply yearning to serve in and through the Church as fully participating members,” said Mercy Sister Theresa Kane, then-postulant at the Sisters of Providence of Saint Mary-of-the-Woods, O’Hara, general superior of the Sisters of Providence of Saint Mary-of-the-Woods, O’Hara, general superior of the Sisters of Providence of Saint Mary-of-the-Woods.

“Is present day America becoming less receptive to the values of human life? If we are our own keepers of our own lives, if we are our own keepers of the treasure of our country, the pope challenged us to respond to the challenges of our time,” Kane said.

In 1979, the pope visited the Statue of Liberty and he reminded the listeners at Giants Stadium in New Jersey not to forget the words emblazoned on the base of the statue, which symbolizing the nation’s initial willingness to care for the poor and immigrants.

“The present day America becoming less sensitive, less caring toward the poor, the weak, the stranger, the needy?” he asked.

And with a challenging response to his own question, he replied, “It must not.”

In 1987, the pope told Americans at a pep rally at the White House that they “personally greet many of the thousands who flocked to the sidelines, hoping for a handshake or even just a glimpse of him. He said, “If you find time to make a phone call to a retired bishop dying of Lou Gehrig’s disease.”

But the pope’s first U.S. visit also was not without tension. During the last day of his trip, he met with about 7,000 women workers in Washington and was challenged by one of them to expand women’s religious opportunities.

In his 31-hour stay in the country’s capital, he met with President Bill Clinton.

“Many of the youth not only walked 15 miles in the summer’s heat to the site of the final Mass of the pope’s 1995 visit, but also camped out overnight for the service, where they were encouraged by the pope to bring Christ to the world. "At this stage of history, the liberating message of the Gospel of life has been put into your hands," he told the youth.

During his three-day stay in Denver, the pope also met with President Bill Clinton.

In 1995, in a visit just to the East Coast, the pope stopped in New York City; Brooklyn, N.Y.; Baltimore and Newark, N.J. He celebrated Mass in New York’s Central Park and various sports stadiums, including a racetrack in Queens.

In a formal talk to the U.N. General Assembly and in off-the-cuffs remarks to schoolchildren, the pope urged people to work and pray for peace.

He also took an unexpected detour down Fifth Avenue to greet the throngs of people eager to see the pope from as close as possible.

In a prayer service in Newark, the pope thanked God for the "extraordinary human epic that is the American Statue of Liberty" before leaving, he again urged Catholics to "love life, cherish life, defend life, from conception to natural death."

The pope returned to the United States in 1999 for a pastoral visit to St. Louis.

In his 31-hour stay in the country’s heartland, the pope met Mark McGwire, home-run champion for the St. Louis Cardinals, prior to leading a prayer service for youth in the city’s hockey arena. The next day, he celebrated Mass at an enclosed football stadium for 120,000 people in what has been described as the largest Mass in the country.

He challenged young people not to delay living out their faith. “You are ready for what Christ wants of you now. He wants you—all of you—to be light to the world,” he told the exuberant crowd.

He also strongly urged American Catholics to be “unconditionally pro-life” in taking stands against abortion, euthanasia and assisted suicide, capital punishment and racism.

More than once, he cited the “Spirit of St. Louis”—the name of the plane in which Charles Lindbergh made history, the first solo trans-Atlantic flight—in appeals for a new spirit of service, compassion and generosity.

In his usual fashion, he also urged St. Louis Catholics to take up a renewed spirit of their “one nation, under God, with liberty and justice for all.”

Leaders of religious orders react to pope’s death

By Sean Gallagher

Leaders of religious orders across the archdiocese reacted to the death of Pope John Paul II through written statements.

“The Saint Meinrad community is greatly saddened by the death of our Holy Father,” said Rev. Josephine A. Archontis Justin DuVall, the superior of the Sisters of Saint Meinrad Archabbey. “Pope John Paul II’s love for the priesthood provided inspiration for the seminar for those in Our School of Theology.”

“Sister Margaret Anne O’Meara, general superior of the Sisters of Providence of Saint Mary-of-the-Woods, said the pope would be remembered as a peacemaker among all peoples and nations.”

“...he said his huge presence was a help to sell other people and to serve the Church. He had a genuine appreciation for Americans not to lose sight of freedom’s true meaning.”

“Amercia: You cannot insist on the right to choose without also insisting on the duty to choose well, the duty to choose in truth,” he said at an eumenical service.

He not only spoke to huge crowds, but addressed smaller groups of religious leaders, black Catholics, Native Americans, Catholic educators and Catholic health care workers. He also met with President Ronald Reagan.

In Los Angeles, after the pope heard a Native American song "We Remember You" from the crowd, he danced with his hands and embracing a 4-year-old boy who had contracted the deadly disease through a blood transfusion shortly after birth.

In Los Angeles, after the pope heard an address by Tony Melendez play the guitar with his toes, he jumped off the stage, strode over to him and kissed him on the cheek.

Six years later, Melendez performed at World Youth Day in Denver, where the pope spoke to hundreds of thousands of young people at the edge of the Rocky Mountains.

Many of the youth not only walked miles in the summer’s heat to the site of the final Mass of the pope’s 1995 visit, but also camped out overnight for the service, where they were encouraged by the pope to bring Christ to the world. “At this stage of history, the liberating message of the Gospel of life has been put into your hands,” he told the youth.

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In a prepared statement, the Sisters of St. Benedict at Our Lady of Grace Monastery in Beech Grove honored the late pope for his ministry to the world’s youth.

“His love for the youth of our Church and of the world shone brightly whenever he was around them. He spoke directly to them and called them to a faithful living of the Gospel. Their enthusiastic response to his message is a testament to his leadership.”

Members of the Society of Jesus serving in Indianapolis also praised the pope’s legacy while also expressing sadness at his death.

“The Society of Jesus worldwide mourns the death of our Holy Father along with the entire Church,” said Jesuit Father Thomas Widmer, rector of Brebeuf Jesuit Preparatory School and former editor of The Criterion. “...we accepted Pope John Paul’s leadership here and are perhaps stronger for his efforts.”

“John Paul II opened an important dialogue between Catholics and people of other religious traditions,” said Jesuit Father Benjamin Hawley, president of Brebeuf Jesuit. “We will miss his leadership and charismatic personality.”

Carmelite Sister Jean Alice McCoff, president of the Monastery of the Resurrection in Indianapolis, noted the pope’s positive impact upon the ongoing renewal of Carmelites around the world.

In the 1980s, Pope John Paul II, who was well-versed in the Carmelite tradition, visited Mexico and addressed a large group of contemplative nuns, she said. “He encouraged them to let their monastic charism be ‘centers of prayer’ where others could come and have their spiritual hunger fed. I noticed after that a real change of attitude in many American Carmelites. This is a special memory of Pope John Paul in my life.”
Local religious leaders express admiration for pope

By Sean Gallagher

Pope John Paul II was not only the spiritual leader of a billion Catholics. He also reached out to other Christians and people of other faiths around the globe. A number of Christian leaders and representatives of other religious traditions in the Indianapolis area reacted to the pope’s death with sadness but also spoke of their appreciation for his efforts to build unity among all peoples.

Some of their reactions were strong because the pope’s desire for ecumenical and interreligious dialogue reached here, with a number of religious leaders from Indianapolis having traveled in the past to the Vatican to speak with the pope and other curial officials. Rev. Dr. William Chris Hobgood, general minister and president of the Christian Church (Disciples of Christ), based in Indianapolis, met with the pope last year as part of the over two-decade-old ecumenical dialogue between the Disciples and the Catholic Church.

In a prepared statement after the pope’s death, Rev. Dr. Hobgood said, “…I know of no other person in our time, except for Martin Luther King Jr., who has so consistently and so very well in best in human beings, in the name of God. This was at the heart of his public spirituality, in a time when the global issue of peace and justice are in great peril.”

Rev. Dr. Richard Hamm, a past general minister and president of the Disciples of Christ, also traveled to the Vatican on several occasions in the 1990s and early 2000s at the end of the Jubilee at the start of 2001 for ecumenical meetings.

On a couple of occasions, he also met the pope. When Rev. Dr. Hamm saw him as a role model for himself and others in his denomination.

“We as Disciples pride ourselves on our ecumenical spirit and one of our founding principles is the reunification of all Christians,” he said. “But I’d have to say that the pope set an excellent example of that kind of ecumenical fervor by the fact that he was so open to be in dialogue with other faiths.”

Rabbi Jonathan Adland, the rabbi of the Indianapolis Hebrew Congregation, praised the Holy Father’s respect for the Jewish people, a respect rooted in the experience of his youth in Poland.

“The fact that this pope, at this period in time in the world, could say that we’re going to step forward and say to the world that the Jews are authentic and valued as partners in God’s creation, I think has meant a great deal to any Jew who paid attention to this anywhere in the world.”

Rabbi Adland spoke of the special significance of the pope’s visit to Jerusalem and the Western Wall in 2000. “Then the fact that he was willing to go to Israel and to go to the holiest site within the Jewish world and offer a prayer there, I think is an image that Jews will hold onto forever,” he said.

Being a native of Poland not only served as a basis for John Paul’s esteem for the Jewish people, but for Orthodox Christians as well. Geographically, Poland lies at the eastern border of Catholicism in Europe and borders countries where Orthodox Christians are dominant.

More than once, the Holy Father spoke of his deep desire for reconciliation between the Catholic and Orthodox Churches so that all of Christendom could once again “breathe with both lungs.”

Father Anastasios Gounaris, presbyter of Holy Trinity Greek Orthodox Church in Indianapolis, was named last June for the feast of SS. Peter and Paul, an occasion when the Greek Orthodox Church of Constantinople traditionally visits the pope.

He was moved by the “tenderness” that the two religious leaders showed for each other and described as a “historical occasion” the Vatican’s giving of a church in Rome to the Greek Orthodox community there, which he witnessed during the trip.

Next year, a later pope, the pope with whom he had prayed now deceased, Father Gounaris reflected upon the importance John Paul had for Orthodox Christians.

“Orthodox all over the world appreciate his very sincere efforts toward reconciliation between the two Churches,” Father Gounaris said. “I think we feel a great sense of loss in addition to all the other reasons that the whole world feels, but we feel a great sense of loss because we know we’ve lost a great friend.”

Friendship among Catholics and other Christians in central Indiana was advanced late last year when the then Bishop John Beiatan, pastor of St. Lawrence Parish in Indianapolis, was named the first Catholic presbyter of the Federation of Greater Indianapolis in its 93-year history.

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“The pope’s initiative that led Dr. Sayeed to the Vatican in 2000 to participate in a dialogue among Christians and Muslim leaders from around the world.”

He was a kind of assembly where we had to discuss and deliberate on how we could provide leadership to build peace in the world,” Dr. Sayeed said. “It was really overwhelming.”

Some of the highest praise for Pope John Paul was spoken by K.P. Singh, a founding member of the Indianapolis Sikh community and a self-described advocate of interfaith and intercultural activities.

Describing the Holy Father as a “teacher for the ages,” Singh went on to say that he “brought joy not only to one billion Catholics, but brought incredible joy and inspiration to people of all faiths.”

Singh also appreciated John Paul’s concern with the poor and oppressed of the world.

“He asks each and every one of us to expand the circle of God’s light and love to one another,” Singh said, “especially in this [are] those who are dispossessed, disenfranchised, and those who need a special hand in prayer to uplift their lives and their spirit and their human dignity.”

Dr. Edward Wheeler, president of Christian Theological Seminary in Indianapolis, also praised the pope for advocacy for those who seem unimportant in the eyes of the world.

“He was a voice for marginalized people in a way that brought encouragement to those of us who need a more just world.” Dr. Wheeler said. “His voice will be missed.”

The fact that so many religious leaders in the United States alone did not meet or praise Pope John Paul II for his ecumenical and interreligious initiatives but were also participants in them suggests that those efforts, at least in part, have met with success.†

Archbishop offers words of comfort after pope’s death

By Beth Arnold

DANVILLE—Archbishop Daniel M. Buechlein planned to install the new pastor at Mary, Queen of Peace Parish in Indianapolis, was named the pastor at Mary, Queen of Peace Parish.

More than 400 people came to celebrate Father Bernard Cox’s installation as pastor of the Indianapolis West Deanery parish.

Several parishioners first learned of the pope’s passing from the archbishop at the beginning of Mass.

Seated and shocked, the assembly was consoled by the archbishop. “Pope John Paul II has been very much on our minds. He’s gone home to God,” Archbishop Buechlein said. “Though we grieve, he has left us so much about... how to live.”

Gathered to celebrate the Eucharist, parishioners were called to pray for the Holy Father and to be attentive to the Gospel message. During his homily, Archbishop Buechlein said he had been asked repeatedly during the past two days about the pope’s legacy.

“That is not an easy question to answer,” he said. “As a successor to Peter, Pope John Paul II has fulfilled his duties as a missionary to the world and as a global pastor, even though he was not a Catholic faith.”

“Pope John Paul II was a champion of dignity of the human person,” the archbishop said. “He showed that people are not diminished because of illness or disability.”

The archbishop encouraged everyone to be as compassionate and to remember those efforts, at least in part, have met with success.†

Rev. Dr. William Chris Hobgood, general minister and president of the Christian Church (Disciples of Christ), based in Indianapolis, meets with Pope John Paul II in March 2004 at the Vatican.
Pope looked closely at role of women in the Church

VATICAN CITY (CNS)—In authoritative theological documents and in heartfelt pastoral letters, Pope John Paul II looked at the role of women in the Church and in the world more closely than any other pope in modern history.

On topics as diverse as the priest- hood, motherhood, abortion, work, reli- gious life and peacemaking, women were a recurring and often controversi- al subject for Pope John Paul.

During his more than 26-year pontif- icate, as women consolidated their place in some of the highest echelons of temporal power, the pope and the Catholic Church were the objects of continuous criticism about the status of women in the Church.

The issue of women and the priest- hood generated discussion and dissent within the Catholic Church and became a major ecumenical stumbling block when some Churches in the Anglican Communion began ordaining women.

Nevertheless, during Pope John Paul’s pontificate, women took over pastoral and administrative duties in priestless parishes, were appointed chancellors of dioceses around the world, and began swelling the ranks of “experts” at Vatican synods and sym- posiums.

In 2004, for the first time, the pope appointed two women theologians to the prestigious International Theologi- cal Commission and named a Harvard University law professor, Mary Ann Glendon, to be president of the Pontifical Academy of Social Sciences.

While defending women’s rights and the protection for working mothers and protection against discrimination, the pope also highlighted the ways that women are and should be different from men.

The pope’s teaching on complementarity formed the basis for a 2004 docu- ment by the Congregation for the Doctrine of the Faith on male-female collaboration in the Church and society.

Describing discrimination against women and male-female rivalry as results of sin, the document said the differ- ences between the sexes are part of God’s plan for creation—not social con- structs—and that Church and society benefit when the gifts of both are recog- nized.

While decrying discrimination against women and urging their promotion in all spheres of community and social life, the pope unequivocally reaffirmed the teach- ing that the Church cannot ordain them to priesthood.


But his thoughts on women also could be found in significant segments of his weekly general audience series on sexuality and on the structure of the Church, his 1988 apostolic exhortation on the laity, his 1995 message for World Peace Day, and his messages to the leaders of the U.N. conferences on population and on women.

Even one of his annual heart-to-heart letters to the world’s priests dwelt on the topic of women, particularly on the importance of women—mothers, sisters and friends—in the lives of priests.

The starting point of “Mulieris Dignitatem” was what Scripture had to say about women, especially Eve and Mary, and Christ’s attitude toward women in the New Testament.

In the letter, the pope argued against outdated cultural views that God meant women to be subject to men. Both were created in God’s image and likeness with equal dignity, he said.

Women have been subjugated because human beings are sinful, he said, and “the situations in which the woman remains disadvantaged or dis- criminated against by the fact of being a woman” are the continuing conse-quences of sin.

“The fact that God chose a woman, the Virgin Mary, to play such an impor- tant role in the world’s salvation leaves little doubt about the God-given dignity of women, the pope wrote.

In his 1994 apostolic letter on ordi- nation, Pope John Paul said the Church’s ban on women priests is defin- itive and not open to debate among Catholics.

The all-male priesthood, he wrote, does not represent discrimination against women, but fidelity to Christ’s actions and his plan for the Church.

The pope’s document reaffirmed the basis for ordaining only men: Christ chose only men to be his Apostles, it has been the constant practice of the Catholic and Orthodox Churches, and the magisterium’s teaching on the mat- ter has been consistent.

Pope John Paul took his teaching directly to the world’s women in a 1995 letter in which he thanked them for all they have done, apologized for the Church’s failure to always recognize their contributions, and condemned the “long and degrading history” of sexual violence against women.

Evaluating the women’s liberation movement as being generally positive, the pope called for changes to make women’s equality a reality in the world.

He called for equal pay for equal work, protection for working mothers and fairness in career advancement.

But he also mentioned a growing concern in his thinking and teaching—a belief that modern societies were deni- grating motherhood and penalizing women who chose to have children.

While the pope carefully avoided dis- cussing women exclusively in terms of their possible roles as virgins or moth- ers, he extolled the virtues of both.

Perhaps the most poignant example of the pope’s trust in women’s sensitiv- ity to life was a 1993 letter to an arch- bishop in war-ravaged Bosnia-Herzegovina.

Denouncing the widespread practice of ethnically motivated rape during the war, the pope also pleaded with the vic- tims, their families and their communi- ties to welcome and love any babies conceived as a result of rape.

“The unborn, having no responsibil- ity for the deploorable act that occurred, is innocent and therefore cannot in any way be considered an aggressor,” the pope wrote.

“The whole community must draw close to these women who have been so painfully offended and to their families, to help them transform an act of vio- lence into an act of love and welcome,” he said.

The family, in its natural role as a “sanctuary of life and love,” is the place to start rebuilding societies that are at war by violence, Pope John Paul taught.

During his papacy, Pope John Paul II published 14 encyclicals

VATICAN CITY (CNS)—During his more than 26-year tenure, Pope John Paul II published 14 encyclical letters.

Here is a chronological list of all his encyclicals:

1. “Redemptor Hominum” (The Redeemer of Man), 1979—On Jesus Christ and the dignity his redemption brings to the human race.


4. “Redemptoris Mater” (Mother of the Redeemer), 1981—On Mary’s role in the mystery of Christ and on the Church.

5. “Sollicitudo Rei Socialis” (On Social Concerns), 1987—Second social encyclical, marking the 20th anniversary of Pope Paul VI’s social encyclical “Populorum Progressio.”


7. “Apostolos Suos” (That All May Be One), 1995—On the importance of striving for Christian unity.


Pope John Paul II bows his head at the memorial shrine to St. John the Baptist inside Omayyad Mosque in Damascus, Syria, on May 6. It was the time a Catholic pontiff had entered a Muslim place of worship.

Reconciliation with Jews was a hallmark of John Paul’s papacy

WASHINGTON (CNS)—What Pope John Paul II did to advance reconciliation between Catholics and Jews will go down in history as one of the hallmarks of his papacy. Four moments stand out particularly for their symbolism:

• 1979—Back in Poland for the first time since his election to the papacy, he prayed at the Auschwitz concentration camp. He paused at the Hebrew inscription commemorating the Jews killed there and said, “It is not permissible for anyone to pass by this inscription with indifference.”

• 1986—He went to a Rome synagogue to pray with the city’s Jewish community. Noting Christianity’s unique bond with Judaism, he said, “You are our beloved brothers ... you are our elder brothers” in Judaism, claims Abraham as his father in faith and the God of Abraham as its God. The Church’s relations with Islam under Pope John Paul were conditioned by political realities in many countries across the globe.

In recent years, the pope made special efforts to assure Muslims that the Church did not view global terrorism and the efforts to curb it as a “religious war” between Islam and Christianity.

One of his first trips abroad was to Turkey, an overwhelmingly Muslim country, in 1979. In a talk to the tiny Catholic minority there, he urged respect for the religious and moral values of Islam. In Istanbul, he visited Santa Sophia—then a museum, but historically one of the greatest churches in the world under the Byzantine Empire and one of the greatest mosques in the world during the Ottoman Empire.

In August 1985, when he visited Morocco at the invitation of King Hassan II, he became the first pope to visit an officially Islamic country at the invitation of its religious leader.

There, at a historic meeting with thousands of Muslims in Casablanca, he emphasized that “we believe in the same God, the one God, the living God.”

In May 2001, the pope became the first pontiff in history to enter a Muslim place of worship when he visited the Umayyad mosque in Damascus, Syria. He paused to pray at a memorial to St. John the Baptist inside the mosque in an event that was televised around much of the Muslim world.

Official Catholic-Muslim dialogue expanded during his papacy, including ties between the Vatican and the Islamic clerics of Cairo’s al-Azhar University, whom the pope met during a trip to Egypt in 2000.

But vast gulfs remained, chief among them the persecution of Christians in parts of Africa and Asia under Islamic religious law.

The pope repeatedly preached respect for the rights of Muslims to practice their faith, but often lamented the fact that in many countries—chief among them, Saudi Arabia—Christians had no similar rights, and even the possession of a Bible was considered a crime.

Ten years later, however, the pope’s description of Buddhism as “in large measure an ‘atheistic’ system” occasioned criticism by some Buddhist leaders. The Vatican had to reiterate the pope’s deep respect for the religion.

In 1993, when he had a historic visit to Thailand, he entered one of the greatest mosques in the world during the Ottoman Empire. He meditated in front of a golden statue of the country’s 87-year-old supreme Buddhist patriarch, Vasana Tara, as the patriarch lay prostrate in front of a golden statue of Buddha.

Said the pope, “We are in the same God, the one God, the living God.”

Ten years later, however, the pope’s description of Buddhism as “in large measure an ‘atheistic’ system” occasioned criticism by some Buddhist leaders.

Visiting Germany in 1980, he approved a controversial Vatican document emphasizing Jesus Christ’s unique place as savior of humanity, the universal and absolute value of Christianity and the “gravely deficient situation” of those outside the Church.

The pope’s dialogue efforts focused especially on Islam, the other great monotheistic faith that, like Christianity and Judaism, claims Abraham as its father in faith and the God of Abraham as its God. The Church’s relations with Islam under Pope John Paul were conditioned by political realities in many countries across the globe.

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Less than five months into his papacy, he met with leading representatives of world Judaism. In that important first meeting, he reiterated the Second Vatican Council’s condemnation of anti-Semitism and pledged to foster Catholic-Jewish dialogue and “do everything in my power for the peace of that land which is holy for you as it is for us.”

Meetings with representatives of the local Jewish community were a regular feature in his travels to 129 countries around the world.

Eugene Fisher, associate director of the U.S. bishops’ Secretariat for Ecumenical and Interreligious Affairs, said: “Pope John Paul met with more Jews and Jewish communities in more places around the world than all the previous popes since Peter.”

The most striking of these encounters was the pope’s one-mile trip across the Tiber River in 1886 to the Great Synagogue of Rome. It was believed to be the first time since Peter that a pope had entered the Rome synagogue, and symbolically it marked a watershed in Catholic-Jewish relations.

Visiting Germany in 1980, he summarized the proper Catholic approach to Judaism with the words: “Who meets Jesus Christ meets Judaism.” He described Jews as “the people of God of the Old Covenant never retracted by God.”

In his weeklong jubilee pilgrimage to the Holy Land, the pope visited Yad Vashem, Israel’s Holocaust memorial, and met with Holocaust survivors, including about 30 from his Polish home town of Wadowice. He greeted some by name.

Three days later, the sight of the aging, stooped pope praying as he pressed a trembling hand against the ancient stones of the Western Wall struck a chord with Jews around the world.

When Jews made their pilgrimage to Jerusalem to pray at the wall and leave prayer notes in its crevices, the notes usually blow away in a few days. The pope’s note was removed and placed on display at the Yad Vashem museum.

As a boy, Karol Wojtyla, the future pope, played with Jewish classmates in Wadowice. His papal dealings with Jews and Judaism reflected that lifelong personal commitment.

In 1993, when he had a jubilee
ROME—The poster boards along the streets show that everyone is old and face and proclaim with utter simplicity: "Un uomo bono" (a good man).

And so it certainly was. And a holy priest. And a faithful bishop. And a pope for all generations.

A great many of the world knew him simply as a good man—a man of his word, a courageous man who never yielded his convictions. A man who worked quietly for the poor and the vulnerable, and a man of deep faith. "Un uomo bono."

Those who were alive at the time of the Via della Conciliazione, the road that leads to St. Peter’s Basilica and the Vatican, are several predominantly Orthodox countries. The tensions between ecumenism and proselytism into what the Orthodox regard as their "canonical territory." In the months that followed, the Russian government expelled several Catholic priests and one bishop, adding a diplomatic dispute to the ecumenical crisis.

Imagine the welcome that this pope is receiving from the thousands of men and women who have been canonized as saints or beatified in the past 26 years! Many here on earth (including those who are waiting patiently to pay him their respects) would long ago have bowed the knee. This marvelous spectacle of faith could only be replicated in Rome.

Pope John Paul II did not think of himself as a saint. He worked hard to be a holy priest, a faithful bishop and a worthy successor of St. Peter. I suspect he would be very pleased (and ultimately content) to see the posters that proclaim him "Un uomo bono," a good man.

Pope John Paul II is no longer with us, but his question to that he inspire his subjects the streets leading to St. Peter’s Square. The police and civil defense workers who were engaged in controlling the crowd do their jobs with quiet dignity and respect—for the good man who is being honored here but also for the crowds of people who have come to pay their respects.

Those who wait are patient, respectful, sometimes tearful and frequently filled with joy. They are on a pilgrimage of respect—for the good man who is being lying in state in St. Peter’s Basilica.

The whole world mourns the absence of a good man. The Church celebrates his presence—as forceful as ever in the common life. Imagine the welcome that this pope is receiving from the thousands of men and women who have been canonized as saints or beatified in the past 26 years! Many here on earth (including those who are waiting patiently to pay him their respects) would long ago have bowed the knee. This marvelous spectacle of faith could only be replicated in Rome.

His historic 24-hour pilgrimage to Greece in 2001 overcame Orthodox opposition and public protests, largely through a diplomatic papal message that characterized the policy of the past—including the sack of Constantinople by Western Christians during the Crusades.

But his visit to Ukraine the same year raised new ecumenical tensions with the Russian Orthodox Church, which had expected the pope’s call for mutual forgiveness and a new chapter of dialogue. The first major ecumenical act of Pope John Paul’s papacy was his November 1979 visit to Greek Orthodox Ecumenical Patriarch Dimitrios of Constantinople in Istanbul, Turkey. At that meeting, they inaugurated an international Catholic-Orthodox theological dialogue.

In a joint declaration in 1987, Pope John Paul and Patriarch Dimitrios repudiated all forms of proselytism of Catholics by Orthodox or by Orthodox by Catholics. At Orthodox urging, the Catholic Church elected -Mercy on Earth in 1991 and the pope's request was the meditations for the 2003, the pope said a shared Eucharist in Rome’s Colosseum. He used the dawning of the third millenium of Christianity to stoke the twin fires of spiritual renewal and ecumenism—convinced, in the words of his 1995 encyclical, that “the commitment to ecumenism must be based on the conviction of hearts and upon prayer.” That encyclical, titled "Ut Unum Sint (That All May Be One)," became a topic of eccumenical dialogues around the world in the years that followed.

In it, the pope acknowledged that while there was a need to view the bishop of Rome as a "visible sign and guarantor of unity," the notion of that papal role for the universal Church "constitutes a difficulty for most other Christians.”

He asked theologians and leaders of the various Churches to help him "find a way of exercising that primacy" which could make it a ministration of unity to all Christians. In 1995, the Church's first revised ecumenical directory in nearly a quarter century greatly expanded the principles and applications of Catholic ecumenical relations.

Pope John Paul met with heads of the various Churches of the East, affirming Christological agreements with all the Oriental Orthodox Churches and signing landmark declarations in 1994 with Patriarch Dinkha IV, head of the Assyrian Church of the East, and in 1996 with Catholicos Karekin I of Echmiadzin, head of the Armenian Apostolic Church.

In relations with the Churches of the Reformation, it was at the pope's invitation that Catholic and Lutheran theologians developed an official joint declaration that they share the same essential belief in justification by faith—the core doctrinal dispute behind the Reformation. The declaration was signed by officials of both churches in 1999.

Pope John Paul said he was particularly moved at Masses in the 1999 visit to Scandinavia when Lutherans approached him for a blessing at Communion time, symbolizing their desire for the day when Catholics and Lutherans could share the same Eucharist. But in an encyclical on the Eucharist in 2003, the pope said a shared Eucharist among Christian Churches was not possible until communion in the bonds of faith, sacraments and Church governance were "fully re-established.”

These and other statements disappointed those who had hoped for faster progress on sacramental unity.

When the pope's emphasis on ecumenism on July 16, 2000. The pope was spending 12 days of vacation at the camp owned by the Salesian order.
Karol Wojtyla
Called by God to be Vicar of Christ

Karol Wojtyla is pictured at his first Communion on May 25, 1929. The future Pope John Paul II received the sacrament at the Church of Our Lady in Wadowice, Poland, one month after the death of his mother, Emilia.

Infant Karol Wojtyla is pictured in an undated photo in Wadowice, Poland. The future Pope John Paul II was the second son of Karol and Emilia Wojtyla. His older brother, Edmund, was born in 1906.

A young Karol Jozef Wojtyla, the future Pope John Paul II, is pictured with his father, also Karol, in a photo taken in the mid-1920s. Wife and mother Emilia died when Karol was 9. His older brother, Edmund, died of scarlet fever three years after their mother’s death.

As bishop of Krakow in the 1960s, Karol Wojtyla, the future Pope John Paul II, was a prolific writer. In Rise, Let Us Be On Our Way, published in 2004 and written about his years as bishop, the pontiff describes his confrontations with Poland’s communist government and his efforts to create a new style of ministry.

Pope Paul VI and Cardinal Karol Wojtyla meet at the Vatican in this undated photo. Pope Paul VI, who served in Poland during his early priesthood, held the future Pope John Paul II in high regard.

Time magazine named Pope John Paul II “Man of the Year” in its 1994 year-end issue. The publication labeled him “a clerical superstar in almost perpetual motion.”

Father Karol Wojtyla was ordained in 1946.

Infant Karol Wojtyla is held by his mother, Emilia, in the undated photo. The future Pope John Paul II was born on May 18, 1920, to Emilia and Karol Wojtyla in Wadowice, Poland. Emilia died in 1929.

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Pope John Paul II kneels in prayer at the foot of the statue of Our Lady of Fatima in Portugal on May 13, 1982, a year to the day after an assailant shot and seriously wounded him. The pope consecrated the world to Mary at the Fatima shrine in 1982.

Infant Karol Wojtyla is pictured in an undated photo in Wadowice, Poland. The future Pope John Paul II was the second son of Karol and Emilia Wojtyla. His older brother, Edmund, was born in 1906.

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Archbishop celebrates memorial Mass for pope

By Brandon A. Evans

About 1,000 people filled SS. Peter and Paul Cathedral in Indianapolis, April 4, to remember and honor the life and ministry of Pope John Paul II.

In his homily, the archbishop spoke about the importance of the pontiff.

"His lengthy pontificate and the impact of his stature mark the papacy like no other in recent history," he said. "The world was his mission."

He spoke of the power of John Paul II’s charisma and his teaching.

"In a world of relativism, secular materialism and individualism, our pope held to a consistent vision of the truth that valued human life in all its dimensions," Archbishop Buechlein said. "His writings will be mined for decades to come."

"Pope John Paul could speak of the dignity of the human person with measured conviction because he had experienced oppression personally as a young man, as a priest and as a bishop in Poland," he said. "He suffered the reality of totalitarian regimes."

He remarked once that what surfaced in his mind and heart was the confidence that the dignity of the human person ultimately would win out over atheistic ideologies.

"He was a credible spokesman," Rabbi Yaakov Dov Bleich said, "for the poor of the world." He also said the pope was a "credible spokesman" for the poor because of his total commitment to his ministry and because of his own background.

"His great feeling for the dignity of work came with the calloused hands of smashing rocks in a quarry in youth," the archbishop said. "He had a deep empathy for those for whom work is their only source of human dignity. He had been there. And he once said bluntly, ‘The Church is on the side of the poor, and this is where she must stay.’"

The pope will also be remembered for his struggle for "mainstreaming ecumenism in challenging and uncertain circumstances," the archbishop said, as well as for his deep love for youth.

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Only an emergency summit of American Jewish leaders with the pope at his summer residence in Castel Gandolfo, Italy, arranged by Cardinal William H. Keeler, of Baltimore—then-bishop of Harrisburg, Pa., and episcopal coordinator of U.S.-Catholic-Jewish relations—saved the Miami meeting.

In Miami, the pope repeated the promise he made at Castel Gandolfo, that the Vatican would publish a Catholic statement on the Holocaust and anti-Semitism. Even that document, issued with a papal introduction 11 years later, drew mixed reaction.

It won universal approval for its "mea culpa" about past Christian discrimination against the Jews and its strong condemnation of the actions and ideas that led to the Nazi’s "final solution."

But many Jewish leaders said they were disappointed with the lack of any mention of the issues of Jewish self-determination and the church-state separation between Christian "anti-Judaism" and Nazi "anti-Semitism" and its defense of Pope Pius XII’s policies during World War II.

Another source of serious Catholic-Jewish tensions in the late 1980s was the existence of a Carmelite convent at the edge of Auschwitz and the planting of memorial crosses by Polish Catholics at the former concentration camp to commemorate the 1.5 million people gassed to death there and in nearby Birkenau. Since most of those exterminated were Jewish, many Jews found the crosses, a symbol of Christianity, offensive.

Pope John Paul intervened to get the crosses removed and to help the Carmelite nuns move, turning their former convent into an interreligious prayer and study center.

After a five-year hiatus caused by the controversies, the International Catholic-Jewish Liaison Committee resumed its meetings in 1990.

At the pope’s urging, the Vatican established diplomatic relations with Israel in 1994, overcoming long-standing arguments in upper Church circles that the Vatican should not recognize the state of Israel until the status of Jerusalem and of sites sacred to Christianity was resolved. This offered a diplomatic channel to deal with controversies that often included interreligious elements.

In 1999, the Vatican and the International Jewish Committee for Interreligious Consultation formed a joint commission of scholars to study questions about Pope Pius and the Jews in World War II. After studying published materials for a year, the commission suspended its work amid controversy over access to still-closed Vatican archives from that period.

In 2003, the pope ordered the early opening of some archival material related to Pope Pius and the war, so scholars could better evaluate the period.

Wanda Edmondson, a member of St. Andrew the Apostle Parish in Indianapolis, kneels in prayer during the memorial Mass for Pope John Paul II celebrated on April 4 at SS. Peter and Paul Cathedral in Indianapolis.
Forgiveness is a fundamental part of family life

By H. Richard McCord

A middle-aged man patiently pleads with his elderly mother about taking her medication. A proud dad congratulates his daughter on her team’s victory. A woman explains in hushed tones why she left earlier in such a distressed state. On planes and trains, in terminals and taxi lines, I’ve overheard many cell-phone conversations. Whether annoying, fascinat- ing or embarrassing, what most have in common is their ending: “I love you. Goodbye.”

What holds a family together? It may just be those ubiquitous cell phones as well as e-mail, instant messaging and the other communications tools so woven into our daily lives. Better yet, it may be the very act of communicating that strengthens family ties.

Probing deeper, we discover that love is really the basic message in family communication. So it is love, ultimately, that keeps us together.

What keeps a family together? Love seems a true answer, but a general one.

Can we be more specific about love as the “glue” that holds a family together? Many couples choose the Scripture reading from St. Paul’s Letter to the Corinthians (11:1-5; 13:4-8) for their wedding liturgy. They know instinctively how good a roadmap it is for their future life. St. Paul describes love’s many faces in rather practical terms. Love is patient and kind, not rude or self-seeking, not brood- ing over injury or rejoicing over wrong-doing. It bears all things, endures all things, never fails to hope and believe. In other words, true love is demanding.

I think the most difficult aspect of love in a family is the giving and receiving of forgiveness. Because family life is so inti- mate, the risk of hurting and being hurt is great. Because family ties endure, even beyond the grave, unhealed memories and lack of reconciliation can poison genera- tions.

Forgiveness is often a family’s unfin- ished business. It is frequently the last thing a dying person needs to give or receive in this life.

If the absence of forgiveness can tear a family apart, the practice of forgiveness can be seen as the binding agent holding a family together. Quite simply, forgive- ness is essential to family health, happi- ness and holiness.

Earlier this year, a national news maga- zine ran a story titled “50 Ways to Improve Your Life.” The final item on a list of suggestions about eating right, get- ting organized, exercising, etc., is this simple recommendation: “Forgive.”

Forgiveness, the authors explain, is a virtuous decision fundamental to all world religions. It is also a healthy choice because it brings significant mental and physical health benefits.

Medical researchers find that people who nurse grudges can be prone to lowered immunity levels, high blood pres- sure, depression and various stress-related ailments. If this is true for an individual, then it is even more true for a family.

Forgiveness, the authors explain, is a virtuous decision fundamental to all world religions. It is also a healthy choice because it brings significant mental and physical health benefits.

Medical researchers find that people who nurse grudges can be prone to lowered immunity levels, high blood pres- sure, depression and various stress-related ailments.

One of the most memorable forgiveness stories ever told is about a family. In Luke’s Gospel (Lk 15:11-31), Jesus offers the parable about a wayward son and his forgiving father. When the boy repented and asked for forgiveness, his father offered it readily and with a clear awareness of its positive impact within the family. The period of family estrangement and tension ended. Every- one was free to feast and celebrate together. Even the older son, who was at first indignant, was treated with new sen- sitivity by his father, who drew him into the loving circle of reconciliation.

The decision to forgive, particularly when there has been a huge offense against a family member, is the glue that puts a family back together. Smaller acts of forgiveness and reconciliation are just as necessary in daily life.

What needs to be forgiven in families?

• Just about everything: hateful words and hurtful actions, promises broken, responsibilities overlooked, slights and misun- derstandings, the things we’ve done and the things that we’ve failed to do.

Some offenses are major, such as infidelity or abuse. Other things don’t call for the same degree of forgiveness. They’re a matter of simply being reconciled to a sit- uation, such as the disappointment of a parent whose child never worked hard enough to have a medical career.

Depending on the depth of the offense, forgiveness will be anything but a breezy dismissal. Spiritual writers and coun- sels agree that forgiveness is a process that sometimes extends over a long period of time and contains the following steps:

• Acknowledging the hurt and pain caused to you.

• Visualizing the positive aspects of the one who offended you.

• Recalling instances when others for- gave you and reflecting on the gratitude you felt.

• Considering the consequences of not forgiving.

• Imagining forgiveness as a gift pri- marily to yourself, freeing your life from anger and resentment.

• Asking God for his help with the courage to forgive.

• Celebrating the grace that finally brings you to the moment of forgiveness.

And then, in a typical family, doing all this again and again!

(H. Richard McCord is the director of the U.S. bishops’ Secretariat for Family, Laity, Women and Youth.)

Families rely on commitment

By David Gibson

A home is a place of hospitality. Hospitality is accorded to guests from outside the family. Good hosts make oth- ers feel welcome.

Family members also extend hospitality to each other. It is essential that family members make each other feel welcome. It’s hard to say exactly what makes a family a family.

Families are defined by the commit- ments of their members to each other and their love. Families are “places” of security, rest or nourishment, of support, encourage- ment and stimulation, and even of fun.

But families run a few risks. One risk—given life’s rapid pace—is that family members will start taking each other for granted or slip into patterns of misunderstanding, the things we’ve done and possibilities overlooked, slights and misun- derstandings.

Two notable offenders are major, such as infidelity or abuse. Other things don’t call for the same degree of forgiveness. They’re a matter of simply being reconciled to a sit- uation, such as the disappointment of a parent whose child never worked hard enough to have a medical career.

Depending on the depth of the offense, forgiveness will be anything but a breezy dismissal. Spiritual writers and coun- sels agree that forgiveness is a process that sometimes extends over a long period of time and contains the following steps:

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And then, in a typical family, doing all this again and again!

(H. Richard McCord is the director of the U.S. bishops’ Secretariat for Family, Laity, Women and Youth.)

Discussion Point

Family life requires love, respect

This Week’s Question

What are two qualities that make a family a family?

“Respect for each other is one. ... It allows communica- tion. Actually, once you have respect, values, love—everything comes with it.” (Katie Kaczmarczyk, Buffalo, N.Y.)

“A caring spirit that manifests itself in love for each other. Next is faith in each other. Each must have faith and a trust in each other and another, and these two things keep the family unit together because all else stems from that.” (Kate Cole, Natchez, Miss.)

“Communication is No. 1, and love and trust go hand in hand.” (Evelyn Hamilton, Brandon, Fla.)

“First, there’s love, which is all encompassing, then understanding each other and forgiving each other. ... If we go into marriage not thinking of divorce as an option and truly believing that love can overcome all obstacles, it will help the family stay together.” (David Vavasseur, Norfolk, Va.)

Lend Us Your Voice

An upcoming edition asks: What concrete steps have you taken to make time to be available to help others?

To respond for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †
The fine line between failure and success

“Many of life’s failures are people who did not realize how close they were to success when they gave up.” —Thomas Edison

The line between failure and success is often thin, sometimes so thin that the difference between the two can be as small as one’s mindset or a single decision. In this article, we explore the factors that can lead to success or failure and how to navigate the fine line between the two.

Physical Reasons

Sometimes, the physical reasons for failure are obvious. For example, if you are attempting to run a marathon and you haven’t trained properly, you may experience muscle strain or fatigue, leading to failure. Similarly, if you are trying to learn a new skill but don’t have the necessary physical ability, you may struggle and fail.

Psychological Reasons

Psychological reasons can also be a significant factor in failure. For example, if you lack self-confidence or have a fear of failure, you may avoid taking risks or attempting new things, leading to a lack of progress and ultimately failure. Additionally, if you have a negative mindset or lack of motivation, it can be difficult to overcome obstacles and achieve success.

Environmental Reasons

Environmental factors can also play a role in failure. For instance, if you are working in a highly competitive field or facing intense competition, it can be challenging to achieve success. Similarly, if you lack adequate resources or support, it can be difficult to overcome challenges and succeed.

Interpersonal Reasons

Interpersonal reasons can also impact success and failure. For example, if you have difficulty working with others or building relationships, it can be challenging to collaborate and achieve your goals. Additionally, if you lack effective communication skills, it can be difficult to express your ideas or work through conflicts.

Goals and Objectives

The importance of having clear goals and objectives cannot be overstated. Without a clear understanding of what you are trying to achieve, it can be challenging to determine if you are succeeding or failing. Setting specific, measurable, achievable, relevant, and time-bound (SMART) goals can help you stay focused and on track.

Decision Making

The ability to make good decisions is critical to success. Poor decision-making can lead to failure, especially if the decisions have significant consequences. It’s important to consider all available information and options before making a decision.

Persistence and Resilience

Success often requires persistence and resilience. The ability to keep going even when faced with setbacks or failures is essential. Developing a growth mindset and the ability to learn from mistakes can help you stay motivated and resilient.

Conclusion

The fine line between failure and success is thin, but it is possible to navigate. By understanding the factors that contribute to success and failure, you can make informed decisions and take steps to achieve your goals. Remember, success is not always about winning, but about growing and learning from experiences.

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

**Sunday, April 10, 2005**

- Acts 2:14, 22-33
- 1 Peter 1:17-21
- Luke 24:3-35

Again, as is usual for weekends of the Easter season, the Acts of the Apostles provides the first reading for the Liturgy of the Word. Peter preaches, in the name of all the Apostles. His remarks, or at least those recorded in this Scripture passage, are brief and crisp. The term used by biblical scholars is that the selection is “kerygmatic,” drawing from “kerygma,” the Greek word for “message.”

The message given by Peter contains the basic information about Jesus and about God’s plan of salvation. A few points are most important. Despite the small number of Christians at the time and the reality that the Jewish culture and the effects of Roman domination were overwhelming in society, the Apostles still felt the responsibility to speak aloud about Jesus.

Put into the context of last weekend’s first reading, which described both the early Christian community’s love for the Lord and its outreach to the troubled and needy, this reading reveals that these first followers of Christ believed that informing others about God’s plan of salvation.

Apostles, whose spokesman inevitably was Peter. That is clear.

The Emmaus narrative appears only in Luke. However, it is still one of the most renowned and beloved passages in the New Testament. Important in its message is the fact that, regardless of their devotion to Jesus, the disciples still do not understand everything. They need Jesus, even in their sincerity and their faith, to help them. Secondly, Jesus meets this need. He teaches them. Thirdly, Jesus is present with them. Finally, as they celebrate the meal, with its eucharistic overtones, Jesus is the central figure presiding as they “break the bread.”

**Reflection**

Beginning with the Scriptural readings for Easter itself, the Church has taken, and is taking, pains to express to us forcefully and clearly its unflinching belief that, after crucifixion and death, the Lord Jesus rose to new life. With equal vigor and equally strong faith, it insists to us that Jesus did not rise and disappear. Instead, the Lord was with us. He is still present with us. Finally, as they celebrate the meal, with its eucharistic overtones, Jesus is the central figure presiding as they “break the bread.”

As a grade-school religion teacher, I taught each year about the giữa, especially guardian angels. Recently, I have seen religious catalogues advertising statues of an Archangel Uriel. Who is this? If he is an archangel, why do we only hear about Michael, Raphael and Gabriel? (Maryland)

**Apocryphal Jewish scriptures identify Uriel as an archangel**

As grade-school religion teacher, I taught each year about the between Jesus and Enoch. Two books of the Bible are named to honor the prophet Elijah (2 Kgs 2)—was a mausoleum or columbarium [a burial place reserved for ashes after cremation]; they may also be buried in a common grave in a cemetery.”

The document also explains that the practice of scattering remains on the sea or on the ground, or keeping cremated remains in the home of a relative or friend, is not proper. The same applies to the extraordinary practice of dividing the cremated remains for preservation in brooches, necklaces or other jewelry. This, too, overlooks some important truths about our care for loved ones who have died.

Anthropologists often note that one way we learn the quality of a culture’s civilization is by how they treat their dead. We need to be sure that we respect our dead faithfully reflects our Christian understanding of the meaning of human life and death, and our faith in the resurrection.

(For a free brochure answering questions that Catholics ask about cremation and other funeral customs is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3315, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or by e-mail in care of dietzen@wcd.org.)

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**Daily Readings**

**Monday, April 11**

- Stansilas, bishop and martyr
- Acts 6:8-15
- Psalm 119:23-24, 26-29, 30-31
- John 6:22-29

**Tuesday, April 12**

- Acts 7:51-8:1a
- Psalm 31:3cd-4, 6-7a, 17, 21
- John 6:30-35

**Wednesday, April 13**

- Martin I, pope and martyr
- Acts 8:1b-8
- Psalm 66:1-3a, 4-7a
- John 6:35-40

**Thursday, April 14**

- Acts 8:26-40
- Psalm 66:8-9, 16-17, 20
- John 6:44-51

**Friday, April 15**

- Acts 9:1-20
- Psalm 117:1-2
- John 6:52-59

**Saturday, April 16**

- Acts 9:31-42
- Psalm 116:12-17
- John 6:60-69

**Sunday, April 17**

- Fourth Sunday of Easter
- Acts 2:14a, 36-41
- Psalm 23:1-6
- 1 Peter 2:20b-25
- John 10:1-10

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**Question Corner/Fr. John Dietzen**

**I Thought I Heard You Call My Name**

I sit in the sanctuary listening to the choir. I listen to the readings and Psalm. The Gospel reading is a lesson in humility and service—the washing of feet. The Mass continues. I sit in the sanctuary listening to the readings and Psalm. Incense permeates the altar as the thurifer goes by. At the procession, I carry, place and light a candle. As the table is readied, another shroud falls from my heart. I thought I heard you call my name. The Mass continues. It’s my turn to make. Your vicar says, “The body of Christ, Trudy.” My heart aches.

I thought I heard you call my name.

Through tears, I make my way back to my seat. (Trudy Bledsoe is a member of St. Christopher Parish in Indianapolis and the Order of Secular Discalced Carmelites at the Monastery of the Resurrection in Indianapolis.)

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**TheCriterion Friday, April 8, 2005 Page 27**
The Active List

Don’t take chances with chest pain. Or where you treat it.

The St. Francis Cardiac & Vascular Care Center is the only full-service heart facility on Indy’s south side.
If you are experiencing chest pain seek immediate help. A false alarm is much better than waiting too long to seek treatment. But it’s also important to get help from the right hospital. The St. Francis Cardiac & Vascular Care Center is the only heart hospital on the south side that offers comprehensive surgical and medical care. Continuing a 20-year tradition of making every second count with complete, compassionate care. heart.StFrancisHospitals.org
Tuesday silent prayer hour, Gospel of John, 7-8:30 p.m. St., cenacle, Mass, 7-8 p.m. Information: 317-632-9349.

St. Thomas More Church, 1200 E. 36th St., Indianapolis. Holy hour for priests and religious vocations, 7 p.m. Fatima Group: 317-543-6154.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Beech Grove, Mass, 7 a.m.-8 p.m., rosary and Exposition of the Blessed Sacrament, 7-9 p.m., Information: 317-859-HOPE.

Immaculate Heart of Mary Community, 1365 Olive Branch Road, Brownsburg. Holy hour for religious vocations, 7 p.m. Information: 317-856-7442.

St. Michael the Archangel Church, 1827 Christ the King Chapel, 3100 Bismark Rd., Indianapolis. Young people’s Holy Hour, 7-9 p.m., rosary, Eucharistic adoration, Benediction, 7 p.m. Information: 317-277-8249.

Our Lady of the Greenwood Church, Chapel, 313 S. Meridian St., Greenwood. Holy hour for religious vocations, 7-8:30 p.m. Information: 317-638-8416.

Jesus of Sacred Heart Parish, 1123 S. Meridian St., Indianapolis. Adult religious education, 7 p.m. Information: 317-638-5551.

Corduffe House of Prayer, 3650 E. 46th St., Indianapolis. Thursday silent prayer group, 9:30 a.m. Information: 317-543-0154.

St. Mary Church, 415 E. Eighth St., Indianapolis. Shepherds of Christ prayer for lay and religious vocations, 7 p.m.

St. Joseph Church, 125 E. Broadway, Sellersville, Rosary and Divine Mercy Chaplet after 8 a.m. Mass.

St. John of the Cross Parish, 2222 E. 33rd St., Indianapolis. Holy hour for religious vocations, 8 a.m.-9 p.m. Information: 317-271-8016.

Our Lady of the Greenwood Church, Chapel, 313 S. Meridian St., Greenwood. Rosary and Chaplet of Divine Mercy, 7 p.m.

Immaculate Heart of Mary Church, 5926 Central Ave., Indianapolis. Marian Movement of Priests, prayer candle for Mary, 7 a.m. Information: 317-253-1678.

Holy Rosary Church, 520 Ste- vanes, Indianapolis. Adora- tion of the Blessed Sacrament, between Masses, noon-5:30 p.m. Information: 317-636-4478.

SS. Francis and Clare Church, 7900 Olive Branch Road, Greenwood. Mass, 6:30 a.m., adoration of the Blessed Sacrament, 7-8 a.m. and Divine Mercy Chaplet, 11 a.m., information: 317-839-8080.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. Year’s of Grace, 10 a.m.-7 p.m. Information: 317-632-9349.

St. Thomas Aquinas Church, 46th and Illinois streets, Indianapolis. Prayer service for peace, 6:30-7:15 a.m.

St. Thomas More Church, 1200 N. Indiana St., Mooresville, Mass, 6 p.m. Information: 317-831-4427.

Holy Family Parish, 89 N. 17th Ave., Beech Grove. Adoration of the Blessed Sacrament, 9 a.m.-5 p.m., Benediction, 5:30 p.m. Information: 317-638-5400.

St. Malachi Church, 326 N. Green St., Brownsburg. Liturgy of the Hours, 7:30 a.m. Information: 317-852-2195.

Our Lady of the Greenwood Church, Chapel, 313 S. Meridian St., Indianapolis. Adoration of the Blessed Sacrament, 7-8 a.m. Information: 317-638-5400.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. Holy hour for priests and religious vocations, 7 p.m.

Second Saturdays St. Luke Church, 7577 Hollday Dr. E., Indianapolis. Holy hour for priests and religious vocations, 7 p.m.

St. Thomas More Church, 1200 N. Indiana St., Mooresville. Prayers for vocations, rosary, Eucharistic adoration, Benediction, 6 p.m. Information: 317-631-4142.

Third Fridays Mariano College, St. Francis Hall Chapel, 3200 Cold Spring Road, Indianapolis. Catholic Charis- matic Renewal of Central Indiana, Mass and healing ser- vice, 7 p.m.

Third Saturdays St. Michael the Archangel Church, 1827 Christ the King Chapel, 3100 Bismark Rd., Indianapolis. Helpers of God’s Precious Infants monthly provide ministry for Mass, life by arch- diocesan Office of Pro-Life, 8:30 a.m., drive to clinic for Women (abortion crisis), 3607 W. 16th St., Indianapolis, rosary, return for church Benediction.

Fourth Tuesdays Mariano College’s Center of Indianapolis, 3356 W. 30th St., Indianapolis. Holy hour for religious vocations, prayer for vocations, rosary, Eucharistic adoration after 7 a.m. Mass.


Fourth Fridays St. Charles Borromeo Church, chapel, 2222 E. Third St., Indianapolis. Thursdays Archdiocesan Office of Family Ministries, 1220 S. Meridian St., Indianapolis. Day for religious vocations, rosary, and Eucharistic adoration, 7 a.m.-8 p.m. Information: 317-546-4065.

Saturdays Clinic for Women (abortion crisis), 3607 W. 16th St., Indianapolis. Pro-life rosary, 9:30 a.m.-noon.

Holy Rosary Church, 520 Ste- vanes, Indianapolis. Adoration of the Blessed Sacrament, 7-8 a.m., information: 317-638-4478.

St. Jude Church, 5335 McFar- land Road, Indianapolis. Holy hour and Benediction, 3 p.m. Information: 317-783-1445.

Archbishop O’Mara Catholic Center, 1400 N. Meridian St., Indianapolis. Catholic Community Organization, 7-9:30 p.m. Information: 317-784-1102.

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

Third Thursdays Our Lady of Peace Muskegon Chapel, 9001 Haverstock Road, Indianapolis, Mass, 2 p.m. Information: 317-784-5454.

St. Patrick Church, 950 Prospect St., Indianapolis. Mass in English, 4 p.m.

St. Joseph Church, 2605 S. Roe Road, Sellersville. Holy hour for religious vocations, Benediction and exposition of the Blessed Sacrament, 7:15 a.m. Information: 317-858-7295.


Third Fridays St. Charles Borromeo Church, chapel, 2222 E. Third St., Indianapolis. Holy hour for religious vocations, Benediction and exposition of the Blessed Sacrament, 7-9 p.m. Information: 317-784-1412.

First Sundays Marian College, Ruth Lilly Student Center, Father’s Day, Spring Road, Indianapolis. People of Peace secular Franciscan order, noon-2 p.m. Information: 317-955-6775.

Fatima of Columbus, 1040 N. Post Road, Indianapolis. Exposition and Benediction, 1 p.m. Information: 317-638-8416.

St. Paul Church, 218 Scheller Ave., Sellersville, Prayer group, 8:15 a.m. Information: 317-246-4555.

First Mondays Archbishop O’Mara Catholic Center, 1400 N. Meridian St., Indianapolis. Guardian Angel board, meeting, 9:30 a.m.

First Tuesdays Divine Mercy Chapel, 3354 W. 30th St., Indianapolis. Holy hour for religious vocations, 6:45 p.m., Benediction of the Blessed Sacrament for voca- tions, 7:30 p.m.


St. Joseph Church, 2605 S. Roe Road, Sellersville. Holy hour for religious vocations, Benediction and exposition of the Blessed Sacrament, 7:15 a.m. Mass.

Hosanna Court, 1733 Dr. Andrew J. Brown Ave., Indianapolis. Mass and healing service, 6 p.m. Information: 317-831-4142.

First Sundays Marian College, Ruth Lilly Student Center, Father’s Day, Spring Road, Indianapolis. People of Peace secular Franciscan order, noon-2 p.m. Information: 317-955-6775.

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St. Joseph Church, 2605 S. Roe Road, Sellersville. Holy hour for religious vocations, Benediction and exposition of the Blessed Sacrament, 7:15 a.m. Mass.


Our Lady of Lourdes Church, 1334 Olive Branch Road, Indianapolis. Exposition of the Blessed Sacrament, prayer service, 7:30 p.m. †
Bogenschutz.

46, Holy Family, Oldenburg,
Rogers and Louis Weber. Grand-
St. Augustine, Jeffersonville,
BECKER, Clara L.,
on this page.

are natives of the archdiocese.
Order priests and
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priests serving our archdiocese
before the week of publication;
office by 10 a.m. Thursday
Please submit in writing to our

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General Practice in All Courts.
Charles T. Gleason,
Sue Tuohy MacGill
Todd H. Belanger,
John Q. Herrin,
Zoning
Workers Compensation
Trusts
Nonprofits
Estate Planning
Employment Law
Real Estate
Litigation

Fellerman. Grandfather of nine.
Carl, Michael and Raymond
Doran. Grandmother of two.
March 24. Mother of Michele
Shepherd, Indianapolis,
DORAN, R. Vernelle,
DOLD, Clara Elizabeth,
and Margaret Werner.
Holy Cross, Indianapolis,
CLARK, John Joseph,
March 16. Mother of Mary Lacy
79,
St. Matthew, Indianapolis,
HALL, Walter Lee, Jr.,
father of 13.
Brother of Aldoma Guimont.
Richard and Rodney Guimont.
GUIMONT, Richard
Husband of Donna (Medcalf)
Eleanora Smith. Grandmother of

Hipskind. Father of Maureen
71, St. Matthew, Indianapolis,
of Madonna Crabtree, Virginia
Jan. 19. Father of Autumn, Fran,
hurst, Jill and Larry Fanning, Joy
O’Brien Sr. Mother of Michelle
March 17. Wife of Michael
Osgood, March 26. Wife of John
63, St. John,
Agnes (Budenz) McHugh.
and Kevin McHugh. Son of
Father of Anthony, Christopher
and Kevin McHugh. Son of
Anne (Budenz) McHugh.
Brother of Mary Binkley, Angela
Hart, Kathy Threepsis, Margaret,
David and James McHugh.
MILLER, Lu, 63, St. John,
Osgood, March 26. Wife of John
Miller. Mother of Pam Thomas,
Roger and Ron Miller. Sister of
Linda Frye, Joe, Les and
Richard Schmitt. Grandmother
of six.
O’BRIEN, Peggy Beth (Bass),
62, St. Jude, Indianapolis,
March 17. Wife of Michael
O’Brien Sr. Mother of Michelle
Alison, Dobie and Bob Bag-
Christie and Chuck Black-
Barbara and Gary Joy and
Scott Orsborne, Richard
Shaw and Michael. Sister of
GORE, Margaret M. (Bushman),
77, St. Matthew, Indianapolis,
March 10. Mother of Kathleen,
Redmond, Brian, Christopher,
James, Mark, Stephen and Tim
O’Shea. Grandmother of four.
PEIRCE, Desma D.,
40, St. John, Indianapolis,
Mother of Logan Johnson.
Daughter of Dr. John
and Jean McGlothlin, Hazel (Clark) Schuck.
Father of Diane Alig, Diane Richard
and Richard Schuck. Brother
of Jean McGlothlin, Fried and
Tim Dole. Grandfather of nine.

SHAW, Josephine M.,
19, St. Barbara, Indianapolis,
March 24. Wife of John Shaw.
Mother of Diane Butler and
Carole Steimz. Grandmother
of five. Great-grandmother of

SIMPSON, Geraldine (Hicatt),
7, St. Anthony, Clarksville,
March 22. Mother of Della
Henderson, Debra Humphreys,
Theodore Simpson. Sister of
Shirley Jones, Anna and Robert,
Dorothy, Westcott and Russell
Heath. Grandmother of seven.

TODD, John Richard, 84,
St. Mary, Ruusville, March 26.
Uncle of several.

WARREN, Caroline, 40.
St. Michael, Greenfield.
March 19. Wife of Steven
Warren. Mother of Benjamin and
David Warren. Daughter of
Joyce Jensen. Sister of

WINCEK, Bernice, 93,
St. Mary of the Woods,
March 20. Grandmother of several.

Bills to protect women and unborn advance in state legislature

By Brigid Curtis Ayer

At a time when respect for life, on the national scene—as in the Terri Schiavo case—seems to be at an all-time low, legislative efforts in Indiana to protect life at its earliest stages appear hopeful as three life bills advance in the Indiana General Assembly.

Senate Bill 568, which would require the Indiana Department of Health to regulate abortion providers for the first time in the state’s history, passed the Indiana House of Representatives on second reading without being amended. The bill was originally about regulating birth control, but was amended during a recent House Public Policy and Veterans Affairs Committee to include the abortion regulations by House Bill 1607, which died earlier this year.

Glenne Tebbe, executive director of the Indiana Catholic Conference, said “Senate Bill 568, the ultrasound bill, passed the time in the state’s history, passed the Indiana House of Representatives on second reading without being amended. The bill was originally about regulating birth control, but was amended during a recent House Public Policy and Veterans Affairs Committee to include the abortion regulations by House Bill 1607, which died earlier this year.

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Washington (CNS) — The plight of Terri Schiavo, who died on March 31 nearly two weeks after her feeding tube was disconnected, raised critical questions for society, according to Baltimore Cardinal William H. Keeler, chairman of the U.S. Bishops’ Committee on Pro-Life Activities.

Schiavo, 41, had been in what doctors defined as a persistent vegetative state since 1990, when her brain was deprived of oxygen after her heart stopped beating. Doctors appointed by the courts had said she had no real consciousness or chance of recovery.

However, her parents, Bob and Mary Schindler, fought with her husband, Michael Schiavo, for seven years over the right to make medical decisions for her. They tried unsuccessfully to persuade state and federal courts at all levels that they should have the right to care for her, and, later, that her feeding tube should be reinserted.

Their last appeal to the U.S. Supreme Court was rejected without comment hours before she died at a hospice in Pinellas Park, Fla.

It was under a court order that her feeding tube was removed on March 18, based on Michael Schiavo’s testimony that his wife had told him she would not want to be kept alive artificially.

In a statement issued shortly after she died, Cardinal Keeler said Schiavo’s situation raised the question of how to care for the most helpless patients who cannot speak for themselves.

He cited the comment of Pope John Paul II last year at a conference on end-of-life medical ethics that “the administration of food and water, even when provided by artificial means,” should be considered morally obligatory, as long as it provides nourishment and relieves suffering for the patient.

Cardinal Keeler quoted poet John Donne, saying “Any man’s death diminishes me, because I am involved in mankind.”

“We are all diminished by this woman’s death, a death that speaks to the moral confusion we face today,” said Cardinal Keeler. “Ours is a culture in which human life is increasingly devalued and violated, especially where that life is most weak and fragile.”

He said he prayed that the “human tragedy” of Schiavo’s situation “will lead our nation to a greater commitment to protect helpless patients and all the weakest among us.”

Vatican spokesman Joaquin Navarro-Valls said he hoped that Schiavo’s death “rightly disturbed consciences.”

“There is no doubt that no exceptions can be allowed to the principle of the sacredness of life from the moment of conception until its natural end,” Navarro-Valls said.

“Besides being a principle of Christian ethics, this is also a principle of human civility. We can only hope that this dramatic experience leads to a maturation among the public of a greater awareness of human dignity and leads to a greater safeguarding of life, including on a legal level.”

Cardinal Renato Martino, head of the Pontifical Council for Justice and Peace, said Schiavo’s death represented “a homicide in which it is impossible to idly stand by without becoming accomplices.”

Prior to the announcement of her death, Cardinal Martino said that not allowing for the reinsertion of a feeding tube represents “an unjust death sentence of an innocent person.”

He said having Schiavo die of starvation and thirst was “one of the most inhumane and cruel” ways to die.

“Beyond the possible political exploitation” of the Schiavo case, her “painful, heartbreaking agony” should be enough to force humanity to prevent what will be an otherwise tragic end to her life, he said.

“Food and hydration ... is not considered artificial except when it worsens the individual’s medical condition or when death is imminent,” Archbishop Favalora wrote.

Los Angeles Cardinal Roger M. Mahony said that the Schiavo case “may motivate others to prepare for their own deaths through their own religious beliefs and traditions.

“Without knowing it, Terri Schiavo has offered us a moment to pause and reflect deeply upon life and death issues—issues most of us would not have discussed among ourselves,” he said.

In Britain, Cardinal Cormac Murphy-O’Connor of Westminster, president of the Catholic Bishops’ Conference of England and Wales, said it was a “moral obligation to provide a person with food and water unless the means of doing so become useless or unnecessarily burdensome. The removal of Terri Schiavo’s means of nourishment has deliberately brought about her premature death, and I regret this very much.”

In 2003, Bob Fisher of Brownsburg had his own show. The plot: transplant.

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