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POPE JOHN PAUL II: 1920–2005

# 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.

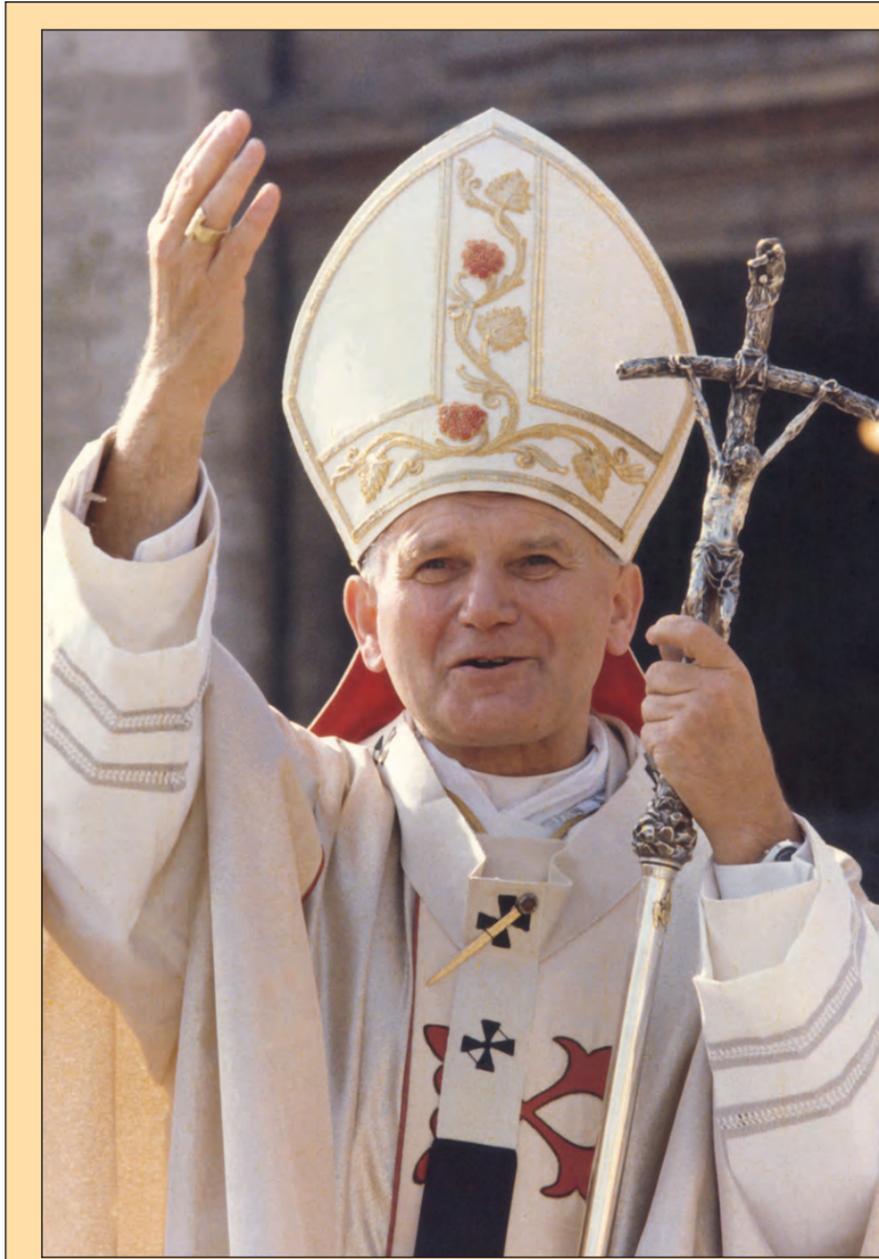
Yet he rejected suggestions of retirement and pushed himself to the limits of his declining physical capabilities, convinced that such suffering was a form of spiritual leadership.

See POPE, page 10

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.



CNS photo by Giancarlo Giuliani, Catholic Press photo



“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  
*Evangelium vitae*,  
*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 mined for decades to come. He was not only a prolific teacher but also a profound one.

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. But the conclusion of the visit sticks in my mind. As we were parting, the Holy Father asked if there was anything else I would like to say.

See ARCHBISHOP, page 2



# ARCHBISHOP

continued from page 1

I said, "Yes, thanks for being a good pope." He laughed and replied, "Not everybody thinks so, but that is OK."

I have a photograph that recorded that concluding encounter.

When John Paul II spoke of the dignity of the human person, he did so with measured conviction. I think that was true because he had experienced oppression personally as a young man, as a priest and as a bishop in Poland. He had suffered the reality of totalitarian regimes. What surfaced in his mind and heart was the confident conviction that the dignity of the human person would win over atheistic ideologies.

John Paul's flint-like determination to preach the truth, particularly about the dignity of the human person, may have given the impression that he was a daunting personality. In fact, in person, one experienced that his power was embedded in warmth and subtle humor. One was not uncomfortable in his presence.

I was privileged to be present for most of the World Youth Days during John Paul's pontificate. They were a new phenomenon inaugurated as a significant

program of his worldwide pastoring.

His "connection" with youth, even in gatherings of hundreds of thousands, was amazing. Young people seem to have a sense for authenticity in human encounter. I believe this pope's unquestionable integrity and consistency in his message and his life struck a chord with youth who do not always find this kind of stability on which they can rely in our culture.

John Paul II was a credible spokesman for the poor. He was credible not only because he grew up in relative poverty, but also because he gave his all for the ministry of the Church. He claimed little time and certainly few amenities for himself. He used his weekly personal day—Tuesday—for his writing and reading.

Not surprisingly, John Paul II was a consistent champion of workers and the poor. His great feeling for the dignity of work came with the calloused hands of the hard work of smashing rocks in the mines. He had a deep feeling for those for whom work is their only possible source of personal human dignity. He had been there.

He said quite bluntly: "The Church is on the side of the poor and that is where she must stay."

In the future, this pope will be

Photo by Fotografia Felci



Archbishop Daniel M. Buechlein talks with Pope John Paul II during his ad limina visit at the Vatican in May 2004.

remembered for mainstreaming ecumenism in challenging circumstances.

If he experienced any disappointment in his mission as successor to Peter, it might have been that progress toward Christian unity failed to meet his prayerful hopes.

In his latter years, John Paul II was a striking witness to the salvific value of suffering. And he lifted up the vital role of the aged in our Church—a welcome message.

May he enjoy the eternal reward of his remarkable ministry. †

# 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 pastoreo fuera visible y concreto. Pero también fue la intensidad de su carisma personal, reforzado con su poderosa enseñanza, lo que lo acuñó como un líder mundial, aun en los últimos años de su enfermedad. A diferencia de 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 secular e individualismo, este Papa mantuvo una visión coherente sobre la verdad que valoraba la vida humana en todas sus dimensiones. Sus encíclicas, El Evangelio de la Vida y El Esplendor de la Verdad, sus enseñanzas sobre la fe y la razón, trazaron líneas en la arena en un momento en el que la cultura secular estaba cambiando. Sus enseñanzas sobre la santidad del cuerpo humano son revolucionarias. Autorizó y promulgó el Catecismo de la Iglesia Católica, que proporciona una enseñanza sistematizada de la fe católica para la época contemporánea.

Juan Pablo II fue un verdadero maestro para la Iglesia en el mundo moderno. Muchas veces he dicho que a los escritos de este Papa se les sacarán provecho durante muchas décadas. No solamente fue un maestro prolífico, sino también profundo.

En mi opinión, estas enseñanzas del Papa lo califican para ser recordado entre aquellos Papas llamados "los grandes" en

nuestra historia. Ciertamente no siempre sus enseñanzas fueron ni son recibidas con popularidad. Por razones obvias, recuerdo mi primera audiencia personal con el Papa Juan Pablo II. Pero la conclusión de dicha visita se me ha quedado grabada en la memoria. Al despedirnos el Santo Padre me preguntó si había algo más que quisiera decir. Y dije: "Sí. Gracias por ser tan buen Papa." Se rió y me respondió: "No todo el mundo piensa igual, pero no importa." Conservo una fotografía que recuerda la finalización de dicho encuentro.

Cuando Juan Pablo II habló sobre la dignidad de la persona humana, lo hizo con deliberada convicción. Creo que esto es cierto ya que él había experimentado personalmente la opresión cuando era joven, como sacerdote y obispo en Polonia. Había sufrido la realidad de los regímenes totalitarios. Lo que afloraba en su mente y en su corazón era la convicción confiada de que la dignidad de la persona humana se impondría sobre las ideologías ateas.

La determinación pétrea de Juan Pablo de proclamar la verdad, especialmente en cuanto a la dignidad de la persona humana, puede haber dado la impresión de que su personalidad era atemorizante. En efecto, en persona, uno percibía que su poder estaba envuelto en un halo de calidez y humor sutil. Uno no se sentía incómodo en su presencia.

Tuve el privilegio de estar presente en la mayoría de las Jornadas Mundiales de la Juventud durante el pontificado de Juan Pablo. Estas jornadas representaron un fenómeno nuevo como parte de un programa importante de su pastoreo mundial.

CNS file photo



Pope John Paul II greets enthusiastic crowds on the streets of Mexico City in January 1979 during his first trip as pontiff. Frequent papal trips made this pope the most traveled in history.

Su "conexión" con los jóvenes, aun en reuniones de cientos de miles, era impresionante. Los jóvenes parecían tener un sentido de la autenticidad del encuentro humano. Creo que la integridad incuestionable 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 vocero creíble para los pobres. Era creíble no solamente porque creció en medio de una pobreza relativa, sino también porque lo entregó todo por el ministerio de la Iglesia. Reservaba poco tiempo y ciertamente pocas comodidades para sí mismo. Empleaba su día personal semanal, los martes, para escribir y leer. No es de sorprender 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 profundamente 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 hacer que el ecumenismo llegara 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 llegó a cumplir sus entusiastas expectativas.

En sus últimos años Juan Pablo II fue un testimonio impresionante del valor redentor del sufrimiento. Y elevó el papel vital que desempeñan los ancianos en nuestra Iglesia, un mensaje muy oportuno.

Que disfrute la recompensa eterna de su extraordinario ministerio. †

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# 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 conference following an evening prayer service for the Holy Father on April 1 at SS. Peter and Paul Cathedral in Indianapolis.

"He's fought the good fight," Archbishop 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 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 to go 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 recalls the death of my dad," Msgr. Schaedel said. "Like Dad, we had all been somewhat prepared. We knew his death was imminent. But, at the same time, it was still a shock. And I again feel somewhat like 'an orphan.' 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 a bishop 18 years, 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 former college at Saint Meinrad as the Bishop of Memphis, Tenn., in 1987 and Archbishop of Indianapolis in 1992.

"My prayer is that he will go home 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. "... My wish is that 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 television in his chapel at the Vatican.

"There was a [television] camera behind him," the archbishop said. "At one point, he embraced the crucifix, 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."

"I think he's been a leader that everyone could believe in, a man of integrity," the



Archbishop Daniel M. Buechlein speaks with members of the broadcast media on April 5 outside SS. Peter and Paul Cathedral in Indianapolis following a memorial Mass for Pope John Paul II, who died on April 2 at the Vatican.

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 redemptive 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 archbishop 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 provided 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 wonderful 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 "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 Guérin."

(For continuing Catholic News Service coverage of the papal funeral arrangements and upcoming conclave, check The Criterion Online Edition by logging on to [www.CriterionOnline.com](http://www.CriterionOnline.com).) †

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

By Sean Gallagher

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

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

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

Attention will also be given to the nearly 75 parishes in the archdiocese that

participated in the Disciples in Mission evangelization program.

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

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

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

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

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## Editorial



**Pope John Paul II 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 saw all of his predecessors combined. This photo was taken in August 1999.**

## John Paul the Great?

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 "prisoners 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 saw all of his predecessors combined.

He also canonized 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 visits 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 better relations with Judaism and with other Christian, as well as non-Christian, religions. He apologized frequently 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 collegiality with the bishops into practice by presiding over 15 synods of bishops, usually issuing apostolic exhortations 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 insist 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 nevertheless 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."

God has finally released him from those sufferings and taken him to his eternal reward. We thank God for giving us this great man to lead his Church during our lifetime.

— John F. Fink

Be Our Guest/Vincent C. Caponi

## Reductions in Medicare and Medicaid hurt the most vulnerable

The statistics are startling. More than 825,000 Hoosiers are currently uninsured, including 165,350 children.



As Congress begins to deliberate the federal budget, it is important for Catholics to have a voice. As you may already be aware,

President George W. Bush is proposing a \$60 million reduction over the next 10 years in Medicaid and Medicare spending.

As the largest health care employer in Indiana, St. Vincent Health serves an ever-increasing number of Medicaid and Medicare patients. In accordance with our Catholic values, the mission of our ministry calls us to serve the most vulnerable populations, including children, the elderly and the disabled. As you well know, these populations are also served by these programs. Any reductions will prove devastating to these individuals and their access to quality health care.

Serving the health care needs of vulnerable Hoosiers is paramount to our mission. I am proud of the fact that in fiscal year 2004, St. Vincent Health spent more than \$78 million in charity care and community benefit. It's evident the proposed reductions in Medicare and Medicaid spending will further strain the financial resources of our ministries and their abilities to serve

people.

As cited recently by the Catholic Health Association, the consequences of being uninsured are significant. According to the Kaiser Family Foundation, in 2002 more than 40 percent of uninsured adults postponed seeking medical care. Additionally, uninsured children are more likely than insured children not to receive treatment for common childhood illnesses.

Our mission, as Catholics, compels us to serve as advocates for the most vulnerable of our population, including the unborn, the poor and the elderly. Therefore, we are challenged to raise our collective voices.

While St. Vincent Health supports the modernization of federal programs such as Medicaid and Medicare, we hope this can be achieved without shifting additional costs to local and state governments or to hospitals and physicians, which could result in additional reductions to the program's eligibility or benefits.

I am asking you to please join me in urging Congress to craft a budget resolution in a manner that includes serving the needs of the poor and vulnerable. Please write your local representative and ask him or her to oppose reductions in Medicaid or Medicare spending.

Together, we can make a difference.

(Vincent C. Caponi is chief executive officer of Indianapolis-based St. Vincent Health.) †

Parish Diary/Fr. Peter J. Daly

## The relationship between Catholic social teaching and Social Security

Do Catholics have anything to bring to the current debate about the Social Security system?



We have a 100-year tradition of Catholic social teaching on economics and social justice. We have some important principles, based on our faith and philosophy, which grow out of our reading of the Scriptures

and the experience of the Church.

Catholic social teaching on economics stretches from Pope Leo XIII and his 1891 encyclical on the rights of labor, *Rerum Novarum*, to Pope John Paul II and his encyclical *Centesimus Annus*.

Along the way in the United States, Catholic social teaching included prophetic leaders like Caesar Chavez and Dorothy Day. It also includes the writings of people like Msgr. John A. Ryan, who drafted a 1919 letter on "Social Reconstruction" issued as a statement of the U.S. bishops.

That letter advocated, among other things, a system of social insurance for old age. Msgr. Ryan became the apostle of Social Security and an adviser to President Roosevelt. In 1937, not long after Social Security began, he gave the invocation at Roosevelt's second inauguration.

What is Catholic about Social Security?

The fact that it is "social"—not "personal" or "private"—security.

Catholic social teaching has a few basic principles that grow out of the biblical concept of justice. Three principles relevant to this issue are solidarity, the common good and the fundamental option (choice) in favor of the poor.

The word "solidarity" comes up everywhere in Catholic social teaching. It figures so prominently in the thinking of Pope John Paul II that the Polish labor movement chose it for its name.

Solidarity is a Christian virtue, says the pope, based upon the idea of communion

with Christ and others. That is the basis of the Church itself.

Solidarity sees every other person as another self with the same needs and dignity. Solidarity is closely related to the common good. If we have a sense of solidarity, then we will put a high premium on the common good of society. Common good takes precedence over personal gain.

In recent years, the principles of solidarity and the common good have been coupled with what the Church has called the "fundamental option for the poor." This scriptural notion follows the prophets. It says that we should choose policies that "hear" the cry of the poor since the Lord hears the cry of the poor.

If we take the principles of solidarity, the common good and the fundamental option for the poor seriously, it is not enough for me just to worry about myself.

In structuring a retirement system, we should be concerned about the old-age needs of society. Society is made more just when everyone is protected from poverty in old age. This includes widows, orphans and the disabled. It also means that sometimes the poor will receive more and the rich may receive less than they pay into the system. This was a feature of the early Church in the Acts of the Apostles.

Why should the rich be in favor of such a thing? Because they have a sense of solidarity. Because they value the common good. Because, like Christ, they choose in favor of the poor.

Although Catholic social teaching values and protects private property, we recognize that when government gets involved, it should be for the common good, not personal or private good. Government is supposed to be about guaranteeing the prosperity and security of the whole society.

What is Catholic about Social Security is that it is social, not personal, security.

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

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



## SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### Terri Schiavo reminds us that only God is the Lord of life

Wasn't it ironic that as we were observing Holy Week and Easter 2005, Terri Schiavo's family was fighting for her life? Terri died on March 31.

It appears that the federal courts may now have determined which helpless people should be allowed to live and which should be killed. The decision to remove the feeding and hydration tubes was a decision to starve Terri and to let her die of thirst. In our day, nutrition and hydration by medical procedure is not an extraordinary means of care.

A local radio station conducted a poll during the height of the judicial proceedings. "Would you favor keeping the feeding tubes in Terri Schiavo or would you let her die a natural death?" *Natural* death?

Starvation and dehydration are not "natural" causes of death. Later, the newscaster remarked that folks must not have understood the question. Apparently he was surprised that 78 percent of the respondents said the tubes should remain. The newscaster couldn't understand why some folks objected to the way the question was framed.

Other stories about this notorious case framed the issue in terms of a person's "right to die." It seems to me that the real issue is the right to live! Terri Schiavo's

vital signs were positive. Who knows what might have been going on in her mind? Family members gave poignant descriptions of her vitality. Because she could not voice her own desires, she became a victim of an arbitrary decision.

One often hears her kind of condition described as being a "vegetative state." The language is prejudicial in that it demeans human life as if it degenerates to the state of a vegetable. The living being is still human despite the debilitated condition. Terri did not cease to be human.

Some people said if they were in her condition, they would not want to live. I don't think that hypothetical assertion is persuasive. We don't know what we might want in that condition and, besides, choosing to end our life is not an option. That kind of thinking finds itself on a slippery slope. How would one make the decision about the quality of life?

At what point does the lack of quality justify destroying life—as if it does? On a call-in radio show, one man had it right. He said that one can expect that the Schiavo decision of 2005 will have set in motion the possibility that for financial reasons or because of inconvenience or overcrowding of nursing homes, arbitrary decisions can be made to rid our society of the disabled elderly folks or other

persons unable to care for themselves.

In his landmark encyclical on *The Gospel of Life* ("Evangelium Vitae"), Pope John Paul II wrote: "The deliberate decision to deprive an innocent human being of his life is always morally evil and can never be licit either as an end in itself or as a means to a good end. It is in fact a grave act of disobedience to the moral law, and indeed to God himself, the author and guarantor of that law; it contradicts the fundamental virtues of justice and charity." [The Holy Father then quotes a Declaration on Euthanasia issued by the Congregation for the Doctrine of the Faith in 1980.] "Nothing and no one can in any way permit the killing of an innocent human being, whether a fetus or an embryo, an infant or an adult, an old person, or one suffering from an incurable disease, or a person who is dying. Furthermore, no one is permitted to ask for this act of killing, either for himself or herself or for another person entrusted to his or her care, nor can he or she consent to it, either explicitly or implicitly. Nor

can any authority legitimately recommend or permit such an action' " (*The Gospel of Life*, #57).

Earlier in his encyclical on life, the pope quoted another citation from the Congregation of the Doctrine of the Faith, *The Gift of Life*, "Human life is sacred because from its beginning it involves 'the creative action of God,' and it remains forever in a special relationship with the Creator, who is its sole end. God alone is the Lord of life from its beginning until its end: no one can, in any circumstance, claim for himself the right to destroy directly an innocent human being" (#53).

God himself is the Lord of life, all human life. Every human being is formed in God's image and likeness. That very fact means human life is given a sacred and inviolable character. It is not appropriate for judicial leaders and others to take upon themselves the prerogative of the Creator of life.

It is tragic that Terri Schiavo is neither the first nor the last victim of such arrogance. †

#### Archbishop Buechlein's intention for vocations for April

**Priests:** that they may joyfully and faithfully live out their priestly promises and encourage other men to embrace God's call to the priesthood.

### Terri Schiavo nos recuerda que sólo Dios es el Señor de la vida

No es acaso irónico que mientras observábamos la Semana Santa y la Pascua 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 e 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. "¿Está usted a favor de dejarle los tubos de alimentación a Terri Schiavo o dejaría usted que muriera una muerte natural?" ¿Una muerte *natural*?

La hambruna y la deshidratación no son causas de muerte "naturales". Posteriormente el comentarista resaltó que seguramente la gente no había entendido la pregunta. Aparentemente estaba sorprendido de que 78 por ciento de los encuestados respondieran que debería dejarse los tubos. El comentarista no podía entender por qué algunas personas cuestionaron la forma en que la pregunta estaba formulada.

Otras historias sobre este caso tan notable enfocaban el asunto en términos del "derecho a morir" de una persona. ¡A mí me parece que el verdadero asunto es

el derecho a vivir! Los signos vitales de Terri Schiavo eran positivos. ¿Quién sabe qué le habría estado pasando por la cabeza? Sus familiares daban descripciones conmovedoras sobre su vitalidad. Debido a que no podía expresar sus propios deseos sucumbió víctima de una decisión arbitraria.

Uno escucha con frecuencia que su padecimiento se describe como estar en un "estado vegetativo". El idioma está prejuiciado en el sentido que desprecia a la vida humana, rebajándola a la condición de un vegetal. El ser viviente es aun un humano, a pesar de su condición debilitada. Terri no dejó de ser humana.

Algunas personas dijeron que si estuvieran en su situación no querían vivir. No creo que una aseveración hipotética sea un argumento persuasivo. No sabemos qué podríamos querer si estuviéramos en esa situación y, además, elegir acabar con nuestra vida no constituye una opción. Ese tipo de pensamiento se encuentra en una colina resbaladiza. ¿Cómo podemos decidir sobre la calidad de vida?

¿En qué momento la falta de calidad de vida justifica su destrucción, como si así fuera? En un programa de radio en el que las personas llamaban, un hombre dio en el clavo. Dijo que es de esperarse que la decisión sobre Schiavo de 2005 haya accionado la posibilidad de que, por razones financieras o debido a la inconveniencia o sobrepoblación en los

asilos, se puedan tomar decisiones para aliviar a nuestra sociedad de los ancianos discapacitados u otras personas incapaces de cuidarse a sí mismas.

En su encíclica hito sobre el Evangelio de la Vida (*Evangelium Vitae*), el Papa Juan Pablo II escribió: "La decisión deliberada de privar a un ser humano inocente de su vida es siempre mala desde el punto de vista moral y nunca puede ser lícita ni como fin, ni como medio para un fin bueno. En efecto, es una desobediencia grave a la ley moral, más aún, a Dios mismo, su autor y garante; y contradice las virtudes fundamentales de la justicia y de la caridad. (Seguidamente el Santo Padre cita la Declaración sobre la Eutanasia emitida por la Congregación para la Doctrina de la Fe en 1980): 'Nada ni nadie puede autorizar la muerte de un ser humano inocente, sea feto o embrión, niño o adulto, anciano, enfermo incurable o agonizante. Nadie además puede pedir este gesto homicida para sí mismo o para otros confiados a su responsabilidad ni puede consentirlo explícita o implícitamente. Ninguna autoridad puede legítimamente imponerlo ni permitirlo.'" (*Evangelium Vitae*, #57).

Previamente en su encíclica de la vida, el Papa citó otro texto de la Congregación para la Doctrina de la Fe (*El obsequio de la vida*): "La vida humana es sagrada porque desde su inicio comporta "la acción creadora de Dios" y permanece siempre en una especial relación con el Creador, su único fin. Sólo Dios es Señor de la vida desde su comienzo hasta su término: nadie, en ninguna circunstancia, puede atribuirse el derecho de matar de modo directo a un ser humano inocente" (#53).

El propio Dios es el Señor de la vida, toda la vida humana. Todo ser humano es creado a imagen y semejanza de Dios. Ese mero hecho significa que a la vida humana se le otorga un carácter sagrado e inviolable. No es apropiado que los líderes judiciales y demás personalidades se atribuyan la prerogativa del Creador de la vida.

Es trágico que Terri Schiavo no sea la primera ni la última víctima de semejante arrogancia.

Traducido por: Language Training Center, Indianapolis

#### La intención del Arzobispo Buechlein para vocaciones en abril

**Sacerdotes:** ¡Que ellos realicen sus promesas como sacerdotes con júbilo y fe y den ánimo a otros hombres para que contesten la llamada de Dios al sacerdocio!

## Check It Out . . .

Catholic Social Services is hosting the annual **Spirit of Service Awards Dinner** on April 26 at the Indiana Roof Ballroom, 140 W. Washington St., in Indianapolis. The event will begin with a reception at 5:30 p.m. and dinner at 6:30 p.m. James Morris, executive director of the United Nations World Food Program, will be the keynote speaker. Six individuals and one corporation from the archdiocese will also be honored with Spirit of Service Awards. For more information or to learn about the cost of reserving a table or seat, call Tanya Pongracz at 317-236-1447 or 800-382-9836, ext. 1447.

Attorney Sarah Nagy, who represented the late Indiana Death Row inmate Donald Ray Wallace Jr. of Evansville, will discuss **"The Church and the Death Penalty"** at 10:30 a.m. on April 10 in Feltman Hall at St. Simon the Apostle Parish, 8155 Oaklandon Road, in Indianapolis. There is no charge for the educational program. For more information, call 317-826-6000.

The Benedict Inn Retreat and Conference Center, 1402 Southern Ave., in Beech Grove, is holding a special event titled **"Sweet Inspiration"** from 2 p.m. to 5 p.m. on May 1. The event will feature a chocolate buffet and music by Franklin Central High School choral students. The cost is \$30 per person or \$25 per person if you bring a friend. Space is limited. A retreat on **"The Spirituality of Non-Violent Conflict Resolution"** will be presented by Basilian Father Gordon Judd from 8:30 a.m. to 4:30 p.m. on April 30. The cost of the retreat is \$60 per person. For more information or to make a reservation for either program, call the retreat center at 317-788-7581 or e-mail [benedictinn@yahoo.com](mailto:benedictinn@yahoo.com) or log on to [www.benedictinn.org](http://www.benedictinn.org).

The Sisters of Providence of Saint Mary-of-the-Woods are planning a **fund-raising excursion** on Lake Michigan on May 21. The journey on *The Odyssey* begins at 11 a.m. at Chicago's Navy Pier, and will include a meal, music and silent auction. The cruise will end at 1:45 p.m. The cost is \$65 per person. **"Providence at the Heart of Our Lives"** will be the focus of a spring retreat on April 15-17 at the Warrenville Retreat Center in Warrenville, Ill. Providence Sisters Mary Alice Zander and Susan Peweski will lead the retreat. The

cost is \$200 and includes room and board. For more information about either event, call Providence Sister Susan Paweski at 773-463-2478 or e-mail [alumni@spsmw.org](mailto:alumni@spsmw.org).

The Music Division of the Department of Performing and Visual Arts at Marian College, 3200 Cold Spring Road, in Indianapolis, will present a **jazz and pops concert** at 4 p.m. on April 17 in the newly renovated Indianapolis Civic Theater on the campus. The event is a joint concert of vocal and instrumental music in the popular, musical theater and jazz genres. The concert is free and open to the public. For more information, call Jim Lerner, co-chair of Marian's Department of Performing and Visual Arts, at 317-955-6109.

The **Catholic Professional and Business Club** will have its next meeting on April 21. Mass will begin at 6:30 a.m. at Our Lady of Mount Carmel Church, 14598 Oakridge Road, in Carmel, Ind., in the Diocese of Lafayette. Breakfast will follow at the Ritz Charles, 12156 N. Meridian St., in Carmel. Benedictine Father Noah Casey, pastor of St. John the Evangelist Parish in Indianapolis, will speak about "The Spiritual Life." Reservations are due by Feb. 15. For more information, log on to [www.cpbc-ld.org](http://www.cpbc-ld.org).

A **5K Run/Walk** benefiting St. Philip Neri School in Indianapolis will take place at 9 a.m. on April 30 at St. Pius X Parish, 7200 Sarto Dr., in Indianapolis. The entry fee is \$15 for adults and \$8 for children, and includes a T-shirt. For more information, call Sharon McGoff at 317-251-9396 or e-mail [smcgoff@comcast.net](mailto:smcgoff@comcast.net).

The St. Augustine Guild is sponsoring its **"Hats Off to Spring" Style Show** on May 4 at the Ritz Charles, 12156 N. Meridian St., in Carmel, Ind., in the Diocese of Lafayette. Glendal Jones of Fox 59 TV will be the moderator. All proceeds will benefit the work of the Little Sisters of the Poor and their ministry at St. Augustine Home for the Aged in Indianapolis. The cost is \$25 per person. For reservations, call Dottie Butcher at 317-843-0524.

**"The Spirituality of the 12 Steps,"** a 12-step AA/Al-Anon retreat, will be offered on May 6-8 at the Mount St. Francis Retreat Center, 101 St. Anthony Dr., in Mount

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 Now Moment 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 [mtstfran@cris.com](mailto:mtstfran@cris.com) or log on to [www.cris.com/~mtstfran](http://www.cris.com/~mtstfran).

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 ala carte luncheon. Proceeds will benefit the St. Paul Hermitage. The guild will honor volunteers during an **appreciation Mass and luncheon**, 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. †

## VIPs . . .

**Elmer and Catherine (Dever) Cooper**, members of St. Jude Parish in Indianapolis, will celebrate their 60th wedding anniversary on 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: Janice Davis, Jo Ellen Laroche, Rosemary Ooley, Jeanann Strong and Stephen Cooper. They have 12 grandchildren and 8 great-grandchildren. †

# 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. in the Sagamore Ballroom at the Indiana Convention Center in downtown Indianapolis.

Internationally known speaker and singer Dana will be the keynote speaker.

The day will also include a presentation by Mary Beth Bonacci titled "Outstanding Women of America." Bonacci has spoken around the country about love and relationships. She holds a master's degree in the theology of marriage and family from the John Paul II Institute at Lateran University.

The conference will also feature a Mass celebrated by Msgr. Joseph F. Schaedel, vicar general and pastor of Holy Rosary Parish in Indianapolis.

The sacrament of reconciliation will be available all day.

Lunch will be provided. The cost is \$35 per person, which includes lunch. The registration deadline is April 15. Registrations received after that date (or walk-ins) may not be able to receive a lunch.

"The Pro-Life Office co-sponsors the Treasuring

Womanhood Conference because women, the bearers of life, today more than ever, 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.

"When we look around the world, and even in our own culture, we see women underrated, exploited or treated as inferior to men," Sister Diane said. "Christ gives to women their proper identity and vocation. Our conference upholds the dignity, sanctity and equality of women before God, who created us in His image and likeness."

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

"Women of faith, women of grace, women committed to the Gospel of life are witnesses proclaiming hope to a broken world," Sister Diane said. "Christ and his liberating truths are what set us free to live authentic lives as wives, mothers, single women or women consecrated as virgins or vowed religious in the Church. It is Christ's truth that should define us and bring us to holiness and guide us to union with God."

(For more information about the Treasuring Womanhood conference, call the Marian Center in Indianapolis at 317-924-3982 or 317-888-0873.) †

File photo by Mary Ann Wyzand



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.

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**June 3 - 5**  
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**July 5 - 14**  
Italy with Fr. Gerald Borawski including Rome, Monte Cassino, Pompeii, Tivoli and Assisi.

**July 31 - August 4**  
Annual Healing Novena at Our Lady of Snows in Illinois plus visits to St. Louis.

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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 Karol Wojtyla 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 of 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 Vatican.

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, Father 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 in St. Peter's Basilica when he was asked, then as a seminarian studying at the North American College in Rome, to serve as the organist at a special papal Mass.

It was a Eucharist where the bishops of Argentina, England, Wales and Scotland were gathered. The liturgy served as an important piece in the pope's diplomatic effort to bring an end to the conflict over the Falklands Islands.

Later, when Father Murphy served as the archdiocesan director for ecumenism, he led a delegation of the leaders of the Christian Church (Disciples of Christ) to Rome and introduced them to Pope John Paul II on the steps of St. Peter's Basilica.

Father Murphy recounted how, growing up in Irvington on the east side of Indianapolis, he was well aware of the divisions in Christianity since the Disciples of Christ headquarters were there at the time.

He said that standing on the steps of St. Peter's and introducing the leaders of that denomination to the Holy Father "brought back memories of the divisions so early on in Irvington that were being healed by the openness of the Holy Father."

Father Paul Etienne, pastor of Our

Lady of Perpetual Help Parish in New Albany, is able to recall his role in the entirety of Pope John Paul's 10-day pastoral pilgrimage to the United States in 1987 when he thinks of the now deceased Holy Father.

He had been a college seminarian for three years, ending in 1986. After deciding to end his studies for the priesthood, he took a job at the then National Conference of Catholic Bishops in Washington.

But he was serving in no ordinary position. Etienne was the assistant coordinator for the 1987 pilgrimage. He served as a liaison between the bishops' conference and the dioceses of the cities where the Holy Father was planning to visit, members of the national and international press, the White House, the Secret Service and the Holy See itself.

To prepare for his duties, Etienne traveled with the pope during his five-day pilgrimage to Australia in 1986. A year later, he accompanied him to 10 cities across the country.

Papal pilgrimages during the pontificate of John Paul II were often a whirlwind of events and meetings with thousands of people. Father Etienne recalled how the pope remained calm throughout it all.

"I was just always in awe of the man," he said. "The thing that just struck me always about him was this deep abiding sense of peace that was within. You knew that it came from his prayer life."

The peace that he was able to show, however, did not mean that he was detached from those he met along the way. Father Etienne recalled John Paul's reaction after a rousing youth rally in Los Angeles during the 1987 pilgrimage.

"He actually came off to the backstage when it was all over with," Father Etienne said, "and one of the other coordinators was there, and he looked at him and said, 'So, how did I do?'"

"And I 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 purpose 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 speak about the sacrifice that was entailed in 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. I got just a glimpse of that in being with him for those ten days in 1987."

That extended encounter with the Holy Father led Etienne to return to the seminary. He was ordained in 1992.

A year after his ordination, Father Etienne was called to help with one more



At the Vatican in April 1979, Pope John Paul II greets Thomas Murphy of Indianapolis, now a retired diocesan priest. At the time, Murphy was president of Serra International. He gave the Holy Father a cassette tape of music recorded by the Benedictine monks of Saint Meinrad Archabbey in southern Indiana and a watercolor scene of the University of Notre Dame in northern Indiana.

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 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.

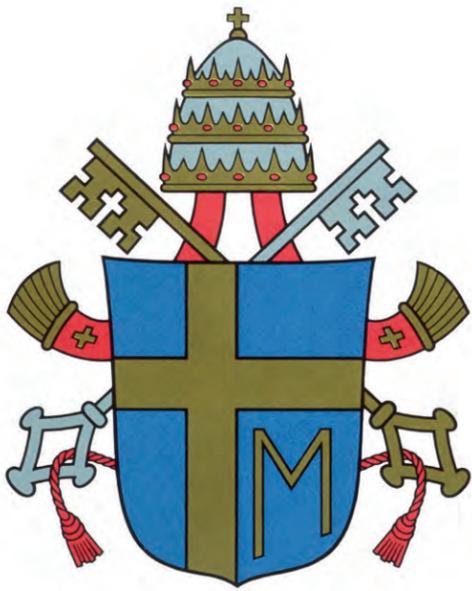
"I have Parkinson's and I'm living with Parkinson's as a priest," he said. "I'm not suffering from Parkinson's. The Holy Father was an inspiration."

"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 he who is, who 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." †



## Coat of arms

This is the coat of arms for Pope John Paul II. It is distinguished by the crest's two central symbols—the cross and capital M. The cross signifies the central mystery of Christianity—redemption. The M is for Mary and recalls the presence of the Blessed Virgin under the cross and her participation in redemption.

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In Theatres This Spring

# Pope's love of Divine Mercy celebrated in archdiocese

By Sean Gallagher

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, Anchorite 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 anytime 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 Parish 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.

Monsignor 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 Kowalska, 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



Msgr. Joseph F. Schaedel, vicar general of the archdiocese, blesses a Divine Mercy image during a Divine Mercy celebration on April 3 at St. Michael the Archangel Church in Indianapolis.

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 "*Dives in misericordia*" (*Rich in Mercy*), where he described Jesus Christ as "the inexhaustible source of mercy" and "the definitive incarnation of mercy, its living sign" (#93).

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.

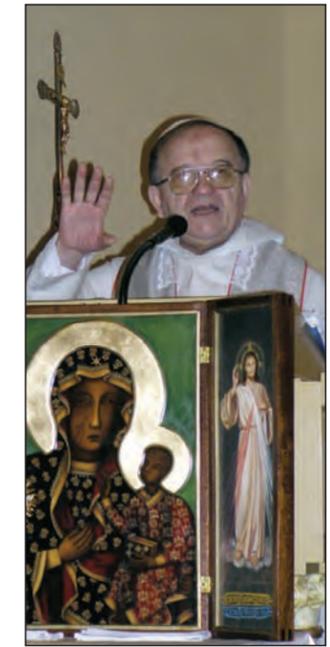
"He [was] the pope of mercy," Father Simon said, "by his life, trusting Jesus,

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!" †



Pauline Father Simon Stefanowicz, who ministers at the shrine of Our Lady of Czestochowa in the Archdiocese of Krakow in Poland, gives a presentation on March 30 during a mission focused on Divine Mercy at St. Nicholas Parish in Ripley County.

Jane Maher, a member of St. Monica Parish in Indianapolis, bows her head in prayer during a Divine Mercy service on April 3 at St. Michael the Archangel Church in Indianapolis.



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# 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 Robeson said of the late pontiff. “He challenged them out of love.”

“Youth 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.

“Even in his dying, the pope brought so many people, so many young people, to love 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 and 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 JP II,” 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 JP II 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 Robeson 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. Whenever 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.”

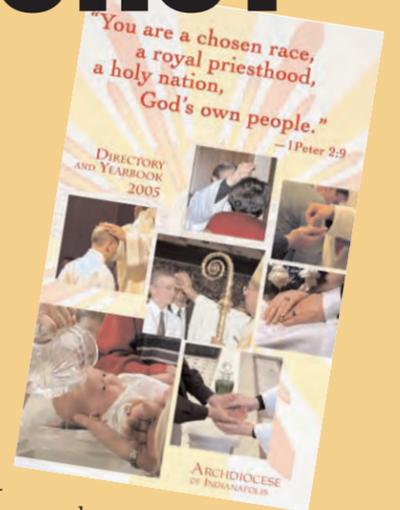
“In his death, the youth have rallied around him because he’s not just the pope, but their father,” Thomas said. “The same is [true] with me. He has been the greatest inspiration in my life. He has truly been my father. I will always lovingly call him by his name, ‘Papa mio.’” †



With the help of young people, Pope John Paul II moves along on a rolling platform as he arrives to celebrate the final Mass at the 2002 World Youth Day in Toronto. Despite his physical limitations, the pope in the last two years made six foreign trips, visiting nine countries and was set to visit Slovakia in September.

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# Pope's funeral scheduled on April 8 at St. Peter's Square

VATICAN CITY (CNS)—Pope John Paul II's funeral liturgy will be celebrated at 10 a.m. on April 8 in St. Peter's Square. Interment will follow in the grotto of St. Peter's Basilica, members of the College of Cardinals announced on April 4.

The decision was made by 65 cardinals who were in Rome at the time.

The cardinals also decided that the pope's body would be moved from the Apostolic Palace into St. Peter's Basilica for public viewing later that evening.

Vatican spokesman Joaquin Navarro-Valls said that, until the pope's funeral, St. Peter's Basilica would close only from 2 a.m. to 5 a.m. for cleaning or when there were no more people in line to pay their last respects.

Pope John Paul "had left no indication" of where he wanted to be buried so the cardinals decided to have him laid to rest with other popes in the basilica, the spokesman said.

For years, there had been widespread speculation that Pope John Paul wanted to be buried in Poland, his homeland.

Pope John Paul probably will be interred in the small grotto chapel where Blessed Pope John XXIII was buried until his beatification in 2000, the spokesman said. Blessed Pope John's body was moved into St. Peter's Basilica.

The spokesman said the funeral Mass would be celebrated by Cardinal Joseph Ratzinger, dean of the College of Cardinals, and concelebrated by other cardinals and the patriarchs of the Eastern Catholic Churches.

Navarro-Valls also said the 65 cardinals

began their discussions only after they had taken an oath called for in a 1996 apostolic constitution, "*Universi Dominici Gregis*," written by Pope John Paul.

In the oath, they promised to follow the guidelines of the 1996 document "and to maintain rigorous secrecy with regard to all matters in any way related to the election of the Roman pontiff or those which, by their very nature, during the vacancy of the Apostolic See, call for the same secrecy."

According to the guidelines, in the coming days the cardinals also must:

- Ensure that a commission of their members gets the *Domus Sanctae Marthae*, a Vatican residence, ready for the cardinals to live there during the conclave.
- Ensure that the Sistine Chapel is prepared for use by the cardinals for election of a new pope.
- Assign two clerics "known for their sound doctrine, wisdom and moral authority" to prepare meditations for the cardinals on problems facing the Church and on choosing the next pope.
- Approve the expenditures associated with the death of the pope.
- Read any documents that the pope may have left for the College of Cardinals.
- Arrange for the destruction of the papal fisherman's ring and the lead seal that had marked Pope John Paul II's letters.
- Assign rooms in the *Domus Sanctae Marthae* to cardinals by lot.
- Determine the day and hour that voting for a new pope will begin. †



The body of Pope John Paul II lies in the Clementine Hall at the Vatican on April 3. The pope died on April 2.

## POPE

continued from page 1

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

The start of the new millennium brought a surge in global terrorism, which the pope saw as a threat to interfaith harmony. He invited world religions to renounce violence and the logic of "religious 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.

As pastor of the universal Church, he jetted around the world, taking his message to 129 countries in 104 trips outside Italy, including seven to the United States. A linguist by training, he surprised and pleased millions by communicating with them in their own languages—which made it all the more poignant when his speaking abilities declined in later years.

At times, he used the world as a pulpit: in Africa, to decry hunger; in Hiroshima, Japan, to denounce the arms race; in

Calcutta, India, to praise the generosity of Mother Teresa. Whether at home or on the road, he aimed to be the Church's most active evangelizer, trying to open every corner of human society to Christian values.

Within the Church, the pope was just as vigorous and no less controversial. He disciplined dissenting theologians, excommunicated self-styled "traditionalists" and upheld unpopular Church positions like the pronouncement against birth control. At the same time, he pushed Catholic social teaching into relatively new areas such as bioethics, international economics, racism and ecology.

He looked frail but determined as he led the Church through a heavy program of soul-searching events during the Great Jubilee of the Year 2000, fulfilling a dream of his pontificate. His long-awaited pilgrimage to the Holy Land that year took him to the roots of the faith and dramatically illustrated the Church's improved relations with Jews. He also presided over an unprecedented public apology for the sins of Christians during darker chapters of Church history, such as the Inquisition and the Crusades.

In a landmark document in 2001, the pope laid out his vision of the Church's future. The apostolic letter "*Novo Millennio Ineunte*" ("At the Beginning of the New

Millennium") called for a "new sense of mission" to take Gospel values into every area of social and economic life.

Over the years, public reaction to the pope's message and his decisions was mixed. He was hailed as a daring social critic, chided as the "last socialist," cheered by millions and caricatured as an inquisitor. The pope never paid much attention to his popularity ratings.

Pope John Paul's personality was powerful and complicated. In his prime, he could work a crowd and banter with young and old, but spontaneity was not his specialty. As a manager, he set directions but often left policy details to top aides.

His reaction to the mushrooming clerical sex abuse scandal in the United States in 2001-02 underscored his governing style: He suffered deeply, prayed at length and 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 wagging 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 Jozef 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 three years later he lost his only brother to scarlet fever. When he was 20, his father died, and friends said Wojtyla knelt 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 "Rhapsodic Theater." 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 canoeing with friends. 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, and in 1967 Pope Paul VI named him a cardinal—the second-youngest in the Church.

He traveled widely, preached Pope Paul's Lenten retreat in 1976 and took a leading role in the world Synod of Bishops.

continued on page 11



Pope John Paul II greets Mother Teresa at the Vatican in an undated file photo. The pope presided at the ceremony for her beatification on Oct. 19, 2003 in St. Peter's Square.

But despite his rapid ecclesiastical ascent, Cardinal Wojtyla remained a virtual unknown to many in the Church—until the evening of Oct. 16, 1978, when his election as pope was announced to some 200,000 people gathered in St. Peter's Square and to the world at large.

Pope John Paul set his papal style on that first night. Instead of merely blessing the crowd, he broke the "rules" and gave a heartfelt talk from the central balcony of St. Peter's. To the consternation of aides, he told the world that he felt "afraid to take on this appointment," but had done so in "a spirit of obedience" to Christ and Christ's mother.

He described himself as a pope "from a faraway nation"—but won over the mostly Italian throng in the square by speaking their language. He left them cheering loudly. After the final years of Pope Paul VI and the brief, fragile term of Pope John Paul I, this pope seemed to promise new energy for the Church.

#### A fast pace

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 assailant's bullets put his pontificate on hold. 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 hospitalization for a blood infection.

Mehmet Ali Agca, 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, but his alleged accomplices were acquitted in a second trial. The pope publicly forgave his assailant, and in 1983 he visited Agca in a Rome prison cell for a quiet meeting of reconciliation. In 2000, with the pope's support, Italy pardoned Agca and returned him to Turkey.

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, illicitly 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 evangelized 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 historic 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 massive pilgrimages of young people in North America. In 1995, addressing the U.N. General Assembly, he urged the organization to give new moral meaning to the phrase "family of nations."

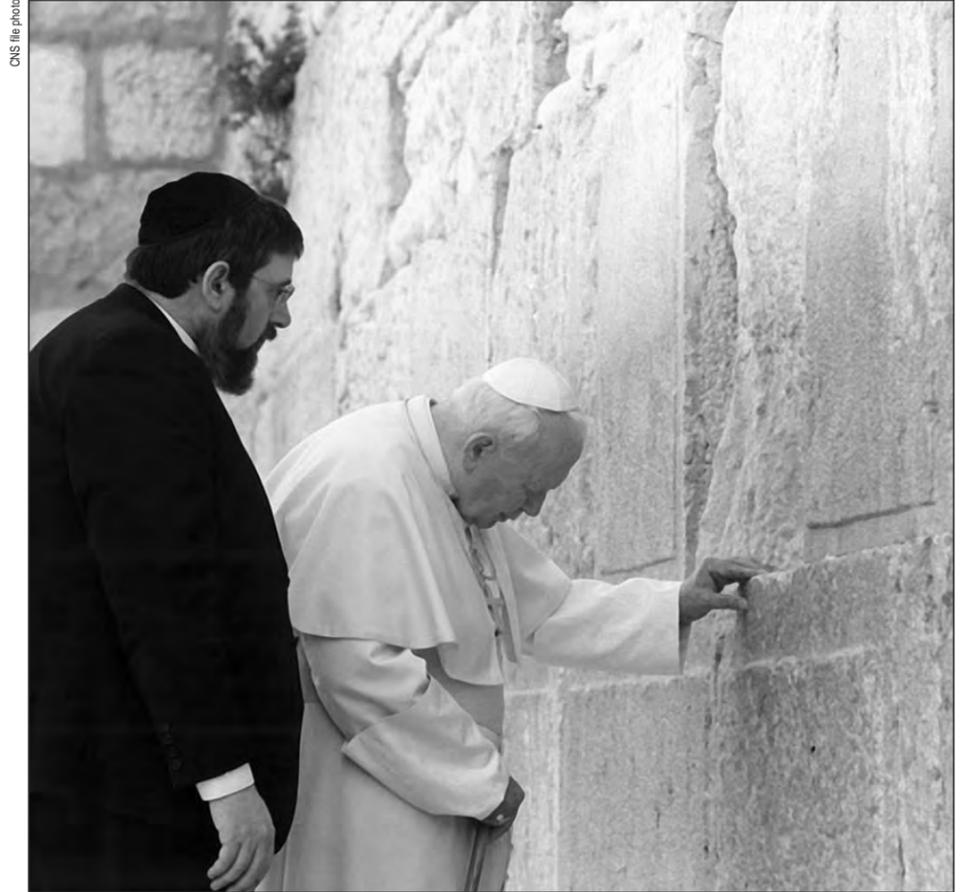
#### Church tensions

The issue of dissent brought out the determined side 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 incompatible with Church positions. U.S. Father Charles Curran, for one, was stripped of his permission to teach at The Catholic University of America in 1986 because of his views on sexual morality and divorce.

Advocates of liberation theology, like Brazil's Franciscan Father Leonardo 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



Rabbi Michael Melchior looks on as Pope John Paul II prays at the Western Wall, the holy site of Judaism, in Jerusalem on March 26, 2000.

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 petition drives by dissenting Catholics in Europe and North America.

To counter doctrinal confusion, the pope was continually drawing—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 the 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." It drew strong criticism, especially in the United States. In 1987, a wide-ranging Vatican document on bioethics said in vitro fertilization, surrogate motherhood 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 afterward, he began a public crusade against parts of a U.N. 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.

His 1995 encyclical, "*Evangelium 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 convened 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 inappropriate 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 altar girls.

Self-styled traditionalists like the late French Archbishop Marcel Lefebvre thought the pope was too liberal. When Archbishop Lefebvre ordained bishops against papal orders in 1988, thus provoking a schism, the pope excommunicated him. At the same time, he brought some of the archbishop's followers back 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 guarantee orthodoxy and a Catholic perspective in Church-run universities.

Collegiality, 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 the family, penance, priests and laity.

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 constantly encouraged lay Catholics to live the faith in their everyday lives. He favored zealous lay movements such as Opus Dei and in 2002 canonized its founder,

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Pope John Paul II visits the tomb of his parents in Wadowice, Poland, in 1991.

# POPE

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Msgr. Josemaría Escrivá, in the face of some criticism. The pope also found new models of Catholic virtue in nearly every part of the globe, declaring more saints than all his predecessors combined.

Pope John Paul's pronouncements on women were deeply affected by his devotion to Mary. His apostolic letter on women in 1988, using Mary as an example, affirmed their equal social and cultural dignity with men, but restated the ban on women priests. He asked for economic equality between men and women, but also for programs that would allow women to stay at home and care for children rather than seek jobs.

## Pleas for social justice

Those who pegged Pope John Paul as a conservative often were surprised at his repeated appeals for social and economic justice and his warnings about globalization. His social teaching was distilled in three major encyclicals:

- *"Laborem Exercens"* (*On Human Work*) in 1981 criticized the abuses of a "rigid capitalism" that values profit over the well-being of workers, but said Marxism's class struggle was not the answer.

- *"Sollicitudo Rei Socialis"* (*On Social Concerns*) in 1987 warned of a widening gap between rich and poor countries and condemned the transfer of the East-West conflict to the Third World.

- *"Centesimus Annus"* (*The 100th Year*) in 1991 called for reform of the free-market system in the wake of communism's collapse, denouncing massive poverty in the Third World and consumerism in the West.

The pope underlined these texts on his trips, taking a detour into a local shantytown in Latin America or chiding the world for neglecting Africa's drought-stricken Sahel region. He founded papal development foundations to show that the Vatican practiced what it preached.

While insisting that priests steer clear of partisan political activities, the pope did not expect Church leaders to be mute on social questions. In 1980, for example, he endorsed the Brazilian bishops' call for radical social reforms, saying that if changes were not made, the door to violent revolution would be opened.

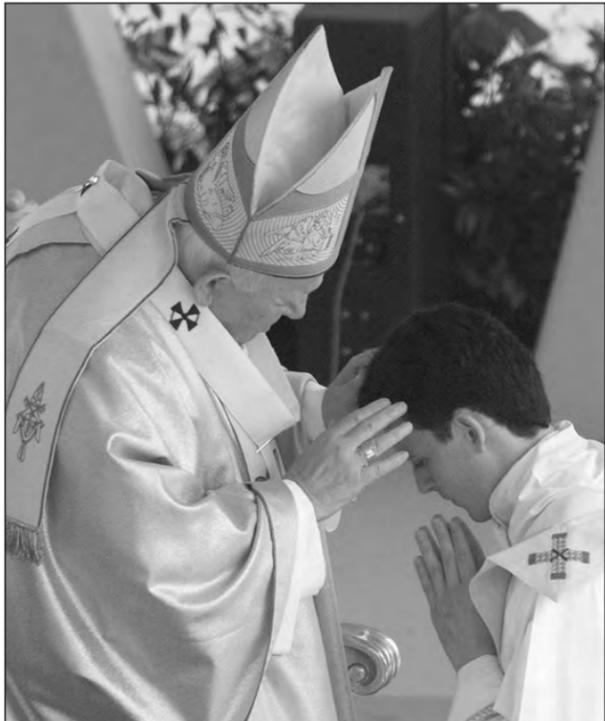
Pope John Paul was a constant critic of war and an advocate of disarmament. His aides successfully headed off a shooting war between Chile and Argentina in 1978, the one example of direct papal mediation. The pope's countless pleas for negotiation went largely unheeded, however, in places like central Africa, the Persian Gulf and the Balkans.

He was also a tireless defender of human rights and, first among them, religious rights. During a trip to 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

The pope kept up the Vatican's *"Ostpolitik"* of negotiating with communist countries, winning gradual concessions on Church freedom. But the pope was not always so diplomatic, especially during trips to his homeland, where he hammered the human rights theme and embarrassed the regime. Many in Poland said the papal visit in 1979 was the spiritual spark that lit the fire of reform. The Polish labor movement Solidarity was formed in 1980, was forced underground and later emerged to lead the first noncommunist government in 1989. The rest of Eastern Europe soon followed suit.



Pope John Paul II lays his hands on the head of a priest ordained in St. 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.

The pope found a major ally in Mikhail Gorbachev, the first Soviet president to make serious concessions to 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 autobiographical book, *Memory and Identity: Conversations Between Millenniums*, the pope described the ideological struggles of the 20th century as a battle between good and evil fought on a global stage, offering valuable lessons for the new millennium.

He said he was worried, however, that the hopes kindled by the collapse of communism—for a Europe that could "rediscover its soul" and reunite around "human and Christian values"—were being frustrated by anti-religious trends across the continent. The pope was particularly upset that the new European Constitution signed in late 2004 made no mention of Christianity's cultural, historical and spiritual role.

Ecumenical tensions also clouded the horizon in post-communist Europe. Disputes over property and evangelizing methods arose among local Catholic and Orthodox Churches in the former Soviet bloc. The pope's decision to create four new dioceses in Russia in 2002 brought Catholic-Orthodox dialogue to a standstill and ended realistic hopes of traveling to Moscow for a meeting with Russian Orthodox Patriarch Alexy II. Still, the pope pressed on with a series of historic visits to predominantly Orthodox countries, including Romania, Georgia, Greece, Bulgaria and Ukraine, where he urged mutual forgiveness over past wrongs between Christian Churches.

Pope John Paul's ecumenical and interreligious legacy was built largely on his personal gestures. In 1979, he traveled to Turkey to meet Ecumenical Orthodox Patriarch Dimitrios I and jointly announce the establishment of an international dialogue commission.

He became the first pontiff to visit a Lutheran church, in 1983, on the 500th anniversary of the birth of Martin Luther. Later, he hosted 150 world religious leaders in Assisi, Italy, at a "prayer summit" for peace.

Visiting a mosque in Damascus, Syria, in 2001, he became the first pontiff to enter a Muslim place of worship.

In early 2002, determined to offer a united spiritual response to the Sept. 11, 2001, terrorist attacks against the United States, the pope led a "peace train" of more than 200 religious leaders back to Assisi, where participants condemned all violence in the name of religion.

While continually promoting areas of interreligious cooperation, including pro-life issues, the pope insisted that dialogue cannot interfere with the Church's duty to evangelize. That was a main point of the controversial Vatican document, *"Dominus Iesus,"* which said the Church must announce to all people "the necessity of conversion to Jesus Christ." Issued during the Holy Year 2000, it said non-Christians can be saved, but warned against attributing a divine origin or saving quality to other religions.

The pope's unprecedented visit in 1986 to a Rome synagogue—when he called Jews "elder brothers" in faith—marked a breakthrough in Catholic-Jewish relations.

In 1994, he approved Vatican diplomatic relations with the state of Israel. During his Holy Land pilgrimage in 2000, his historic prayer at the Western Wall, Judaism's most sacred spot, touched Jews all over the world.

At the pope's request, in 1998 the Vatican issued an unprecedented document on the Holocaust, expressing repentance for centuries of anti-Jewish discrimination but defending the wartime Pope Pius XII; it drew mixed reaction from Jews. Pope John Paul's insistence on beatifying Pope Pius IX, who raised a Jewish boy Catholic because he was "baptized" by a maid, also drew Jewish consternation.

Other official dialogues proceeded slowly. In his 1995 encyclical, *"Ut Unum Sint"* (*That All May Be One*), the pope asked theologians and leaders of other Churches to help him find a way of exercising papal primacy that could make it a ministry of unity to all Christians.

An Anglican-Catholic document in 1999 outlined a "collegial" model of papal authority as potentially acceptable to both Churches. But the Vatican's doctrinal congregation issued its own paper, saying that, in the end, only the pope has the authority to make changes in his universal ministry.

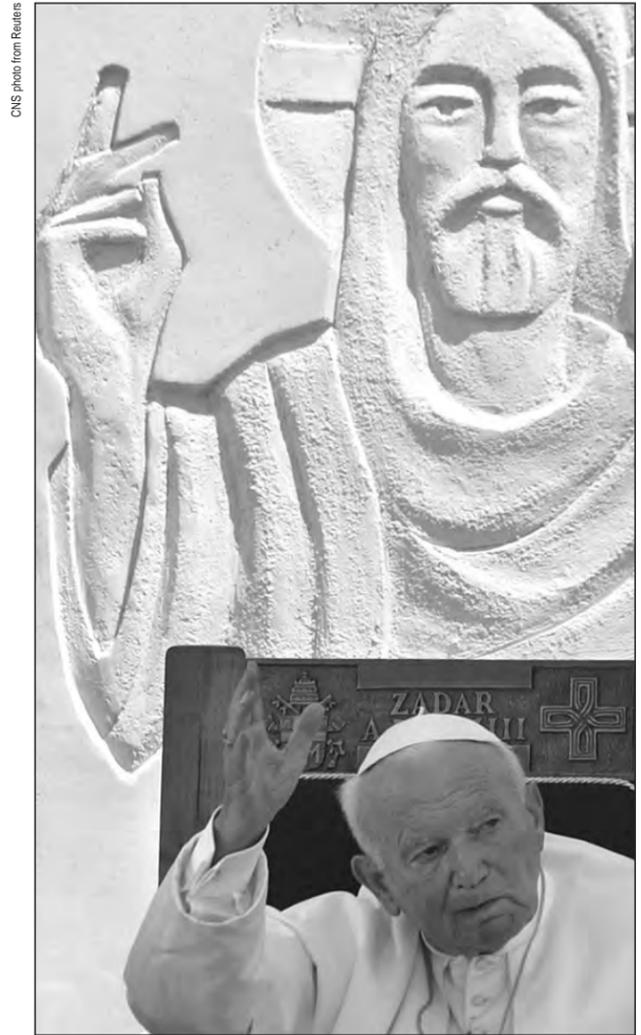
In 1999, Catholics and Lutherans approved an agreement on the doctrine of justification, resolving the main doctrinal dispute that led to the Protestant Reformation. But the Vatican insisted that it was still too early for shared Eucharist.

## Mark on the Church

Pope John Paul changed the face of the Catholic hierarchy, naming most of the active bishops in the world and more than 97 percent of voting-age cardinals. In a few places, his appointees were unpopular, but the pope did not back down. As he told Catholics in the Netherlands in 1985, "In the final analysis, the pope has to make the decisions."

The pope gave the College of Cardinals a more active role in Church government, asking their collective advice on major administrative issues and on pastoral topics like abortion, and convening them in 2001 for a far-reaching look at the Church's future. He internationalized the Roman Curia, replacing many Italians as department heads but keeping them in most middle-management positions. He approved new codes of canon law for the Eastern and Western Churches.

Pope John Paul's term was dogged by money matters.



Pope John Paul II waves to the faithful during a final service in Zadar, Croatia, on June 9, 2003. The pontiff's five-day visit included an outdoor Mass in Dubrovnik and the beatification of Sister Maria Petkovic, founder of the Daughters of Mercy.

The Vatican went in the red under his pontificate, managed to cover operating expenses through cutbacks and appeals to the worldwide Church, and finally began turning small surpluses in the mid-1990s. The pope repeatedly stressed that 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 the key was a deep spiritual life, 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 priestly vocation cut him off from friends but opened up a whole new source of inner strength.

In 2002, in a typical blend of the traditional and the innovative, he added five new "Mysteries of Light" to the rosary 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 faith, 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—including 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 tracheotomy 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 the pope's energy and good humor, even as his health and stamina failed in later years. In Bern, Switzerland, in 2004, he delighted some 13,000 cheering 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 the pontiff suffered septic shock and heart failure brought on by a urinary tract infection. The pope died at 9:37 p.m., the Vatican said.

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

Vatican officials, Italy's president and top politicians, ambassadors to the Vatican, cardinals, bishops and even a dozen journalists were led into the Clementine Hall of the Apostolic Palace 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 concelebrate 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 vigils, aware that there was little hope for his recovery.

Shortly before his death, U.S. Cardinal Edmund C. Szoka led a candlelight prayer service in the packed square.

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

"This is the gift we present to him as he prepares to take his last journey," the cardinal said. "May the Madonna present him to her Son and obtain for him, 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 Bernard F. Law, archpriest of Rome's Basilica of St. Mary Major and former archbishop of Boston, was among the prelates standing outside on the steps of St. Peter's Basilica when the announcement was made.

Many in the crowd wept, and after a long applause the square was enveloped in silent prayer. The bells of St. Peter's Basilica tolled a steady death knell.

"Dear brothers and sisters, at 9:37 this evening our most beloved Holy Father John Paul II returned to the house of 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 thousands of faithful who, for many hours, had been gathered in St. Peter's Square."

The spokesman said those at the pope's bedside at the moment of his death included his personal secretaries, Archbishop Stanislaw Dziwisz and Msgr. Mieczyslaw Mokrzycki; Cardinal Marian Jaworski, the Latin-rite archbishop of Lviv, Ukraine, and a longtime personal friend of the pope; Polish Archbishop Stanislaw Ryloko, president of the Pontifical Council for the Laity; and Father Tadeusz Styczen, a former student of the pope's and director of the John Paul II Institute at Lublin University in Poland.

Also present were the three nuns who cared for the pope's apartment, the pope's personal physician and two other doctors and two nurses, the spokesman said.

About 90 minutes before the pope died, Navarro-Valls said, the cardinals and priests at the pope's bedside began celebrating the Mass for Divine Mercy Sunday. During the course of the Mass, he said, the pope received Communion and the anointing of the sick.

Father Stanley Pondo of Indianapolis, a diocesan priest pursuing graduate studies in canon law in Rome, was in the square when Pope John Paul's death was announced.

The pope's death left him feeling "sad and happy," Father Pondo said. "John Paul II has been the pope my whole adult life. He's been my inspiration. I didn't enter the seminary until I was in my 30s, and it was partly because of his influence. ... I'm happy because I'm sure he's in heaven now."

Father Pablo Gadenz of Trenton, N.J., said he was sure the pope's death would come that night or the next day, Divine Mercy Sunday, which the pope established as an annual devotion on the first Sunday after Easter for the universal Church.

"We all feel like orphans now, but it's a time of grace, a time of faith," Father Gadenz said. "The Holy Spirit will guide the cardinals to choose a worthy successor so we pray for whoever that might be."

With the crowd estimated at 100,000 people, another prayer service began at midnight and was led by Archbishop Paolo Sardi, an official in the Vatican Secretariat of State, who said, "This is a holy night of vigil and prayer in memory of our beloved Pope John Paul."

Cardinal Angelo Sodano, who had served as the pope's secretary of state, celebrated a memorial Mass for the pope on April 3 in the square.

The cardinal said Pope John Paul had spent his entire papacy promoting the "civilization of love" against the forces of hatred in the world and had called the Church to be a "house of mercy, to welcome all those who need help, forgiveness and love."

At the end of the Mass, a Vatican official read the message the pope had prepared for the midday recitation of the "Regina Coeli."

"To humanity, which sometimes seems lost and dominated by the power of evil, selfishness and fear, the risen Lord offers the gift of his love which forgives, reconciles and opens the spirit to hope once again," the pope had written.

When the pope died, Vatican Radio interrupted regular programming and the radio's program director, Jesuit Father Federico Lombardi, celebrated Mass in Latin.

The home page of the Vatican website was changed, replacing the usual drawing of St. Peter's Basilica with the emblem used when the papacy is vacant: two crossed keys under a partially closed "umbraclum," an umbrella or canopy.

The Italian Parliament lowered its flag to half-staff after the pope's death was announced.

In Warsaw, the capital of the pope's native Poland, the pope's death was marked by the tolling of church bells and the sounding of air-raid sirens. On Polish TV, several commentators were in tears as they announced the pope's death.

On April 3, the Vatican published the information contained on the official death certificate signed by Dr. Renato Buzzonetti, the pope's personal physician and head of the Vatican health service.

The cause of death was listed as "septic shock and irreversible cardiocirculatory collapse."

The 84-year-old Polish pontiff had been hospitalized twice in recent weeks for spasms of the larynx, and in late February he underwent a tracheotomy to make breathing less difficult. Doctors inserted a nasogastric tube to aid nutrition on March 30.

On the evening of March 31, the pope's infection caused a high fever and septic shock, which brought on heart failure. He was treated immediately with antibiotics and respiratory equipment that had been installed in the papal apartment, and his condition stabilized temporarily.

But in his statement early on April 1, Navarro-Valls made it clear that the pope's condition was deteriorating.

The pope received the "holy viaticum," a reference to the Eucharist given when a



Pope John Paul II is silhouetted against a sunny background in St. Peter's Square as he arrives for Mass on his 80th birthday on May 18, 2000. The Mass was attended by some 8,000 priests from around the world.

person is approaching death, on the evening of March 31, the Vatican said. It was the pope who decided to be treated at the Vatican instead of being taken to the hospital, Navarro-Valls said.

Cardinal Mario Francesco Pompedda, 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, comforted by cushions, occasionally 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 suffered 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 protagonist in the political and spiritual events that shaped the modern age, from the end of the Cold War to the start of the third 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 far 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 eligible to vote in the closed-door conclave.

A youthful 58 when 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 later 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 celebrating public liturgies in 2004.

In recent years, the pope spoke with increasing frequency about his age, his failing health and death. He was determined 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 oneself 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 so I 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 mortis meae voca me, et iube 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 went up 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 broadcasting trucks and film crews. A supplementary press office was prepared for the thousands of reporters expected to arrive for the pope's funeral and the conclave.

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 spent more than 26 years as a dominant figure on the world stage, using his moral leadership to promote human rights, condemn ethical failings and plead for peace.

He had the ear of presidents, prime ministers and kings, who came in a steady stream for private audiences at the Vatican. Although the pope's fading health in later years made these one-on-one meetings less substantive, his encounters with U.S. and Soviet leaders in the 1980s and '90s gave a spiritual impetus to the fall of European communism.

More than any previous pontiff, he pushed religious teachings into the center of public debate, arguing that universal moral norms—such as the sanctity of life—are not optional for contemporary society.

The pope's bold words and gestures won acclaim, but not from all quarters. As his pontificate wore on, his message increasingly went against conventional thinking on issues like abortion, gay marriage and genetic research.

When it came to war, the pope gave no comfort to those pressing for the use of military force. His outspoken opposition to the U.S.-led war on Iraq in 2003 was based on the conviction that both sides should have done more to settle the dispute peacefully. He mobilized an unprecedented, though unsuccessful, diplomatic effort to help prevent hostilities and to preserve the role of the United Nations in global peace-making.

Following the Sept. 11, 2001, terrorist attacks in the U.S. by extremists acting in the name of Islam, the pope led a spiritual campaign against all violence in the name of religion. He convened a meeting of Muslims, Christians, Jews and others in Assisi in early 2002, and the gathering produced a joint statement against terrorism.

Pro-life issues brought out a fighting spirit in the Polish-born pontiff. In 1994, for example, he challenged U.N. population planners on abortion and birth-control policies, and steered an international development conference toward a moral debate on life and family issues.

The pope and his aides took some flak for that. But as he aged, he seemed more determined than ever to speak his mind, applying Church teaching to technical questions such as economics, biology and demographics, and prodding individual consciences on what he has called a worldwide "moral crisis."

*The Gospel of Life*, his 1995 encyclical on pro-life issues that he addressed to "all people of good will" and sent to government leaders around the globe, reflected the pope's sense of resolve.

"To speak out on an issue like abortion confirms this pope's leadership in a dramatic way. If a pope doesn't try to awaken ethical responsibility, what is his value?" said Vatican spokesman Joaquin Navarro-Valls.

The pope's pro-life stand also virtually excluded the death penalty, and he made frequent appeals against executions in the United States. After one dramatic plea during his visit to St. Louis in 1999, the capital sentence of a Missouri Death Row inmate was commuted by the governor.

During jubilee celebrations in 2000, the pope continually prodded and pressured global financial powers to forgive at least part of the Third World debt—a request that added a moral dimension to the issue and helped bring about debt relief for some of the poorest nations.

The pope conferred with presidents, stood up to tyrants and preached to crowds of more than a million people. Almost immediately after his election in 1978, he began using the world as a pulpit—decrying hunger from Africa; denouncing the arms race from Hiroshima, Japan; and promoting human equality from caste-conscious India.

As Poland's native son, he had a special interest and a key role in the demise of European communism. For years, he criticized the moral bankruptcy of the system, to applause in the West. His visits to his homeland helped light the fire of reform, which eventually led to the first noncommunist government in the Soviet bloc.

In an astute political move, he cultivated an ally in Mikhail Gorbachev, whose "glasnost" policies set the stage for the breakup of the Soviet Union—and the return of religious freedom.

But the pope was also a sometimes-unwelcome critic of capitalism, warning that the profit motive alone would never bring justice and cautioning about the effects of "globalization" in the post-communist era.

Modern leadership is often a question of personal rapport, and Pope John Paul met with world figures across the spectrum. During his pontificate, every U.S. president made a pilgrimage to the Vatican, including President George W. Bush in 2001, 2002 and 2004.



Pope John Paul II and Cuban President Fidel Castro come face to face in communist Cuba on Jan. 15, 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-televised pontiff in history. That was a form of global influence that this pope never underestimated. 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 he knew the cameras would follow, spotlighting human problems around the globe.

The pope was a consistent critic of war and a booster of peace, and during his pontificate the Vatican issued major statements calling for disarmament. His aides 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 conflagration 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 harmonious international relations were deeply tied to a proper understanding of freedom and respect for moral precepts. That was a message he honed over the years, in face-to-face meetings with world leaders and in public speeches.

Returning to the United Nations in 1995, frailer 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 prodding the world's conscience, nor did he shy away from appealing directly to heads of state.

Visiting 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 civilians who had little or no voice in world events. †

## History may see pope as 'godfather' in communism's demise

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 Christianity itself: its content, its religious and moral message, its intrinsic defense of the human person. All I did was recall this, repeat it and insist on it," the pontiff said in a 1993 interview.

His election in 1978 as the first pope from behind the Iron Curtain immediately sparked interest in Washington and apprehension in Moscow, two poles of a renewed Cold War. For decades, the Vatican had followed a policy of quiet negotiation with communist regimes in order to win realistic concessions on religious rights. Many thought the new pope would throw out this "*Ostpolitik*" in favor of a more aggressive approach.

But in the end, Pope John Paul made "*Ostpolitik*" his own. He kept up the quiet negotiations, but in documents and speeches around the world he began making not-so-quiet pronouncements about communist ideology and practice.

In 1984, for example, the pope publicly criticized Moscow for not letting him go to Lithuania for religious celebrations. The same

year, a Vatican document approved by the pope referred to communist regimes as the "shame of our time."

The real testing ground of East European freedom was Poland. When the pope visited his homeland in 1979, he helped ignite a sense of spiritual purpose that nurtured the political hopes of the Solidarity labor movement. After martial law was imposed and Solidarity outlawed, the pope returned to a discouraged nation in 1983, but in talk after talk raised the country's morale and political resolve.

Back once again in 1987, he repeatedly praised the original Solidarity ideals, hammered the government's labor record, called for religious freedom and said Marxism had lost credibility.

"Save your strength for the future," he told a crowd of millions in Gdansk, where the pro-democracy movement had begun. Two years later, a revived Solidarity swept to political power in historic free elections, and European communism began to unravel.

From 1980 onward, the United States sent high-level officials from the State Department and the Central Intelligence Agency to brief the pope about Soviet policies in Poland and elsewhere. The Vatican never denied that these meetings took place, but denied the claim of a U.S.-Vatican "holy alliance" to thwart communism.

In fact, when the first big cracks appeared in the European communist facade, the pope turned East, not West, for help. His overtures to Soviet reformer Mikhail Gorbachev

culminated in their historic meeting at the Vatican in 1989 and led to the restoration of Church rights throughout the Soviet bloc.

When the Soviet Union disintegrated, the Vatican took further advantage of the situation by quickly establishing diplomatic relations with the newly independent countries. As the pope remarked, it was clear that Marxist ideology was "completely exhausted."

A key part of the pope's strategy was to encourage communist countries to sign human rights accords, then insist that they live up to them. The Vatican, for example, repeatedly invoked the Helsinki Agreement and the 1989 Vienna follow-up accords when discussing the human rights situation in Eastern Europe.

Another factor working for the pope was that the Vatican's "blessing" was important to countries seeking economic and political favor in the West. As communist ideology weakened, the regimes sometimes advertised their more liberal approach by offering concessions on religious freedom.

The pope adopted the same strategy during his historic pastoral visit to Cuba in 1998, encouraging President Fidel Castro to make political and religious reforms while urging the international community to stop isolating the Caribbean nation.

While much of the world was caught off-balance by the rapid disintegration of communism, the Vatican seemed better prepared. According to former U.S. Ambassador to the Vatican Frank Shakespeare, the cardinals who elected Pope John Paul II showed amazing

foresight.

They chose a man from Krakow, Poland—the "geographical center of the continent"—who was a European Slav and 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 pro-democracy 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 delicate 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 triumphalism. Rather than dance on communism's grave, he preferred to warn that unchecked capitalism held its own dangers—especially in the countries emerging from Marxist shadows. He made a point to visit 18 former 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 in 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

CNS photo by Arturo Merli



Pope John Paul II takes in the view from Mount Nebo on March 20, 2000. Tradition says Moses first glimpsed the Promised Land from the mountain in Jordan.

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. †

A koala clings to Pope John Paul II as the pontiff addresses journalists in Brisbane, Australia, in 1986. During his worldwide travels, the pope has embraced local folklore and traditions, often with delight.

CNS file photo

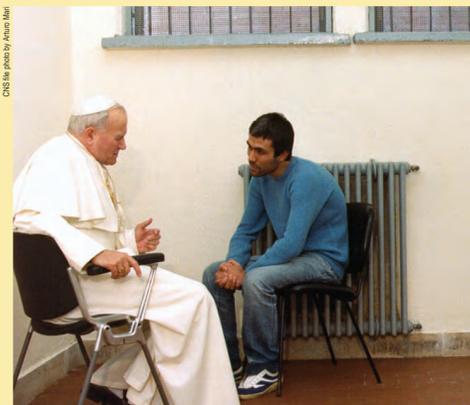
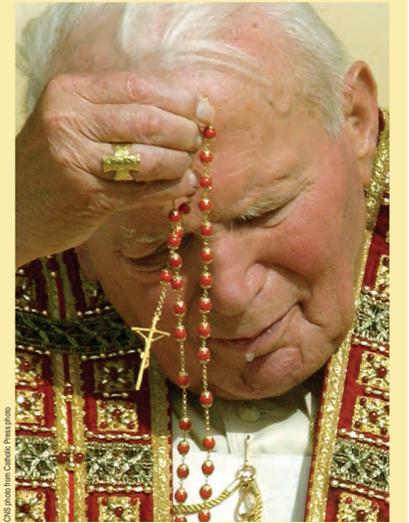
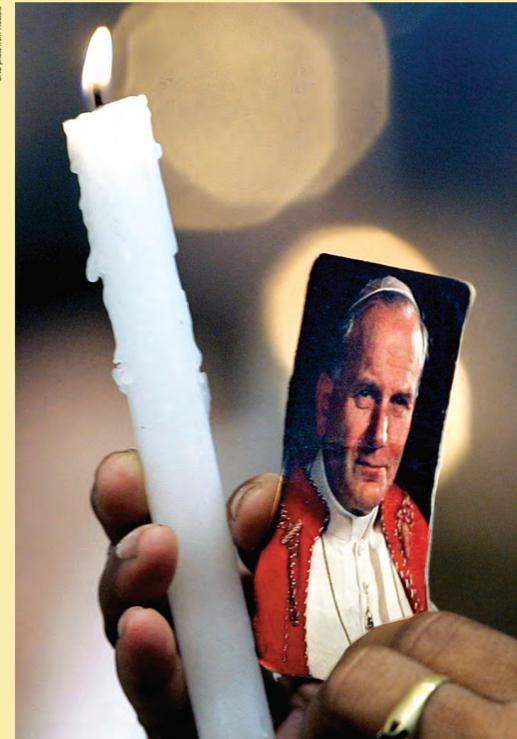
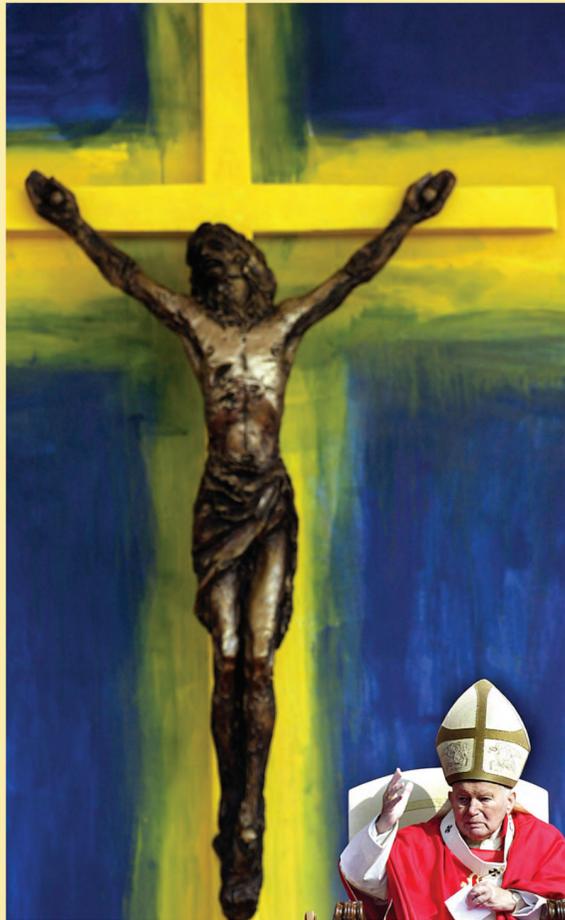


CNS file photo



Pope John Paul II greets a throng of people gathered for Mass near the Caracas airport in Venezuela in 1996. In 25 years, the pontiff has logged more than 700,000 travel miles while visiting 129 countries. He made two visits to Venezuela.

# 'Be Not Afraid'



Clockwise from far left, Pope John Paul II blesses a cheering crowd during an outdoor Mass in Bratislava, Slovakia, on Sept. 14, 2003. The pontiff's four-day trip to Slovakia taxed his fading physical strength.

Pope John Paul II holds tight his crozier during the first Mass of his 13-day trip to his homeland on June 5, 1999. The Mass was in the seaside village of Sopot.

A worshipper holds a candle and an image of Pope John Paul II during a special Mass in a church in Sao Paulo, Brazil. Pope John Paul II, 84, died on April 2 at 9:37 p.m. Rome time. He had led the Roman Catholic Church for 26 years.

Pope John Paul II prays the rosary on Oct. 7, 2003, at the Sanctuary of the Blessed Virgin Mary of the Holy Rosary in the center of Pompeii, Italy. The pontiff ended a year dedicated to the rosary, praying the five mysteries of light that he added to the rosary in October 2002.

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

Pope John Paul II visits Uganda in February 1993.

Pope John Paul II kisses a baby during a weekly general audience on Nov. 28, 2001. He continually promoted respect for the sanctity and dignity of life from conception until natural death.

## POPE JOHN PAUL II

A chronological record of the life and accomplishments of Karol Wojtyla

<p><b>1920</b> May 18: Born Karol Wojtyla in Wadowice, Poland</p>	<p><b>Formation</b> As a youth, Karol studies at the university, acts in a clandestine theater, writes poetry and reads philosophy, plays goalie on his soccer team, splits stone at a quarry and works in a chemical factory. It is at this time that his vocation to the priesthood comes into focus.</p> <p><b>World War II</b></p> <p><b>1941</b> Father dies</p> <p><b>1938</b> Enters Jagellonian University</p>	<p><b>1940</b> Studies interrupted, works as manual laborer</p> <p><b>1942</b> Enters secret seminary</p> <p><b>1945</b> Resumes studies</p> <p><b>1946</b> Nov. 1: Ordained priest</p> <p><b>1948</b> Earns doctorate in theology</p>	<p><b>1954</b> Completes doctorate in philosophy • Teaches at Jagellonian and in Lublin</p> <p><b>1958</b> Sept. 28: Becomes auxiliary bishop of Krakow</p>	<p><b>Vatican II</b> He attends the 1962-65 Second Vatican Council, where he helps draft documents on religious liberty and the Church in the modern world.</p> <p><b>1964</b> Jan. 13: Becomes Archbishop of Krakow</p>	<p><b>1978</b> Oct. 16: Becomes 264th pope</p> <p><b>1979</b> Makes first of 104 papal trips abroad</p>	<p><b>1980</b> God's mercy</p> <p><b>1981</b> May 13: Mehmet Ali Agca shoots and wounds pope</p> <p><b>1983</b> Issues new Code of Canon Law • Opens Holy Year of redemption • Visits Agca in prison</p> <p><b>1984</b> Establishes diplomatic relations with United States</p> <p><b>1985</b> Warns Europe against abortion</p>	<p><b>1986</b> Makes historic visit to Rome synagogue • Calls world religious leaders to Assisi to pray for peace</p> <p><b>1987</b> Opens Marian year • Convenes first international World Youth Day • Calls Vatican meeting to resolve Catholic-Jewish controversies</p> <p><b>1989</b> Communism falls in Eastern Europe, pope seen as key figure</p>	<p><b>1990</b> Establishes diplomatic relations with Soviet Union</p> <p><b>1991</b> Gospel mission • Social situation after communism</p> <p><b>1992</b> Issues "Catechism of the Catholic Church"</p> <p><b>1993</b> Moral theology</p> <p><b>1994</b> Establishes diplomatic relations with Israel • Named Time magazine's Man of the Year</p>	<p><b>1995</b> Sacredness of life • Christian unity</p> <p><b>1996</b> Urges total ban on nuclear testing, land mines</p> <p><b>1998</b> Makes historic trip to communist Cuba</p> <p><b>1999</b> Unseals Holy Door for jubilee 2000</p>	<p><b>2000</b> Visits Holy Land</p> <p><b>2003</b> Marks 25th anniversary as pope • Beatifies Mother Teresa</p> <p><b>2004</b> Opens Year of the Eucharist</p> <p><b>2005</b> Dies April 2</p>
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# 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 farm in Iowa and dozens of cathedrals, the pope challenged Americans to rediscover their country's religious roots, which sought to guarantee individual freedom and human dignity.

He frequently quoted long-standing icons of American culture, including the Declaration of Independence, the Constitution, words of Thomas Jefferson, the Pledge of Allegiance, and even the song "America the Beautiful."

In 1979, he visited the Statue of Liberty and in 1995, he reminded his listeners at Giants Stadium in New Jersey not to forget the words emblazoned on the base of the statue, symbolizing the nation's initial willingness to care for the poor and immigrant.

"Is 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 departure ceremony at the Detroit Metropolitan Airport: "The ultimate test of your greatness is the way you treat every human being, but especially the weakest and most defenseless ones."

The pope first came to the United States in 1979, visiting Boston, New York, Philadelphia, Chicago, Washington and Des Moines, Iowa.

He met with Church and civic leaders, including President Jimmy Carter at the White House, but he also took the time to personally greet many of the thousands who flocked to the sidelines, hoping for a handshake or even just a glimpse of him. In Chicago, he found 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 religious in Washington and was challenged by one of them to expand women's role in the Church.

"I urge you, Your Holiness, to be open to and to respond to the voices coming from the women of this country who are desirous of serving in and through the Church as fully participating members," said Mercy Sister Theresa Kane, then-head of the Leadership Conference of Women Religious.

Although the pope had stopovers in Alaska in 1981 and 1984, his next major visit to the United States was in 1987, when he visited Miami; Columbia, S.C.; New Orleans; San Antonio; Phoenix; Los Angeles; Monterey and Carmel, Calif.; San Francisco; and Detroit.

In South Carolina, he praised the American tradition of freedom, but called

on Americans not to lose sight of freedom's "true meaning."

"America: 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 ecumenical 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, he met privately with most of the U.S. bishops and noted that many Catholics "are selective in their adherence to" Church moral teachings. He said it was wrong to think that dissent poses no obstacle to Catholic participation in the sacraments.

In San Francisco, the pope ignored the conventional wisdom of the day to reach out and touch AIDS patients, shaking their 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 armless musician Tony Melendez play the guitar with his toes, he jumped off the stage, strode over to him and kissed him on his 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 15 miles in the summer's heat to the site of the final Mass of the pope's 1993 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-cuff 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 pontiff up close.

In a prayer service in Newark, the pope thanked God for the "extraordinary human epic that is the United States." And 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,



Above, Pope John Paul II blesses the crowd during his visit to St. Louis in 1999.



Left, Pope John Paul II blesses the crowd during Mass in Chicago's Grant Park during his October 1979 visit to the United States.

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 indoor 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 with 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 Benedictine Archabbot Justin DuVall, the leader of Saint Meinrad Archabbey. "Pope John Paul's love for the priesthood provided inspiration for the seminarians of our School of Theology."

Providence Sister Margaret Ann O'Hara, 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 intervened as a mediator among nations," she said. "He gave his total self to serve other people and to serve the Church. He had a genuine appreciation for

other people's cultures."

Little Sister of the Poor Geraldine Harvie, superior of her community at the St. Augustine Home for the Aged in Indianapolis, spoke about the model that the pope gave in how to bear the sufferings of age with dignity.

"Our Holy Father's example of serene acceptance of his suffering was a 'light' for the whole world," she said. "He knew what it was to be old and to suffer and he valued all it entailed."

The Sisters of St. Francis of Oldenburg pointed to the pope's efforts to foster reconciliation among nations in an issued statement about his death.

"The Oldenburg sisters, involved in many peace and justice endeavors, recall Pope John Paul II, who was an avid patron of peace and justice among all peoples. We pray that his Holiness [will] intercede for all of us left here to carry out his mission to everyone we meet."

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 Widner, 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 McGoff, prioress 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, 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 monasteries become '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 Carmels. 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 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 a 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 so passionately called out the very best in human beings, in the name of God. This was at the heart of his public spirituality, in a time when principles 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 finally 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 and the leaders of 17 other Christian communions met with the pope at St. Paul Outside the Walls Basilica in Rome, he said he was invited to meet with him privately and "words of blessing were exchanged."

Reflecting on the pope's fostering of ecumenical dialogue, 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 reuniting 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 others."

Rabbi Jonathan Adland, the rabbi of the Indianapolis Hebrew Congregation, praised the Holy Father's deep 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," he said, "was willing 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 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 in Rome last June for the feast of SS. Peter and Paul, an occasion when the Greek Orthodox Patriarch of Constantinople traditionally visits the pope.

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

Nearly a year later, 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 Father John Beitans, pastor of St. Lawrence Parish in Indianapolis, was named the first Catholic president of the Church Federation of Greater Indianapolis in its 93-year history.

The Church Federation is sponsoring an ecumenical prayer service at which Pope John Paul will be remembered at



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.

3 p.m. on April 10 at St. Monica Church in Indianapolis.

Pope John Paul constantly sought to foster understanding among people of all faiths, despite the conflicts—often tinged with religious motivations—that plagued the world throughout his pontificate.

In particular, he often reached out to Muslims, becoming the first pope to visit a mosque and accepting the invitation of the King of Morocco to speak before 20,000 Muslim youth in a soccer stadium in his country.

Dr. Sayyid Muhammed Sayeed, secretary general of the Plainfield-based Islamic Society of North America, spoke of his appreciation for the pope's efforts to promote mutual respect between Christians and Muslims.

"The Muslim community in North America and Muslims in general all over the world really found a friend in him," Dr. Sayeed said. "He built bridges. He helped to heal the wounds."

"It has helped us to alleviate so much pain, so much suffering, so much ill will throughout the world. We certainly attribute a lot of this to his initiative."

It was the pope's initiative that led Dr. Sayeed to the Vatican in 2000 to participate in a dialogue among Christian and Muslim leaders from around the world.

"It was a kind of assembly where we had to discuss and deliberate on how we could provide leadership to build peace in the world," he 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 included 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 want a more just world," Dr. Wheeler said. "His voice will be missed."

The fact that so many religious leaders in central Indiana alone not only praised 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 Danville, on April 2.

Pope John Paul II's death the same day did not deter him from his duties as archbishop.

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.

Saddened 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 to those not of the 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 all that the pope had done for others.

Archbishop Buechlein reminded everyone that Father Cox had also answered the call to the priesthood. He asked for prayers, love and support for Father Cox, explaining that "prayer is the key to happiness."

The archbishop asked three things of the faith community of Mary, Queen of Peace Parish.

He asked them to pray for and invite vocations to the priesthood, to focus on



The papal candle was lighted in SS. Peter and Paul Cathedral in Indianapolis after the pope's death.

what connects people instead of what divides people, and to always ask Father Cox if he has been praying, resting, exercising and playing.

Archbishop Buechlein ended his homily by reminding the gathering

that "God is love. Believe in the Lord, Jesus Christ."

(Beth Arnold, a member of Mary, Queen of Peace Parish in Danville, is a freelance writer.) †

# 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 priesthood, motherhood, abortion, work, religious life and peacemaking, women were a recurring and often controversial subject for Pope John Paul.

During his more than 26-year pontificate, 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 priesthood 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 symposiums.

In 2004, for the first time, the pope appointed two women theologians to the prestigious International Theological 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 their "equal dignity" with men, the pope also highlighted the ways that women are and should be different from men.

Women and men have complementary natures, he taught, and their "diversity of roles" in the Church and in the family are a reflection of that reality.

The pope's teaching on complementarity formed the basis for a 2004 document 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 differences between the sexes are part of God's plan for creation—not social constructs—and that Church and society benefit when the gifts of both are recognized.

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

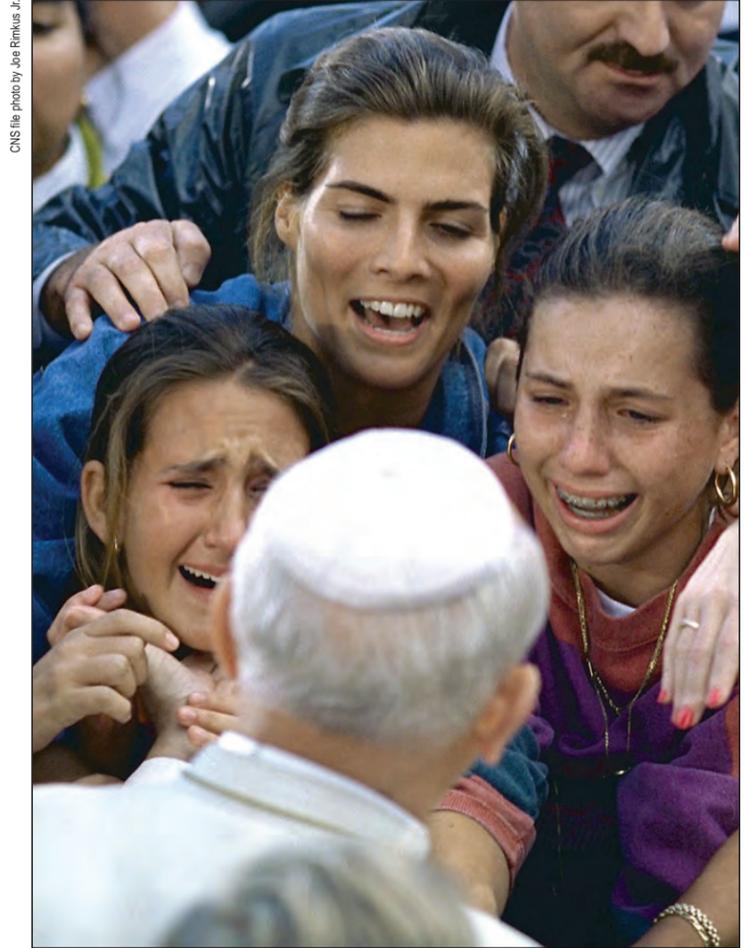
The basic elements of his teaching on women are found in his 1988 apostolic letter, "*Mulieris Dignitatem*" (*The Dignity of Women*), his 1994 apostolic letter, "On Reserving Priestly Ordination to Men Alone," and his 1995 "Letter to Women."

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.



Three young women greet Pope John Paul II at World Youth Day in Denver in 1993. Millions of young people from around the world have prayed with the pope at the biannual gatherings he started during his pontificate.



Women smile at Pope John Paul II after greeting the pontiff at his weekly general audience on June 25, 2003, in St. Peter's Square.

Women have been subjugated because human beings are sinful, he said, and "the situations in which the woman remains disadvantaged or discriminated against by the fact of being a woman" are the continuing consequences of sin.

The fact that God chose a woman, the Virgin Mary, to play such an important 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 ordination, Pope John Paul said the Church's ban on women priests is definitive 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 matter 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 denigrating motherhood and penalizing women who chose to have children.

While the pope carefully avoided discussing women exclusively in terms of their possible roles as virgins or mothers, he exalted the virtues of both.

He repeatedly pointed to women's potential as bearers of life as part of the "feminine genius" that the world so desperately needs as it struggles against the "culture of death" marked by war, abortion and euthanasia.

Perhaps the most poignant example of the pope's trust in women's sensitivity to life was a 1993 letter to an archbishop in war-ravaged Bosnia-Herzegovina.

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

"The unborn, having no responsibility for the deplorable 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 violence 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 torn apart 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 Hominis*" (*The Redeemer of Man*), 1979—On Jesus Christ and the dignity his redemption brings to the human race.
2. "*Dives in Misericordia*" (*Rich in Mercy*), 1980—On God the Father and the meaning of God's mercy.
3. "*Laborem Exercens*" (*On Human Work*), 1981—Social encyclical on workers' rights and dignity marking

the 90th anniversary of Pope Leo XIII's encyclical "*Rerum Novarum*."

4. "*Slavorum Apostoli*" (*The Apostles of the Slavs*), 1985—Affirming Eastern Europe's Christian culture in a commemoration of SS. Cyril and Methodius on the 1,100th anniversary of St. Methodius' death.
5. "*Dominum et Vivificantem*" (*Lord and Giver of Life*), 1986—On the living presence of the Holy Spirit in the Church and the world.
6. "*Redemptoris Mater*" (*Mother of the Redeemer*), 1987—On Mary's role in the mystery of Christ and in the Church.
7. "*Sollicitudo Rei Socialis*" (*On*

*Social Concerns*), 1987—Second social encyclical, marking the 20th anniversary of Pope Paul VI's social encyclical "*Populorum Progressio*."

8. "*Redemptoris Missio*" (*The Mission of the Redeemer*), 1991—On spreading the Gospel as the central and permanent mandate of the Church.
9. "*Centesimus Annus*" (*The Hundredth Year*), 1991—Third social encyclical, analyzing the social situation in the light of communism's collapse on the 100th anniversary of "*Rerum Novarum*."
10. "*Veritatis Splendor*" (*The Splendor of Truth*), 1993—First papal encyclical in

history on the foundations of moral theology.

11. "*Evangelium Vitae*" (*The Gospel of Life*), 1995—On abortion, euthanasia, embryonic experiments and other threats to human life, its sacredness and dignity.
12. "*Ut Unum Sint*" (*That All May Be One*), 1995—On the importance of striving for Christian unity.
13. "*Fides et Ratio*" (*Faith and Reason*), 1998—On philosophy.
14. "*Ecclesia de Eucharistia*" (*The Church of the Eucharist*), 2003—On the Eucharist in its relationship to the Church. †

# Pope made important overtures to non-Christian religions

WASHINGTON (CNS)—More than any pontiff in modern history, Pope John Paul II made important overtures to non-Christian religions, using documents, prayer meetings and personal visits to open the doors of dialogue.

Pope John Paul advanced the Church's sometimes-difficult relations with Islam by visiting a mosque, speaking to Muslim groups on his foreign trips and insisting on full religious freedom in countries under Islamic law.

His special efforts on Catholic relations with Jews and Judaism—unique among other religions as elder brother of Christianity, with its own ongoing, irrevocable covenant with God—will be remembered as a hallmark of his papacy.

Pope John Paul was convinced that prayer could bring believers together, an idea that inspired the 1986 World Day of Prayer for Peace in Assisi, Italy.

That unprecedented gathering at the pope's invitation drew leaders of Jews, Buddhists, Shintoists, Muslims, Zoroastrians, Hindus, Unitarians, traditional African and Native American religions and many others. Together, under the roof of the Basilica of St. Francis, they all prayed with Christian leaders for world peace.

After the Sept. 11, 2001, terrorist attacks in the United States by extremists acting in the name of Islam, the pope convened another Assisi meeting in early 2002 and told more than 200 spiritual leaders: "Terrorism never again." The participants issued a joint condemnation of all violence in the name of religion.

In scores of other encounters and speeches over more than two decades, Pope John Paul sought to draw representatives of all religions into deeper mutual understanding, respect and dialogue about shared values and beliefs.

At the same time, he insisted that Catholics engaged in dialogue be true to their core beliefs and the spread of the Gospel.

In 2000, 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.

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 Muslim youths in Casablanca Stadium, 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.



This is a 1986 file photo of the interfaith prayer gathering in the Italian town of Assisi, which brought world religious leaders together to pray for peace in the face of the Cold War between the United States and the Soviet Union. Pope John Paul II has requested interfaith clerics to join him for a new peace gathering on Jan. 24, also to be held in Assisi. From left are Archbishop of Canterbury Robert Runcie, Ecumenical Orthodox Patriarch Methodios of Constantinople, Pope John Paul II and the Dalai Lama.



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

Visiting Muslim-dominated places like Sudan, the pope publicly called for mutual respect for religious freedom.

The slaying of a bishop and other missionaries in Algeria, presumably by Muslim extremists, prompted the pope to denounce all those who would kill in the name of God.

Pope John Paul met several times with the Dalai Lama, the exiled spiritual leader of Tibetan Buddhists, and with Buddhist, Shintoist, Zen and other Eastern religious

representatives.

In Thailand in 1984, he visited the country's 87-year-old supreme Buddhist patriarch, Vasana Tara, as the patriarch meditated in front of a golden statue of Buddha.

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. †

# 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 the faith of Abraham.

- 1994—He attended a Vatican-hosted concert commemorating the Holocaust, Hitler's World War II effort to exterminate

all Jews. "We risk making the victims of the most atrocious deaths die again if we do not have a passion for justice," he said.

- 2000—After meditating at Jerusalem's Western Wall, he placed in the wall a written prayer to God expressing deep sadness for all wrongs done to Jews by Christians. It ended, "Asking your forgiveness, we wish to commit ourselves to genuine brotherhood with the people of the Covenant."

Under Pope John Paul, the Vatican published guidelines on how Catholics should teach and preach about Jews and Judaism and issued a major document on the Holocaust that expressed repentance for the Christians' failure to oppose the persecution of Jews. In 2000, the pope presided at a liturgy of repentance for the wrongs of Catholics toward Jews.

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 1986 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.

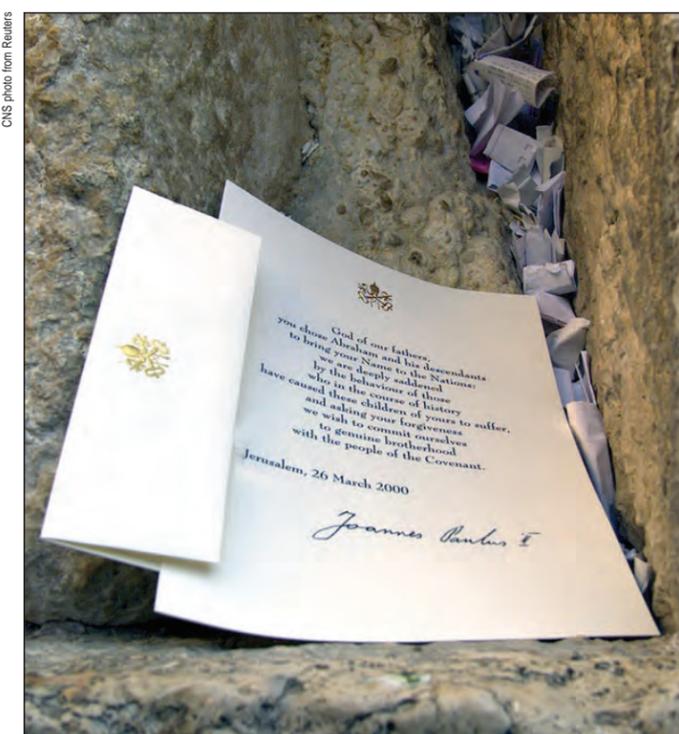
When Jews make their pilgrimage to Jerusalem to pray at the wall and leave prayer notes in its crevices, the notes usually blow away in a few days. The pope's note was removed and placed on display at the Yad Vashem museum.

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 relationship.

In 1993, when he had a historic

See JEWS, page 24

A prayer that begins "God of our Fathers ..." was left in a crevice of Jerusalem's Western Wall by Pope John Paul II on March 26, 2000. He was the first pontiff to pray at Judaism's most sacred site.



# Pilgrims bid farewell to Pope John Paul II

By Daniel Conway

ROME—The poster boards along the Tiber River show that familiar craggy old face and proclaim with utter simplicity: “*Un uomo buono*” (a good man).

He certainly was a good man. And a holy priest. And a faithful bishop. And a pope for all generations.

But most 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 cared about the poor and the vulnerable, and a man of deep faith. “*Un uomo bono.*”

The crowds along the Via della Conciliazione, the road that leads to St. Peter’s Basilica and the Vatican, are incredible. Old and young, rich and poor, women and men and children, people of every race, creed and political persuasion line up to say farewell to the Holy Father lying in state in St. Peter’s Basilica.

It’s as though 2 million people are required to fill the void that this one good man has left in the world.

Pope John Paul II is no longer with us, but there is no question that his spirit inhabits the streets leading to St. Peter’s Square.

The police and civil defense workers who are charged with 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 reverent homage, and they quietly wait their turn to bid him a silent, prayerful farewell.

This marvelous spectacle of faith could only happen in Rome. This city, which has seen it all, takes it all in stride. Major

streets are inaccessible. Traffic, which is chaotic in the best of circumstances, is a nightmare. And yet, life goes on.

Rome expects that the world will come to say farewell to *Il Santo Papa* (the Holy Father), and the inconveniences are a small price to pay to be once again the center of the world’s attention.

This is the kind of dramatic situation that Pope John Paul II intuitively knew how to use as an absolutely unique and unrepeatable “teachable moment.” The prayer services that are being broadcast on immense video screens throughout the Vatican City State are an inheritance of this papacy.

Where 2 or 3 million are gathered, the Gospel is proclaimed in living color!

As the rosary is prayed, and other prayer services are broadcast to the waiting crowd, you can almost hear that magnificent baritone voice of Karol Wojtyla—slurred and eventually stifled by his illness and old age, but always a force to be reckoned with even when he whispered!

This time of mourning is a grace-filled moment for all who have the privilege of sharing in it—here in the Eternal City and as broadcast throughout the world.

The whole world mourns the absence of a good man. The Church celebrates his presence—as forceful as ever in the communion of saints.

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 say it’s a foregone conclusion that this pope will one day be canonized himself.

Pope John Paul II did not think of himself as a saint. He worked hard to be a

CNS photo from Reuters



Pope John Paul II walks outside his retreat in the sleepy mountain town of Les Combes, Italy, following his Sunday Angelus on July 16, 2000. The pope was spending 12 days of vacation at the camp owned by the Salesian order.

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.

(Daniel Conway, a member of the editorial committee of the board of directors of Criterion Press Inc., is in Rome for the pope’s funeral and is serving as our special correspondent.) †

## Pope’s missionary initiatives sometimes blocked ecumenical dreams

VATICAN CITY (CNS)—Throughout his more than 26-year pontificate, Pope John Paul II worked hard to advance Christian unity in the East and West, breaking down barriers with a combination of personal gestures and official dialogue.

But in the end, the pope found that his own missionary initiatives sometimes got in the way of his ecumenical dreams.

For the Polish-born pontiff, the failure to travel to Moscow and greet Russian Orthodox Patriarch Alexy II was one of the deepest disappointments of his papacy.

Ironically, it was the resurgence of small Catholic communities after the fall of Soviet communism that pushed the trip into the “impossible” category.

The Russian Orthodox hierarchy resented what it called aggressive Catholic evangelization in traditionally Orthodox lands. When the pope created four new dioceses for Russia in 2002, the door to Moscow swung shut for Pope John Paul.

The tensions between ecumenism and evangelization, and between dialogue and doctrine, ran through his pontificate from beginning to end.

The pope called Christian unity a pastoral priority and said the Church was committed “irrevocably to following the path of the ecumenical venture.”

He gave the ecumenical movement a new impetus with an encyclical in which he asked other Churches how the papacy could better serve a reunited Christianity.

Yet other Vatican documents from the same period emphasized the limits of dialogue on ecumenical questions like papal primacy, apostolic succession and even the use of terms like “sister Churches.”

Dialogue also stalled over such issues as the Anglican decision in 1994 to ordain women priests.

In his final years, the pope traveled to several predominantly Orthodox countries of the East, including Romania, Bulgaria, Armenia and Georgia. A frail figure on these last journeys, he won the hearts of many Orthodox believers through his determination to witness the faith and

build ecumenical bridges.

In former Soviet countries, he emphasized the “ecumenism of martyrdom” and said the heroic faith of all Christians under communism was a resource for the future.

His historic 24-hour pilgrimage to Greece in 2001 overcame Orthodox opposition and public protests, largely through a dramatic papal apology for the wrongs 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, despite 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 Orthodox by Catholics.

At Orthodox urging, the Catholic Church rejected “uniatism”—the uniting of a segment of an Orthodox Church with Rome—as a policy for future Catholic-Orthodox union, but at the same time it affirmed the authenticity of Eastern Catholic Churches formed in the past under such a model.

Those questions all came to the fore after the collapse of Soviet communism in 1991, as Eastern Catholic faith communities regained legal status throughout the former Soviet empire.

In a 1992 document on post-communist Russia, the Vatican called for ecumenism in Catholic mission activity there, asking Catholic authorities to avoid competition with the Orthodox and to assist in the development of Orthodox pastoral initiatives. But despite Vatican assurances, local Orthodox communities viewed the Catholic resurgence as an attempt to

proselytize among their faithful.

In 2002, when the pope created four new dioceses in Russia, the Russian Orthodox Church froze dialogue with the Vatican and accused the Vatican of expansionism 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.

Whenever and wherever doctrinally possible, Pope John Paul encouraged joint Christian prayer and, starting in 1994, he invited Orthodox and Protestant clergy and theologians to write the meditations for his Good Friday Way of the Cross service in Rome’s Colosseum.

He used the dawning of the third millennium 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 upon the conversion of hearts and upon prayer.” That encyclical, titled “*Ut Unum Sint*” (*That All May Be One*), became a topic of ecumenical dialogues around the world in the years that followed.

In it, the pope acknowledged that while Catholics 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 other Churches to help him “find a way of exercising the primacy” that could make it a ministry of unity to all Christians.

In 1993, 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 ancient 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 Etchmiadzin, 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 during his 1989 visit to Scandinavian countries when Lutheran bishops 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.”

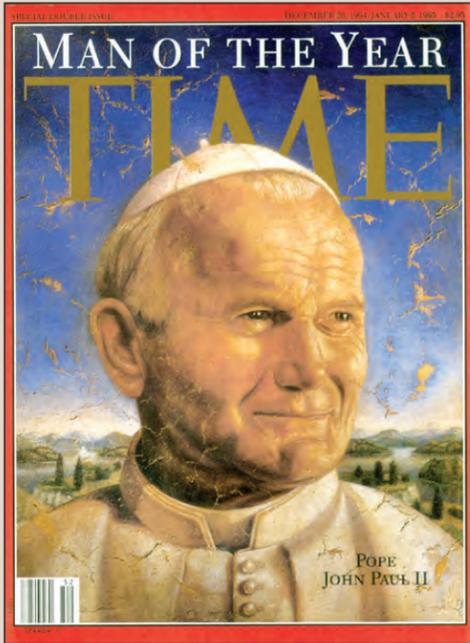
These and other statements disappointed those who had hoped for faster progress on sacramental unity.

When the pope went to England in 1982, he and Anglican Archbishop Robert Runcie of Canterbury announced the formation of the Second Anglican-Roman Catholic International Commission. The final report of the first international commission—published in 1982 and covering Catholic-Anglican agreed statements on Eucharist, ministry and authority—received a cool formal response from the Vatican in 1991, but clarifications won Vatican approval three years later.

The pope affirmed the work of the World Council of Churches with his 1984 trip to its headquarters in Geneva. Almost every one of his 104 trips to other nations featured meetings with leaders of other Christian Churches.

The pope’s emphasis on ecumenism was far from accidental. In his own words, he noted that, “The bishop of Rome must ensure the communion of all the Churches. ... He is the first servant of unity.” †

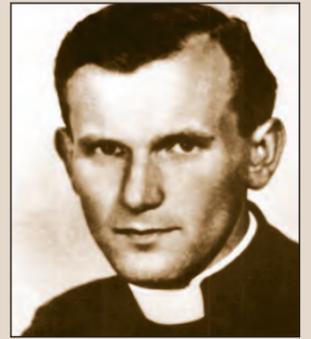
CNS photo courtesy of Time



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."

# Karol Wojtyla Called by God to be Vicar of Christ

CNS file photo



Father Karol Wojtyla was ordained in 1946.

CNS photo from Catholic Press Photo

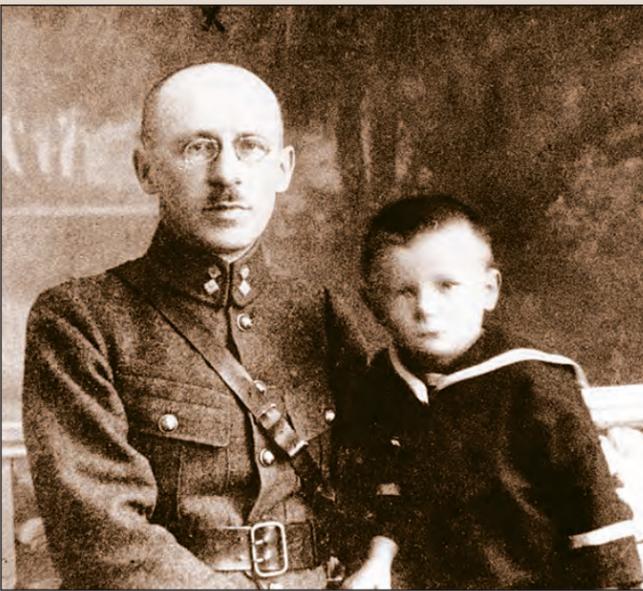


Infant Karol Wojtyla is held by his mother, Emilia, in this undated photo. The future Pope John Paul II was born on May 18, 1920, to Emilia and Karol Wojtyla in Wadowice, Poland. Emilia died in 1929.

CNS photo from Catholic Press Photo



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.



CNS file photo

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.



CNS photo from Catholic Press Photo

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.

CNS file photo



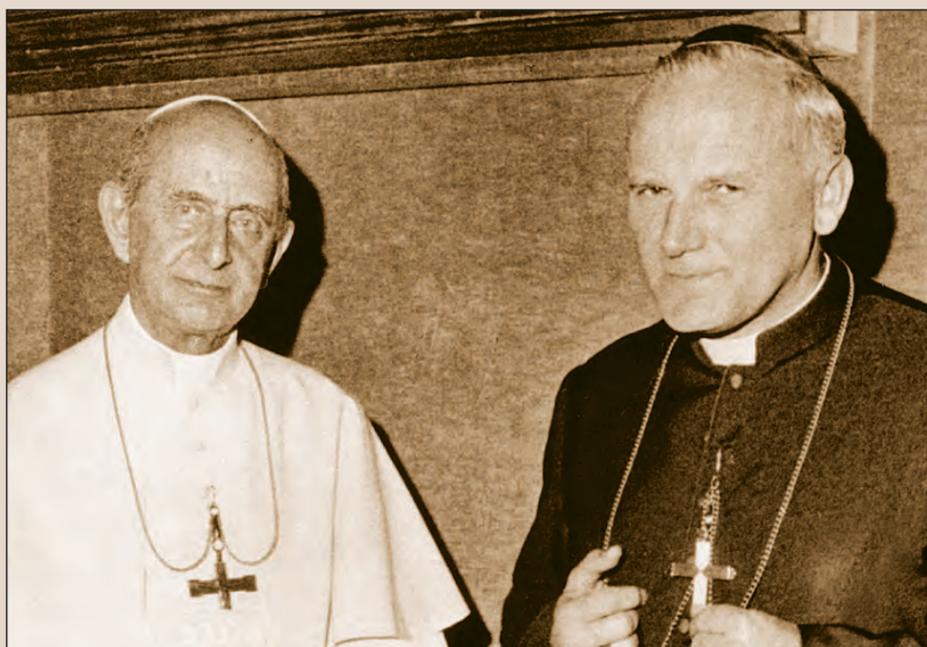
As bishop of Krakow in the 1960s, Karol Wojtyla, the future Pope John Paul II, was a prolific writer. In *Rise, Let Us Be On Our Way*, published in 2004 and written about his years as bishop, the pontiff describes his confrontations with Poland's communist government and his efforts to create a new style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

CNS file photo



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.

CNS file photo



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.

# Archbishop celebrates memorial Mass for pope

By Brandon A. Evans

About 1,000 people filled SS. Peter and Paul Cathedral in Indianapolis to standing-room-only for a noon Mass on April 4 to remember and honor the life and ministry of Pope John Paul II.

Archbishop Daniel M. Buechlein, along with several priests, celebrated a memorial Mass for the late pope, who died on April 2 at the Vatican.

After the Mass, as the people left the cathedral under the black cloth bunting that was draped over the main doors, the archbishop greeted them and spoke to the press.

Freshly printed prayer cards of the late pope were also given to all those who attended the Mass.

Wanda Edmundson, 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.



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 of 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."

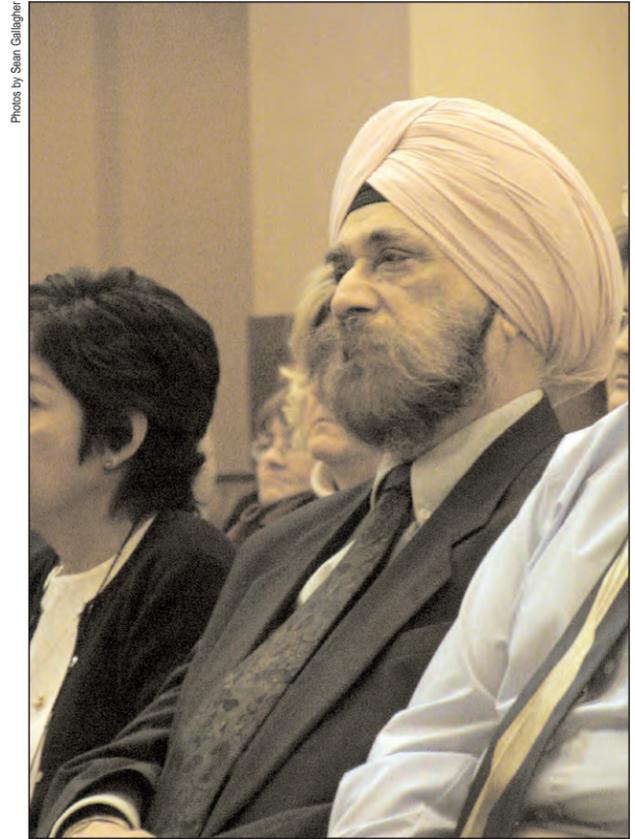
"He remarked once that what surfaced in his mind and heart was the confident conviction that the dignity of the human person ultimately would win out over atheistic ideologies."

The late Holy Father 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 his 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 that 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.

In his final days, Pope John Paul II became a witness to the value of suffering, he said.



K.P. Singh, a founding member of the Sikh community of Indianapolis, attends the memorial Mass for Pope John Paul II celebrated on April 4 at SS. Peter and Paul Cathedral in Indianapolis.

"Truly our Holy Father fought the good fight, he ran the race and he kept the faith," he said. "He was a splendid, holy pope. May he rest in peace." †

## JEWES

continued from page 21

with Israel's Chief Ashkenazi Rabbi Israel Meir Lau, the rabbi said afterward that the pope and he and his older brother spent most of the time reminiscing about growing up in Poland. The rabbi's older brother, Naphtali Lau-Laviv, had been born in Wadowice, and their mother's uncle had been rabbi there before World War II.

The pope remembered "names, addresses, houses, buildings, everything," Rabbi Lau said.

Rabbi Lau said at one point he asked the pope about a story of a young Polish priest after the war who had refused a Polish Catholic couple's request to baptize a Jewish orphan they had adopted, out of respect for the wishes of the boy's dead parents. The pope told him he was that priest and still recalled the episode with emotion, the rabbi said.

In his book *Crossing the Threshold of Hope*, Pope John Paul said of his relations with Jews, "I remember, above all, the Wadowice elementary school, where at least a fourth of the pupils in my class were Jewish."

Among them, he recalled Jerzy Kluger, a boyhood friend with whom he renewed his friendship after he was elected pope. Their meetings and correspondence were the subject of a book by veteran Vatican journalist Gian Franco Svidercoschi, "Letter to a Jewish Friend."

Rabbi James Rudin, senior interreligious affairs adviser to the American Jewish Committee, said that during the 1994 Vatican concert commemorating the Shoah—the Hebrew word for the Holocaust—the pope "was not in Rome; he was in Poland in 1939," hearing the voices of Jews who were murdered.

"In his talk afterward, he said, 'They are crying out to us: Do not forget us, do not forget us,'" the rabbi said.

The Church's policy toward Jews "was not an academic exercise for him," Rabbi Rudin added. "He understood Jews not with his head only, but with his heart."

Such personal connections help explain the extraordinary depth of the pope's commitment to building Catholic-Jewish bridges. But it takes another step to comprehend the theological insights into a positive Catholic appreciation of Judaism that developed and solidified as part of a changing Catholic cultural perspective during his papacy.

Some of those insights were honed in the fires of controversy.

The pope's meeting with U.S. Jewish leaders in Miami in September 1987 exemplified the tensions that accompanied Catholic-Jewish rapprochement during his papacy.

In the months before his 1987 U.S. visit, many Jewish leaders—already angered by a 1982 papal meeting with Palestinian leader Yasser Arafat—called for a boycott in Miami because of the pope's audience with Austrian President Kurt Waldheim, whose World War II ties to a Nazi military unit involved in war crimes had just become public knowledge.



Rabbi Yaakov Dov Bleich whispers to Pope John Paul II after the pontiff prayed at the Babi Yar Jewish memorial in Kiev on June 25, 2001. Tens of thousands of Ukrainian Jews were gunned down there in 1941 during a Nazi killing spree.

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 moderator 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 practices and ideas that led to the Nazis' "final solution."

But many Jewish leaders said they were disappointed with the document's distinction 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. †

## 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, fascinating 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 holds 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 (1 Cor 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 brooding over injury or rejoicing over wrongdoing. 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 intimate, 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 generations.

Forgiveness is often a family's unfinished 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 bonding agent holding a family together. Quite simply, forgiveness is essential to family health, happiness and holiness.

Earlier this year, a national news magazine ran a story titled "50 Ways to Improve Your Life." The final item on a list of suggestions about eating right, getting 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 pressure, depression and various stress-related ailments. If this is true for an individual, how much more might it apply to a family?

One of the most memorable



The decision to forgive is the glue that puts a family back together. Smaller acts of forgiveness and reconciliation are just as necessary in daily life.

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. Everyone was free to feast and celebrate together. Even the older son, who was at first indignant, was treated with new sensitivity 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 misunderstandings, 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 situation, 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 counselors 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 forgave you and reflecting on the gratitude you felt.
- Considering the consequences of not forgiving.
- Imagining forgiveness as a gift primarily to yourself, freeing your life from anger and resentment.
- Asking for God's 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 others feel welcome.

Family members also should 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 commitments of their members to each other and their love.

Families are "places" of security, rest or nourishment, of support, encouragement 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 just living alongside each other.

Perhaps without meaning to, family members begin to make each other uncomfortable because their manner of treating each other isn't particularly welcoming.

We speak often of how forgiving the Prodigal Son's father was. The father was forgiving and also welcoming toward his son when he finally returned home.

Hospitality isn't just for guests. Family members need to work at making each other feel welcome at home every day.

(David Gibson edits Faith Alive!) †

## 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 communication. Actually, once you have respect, values, love—everything comes with it." (Kate 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 trust in one another, and these two things will 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. †



CNS photo by Nancy Wiehler

From the Editor Emeritus/John F. Fink

## Jesus in the Gospels: Did he blaspheme?

See Mark 2:12, Matthew 9:1-8, Luke 5:17-26



With Jesus healing the sick, blind and lame, his fame spread quickly. He could no longer go openly into the city, but stayed in deserted places. But he did go into Capernaum at times and stayed at Peter's home.

On one occasion, the people learned that Jesus was there and such a large

crowd gathered inside the home that it was impossible for anyone else to get in. Some Pharisees and Jewish teachers were there to see what Jesus was teaching. Four men arrived, carrying a paralyzed man on a mat. Since they couldn't get inside the door, they climbed to the roof, removed some of the clay and straw, and lowered the man down to where Jesus was. (Can't you just imagine Peter's reaction to the damage to his home?)

We can marvel at the faith these five men had—the paralytic and the four who were carrying him. They were sure that Jesus would heal him. Instead of doing that, though, Jesus told the paralyzed man, "Your sins are forgiven." Those in the room were stunned! The paralytic was undoubtedly disappointed: He wanted healing for his body, not just for his soul.

The others, though, were shocked. "He is blaspheming," they thought. "Who but God can forgive sins?" Healing by holy men was not unknown, but nowhere in the Old Testament was there so much as a suggestion that any man, no matter how holy, could forgive sins.

Jesus could tell what they were thinking, and the obvious answer would have been, "Well, I'm God." Of course, he didn't say that in so many words. Instead, he worked a miracle "so that you may know that the Son of Man has authority to forgive sins on earth." He cured the paralytic, telling him to pick up his mat and go home. We can be sure that, as crowded as the room was, the people

made a path for the man and his mat.

If it's true, as those learned in the law thought, that only God can forgive sins, and this miracle proved that Jesus had authority to forgive sins, the conclusion must be that Jesus was God. Why, then, didn't he say so explicitly?

We who believe in the Incarnation can understand that Jesus was the Second Person of the Blessed Trinity, who became man. But put yourself in the place of the Jews of Jesus' time. They knew nothing about the Trinity, so what would they have thought if Jesus said, "I'm God"?

If they believed him, they would either have been so awestruck to think that God was in their presence that they would have been terrified. If they didn't believe him, they would have been sure that he blasphemed—and the punishment for blasphemy was death. Later, in fact, when Jesus said, "Before Abraham was, I am," they did take up stones to try to kill him.

Nevertheless, by his actions, Jesus was assuredly claiming to be God. †

Cornucopia/Cynthia Dewes

## Whether 'tis nobler in the minds of men to end it

Many of us were growing weary of the media frenzy recently about the right-to-live, right-to-die controversy over poor Terri Schiavo. Even worse, it was Easter time. To some, she was a "vegetable" who happened to be able to breathe. To others, she was a living person trapped within an



unresponsive body, struggling to be recognized as alive.

In fact, none of us is privy to the actual facts of the case. Even the woman's husband, parents and others close to her may have been confused or uninformed about what happened when, why and for what motive. Emotions ran high on both sides, not to mention possible elements of greed, jealousy, spousal abuse and in-law turf war.

The media produced its usual sensational stories, complete with possible villains and heroes, insinuations and facts that were conflicting or unclear. Not all judgments on either side seemed to be based in Christian charity, or even reason.

Some believed the woman fought a

lifelong battle with eating disorders, which finally caused her heart to fail and put her in an unresponsive state in the prime of life. But, even if it were true, did that make her a victim or a perpetrator of her own problems? Should she be denied life supports because she "brought it on herself"?

On the other hand, is it respectful of God-given life to extend it beyond hope just because we can? Is it a sign of real faith to keep a person technically alive indefinitely with machinery or, rather, a sign of real fear that we may be making a terrible mistake if we don't?

Most of us wonder how the situation got to where it did. According to the reports, the husband and his in-laws were friendly enough at first, even living together in the same house. But, when Terri fell ill, all cooperation between the parties began to disintegrate.

That's when the usual human failings came into play, such as doubt and misunderstanding. These were accompanied by human virtues of compassion and responsibility, thus leading to the ultimate dilemma. Despite all the hoopla, perhaps each side's arguments were believable and worthy.

On one hand, we saw a husband who

tried to be true to what he believed was his wife's wishes by taking her off artificial support, to die quietly without prolonged suffering. On the other, we found parents who loved their daughter and detected hopeful signs that she might recover and live a decent life.

If we were authorized to judge, which we were not, how would we assess their motivations? If the husband, who after all was betraying his marriage with a new partner and children, was just trying to be rid of Terri, why didn't he divorce her and let her parents take guardianship? Is it possible he was determined to be faithful to his marriage vow "in sickness and in health?" And, if the parents believed Terri would "wake up," why should they abandon an innocent to a cruel death? Indeed, how could they not keep fighting to keep her alive?

In the end, it is God who decides such matters, not the husband or the parents or us. If we've learned anything from all this, it should be to let others know our end-of-life wishes then persevere in seeking God's will until that end.

(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greencastle, is a regular columnist for The Criterion.) †

Faithful Lines/Shirley Vogler Meister

## 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," wrote Thomas Edison (1847-1931), the famous American inventor who was awarded 1,368 separate and distinct patents during his lifetime. Obviously, Edison was no quitter. How often are we?



"I give up!" we quickly say when frustrated about a project not going our way—or when exasperated with a friend or family member who has tested our good nature or patience once too often—or when we just plain know we cannot move forward any longer, no matter what the situation is.

Along life's ups-and-downs path, we have challenges we choose to ignore or quit for logical or practical reasons. For instance, as much as I would like to participate in a charity marathon or walk—or drive at night, I know because of

physical reasons that I cannot. I would like to write a book of fiction, but know that non-fiction prose and poetry are more my forte. However, I might become stronger or change my mindset enough to eventually do the above.

Look at incapacitated athletes who experience extraordinary odds against participating in sports again, but actually do. Almost everyone knows someone who has accomplished something special against all odds, albeit physical or mental (or both)—in small and in formidable ways.

Sometimes it takes the failures to put us on the path toward success.

Publications, television and other media consistently report pick-myself-up-by-the-bootstrap stories. Aren't we always amazed and edified? Aren't we inspired and encouraged? Failures, no matter what kind, can provide the impetus to do ordinary and extraordinary things better.

We give up for lack of persistence, disbelief in our talents or capabilities, and the inability to see the whole picture, which is what God sees. Sometimes

we look too much at our faults instead of looking for our strengths.

Strengths can be hidden until we analyze the reasons for defeat. In that process, we learn how to proceed. There are even "failure analysis experts" to help us. I've never approached one, but I do rely on the wisdom of family, friends or spiritual advisers for opinions, advice and support. This offers fresh perspectives when I feel that I've failed.

Most important, of course, are prayer and the Mass, which nourish me when trying to relinquish fear and move forward.

I especially like what Blessed Mother Teresa of Calcutta said in *Life in the Spirit*: "Failure is nothing but a kiss from Jesus."

Which reminds me of Protestant minister Robert H. Schuller's words: "Failure doesn't mean God has abandoned you, but it does mean God has a better idea!"

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

Research for the Church/

James D. Davidson

## Parishes' impact on members' daily lives

In a 1995 national survey, colleagues and I asked Catholic parishioners to evaluate their parishes.



Overall, they gave parishes an A+ in terms of friendliness. Their parish report cards included Bs in three areas: the quality of the homilies, meeting their spiritual needs and the quality of the music. When it

came to helping members make decisions related to their work and family lives, Catholics gave their parishes a C+.

Why do parishes get such a low grade when it comes to their members' daily lives? Is it because parishes don't do much in this area? Or is it that the family- and community-oriented activities they conduct aren't very effective? A recent study provides some answers.

In the 1998 National Congregations Study, directed by University of Arizona sociologist Mark Chaves, pastors or other staff people in Catholic parishes and Protestant congregations were asked to provide data on many aspects of Church life, including their programs and activities. In addition to questions about programs related to worship and religious education, they were asked if they offered programs related to topics such as parenting, problems at work, personal finances and community issues. Here is what Chaves found.

Not surprisingly, virtually all Catholic parishes and Protestant congregations sponsored numerous opportunities for worship and religious education. It is little wonder, then, that Catholics give their parishes good grades in areas such as homilies, music and meeting members' spiritual needs.

However, most Catholic parishes sponsored few, if any, programs in other areas related to parishioners' daily lives. Nearly two-thirds had not discussed parenting issues within the previous year. Three-quarters had not sponsored speakers from social service groups. Eighty-eight to 90 percent had not addressed issues of race or the environment. More than 90 percent had not sponsored events related to work or politics.

Catholic parishes were most likely to have conducted activities related to parenting (36 percent) and social services (24 percent). Environmental issues (12 percent) and race relations (10 percent) came in third and fourth. Less than 10 percent of parishes addressed issues related to work or politics.

In most of these areas, Catholic parishes were quite similar to Protestant congregations, which also sponsored very few programs related to their members' daily lives. There were two areas where Catholic parishes were even less involved than Protestant congregations. One of these had to do with learning how to manage one's personal finances. The other involved problems or concerns in the workplace. There were no areas where Catholic parishes were significantly more involved than Protestant congregations.

Non-Christian groups were most likely to address issues related to these areas of family, work and social life. These groups were noticeably more involved than Catholic parishes and Protestant congregations in most of the areas listed above.

For more information on the National Congregational Study, see Chaves's book *Congregations in America*, or on the Internet log on to [saint-denis.library.arizona.edu/natcong](http://saint-denis.library.arizona.edu/natcong).

(James D. Davidson is professor of sociology at Purdue University in West Lafayette, Ind.) †

Third Sunday of Easter/Msgr. Owen F. Campion

# 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.



This reading recalls an event similar to several others in Acts. 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 the Redeemer was a loving service.

Secondly, here—as elsewhere in the New Testament—even though the other Apostles were present, Peter—and Peter alone—spoke on their behalf.

The First Epistle of Peter supplies the next reading.

Scholars debate the authorship of this epistle. Was Peter the author? Or was someone writing in Peter's name the

author? (Unlike today, when signing another person's name would be regarded as deceptive and inappropriate, the custom long ago was that this was the greatest compliment.)

In any case, the reading shows how totally committed the early Christians were to Jesus the Savior, and how aware they were that salvation had come through the Lord's death and resurrection.

The last reading, from Luke's Gospel, is the powerful and lovely story of the Risen Lord's walk to Emmaus with two disciples.

Certainly a major point in this reading is its reference to a holy meal when the journey was completed. The connection with the Eucharist is too strong to overlook.

The Emmaus narrative appears only in Luke. However, it still is 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 the Apostles, showing Thomas his wounds and blessing those who believe in his resurrection.

Continuing in this vein, it tells us in

## Daily Readings

**Monday, April 11**  
Stanislaus, bishop and martyr  
Acts 6:8-15  
Psalm 119:23-24, 26-27, 29-30  
John 6:22-29

**Tuesday, April 12**  
Acts 7:51-8:1-a  
Psalm 31:3cd-4, 6-7b, 8a, 17, 21ab  
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

these readings that Jesus never left us. He still taught the faithful on the trip to Emmaus. He still gave life in the Eucharist at Emmaus.

After the Ascension, Jesus still met people and still reassured them of God's mercy. He spoke, and speaks, through the

Apostles, whose spokesman inevitably was Peter.

The Lord lives! His presence is neither vague nor occasional. Rather, it is in the Sacrament and Word, given yet still by the Apostles through the community of the Church. †

## Question Corner/Fr. John Dietzen

# Apocryphal Jewish scriptures identify Uriel as an archangel

Q As a grade-school religion teacher, I begin each year by discussing angels, especially guardian angels.



Gabriel? (Maryland)

A The name Uriel occurs in apocryphal Jewish scriptures, the Books of Enoch, as one of four archangels.

Enoch, the Bible says, was the father of Methuselah. The Book of Genesis (Gn 5:24) tells us that Enoch "walked with God, and he was no longer here, for God took him." This implies, so it was believed, that Enoch did not die, but—like the prophet Elijah (2 Kgs 2)—was taken alive to heaven.

The three Books of Enoch were known widely in the early years of Christianity. Written around the time of Christ, they significantly influenced early Christian writings, including the New Testament. They are the first to designate the Messiah with names like the Son of Man, the Righteous One (Acts 3:14) and the Chosen One (Lk 9:35).

In the New Testament, the Letter to the Hebrews names Enoch as one of the ancient heroes of faith who did not "see death," but was taken up to God (Heb 11:5). Other Christian theologians often refer to these books. The Letter of Jude quotes them at least once (Jude 14).

With such a well-known work devoting considerable attention to the angel Uriel, among other things placing him in charge of the netherworld, it is perhaps understandable that even today certain religious groups honor him.

Only the three angels named in the Bible—Raphael, Gabriel and Michael—are honored by name in Christian history and tradition.

Q In the eyes of the Catholic Church, is it permissible to keep ashes of the

deceased in the house? One priest says it is all right, but other priests have said that it is not appropriate. (New Jersey)

A Two documents, "The Order of Christian Funerals" and "Reflections on the Body, Cremation and Catholic Funeral Rites," which were published by the U.S. bishops in 1997, explain the care we should have for the bodies of our dead.

Both documents stress a preference for burial or entombment of the deceased, even after cremation.

The latter document expresses it clearly: "The remains of cremated bodies should be treated with the same respect given to the corporal remains of a human body."

"This includes the manner in which they are carried, the care and attention to appropriate placement and transport, and their final disposition. The cremated remains of a body should be entombed in 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, are 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 how they treat their dead.

We need to be sure that how we respect our dead faithfully reflects our Christian understanding of the meaning of human life and death, and our faith in the resurrection.

(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 [jjdietzen@aol.com](mailto:jjdietzen@aol.com).) †

## My Journey to God

### 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.

I thought I heard you call my name.

The priest strips off his vestments and

bends to wash feet.

The hard shell surrounding my heart

cracks

as I watch.

I thought I heard you call my name.

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 shard falls from my heart.

I thought I heard you call my name.

The Mass continues.

It's my turn to partake.

Your vicar says,

"The body of Christ, Trudy."

My heart shatters.

I thought I heard you call my name.

Through tears, I make my way back to my seat.



The priest walks by carrying your body as incense flows to heaven. My heart is broken. I thought I heard you call my name.

By Trudy Bledsoe

(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.)

## The Active List

The Criterion welcomes announcements of archdiocesan Church and parish open-to-the-public activities for "The Active List." Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. No announcements will be taken by telephone. Notices must be in our office by 5 p.m. Thursday one week in advance of (Friday) publication: The Criterion, The Active List, 1400 N. Meridian St. (hand deliver), P.O. Box 1717, Indianapolis, IN 46206 (mail); 317-236-1593 (fax), [mklein@archindy.org](mailto:mklein@archindy.org) (e-mail).

### April 8

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Lumen Dei meeting, Mass, 6:30 a.m., breakfast in Priori Hall, Father Frank Pavone, founder and director of Priests for Life in Staten Island, N.Y., presenter, \$15 members, \$20 guests. Information: 317-919-5316.

St. Francis Hospital, 8111 S. Emerson Ave., **Indianapolis**. Natural Family Planning class, 7-9 p.m. Information: 317-865-5554.

### April 8-10

Our Lady of Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Tobit Weekend, marriage preparation retreat. Information: 317-545-7681.

Saint Meinrad Archabbey, 100

Hill Dr., **St. Meinrad**. Weekend retreat, "Heaven—Let's Go!" Benedictine Father Joseph Cox, presenter. Information: [www.saintmeinrad.edu](http://www.saintmeinrad.edu) or [mzoeller@saintmeinrad.edu](mailto:mzoeller@saintmeinrad.edu).

### April 9

Christ the King Parish, Msgr. Tuohy Hall, 1827 Kessler Blvd., E. Dr., **Indianapolis**. First annual Catholic Pro-Life dinner and concert featuring internationally known Catholic musician Tatiana in concert, 6:30 p.m., followed by dinner, 7 p.m., and program by Father Frank Pavone, founder and director of Priests for Life in Staten Island, N.Y., \$25 adults, \$20 students. Information: Archdiocesan Office of Pro-Life Activities, 317-236-1521.

St. Vincent Hospital, 2001 W. 86th St., **Indianapolis**. Natural

Family Planning class, 9-11 a.m. Information: 317-865-5554.

Holy Name Parish, 89 N. 17th Ave., **Beech Grove**. Annual spring rummage sale, 8 a.m.-3 p.m. Information: 317-784-5454.

St. Malachy Parish, Noll Hall, 326 N. Green St., **Brownsburg**. Arts and Crafts Fair, food, crafts, quilts, 9 a.m.-3 p.m. Information: 317-852-3195.

Our Lady of Perpetual Help Parish, 1752 Scheller Lane, **New Albany**. Spring Prayer Breakfast for those who have lost a loved one, Father Terry Tatro, speaker, 9-11 a.m. Information: 812-945-2374.

Saint Mary-of-the-Woods, Providence Center, **St. Mary-of-the-Woods**. "In Labrynth: Transition Time," 1-3 p.m., \$15 per person, Christian Brother Barry Donaghue, presenter. Information: 812-535-4531.

### April 10

St. Simon the Apostle Parish, Feltman Hall, 8155 Oaklandon Road, **Indianapolis**. "The Church and the Death Penalty," attorney Sarah Nagy, presenter,

10:30 a.m. Information: 317-826-6000.

Our Lady of Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Spring Fling, \$6 per person, 2-5 p.m. Information: 317-545-7681.

St. Anthony Parish, 379 N. Warman Ave., **Indianapolis**. Euchre party, 1:30 p.m.

Holiday Inn, Conference Center, State Road 46 West, **Columbus**. First annual Catholic Pro-Life dinner and concert featuring internationally known Catholic musician Tatiana in concert, 6:30 p.m., followed by dinner, 7 p.m., and program by Father Frank Pavone, founder and director of Priests for Life in Staten Island, N.Y., \$25 adults, \$20 students. Information: Archdiocesan Office of Pro-Life Activities, 317-236-1521.

MKVS and DM Center, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). Mass, 3:30 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail [frburwink@seidata.com](mailto:frburwink@seidata.com) or log on to Schoenstatt website at [www.seidata.com/~frburwink](http://www.seidata.com/~frburwink).

### April 11

Our Lady of Perpetual Help Church, 1752 Scheller Lane, **New Albany**. Catholics Returning Home, 7-9 p.m. Information: 812-945-2374.

Our Lady of Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Prayer service for continued renewal of Our Lady of Fatima Retreat House and its ministry, 5:30-6 p.m. Information: 317-545-7681.

### April 12

St. Gabriel Church, 6000 W. 34th St., **Indianapolis**. "Catholics Returning Home," six-week series, session 2, 7:30-9 p.m. Information: 317-291-5376.

St. Paul Hermitage, 501 N. 17th Ave., **Beech Grove**. Appreciation Mass and luncheon for volunteers, 11 a.m. Mass, noon luncheon. Information: 317-881-5818.

### April 14

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. Ave Maria Guild, spring card party, 11 a.m.-2:30 p.m. Proceeds benefit St. Paul Hermitage. Information: 317-881-5818.

### April 15

St. Michael Parish, 519 Jefferson Blvd., **Greenfield**. Natural Family Planning class, 7-9 p.m. Information: 317-462-2246.

Guardian Angels Church, 6000 Preston Hwy., **Louisville, Ky.** Charismatic Mass, 7 p.m. Information: 502-239-0208.

### April 15-17

Kordes Retreat Center, 841 E. 14th St., **Ferdinand, Ind.**, Diocese of Evansville. "Gospel of John" retreat, Benedictine Father Eugene Hensell, retreat director. Information: 800-880-367-2777 or e-mail [kordes@thedome.org](mailto:kordes@thedome.org).

### April 16

Dow Building, second floor, N. 10th St. and D St., **Richmond**. Richmond Catholic Alumni, evening of fellowship, music and art, 5-8 p.m., \$15 per person. Information: 765-966-4656 or e-mail [hornak7670@aol.com](mailto:hornak7670@aol.com).

Ransburg Scout reservation, 7599 E. Waldrip Creek Road, **Bloomington**. Annual Archdiocesan Scout retreat, 8 a.m.-5:30 p.m., Mass, 4:30 p.m. Information: 317-738-3929 or e-mail [gmkubancsek@insightbb.com](mailto:gmkubancsek@insightbb.com).

Marian College, 3200 Cold Spring Road, **Indianapolis**. EcoLab, Conservation Day, major planting project, 9 a.m.-noon, wear work clothes, bring gloves. Information: 317-997-8086 or e-mail [dbaumann@marian.edu](mailto:dbaumann@marian.edu).

### April 17

St. Monica Church, 6131 N. Michigan Road, **Indianapolis**. Seventh annual Archdiocesan SPRED Liturgy, Msgr. Joseph Schaedel, vicar general, presider, 3 p.m. Information: 317-236-1448.

Marian Inc., 1011 E. St. Clair St., **Indianapolis**. SS. Peter and Paul Cathedral Parish, spring luncheon, noon, \$25 per person. Information: 317-264-7544 or [www.indianachamber.com](http://www.indianachamber.com).

Knights of St. John, 312 S. Wilder St., **Greensburg**. Spring Festival, 10:30 a.m.-3 p.m., chicken dinner, \$7 adults, \$3 children 5-10, children 4 and under free. Information: 812-663-3985.

Our Lady of the Greenwood Church, chapel, 335 S. Meridian St., **Greenwood**. World Day of Prayer for Vocations, eucharistic adoration, 2 p.m. Information: 317-888-2861, ext. 0.

Precious Blood Church, 1385 W. Sixth St., **Jasper, Ind.** (Diocese of Evansville). Charismatic Mass, praise, 3:30 p.m., Mass, 4 p.m. Information: 812-544-2239.

### Weekly

#### Sundays

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 9:30 a.m. Information: 317-636-4478.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Mass in Vietnamese, 2 p.m.

Christ the King Church, 1827 Kessler Blvd., E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 7:30-9 p.m., rosary for world peace, 8 p.m.

St. Gabriel Church, 6000 W. 34th St., **Indianapolis**. Spanish Mass, 5 p.m.

#### Mondays

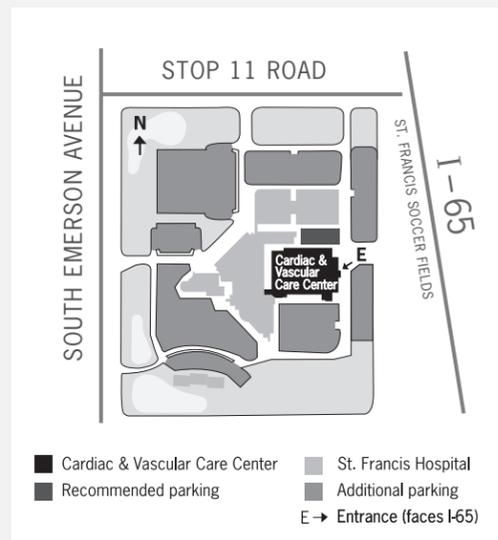
St. Thomas the Apostle Church, 523 S. Merrill St., **Fortville**. Rosary, 7:30 p.m.

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The Active List, continued from page 28

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., **Greenwood**. Prayer group, 7:30 p.m.

St. Roch Church, 3600 S. Pennsylvania St., **Indianapolis**. Holy hour, 7 p.m.

Marian Center, 3356 W. 30th St., **Indianapolis**. Prayer group, prayers for priests and religious, 9 a.m. Information: 317-257-2569.

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Monday silent prayer group, 7 p.m. Information: 317-543-0154.

**Tuesdays**

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. Shepherds of Christ rosary, prayers after 7 p.m. Mass.

Holy Name Parish, 89 N. 17th St., **Beech Grove**. Prayer group, 2:30-3:30 p.m.

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Bible sharing, 7 p.m. Information: 317-283-5508.

St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Marian Movement of Priests, prayer cenacle, Mass, 7-8 p.m. Information: 317-842-5580.

Holy Spirit Church, 7243 E. 10th St., **Indianapolis**. Bible study, Gospel of John, 7-8:30 p.m. Information: 317-353-9404.

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Tuesday silent prayer hour, 7 p.m. Information: 317-543-0154.

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

**Wednesdays**

Divine Mercy Chapel, 3354 W. 30th St. (behind St. Michael Church), **Indianapolis**. Marian prayers for priests, 3-4 p.m. Information: 317-271-8016.

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., **Greenwood**. Rosary and Chaplet of Divine Mercy, 7 p.m.

Immaculate Heart of Mary Church, 5692 Central Ave., **Indianapolis**. Marian Movement of Priests, prayer cenacle for laity, 1 p.m. Information: 317-253-1678.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament, between Masses, noon-5:45 p.m. Information: 317-636-4478.

SS. Francis and Clare Church, 5901 Olive Branch Road, **Greenwood**. Mass, 6:30 a.m., adoration of the Blessed Sacrament, 7 a.m.-8 p.m., rosary and Divine Mercy Chaplet, 11 a.m., Benediction, 8 p.m. Information: 317-859-HOPE.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Young adult Bible study, 6:15-7:15 p.m. Information: 317-632-9349.

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

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Mass, 6 p.m. Information: 317-831-4142.

**Thursdays**

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Adoration of the Blessed Sacrament,

9 a.m.-5 p.m., Benediction, 5 p.m., Mass, 5:30 p.m.

St. Malachy Church, 326 N. Green St., **Brownsburg**. Liturgy of the Hours, 7 p.m. Information: 317-852-3195.

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., **Greenwood**. Faith-sharing group, 7:30-9 p.m. Information: 317-856-7442.

St. Lawrence Church, Chapel, 6944 E. 46th St., **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Mass.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Adult Bible study, 6 p.m. Information: 317-632-9349.

Christ the King Chapel, 1827 Kessler Blvd., E. Dr., **Indianapolis**. Marian prayers for priests, 5:30-6:30 a.m.

Fatima Knights of Columbus, 1040 N. Post Road, **Indianapolis**. Euchre, 7 p.m. Information: 317-638-8416.

Sacred Heart of Jesus Parish, Parish Hall, 1125 S. Meridian St., **Indianapolis**. Adult religious education, 7:30 p.m. Information: 317-638-5551.

Cordiafonte 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., **New Albany**. Shepherds of Christ prayers for lay and religious vocations, 7 p.m.

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

**Fridays**

St. Charles Borromeo Church, chapel, 2222 E. Third St., **Bloomington**. Adoration of the Blessed Sacrament, noon-3 p.m., second, third and fourth Fridays.

St. Susanna Church, 1210 E. Main St., **Plainfield**. Adoration of the Blessed Sacrament, 8 a.m.-7 p.m.

St. Lawrence Church, Chapel, 6944 E. 46th St., **Indianapolis**. Adoration of the Blessed Sacrament, Benediction and Mass, 7 a.m.-5:30 p.m.

St. Lawrence Church, 6944 E. 46th St., **Indianapolis**. Spanish prayer group and conversation, 7-9 p.m. Information: 317-546-4065.

**Saturdays**

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

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 9 a.m.

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

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. "Be Not Afraid," holy hour, 3:30-4:30 p.m.

**Monthly**

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

**Second Tuesdays**

St. Pius X Parish, 7200 Sarto Dr., **Indianapolis**. Support Group for Separated and Divorced Catholics, 7 p.m. Information: Archdiocesan Office of

Family Ministries, 317-236-1596 or 800-382-9836, ext. 1596.

Marian Center of Indianapolis, 3356 W. 30th St., **Indianapolis**. "12-Step Spirituality" tapes, Dominican Father Emmerich Vogt, narrator, 7:30 p.m. Information: 317-924-3984.

**Second Thursdays**

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

**Second Saturdays**

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

**Third Sundays**

Christ the King Church, 1827 Kessler Blvd., E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 2 p.m.-7 a.m. Monday, rosary, 8 p.m. Open until midnight.

Saint Mary-of-the-Woods, Church of the Immaculate Conception, **St. Mary-of-the-Woods**. Mass, 11 a.m., sign-interpreted.

**Third Mondays**

St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Young Widowed Group, sponsored by archdiocesan Office of Family Ministries, 7:30 p.m. Information: 317-236-1596 or 800-382-9836, ext. 1596.

**Third Tuesdays**

St. Francis Medical Clinic, 110 N. 17th Ave., Suite 300, **Beech Grove**. Chronic pain support group, 7-8 p.m. Information: 317-831-1177.

**Third Wednesdays**

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

St. Jude Church, 5353 McFarland Road, **Indianapolis**. Rosary, 6:15 p.m. Information: 317-783-1445.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Catholic Widowed Organization, 7-9:30 p.m. Information: 317-784-1102.

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

**Third Thursdays**

Our Lady of Peace Mausoleum Chapel, 9001 Haverstick Road, **Indianapolis**. Mass, 2 p.m.

St. Elizabeth's and Coleman Pregnancy and Adoption Services, 2500 Churchman Ave.,

**Indianapolis**. Daughters of Isabella, Madonna Circle meeting, noon, dessert and beverages served. Information: 317-849-5840.

St. Joseph Church, 1375 S. Mickley Ave., **Indianapolis**. Adoration of Blessed Sacrament, 11 a.m.-7 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

St. Vincent de Paul Church, 1723 I St., **Bedford**. Catholic Women in Faith meeting, 7-9 p.m., open to women 18 yrs. and older. Information: 812-275-6539.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Prayers for vocations, rosary, eucharistic adoration, Benediction, 6 p.m. Information: 317-831-4142.

**Third Fridays**

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal of Central Indiana, Mass and healing service, 7 p.m.

**Third Saturdays**

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

**Fourth Tuesdays**

Marian Center of Indianapolis, 3356 W. 30th St., **Indianapolis**. "12-Step Spirituality" tapes, Dominican Father Emmerich Vogt, narrator, 7:30 p.m. Information: 317-924-3984.

**Fourth Wednesdays**

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Mass and anointing of the sick,

6 p.m. Information: 317-831-4142.

**First Sundays**

Marian College, Ruth Lilly Student Center, 3200 Cold Spring Road, **Indianapolis**. People of Peace secular Franciscan order, noon-2 p.m. Information: 317-955-6775.

Fatima Knights of Columbus, 1040 N. Post Road, **Indianapolis**. Euchre, 1 p.m. Information: 317-638-8416.

St. Paul Church, 218 Scheller Ave., **Sellersburg**. Prayer group, 7-8:15 p.m. Information: 812-246-4555.

**First Mondays**

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Guardian Angel Guild, board meeting, 9:30 a.m.

**First Tuesdays**

Divine Mercy Chapel, 3354 W. 30th St., **Indianapolis**. Confession, 6:45 p.m., Benediction of the Blessed Sacrament for vocations, 7:30 p.m.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. "Women: No Longer Second Class," program, 7-8:30 p.m. Information: 317-788-7581.

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. Holy hour for religious vocations, Benediction and exposition of the Blessed Sacrament after 7 p.m. Mass.

Brebeuf Jesuit Preparatory School, 2801 W. 86th St., **Indianapolis**. Indiana Autism and Sertoma Club meeting, 7-9 p.m., child care provided. Information: 317-885-7295.

**First Fridays**

St. Charles Borromeo Church, chapel, 2222 E. Third St.,

**Bloomington**. Adoration of the Blessed Sacrament, noon-6 p.m.

St. Vincent de Paul Church, 1723 "I" St., **Bedford**. Exposition of the Blessed Sacrament after 8:30 a.m. Mass-9 a.m. Sat., 8-9 a.m., "Children of Hope" program, holy hour for children. Information: 812-275-6539.

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Mass, 8:15 a.m., eucharistic adoration following Mass until 5 p.m. Benediction. Information: 317-784-5454.

St. Peter Church, 1207 East Road, **Brookville**. Exposition of the Blessed Sacrament after 8 a.m. until Communion service, 1 p.m.

Holy Guardian Angels Church, 405 U.S. 52, **Cedar Grove**. Eucharistic adoration after 8 a.m. Mass-5 p.m.

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

Christ the King Church, 1827 Kessler Blvd., E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament after 7:15 a.m. Mass-5:30 p.m. Benediction and service.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament after 5:45 p.m. Mass-9 a.m. Saturday. Information: 317-636-4478.

Our Lady of Lourdes Church, 5333 E. Washington St., **Indianapolis**. Exposition of the Blessed Sacrament, prayer service, 7:30 p.m. †

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# Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

**ANDRES, William**, 87, St. Augustine, Jeffersonville, March 13. Husband of Jeanne Andres. Father of Barbara, Bob and William Andres. Grandfather of two.

**BECKER, Clara L.**, 95, St. Augustine, Jeffersonville, March 16. Mother of Harold and James Becker. Sister of Dorothy Rogers and Louis Weber. Grandmother of two. Great-grandmother of seven. Great-great-grandmother of one.

**BOGENSCHUTZ, Michael**, 46, Holy Family, Oldenburg, March 27. Husband of Lois (Hudepohl) Bogenschutz. Father of Jeffrey Bogenschutz. Brother of Teresa Hall, Deb Hartman, Judy Wilson, Tom and Tony Bogenschutz.

**BRANCHEAU, Timothy**, 67,

St. Roch, Indianapolis, March 16. Father of Dana Copes.

**BRINKER, Robert**, 79, St. Andrew, Richmond, March 23. Father of Ellen Coley, Ellane and Patricia Brinker. Grandfather of two. Great-grandfather of five.

**BUHLER, Marie C.**, 85, St. Matthew, Indianapolis, March 16. Mother of Mary Lacy and A. Christopher Buhler. Grandmother of five.

**CLARK, John Joseph**, 83, Holy Cross, Indianapolis, Feb. 9. Brother of Virginia Clark and Margaret Werner.

**DOLD, Clara Elizabeth**, 92, St. Paul, Sellersburg, March 23. Mother of Betty Fraley and Carolyn Ann Hamm. Sister of Antoinette Lukemeier and Frank Ulrich. Grandmother of six. Great-grandmother of nine.

**DORAN, R. Vernelle**, 76, Good Shepherd, Indianapolis, March 24. Mother of Michele Farris, Christopher and Michael Doran. Grandmother of two. Great-grandmother of one.

**FELLERMAN, Raymond George**, 84, St. John, Osgood, March 21. Father of Mary Carol Brackett, Donna Tracey, Sondra, Carl, Michael and Raymond Fellerman. Grandfather of nine. Great-grandfather of seven.

**GOLD, Mildred Marie (Wilson)**, 77, Holy Name, Beech Grove, March 27. Wife of William Gold. Mother of Carol and Janet Taylor. Sister of Eleanora Smith. Grandmother of five.

**GRANTZ, Roberta Lee**, 67, St. Augustine, Jeffersonville, March 16. Mother of Lee Ann Lamay, Beth, Pam, Bobby and Mark Grantz.

**GRUNER, Jerry**, 45, Sacred Heart, Indianapolis, March 30. Husband of Donna (Medcalf) Gruner. Father of Jeremy and Joshua Gruner. Son of Jackie Gruner. Brother of Eddie Gruner.

**GUIMONT, Richard Lefebvre**, 96, St. Matthew, Indianapolis, March 11. Husband of Roberta Guimont. Father of William Kayler, Richard and Rodney Guimont. Brother of Aldoma Guimont. Grandfather of 18. Great-grandfather of 13.

**HALL, Walter Lee, Jr.**, 75, Holy Cross, Indianapolis, Jan. 19. Father of Autumn, Fran, Kathleen, Timothy and Walter Hall III. Son of Ethel (Downs) and Walter Lee Hall Sr. Brother of Madonna Crabtree, Virginia Deardorff and James Hall. Grandfather of four.

**HIPSKIND, James Norman**, 71, St. Matthew, Indianapolis, March 21. Husband of Juliane Hipkind. Father of Maureen Lowell, Suzanne McHugh, Anne, James, Kevin and Jesuit Father Timothy Hipkind.

Brother of Suzanne Southern, Jeanette and Timothy Hipkind. Grandfather of 12.

**HUG, Harriett S.**, 64, St. Joseph, Indianapolis, March 14. Mother of Brenda, Michael and Royce Hug. Daughter of Harold Keil. Sister of Beverly Clapp, Regina Carney and David Keil. Grandmother of six.

**KING, Morris**, 73, St. Barnabas, Indianapolis, March 25. Husband of Roberta King. Father of Mary King, Marlene and Morris Brown. Grandfather of four. Great-grandfather of two.

**KREMER, LeRoy N.**, 88, St. Barnabas, Indianapolis, March 22. Husband of Kathleen Dillane (Mitchum) Kremer. Father of Deborah Bullington, Karen, Daniel and Kenneth Kremer, John and Michael Mitchum. Brother of Aloysius and Robert Kremer. Grandfather of four. Step-grandfather of six. Great-grandfather of five. Step-great-grandfather of two.

**MARSHALL, John H.**, 84, Our Lady of Lourdes, Indianapolis, March 22. Husband of Joan (Smerdel) Marshall. Father of Jean-Marie, Daniel and John Marshall. Brother of James Marshall. Grandfather of one.

**McGRATH, Patricia J.**, 86, St. Mary, New Albany, March 23. Sister of Elizabeth McGrath.

**McHUGH, Michael Patrick**, 51, Immaculate Heart of Mary, Indianapolis, March 23. Husband of Jeanne (O'Connor) McHugh. Father of Anthony, Christopher and Kevin McHugh. Son of Agnes (Budenz) McHugh. Brother of Mary Binkley, Angela Hert, Kathy Threewits, 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 Fryer, Joe, Les and Richard Schmidt. Grandmother of six.

**O'BRIEN, Peggy Beth (Bass)**, 62, St. Jude, Indianapolis, March 17. Wife of Michael O'Brien Sr. Mother of Michelle Almond, Debbie and Bob Bagley, Christine and Chuck Blackhurst, Jill and Larry Fanning, Joy and Scott Ortwein, Robert and Shirley Ortwein, Michael and Julie O'Brien Jr. Daughter of Imogene Bass. Sister of Greg Bass. Grandmother of 14.

**O'SHEA, Margaret M. (Bushman)**, 77, St. Matthew, Indianapolis, March 10. Mother of Kathleen Hermann, Mary Redmond, Brian, Christopher,

James, Mark, Stephen and Tim O'Shea. Grandmother of 23. Great-grandmother of four.

**PIERCE, Desmia D.**, 40, St. Paul, Sellersburg, March 20. Mother of Logan Johnson. Daughter of Dr. Gene Pierce Sr. Sister of Cathy Paradise, Melanie Prior, Holly, Gene Jr., Greg and Mike Pierce, Austin, Chris and Vic Hunt.

**SCHAFFER, Patricia J.**, 78, St. Anthony of Padua, Clarks-ville, March 17. Mother of Dawn Cain, Celine Day, Marty, Rick and Rob Schaffer. Grandmother of 12. Great-grandmother of six.

**SCHOETTNER, Mary Joan**, 77, St. Mary, Greensburg, March 23. Wife of Leonard Schoettner Sr. Mother of Joyce Comer, Mary Ann Smith, Charles, Joseph, Leonard, Patrick, Stanley and Stephen Schoettner. Sister of Lois Laudick, Luella Lecher, Elvera Wissel, Bernard, Edgar and Vernon Harpring. Grandmother of 20. Great-grandmother of two.

**SCHUCK, Edward C.**, 84, Holy Guardian Angels, Cedar Grove, March 26. Husband of Hazel (Clark) Schuck. Father of Diane Alig, Diane, Richard E.

and Richard N. Schuck. Brother of Jean McGlothlin, Fred and Jim Dole. Grandfather of nine. Great-grandfather of three.

**SHAW, Josephine M.**, 81, St. Barnabas, Indianapolis, March 24. Wife of John Shaw. Mother of Diane Butler and Carol Steinmetz. Grandmother of five. Great-grandmother of six.

**SIMPSON, Geraldine (Heatt)**, 75, St. Anthony of Padua, Clarks-ville, March 20. Mother of Bette Gies, Janet Hellinger, Deborah McDonough and Theodore Simpson. Sister of Shirley Evans, Barbara Reuben, Dorothy Westcott and Russell Heatt. Grandmother of seven. Great-grandmother of seven.

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

**WARREN, Caroleen**, 48, St. Michael, Greenfield, March 19. Wife of Steven Warren. Mother of Benjamin and David Warren. Daughter of Joyce Jensen. Sister of Kenneth Jensen.

**WIENCEK, Bernice**, 93, St. Barnabas, Indianapolis, 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 birthing centers, but was amended during a recent House Public Policy and Veterans Affairs Committee to include the abortion regulation language from House Bill 1607, which died earlier this year.

Glenn Tebbe, executive director of the Indiana Catholic Conference, said "Senate Bill 568 not only authorizes the Indiana Department of Health to create regulations for these clinics but it [also] requires them to do it."

Tebbe said that the standards for the abortion clinics will be determined by the Indiana Department of Health as well as others who are concerned about public health.

Although Senate Bill 568 has not been passed by the legislature yet, Tebbe said, "The fact that there were no amendments proposed on second reading is a good sign that the bill should pass the House with strong support."

The House vote on the third reading was 75-18, and included amendments. It now will return to the Senate.

Americans United for Life, a national pro-life and bioethics law firm, produces an annual document called State Report Cards. Indiana was ranked 27 out of 50 states in terms of abortion regulation laws that require informed consent and other regulations that protect the mother and unborn child.

Another life bill, SB 76, the ultrasound bill, passed the Indiana House of Representatives with a bipartisan vote of 83-13. Sen. R. Michael Young (R-Indianapolis), author of the bill, explained that it gives women the right to obtain ultrasound or fetal heartbeat information if they want access to it.

"The goal is, as more women gain more information in making these decisions, that they will do the right thing—and that means fewer abortions," Young said.

Since SB 76 was not amended, it goes directly to Gov. Mitch Daniels for his signature or veto. The governor is expected to sign the bill into law.

A measure to ban human cloning, SB 268, survived second amendment challenges to weaken the ban. Of the amendments that failed, one would have amended the bill to allow women to sell ova (eggs). Other proposed amendments that failed would have restricted reproductive cloning only, but permitted therapeutic cloning for research purposes.

"Therapeutic cloning destroys the embryo, and the Church opposes embryonic stem cell research for that reason," Tebbe said.

The cloning ban measure now moves to be voted on by the Indiana House of Representatives.

Tebbe said he expects the cloning ban measure to pass the House, but since the bill was amended in a House committee, it must go back to the Senate.

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



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# Schiavo's death mourned, raises questions for society

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.

Miami Archbishop John C. Favalora said the Schiavo case demonstrates the need to have laws that "protect life from conception in the womb to natural death, without exception."

His statement said he prayed for Schiavo to enjoy peace with God, for God to "have mercy on those responsible for her death by starvation" and that people who respect life would "continue to stand courageously for this justice issue."

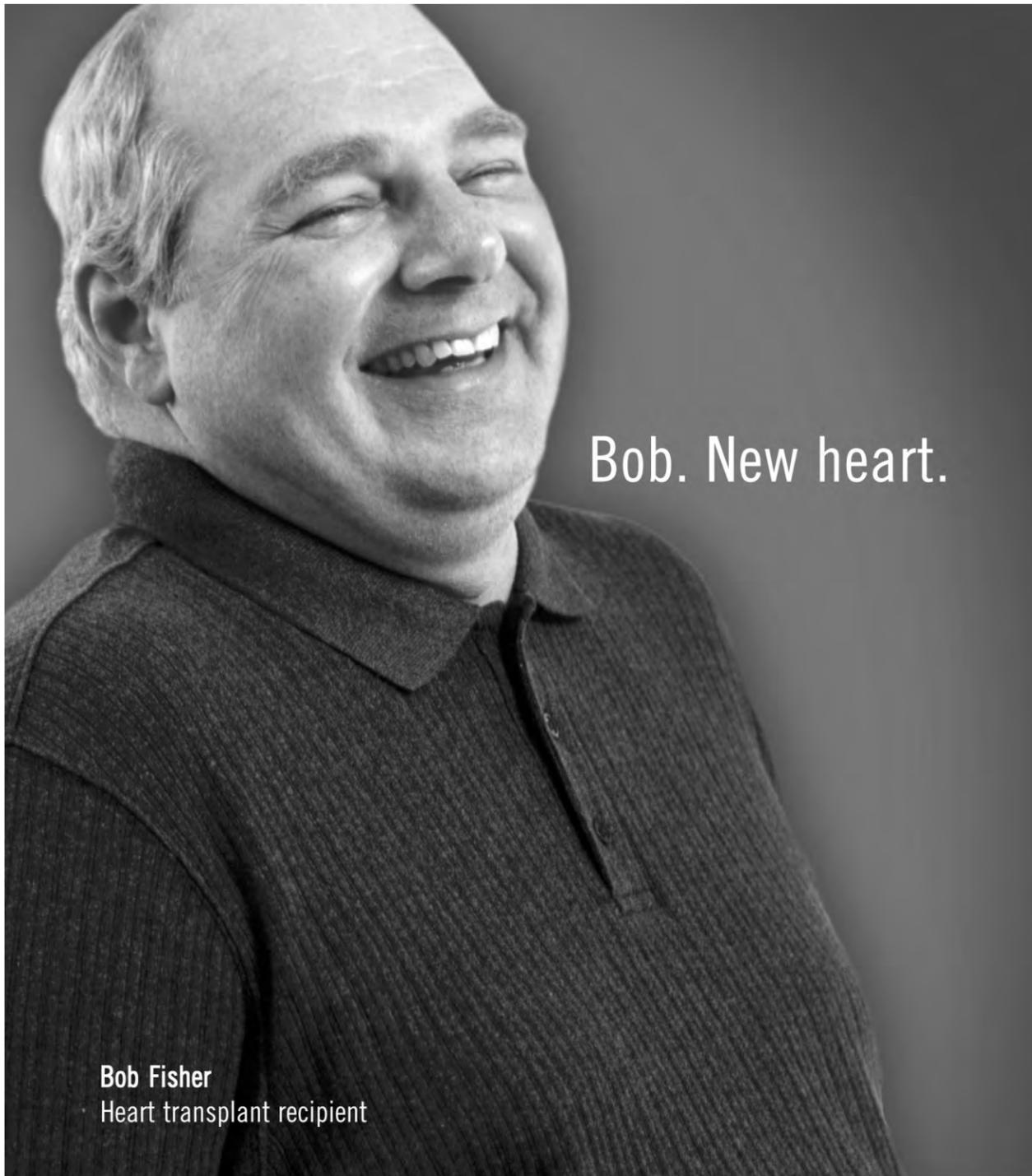
Archbishop Favalora encouraged people to arrange to have living wills to prevent confusion about their wishes. He cautioned, however, that such wills "must not contain anything that is contrary to life.

"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." †



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Terri Schindler Schiavo is shown here with her mother, Mary Schindler, in a photograph taken in late 2001. Schiavo died on March 31 nearly two weeks after her feeding tube was disconnected. 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.



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