



**The**

# Criterion

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# Pope John Paul II 25th Anniversary



## Pope has shaped world events and inspired millions

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

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

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

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

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

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

"He is the only global leader who is  
**See POPE, page 7**

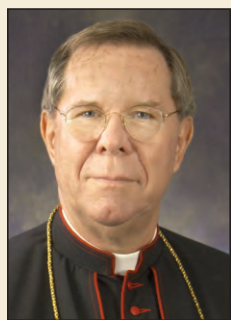
**Editor's note:** This keepsake edition of *The Criterion* commemorates the 25th anniversary of the pontificate of Pope John II. Pages 7-20 are filled with stories and photos looking at how the pope has shaped history and inspired millions throughout the world during the past quarter-century. This edition also includes a look back at the life of Blessed Mother Teresa of Calcutta, who was beatified on Oct. 19.

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



# The Church needs your help 'now more than ever'

A message from Archbishop Daniel M. Buechlein, O.S.B.



This weekend, Nov. 1-2, is Intention Week-end for Called to Serve: Parish Stewardship and United Catholic Appeal. It is our annual opportunity to respond to our generous

God with gifts of our time, our talent and our treasure.

Circumstances are calling us to place our ministries as never before at the service of our parishes. Archdiocesan ministries must exist to enable and support ministry at the parish level and to provide our entire local Church with

oversight of the good of the whole.

I believe that the Lord is calling us to a new orientation of our vision of evangelization as we carry out our mission. He is offering us a new moment of grace.

We need to expand our understanding of home missions to include outreach to our youth and young adults, to our ever-growing Hispanic population and to the poor wherever they are found—from poor rural areas of our archdiocese to the core of our larger cities and towns.

Now more than ever, we need your generous support as we try to respond to this new moment of grace while facing



today's economic challenges.

I am asking every member of the archdiocese to do four things essential to the success of our Church's mission:

1. Now more than ever—pray. We cannot accomplish our mission without fervent prayer.
2. Now more than ever—become evangelizers, people of hope who show the "face of Christ" to families and friends and to colleagues and strangers in the marketplace.
3. Be a personal recruiter for this appeal. We want to increase participation in this appeal by 6 percent. Will you help us—now more than ever—expand our participation rate?
4. Now more than ever—be

generous stewards. I know that you, too, are affected by the economic realities that we're facing. But I remember the saying of my mom. "Cast your bread upon the waters, and it will come back to you." The ministry of the Church depends entirely on the generosity of people like you who commit themselves to be faithful stewards of all God's gifts. We need to do this now more than ever.

God bless you!

*+ Daniel M. Buechlein, O.S.B.*

Most Rev. Daniel M. Buechlein, O.S.B.  
Archbishop of Indianapolis

## U.S. Senate passes partial-birth abortion ban

WASHINGTON (CNS) — The U.S. Senate passed the Partial-Birth Abortion Ban Act by a 64-34 margin on Oct. 21.

President Bush has said he would sign the legislation, which three weeks earlier was passed by the House on a 281-142 vote.

Bush applauded the Senate action, saying the ban "will end an abhorrent practice and continue to build a culture of life in America."

Indianapolis Archbishop Daniel M. Buechlein said he was pleased that the president is expected to sign the legislation.

"It's laws like this one that will end our slide toward a culture of death and help us build a culture of life," Archbishop Buechlein said. "This law will work toward ending what is a

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

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

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

"No human child should be subjected to such a brutal death," she added. "No woman should have to endure a partial-birth abortion. No society that considers itself civilized should allow it."

She praised the Senate for approving the bill without an earlier amendment it had attached affirming the U.S. Supreme Court's 1973 landmark abortion decision, *Roe vs. Wade*. That language was "superfluous and misleading," she said.

The Senate amendment supporting the *Roe* decision was rejected on Oct. 1 by a House-Senate conference committee working to reconcile differences between the original House and Senate versions of the bill.

"*Roe* is extreme in every way and has even been used to justify the brutal killing of infants who are almost completely

born," Quinn said. "Yet despite three decades of legalized abortion and abortion advocacy, most Americans oppose most of the abortions that *Roe* permits, especially partial-birth abortion."

The Partial-Birth Abortion Ban Act—widely described by commentators as the most significant anti-abortion legislation since 1973—defines partial-birth abortion as the partial delivery of a fetus from the womb "for the purpose of performing an overt act that the person knows will kill the partially delivered living fetus" and then performing that act, killing the partially delivered fetus instead of delivering it alive.

Doctors who violate the ban could face a fine and up to two years in prison.

The legislation allows an exception to

See ABORTION, page 26

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**Staff:**  
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Business Manager: Ron Massey  
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# Archabbot remembers his friendship with Mother Teresa

By Mary Ann Wyand

Mother Teresa of Calcutta was considered to be a "living saint" by many people during her lifetime, Benedictine Archabbot Lambert Reilly of Saint Meinrad said during an Oct. 27 retreat, but she always considered herself to be a sinner because only Jesus was without sin.

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

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

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

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

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

"If you do it, it will be God's will," Mother Teresa replied. "If you don't do it, it will be God's will. But I hope you will do it."

People often ask him if he felt nervous being with such a holy person, Archabbot Lambert said. "I always answer, 'No, I didn't.' When someone is truly a holy

person, it seems that all nervousness is dissolved.

"Mother Teresa's thinking wasn't ordinary thinking," he said. "It was the thinking of the Lord."

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

Archabbot Lambert said that after visiting many of the Missionaries of Charity shelters, "I can truly say they have sought out the poorest of the poor."

The sisters pray endlessly, he said, "and when Mother Teresa was alive she was forever adding to those prayers."

Mother Teresa was an extremely shrewd person, Archabbot Lambert said. "As simple as she was, she got her own way. But what saved her was [that] her own way was the Lord's way."

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

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



Mother Teresa of Calcutta joins others in prayer at a global peace rally in Toronto in 1982. She believed that, "Works of love are works of peace." When Archbishop Daniel M. Buechlein was bishop of the Memphis Diocese, he became friends with Mother Teresa. She had established a Missionaries of Charity shelter there, and asked him to recommend a priest to present retreats and conferences for her sisters. He recommended Benedictine Archabbot Lambert Reilly of Saint Meinrad, and their friendship continued for years.

could be."

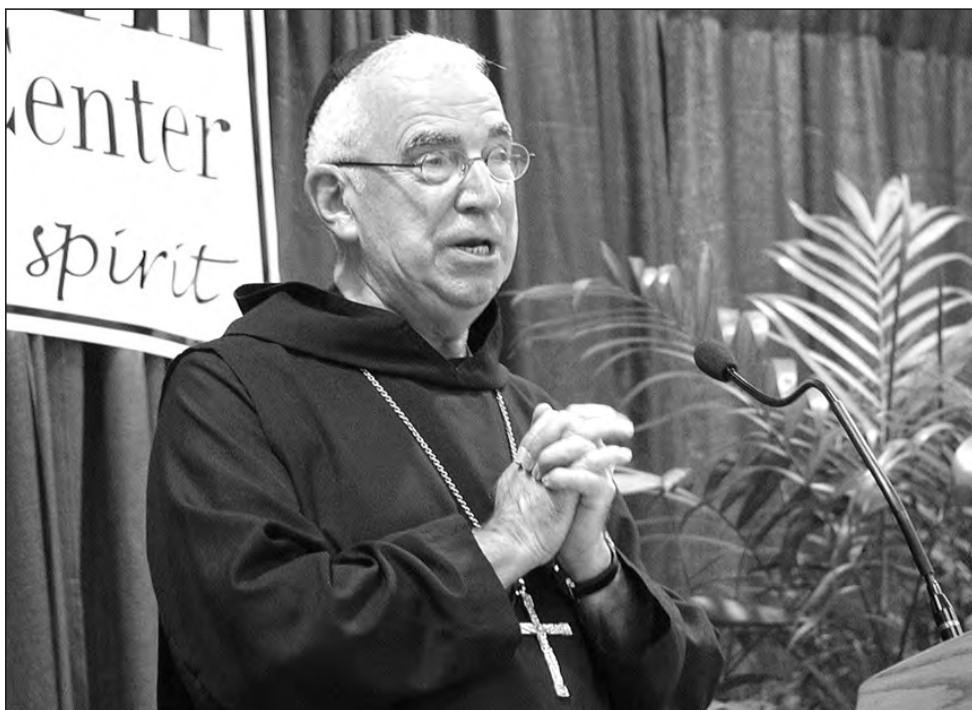
It is said that Mother Teresa's motto was "It is no longer I who live. It is Christ who lives in me," he said, yet she suffered through times of spiritual darkness.

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

Mother Teresa "spent most of her time correcting herself rather than criticizing other people," he said. "She didn't know everybody else's faults, but she certainly knew her own. She was someone who

could sit at the feet of the retreat master, and always sat at the feet of the Lord for whatever his will spelled out. She didn't believe that Jesus came to make life easy. She believed that Jesus came to make us free. She didn't believe that Jesus came to give us heaven on Earth. She believed that Jesus came to ultimately lead us to the mansion and the fullness of the kingdom."

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



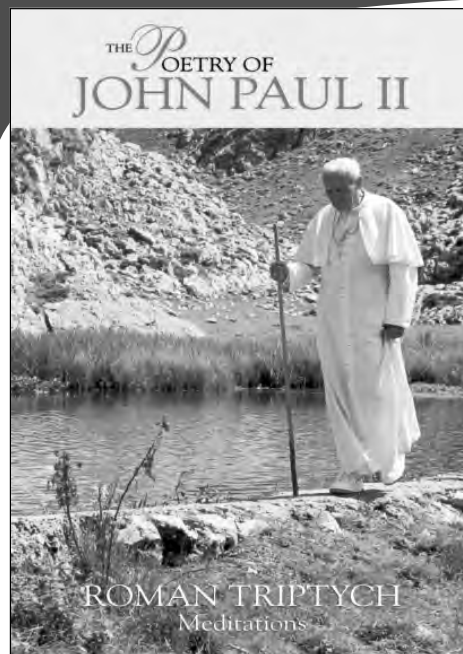
Benedictine Archabbot Lambert Reilly of Saint Meinrad discusses his friendship with Blessed Mother Teresa of Calcutta during an Oct. 27 retreat in honor of her Oct. 19 beatification. The retreat was held at the Benedict Inn Retreat and Conference Center in Beech Grove.

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## Editorial



CNS photo from Reuters

Pope John Paul II reflects near the rock believed to be the place where Jesus told Peter, "Feed my lambs." The pontiff visited the small Church of the Primacy of St. Peter in Tabgha, Israel, during his week-long pilgrimage to the Holy Land in 2000.

## Primacy of Peter

When Jesus came among us as God-made-man, he exercised the three ministries of teacher, shepherd and priest: the Man of Sacrifice.

As teacher, his words of wisdom, compassion, consolation and challenge held the crowds spellbound, for he spoke with an authority unfamiliar to his listeners.

Jesus the Good Shepherd restored the flock to wholeness; not only did he bestow physical healing upon the blind, lame and mute, but he also healed individual souls and communities by forgiving sins and reconciling enemies.

Jesus is also the great high priest who offered himself as the perfect sacrifice. In relinquishing the rights of his divinity, he humbled himself to death on a cross, all for the remission of our sins.

Jesus' earthly ministry of teaching, shepherding and offering the great sacrifice is a ministry that continued after his ascension into heaven. He established the Church, built with the 12 Apostles as pillars, resting upon the unmovable foundation of the rock of St. Peter. In the early days of the Church, the Apostles exercised this same three-fold ministry, as they *taught* with authority, shepherded the Church in unity and sanctified the early believers in the Holy Sacrifice of the Mass. They, in turn, ensured that Christ's ministry would continue by appointing successors through the laying-on of hands.

St. Peter and his successors occupy a unique role in the Church, one of primacy among the other disciples. Furthermore, Peter is singled out by Jesus as "the rock," the sure foundation upon which Jesus would build his Church, so unshakeable that even the gates of hell would not prevail against it.

St. Peter the Rock served as the first bishop of Rome and was eventually martyred there. From the earliest days of the Church, his successors have been seen as ones who would lead for the sake of unity, settle disputes, teach with authority, even lay down their lives for the sake of the Church.

On Oct. 16, we celebrated the silver jubilee of Pope John Paul II's election to the papacy. The celebrations surrounding the pope's anniversary the past few weeks have given us as Catholics an opportunity to reflect with gratitude upon the gift of the papacy, the office of the successor of Peter. Our gratitude is founded on several truths:

First of all, our Church has a central teaching authority, one that can hand on

to us in an authentic manner the faith that comes from the apostles. Our world needs the clear and compelling moral vision of the successor to St. Peter, especially in its struggles with materialism, hedonism and nihilism.

Secondly, our Church is universal in scope, held together in unity by the pastoral zeal of Peter's successor. The very name *catholic* means *universal*—indicating that the Catholic Church is not just one Church of many, but the one Church established for all people and for all time by Christ himself.

Third, our Church continues the legacy of the Lord's sacrifice. The Holy Father begins each day with intense prayer before the Blessed Sacrament followed by the celebration of the Holy Sacrifice of the Mass. This sacramental connection with the Lord Jesus gives the Holy Father the grace he needs to inspire us to live our lives for Jesus with dedication, with commitment and with the willingness to do whatever it takes to live out our faith, even if that means laying down our lives for the sake of the Gospel.

Finally, our Church will endure until the end of the age. Tyrants have tried to destroy the Church but have failed. Napoleon, Hitler, Stalin and Mao have all inflicted great harm upon the Church, but they were unsuccessful in destroying her. Should we be surprised that the Evil One would continue to try to destroy the Church, not only from without, but from within? And yet we are promised by the Lord that the Church will be ever resilient, ever new, ever strong enough to withstand even the powers of hell.

As we reflect upon the 25 years of the papacy of Pope John Paul II, may we pray in gratitude for the gift of his leadership and the extremity of his sacrifices on our behalf. May we hold the promise of the endurance of the Church close to our hearts, praying for the grace to remain loyal to the teachings of the Church and faithful to her precepts. For it is in the Church that we do have a rock—a sure and stable foundation upon which to live our lives, build our future and look to the hope of eternal life.

— Rev. Daniel J. Mahan

(Father Daniel Mahan, pastor of St. Louis Parish in Batesville and dean of the Batesville Deanery, is a member of the editorial committee of the board of directors of Criterion Press Inc.) †

The Human Side/Fr. Eugene Hemrick

## Pope John Paul the Great

My first recollection of John Paul II is of a man with amazing energy and intellectual power. He was athletic and photogenic, conversant in several languages. He spoke with deep conviction and addressed issues in a philosophical, down-to-earth manner.



This April, I saw the pope again in Rome. He was slumping over in his chair; he drooled and slurred his words.

As broken as he was, his determination to push on was very inspiring. Even more awesome was his courage in displaying his frailty in public.

Over the last few weeks, Pope John Paul II has been lauded for being a champion of human dignity, befriending the poor and defending refugees, apologizing to the Jews, breaking down the Iron Curtain, traveling the world, and working ferociously for world peace and Christian unity. I've come to think of him as a man with a mission to keep him going despite the circumstances.

One virtue of this pope that I feel writers often have overlooked is a first fervor he never lost. No doubt he, like all young priests, had aspirations to change the world

through Christ and wanted to make a mark on it by serving Christ.

Illness and old age have a way of cooling our fervor, causing us to think more of our health than of more important matters. Often, they cause depression because we know we aren't our real self and that we will never have the energies to regain that self. And, too, when we get older many of our pet projects are reversed. Close friends die, leaving us with no one to share our concerns. And although we may enjoy it momentarily, we come to realize that peace can never fully be achieved in this life.

A pope is human, yet for good reason people think of Pope John Paul II as a man of enthusiasm; a dreamer of new ideas; a lover of youth and, like them, forward-looking; the direct antithesis of someone who no longer has anything to live for. We all know these as characteristics of Pope John Paul.

Many feel this pope one day will be called John Paul the Great. Of all his great accomplishments, persisting in his first fervor and forever seeing life filled with God's uplifting spirit should be counted as his greatest.

(Father Eugene Hemrick is a columnist for Catholic News Service.) †

## Church Facts

### All Saints' Day

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



#### CELEBRATION

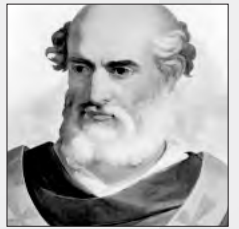
Nov. 1 in Western church; a holy day of obligation on which Catholics are bound to participate in Mass.\*

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

#### HISTORY

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

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



#### WHO IS A SAINT?

Church recognizes some holy lives through official canonization.

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

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

#### HOW MANY?

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



Saints named by Pope John Paul: 477

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

Source: CNS, HarperCollins Encyclopedia of Catholicism, New Catholic Encyclopedia

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



## SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### Pope John Paul II continues to show us the way

A lot has been said and written the past few weeks about the 25-year pontificate of Pope John Paul II. I was delighted to happen onto a TV presentation by author and news correspondent Peggy Noonan concerning a book that she is writing titled *John Paul the Great*. As I recall, she said the book would be published in the spring of 2004.

I was also surprised because, of all things, she was making her presentation at a conference sponsored by *The New York Times*. Unabashedly, she explained why she considers John Paul II great. It is rather uncommon these days to praise our pope, especially in the secular arena.

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

In the context of his homily, the cardinal reflected: "The pope is attacked for many reasons. In some Protestant circles, he is still regarded as the Antichrist. Among secularists, his teaching office is a threat to human freedom. Among disfavored Catholics, the pope must be discredited so that Catholics will be forced to change their faith."

I have a wonderful photograph of my first visit to the Holy Father after

becoming a bishop. We are both laughing. As my visit was coming to a conclusion, Pope John Paul II asked, "Is there anything else you would like to say?" I said, "Yes—thanks for being a good pope!" We both laughed and then the Holy Father remarked, "Not everybody says so. But that doesn't matter. I must do what I can." John Paul II is not given to seeking fans at the expense of truth. Nor has he governed our Church in accord with popular opinion.

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

"The first one," he said. The "first one" was *Redemptor Hominis* (Redeemer of Humanity), a foundational encyclical of his pontificate about our redemption by Jesus Christ. Everything he has written since that first document finds its roots there.

On the occasion of his 50th anniversary as a priest, the Holy Father wrote, "In these 50 years of priestly life, I have come to realize that the Redemption, the price which has to be paid for sin, entails

a renewed discovery, a kind of a 'new creation' of the whole created order: the rediscovery of man as a person, of man created by God as male and female, a rediscovery of the deepest truth about all man's works, his culture and civilization, about all his achievements and creative abilities.

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

For the Holy Father, it is all about Jesus and the gift of our redemption.

I am personally grateful to John Paul II because he has done much to model the meaning of the priestly vocation in our Church. In his same reflection, *Gift and Mystery*, the Holy Father spoke of humanity's profound expectations of priests.

"If we take a close look at what contemporary men and women expect from their priests, we will see that, in the end, they have but one great expectation: *they are thirsting for Christ*. Everything else—their economic, social and political needs—can be met by any number of other people. From the priest they ask for Christ! And from him they have the right to receive Christ, above all through the proclamation of the word" (p. 85).

One of this pope's themes for priests affirms one of my own. Once he wrote: "Prayer makes the priest and through prayer the priest becomes himself. Before all else the priest must indeed be a *man of prayer*, convinced that time devoted to personal encounter with God is always spent in the best way possible. This not only benefits him; it also benefits his apostolic work. While the Second Vatican Council speaks of the *universal* call to holiness, in the case of the priest we must speak of a *special* call to holiness. *Christ needs holy priests!*" (p. 89).

The Holy Father shows the way. †

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

**Catholic high schools:** that they may be a continued source for promoting the Catholic values of service and giving of one's life as a gift for others, especially as priests or religious.

## El Papa Juan Pablo II continúa mostrándonos el camino

Mucho se ha dicho y escrito en las últimas semanas sobre el pontificado del Papa Juan Pablo II. Me dio mucho gusto conocer por casualidad, a través de una presentación por televisión, sobre la autora y corresponsal de noticias Peggy Noonan quien está escribiendo un libro cuyo título es *John Paul the Great* (Juan Pablo el Grande). Según recuerdo, dijo que el libro sería publicado en la primavera del 2004.

También me sorprendió porque estaba haciendo su presentación en una conferencia patrocinada por *The New York Times*. Explicaba de manera impasible por qué considera grande a Juan Pablo II. Es poco común en estos días elogiar a nuestro Papa, especialmente en el ámbito laico.

El Cardenal Francis George recientemente resumió parte de la antipatía hacia el Papa en una homilía que pronunció en su catedral en Chicago. Sus comentarios tuvieron origen en la acusación falsa que hizo contra el Papa un periódico importante de Chicago.

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

Tengo una maravillosa fotografía de mi primera visita al Santo Padre después de convertirme en obispo. Ambos estamos

riendo. Cuando mi visita estaba llegando a su fin el Papa Juan Pablo II me preguntó, "¿Hay algo más que quisiera decir?" Y dije, "Sí. Gracias por ser tan buen Papa!" Ambos nos reímos y luego el Santo Padre comentó, "No todo el mundo dice eso. Pero eso no importa. Hago lo que puedo." Juan Pablo II no es dado a buscar seguidores a expensas de la verdad. Ni tampoco ha regido nuestra Iglesia de conformidad con la opinión popular.

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

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

En la ocasión de su quincuagésimo aniversario como sacerdote el Santo Padre escribió: "En estos 50 años de vida sacerdotal, me he dado cuenta de que la Redención, el precio que debe pagarse por el pecado, supone un renovado descubrimiento, como una "nueva

creación" del orden ya creado: el redescubrimiento del ser humano como persona, un ser creado por Dios como hombre o mujer, un redescubrimiento de la más profunda verdad sobre todas las obras del ser humano, su cultura y su civilización, sobre todos sus logros y su talento creativo.

"Después de ser elegido Papa, mi primer impulso espiritual fue volverme hacia Cristo el Redentor. Este fue el origen de las Cartas Encíclicas *Redemptor Hominis*. A medida que reflexionaba sobre estos eventos, veo aún más claramente el nexo estrecho que existe entre el mensaje de la Encíclica y todo lo que se encuentra en el corazón del hombre a través de la participación en el sacerdocio de Cristo" (*Regalo y Misterio*, pág. 82).

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

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

"Si observamos detenidamente las expectativas de los hombres y mujeres contemporáneos, veremos que en

definitiva, no tienen más que una gran esperanza: *tienen sed de Cristo*. Todo lo demás, sus necesidades económicas, sociales y políticas, pueden resolverse por medio de otras personas. ¡A través del sacerdote buscan a Cristo! Y por él tienen el derecho de recibir a Cristo por sobre todo lo demás a través de la proclamación de la palabra" (pág. 85).

Uno de estos temas del Papa acerca de los sacerdotes apoya a uno mío. Una vez él escribió: "La oración hace al sacerdote y a través de la oración el sacerdote se convierte a sí mismo. Antes que nada el sacerdote debe verdaderamente ser un hombre de oración, convencido de que el tiempo dedicado al encuentro personal con Dios siempre transcurre en la mejor forma posible. No sólo le beneficia a él; también beneficia su trabajo apostólico. Cuando el Segundo Concilio Vaticano habla de la llamada *universal* a la santidad, en el caso del sacerdote debemos hablar de una llamada *especial* a la santidad. "¡Cristo necesita sacerdotes santos!" (pág. 89).

El Santo Padre nos muestra el camino. †

Traducido por: Language Training Center, Indianapolis

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

**Las escuelas secundarias católicas:** que ellas sean una fuente continua para promover los valores católicos de ser vir y dedicar su vida como regalo a los demás, especialmente en el cargo de sacerdotes o religiosos.



## Check It Out .

St. Thomas More Parish, 1200 N. Indiana St., in Mooresville, will host Missionaries of the Blessed Sacrament Father Lawrence Villone at 2 p.m. on Nov. 2. Father Lawrence has been successful in **helping open chapels of perpetual adoration** in many parishes around the United States. Representatives from area parishes are encouraged to hear him speak. He will also answer questions. The event is free. For more information, call the parish at 317-831-4142.

A workshop on **"The Degree on Ecumenism of the Second Vatican Council"** will be offered by the Saint Meinrad School of Theology from 7 p.m. to 9 p.m. on Nov. 11 and 18 at St. Gabriel Parish, 6000 W. 34th St., in Indianapolis. Benedictine Father Matthias Neuman, who has taught numerous courses and workshops on Vatican II, will be the presenter. The cost is \$40 per person, less for seniors. For more information or to register, call the Indianapolis Office of Saint Meinrad School of Theology at 317-955-6451 or e-mail [indyprogs@saintmeinrad.edu](mailto:indyprogs@saintmeinrad.edu).

St. John the Apostle Parish, 4607 W. State Road 46, in Bloomington, will have its **30th Holiday Craft Show** from 9 a.m. to 4 p.m. on Nov. 1. The show will feature tole painting, watercolor, oil paintings, handcrafted banners, rugs, blankets and lamps. Everything is handmade. There will be a bake sale and free pictures with Santa from 9 a.m. to noon. Admission is free. For more information, call the parish office at 812-876-1974.

Saint Meinrad School of Theology in St. Meinrad will present the **annual Dolle Lecture** at 7 p.m. on Nov. 4 in St. Bede Theater. Father Michael Hohenbrink and Father Keith Stripe, pastor and associate pastor, respectively, of St. Michael Parish in Findlay, Ohio, will speak about leading a parish community through the building of a new church and forming a theology particular to the community to design the church around. The annual Dolle Lecture addresses various aspects of religious art and architecture. The lecture is free and open to the public. For more information, call Mary Jeanne Schumacher during business hours at 812-357-6501.

The Benedict Inn Retreat and Conference Center, 1402 Southern Avenue, in Beech Grove, will host three **Advent retreats** in December. There will be an **Advent mini-**

**retreat** from 9 a.m. to noon or from 6 p.m. to 9 p.m. on Dec. 2 that will help participants enter Advent with a spirit of prayer and anticipation. There will be free child care and snacks. The cost is \$25 per person. There will be an **Advent silent retreat** on Dec. 5-7. It will be a chance to retreat from the hectic pace of life and holiday preparations. In addition to quiet time, participants will be able to experience daily prayer with the monastic community. The cost is \$140 for residents and \$110 for commuters. Also, there will be an **Advent family retreat** from 9 a.m. to 3:30 p.m. on Dec. 6. The retreat will help families keep Jesus in the center of Advent. The cost is \$25 per adults and \$10 per child (grades 1-8). Children 5 and under are free. The registration deadline for the mini-retreat is Nov. 11, and the deadline for the other two retreats is Nov. 14. For more information or to register, call the retreat and conference center at 317-788-7581.

Two speakers will present programs in November at Marian College, 3200 Cold Spring Road, in Indianapolis. Franciscan Father John Quigley, director of Franciscans International, will present **"Development as the Key to Peace"** at 2 p.m. on Nov. 2 and 7 p.m. on Nov. 3 in the Bishop Chartrand Memorial Chapel. Franciscans International represents more than 1 million Franciscan men and women at the United Nations. Father Quigley advocates for the rights of all persons to develop in many arenas. Robert Ivie, professor of communications and culture at Indiana University in Bloomington, will present **"The Rhetoric of War"** at noon on Nov. 11 in Room 251 of Marian Hall. His teaching and research focuses on rhetoric as a form of political criticism with an emphasis on democracy and the problem of war. Both events are part of Marian College's Convocation Speaker Series. Both programs are free and open to the public. For more information, call the college at 317-955-6000.

The Saint Mary-of-the-Woods College Chorale, Madrigals and Jazz Band will present **"Come Rain or Shine, the Forecast is Music"** at 8 p.m. on Nov. 1 in the Cecilian Auditorium. Selections include "Oh What a Beautiful Morning," "It's Too Darn Hot," "Stormy Weather" and "Somewhere Over the Rainbow." Tickets for the concert will be sold at the door and are \$4 for adults and \$2 for students, senior citizens and children. For more information, call Sister of Charity of the Blessed Virgin Mary Therese

Fassnacht, visiting assistant professor of music, at 812-535-5237 or e-mail [tfassnacht@smwc.edu](mailto:tfassnacht@smwc.edu).

Students interested in attending Saint Mary-of-the-Woods College in the campus-based program are invited to attend the college's **fall open house** on Nov. 7-8. The open house is a chance for students to experience life at the college, which was founded by the Sisters of Providence, by visiting with current student and faculty as well as staying on campus overnight with students. For more information, call the college's office of admission at 812-535-5106 or 800-926-SMWC. †

## Awards . . .

**Lisa Taylor**, a member of St. Barnabas Parish in Indianapolis, recently received the 2003 Indiana Ministry of Mother Sharing (M.O.M.S.) Leadership Award. M.O.M.S. is a national program focused on mothers forming a network of mutual support to provide learning, praying and ministering to one another. The annual leadership award is given to a woman who embraces the M.O.M.S. principles in her everyday life and works to share them with others. Taylor has been involved with this ministry for seven years and was instrumental in starting it at her parish. Taylor also helped introduce M.O.M.S. groups to St. Mark the Evangelist Parish and Nativity of Our Lord Jesus Christ Parish, both in Indianapolis.

**Knights of Columbus St. Malachy Council #12540 of Brownsburg** has earned the distinction of Star Council, the international organization's top award, for the 2002-03 fraternal year. The award recognizes overall excellence in the areas of membership recruitment and retention, promotion of the fraternal insurance program, and sponsorship of service oriented activities. District Deputy Paul Zielinski presented the award to the membership at a ceremony on Oct. 6.

For the eighth year in a row, **St. Vincent Indianapolis Hospital** received the 2003 Consumer Choice Award by the National Research Corporation (NRC). In order to recognize the nation's top hospitals, NRC polls more than 400,000 consumers on which hospitals have the best overall quality and image. St. Vincent was the only Indianapolis hospital honored with the award, and was listed as the top Indianapolis hospital for its heart, obstetrics, emergency department, inpatient, home care, outpatients, testing, imaging and mental health services.

**Sacred Heart of Jesus Parish in Indianapolis and Brandt Construction** recently received an award for Excellence in Construction for a project exceeding \$2 million in the category of restoration at the annual meeting of the Associated Builders and Contractors. The parish also received the Outstanding Restoration Award from the Division of Historic Preservation and Archaeology of the Indiana Department of Natural Resources at the 35th annual Cornelius O'Brien Conference on Historic Preservation on Oct. 17 in Fort Wayne, Ind. †

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**U.S. Conference of  
Catholic Bishops' Office  
for Film and Broadcasting  
movie ratings**

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

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

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

**The Texas Chainsaw Massacre** (New Line)  
Rated **O (Morally Offensive)** because of excessive violence including a graphic suicide, an instance of drug abuse, pervasive rough and crude language, as well as profanity.  
Rated **R (Restricted)** by the MPAA. †

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for their excellent example.**



*He called them, and they said, "Here we are!"*  
— Baruch 3:34

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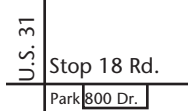
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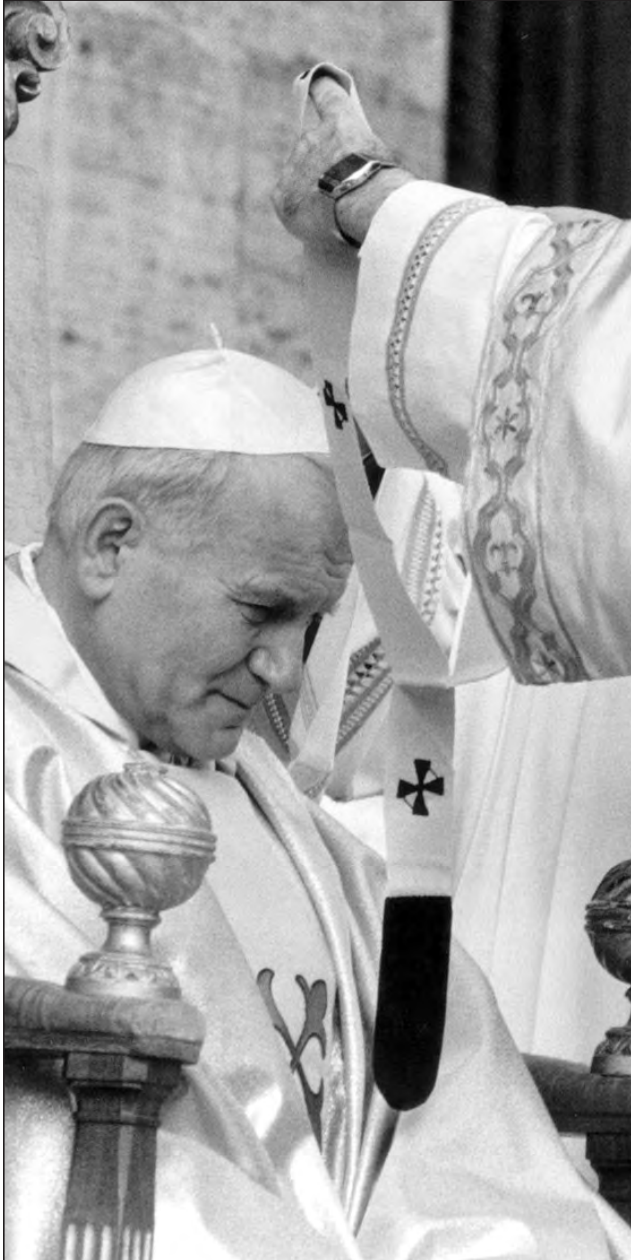
# POPE

continued from page 1

worried about the spiritual well-being of today's men and women, as opposed to their material well-being. He asks, "Who are you?" instead of "What do you want to do?" or "What do you want to buy?" And people understand this and respond to it," Navarro-Valls said.

At the start of the 21st century, a time of rapid changes in technology and biology, the pope has hewed closer to this dominant theme, Navarro-Valls said.

For papal biographer George Weigel, the pope has had



Karol Wojtyla receives the woolen pallium from Cardinal Pericle Felice during his installation as Pope John Paul II on Oct. 22, 1978. He took the name to honor Pope John Paul I, who died only six weeks after his election. Karol Wojtyla was the first non-Italian elected to the papacy in 455 years, and the first Pole.

tremendous impact on the world and the Church precisely because "he's been the great Christian witness of our time, the man who has most persuasively embodied the liberating power of Christian faith.

"That had concrete, measurable political results in east central Europe in the revolution of 1989, but it has also had an immeasurable impact on innumerable lives throughout the world," Weigel told CNS.

As the analyses and accolades rolled in ahead of the 25th anniversary celebration, the pope was busy keeping a low profile. He purposely upstaged himself by beatifying Mother Teresa of Calcutta on Oct. 19—a Sunday that fell between the anniversary of his election and his inaugural Mass.

The pope has avoided great retrospective speeches or documents on his first quarter-century. In fact, he has spoken more about Mary, to whom he's dedicated this year in a special way, than about his own accomplishments.

At 83, he is frail and hobbled by Parkinson's disease and other ailments.

Many at the Vatican believe the pope's infirmities have added a new dimension to his message.

"When the Mass is celebrated by someone in his condition, the sacrifice of Christ becomes even more evident," Cardinal Jozef Tomko, a longtime friend and retired Vatican official, said in an interview with CNS.

"What comes through is a deep spirituality and the acceptance of his limitations. I think in these conditions he is winning even more people to Christ than before," Cardinal Tomko said.

The first non-Italian pontiff in 455 years, Pope John Paul II declared early on that the Second Vatican Council had set his agenda. In particular, his global ministry quickly focused on Vatican II's engagement of modern culture.

At the teaching level, the pope has penned three major encyclicals on economic and social justice issues, and has addressed the rich-poor imbalance continent-by-continent in post-synodal documents.

Over the last 10 years, he also has authored three other encyclicals that strongly challenge what he sees as a prevailing moral relativism in post-modern society. "*Veritatis Splendor*" spoke of the truth of the Church's moral teachings, "*Evangelium Vitae*" defended the inviolability of human life against what the pope calls a "culture of death," and "*Fides et Ratio*" argued that human reason cannot be detached from faith in God.

Meanwhile, under his guidance, Vatican agencies have issued important instructions on such specific questions as foreign debt, in vitro fertilization, the arms industry, the role of the mass media and the impact of the Internet.

Through all these pronouncements runs a central theme: that human freedom becomes destructive when people forget they are created in God's image. Whether an unborn child, an impoverished African or an elderly shut-in, the pope says, every human being has a value that goes beyond earthly advantages and accomplishments.

While pushing Catholic teaching into virtually every area of modern life, the pope also has taken the measure of the Church's past mistakes. At his insistence, the Church acknowledged historical errors in condemning 16th-century astronomer Galileo Galilei, in participating

in European religious wars, and even in its missionary approach in some New World territories.

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

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

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

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

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

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

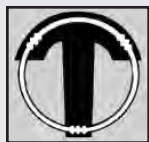
Vatican officials reject that criticism, pointing out that the pope has several times pronounced prophetically against sex abuse and other moral failings by Church ministers. The pope's job is not to pore over dossiers but to set clear directions, they say.

"This is not a pontificate that acts in a crisis management style. He goes beyond crisis management, to the root of the problem. And in the case of sex abuse, the real problem is in formation," said Navarro-Valls, the Vatican spokesman.

As a teacher of the faith, the pope has been exhaustive, demanding and authoritative. The *Catechism of the Catholic Church* is his longest document and will no doubt be seen as one of the great accomplishments of this pontificate; a shorter compendium of Church teaching is also in the works.

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

See ANNIVERSARY, page 8



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# ANNIVERSARY

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including those on human sexuality.

That has prompted criticism by some groups of laity and theologians, especially in Europe and the United States. Such groups say the pope has presided over an excessive centralization of Church power and authority at the expense of local Churches.

While supporting Vatican II's promotion of the laity in the Church, the pope has warned against confusing the roles of lay Catholics and ordained priests. He has supported clerically managed lay organizations like Opus Dei, which has grown in influence.

As opposed to models of power-sharing in the Church, Pope John Paul has proposed models of holiness to the world's 1.1 billion Catholics. He has canonized more than 470 people from dozens of countries and beatified more than 1,300—including the first lay couple.

At the 25-year mark, the pope's record on ecumenism contains a long list of agreements, joint declarations and mutual gestures of good will, especially with some ancient Eastern Churches.

But as common ground has been staked out among the Churches, the remaining obstacles have stood in even higher relief. The Vatican's clear injunction against shared Eucharist with Protestant Churches may seem arbitrary to critics, but the pope views it as a painful reminder of the distance yet to travel in ecumenical dialogue.

In recent years, relations with the Russian Orthodox Church have sharply deteriorated as a result of the pope's determination to rebuild Catholic communities in Russia and other parts of Eastern Europe. Surely one of the pope's biggest disappointments after 25 years has been the failure to visit Moscow, which he would undertake only with the Orthodox Church's blessing.

Pope John Paul's pontificate is the fourth-longest in history, and perhaps more than any of his predecessors he has shaped the hierarchy in his image. He has named more than three-fourths of the world's active bishops and nearly all of the cardinals who will elect his successor.

During his papacy, the Church has expanded greatly in Africa and made significant advances in Asia and Oceania. This distinctly Third World tilt has been spotlighted during the pope's more than 100 foreign trips, when he has used local customs in his liturgies, spoken the native language and praised indigenous writers and thinkers.

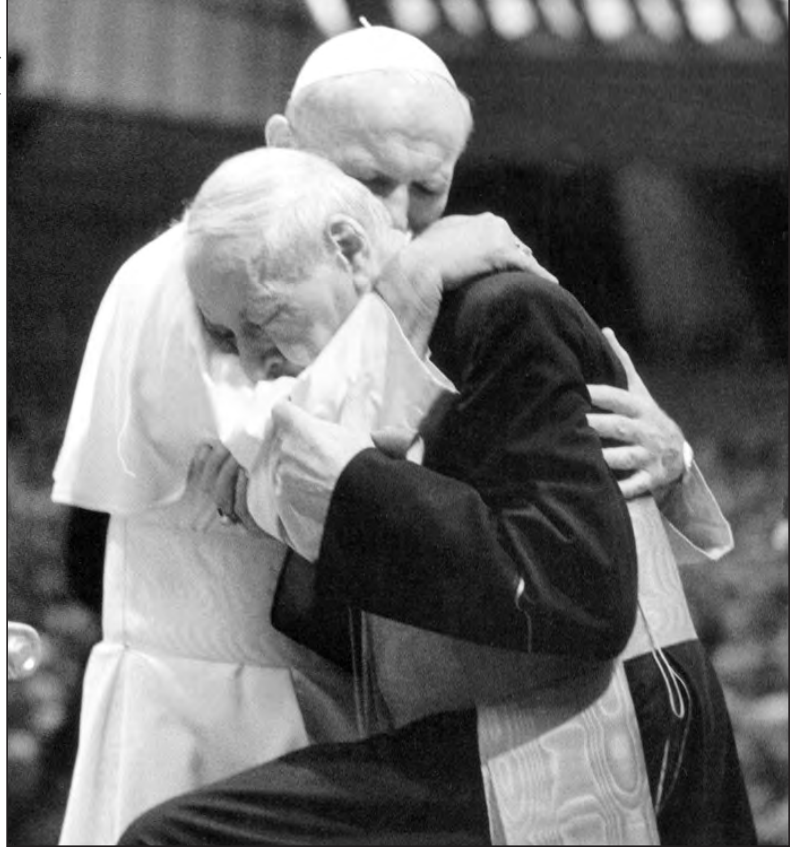
But the trips have enormous missionary objectives, as well. While respectful of the non-Catholic or non-Christian majorities along his itinerary, the pope has always presented the figure of Christ and the Gospel message to any and all of his listeners.

That's in keeping with the pope's conviction that while all people can be saved, Christ is the unique Savior for all people—a point made forcefully in the controversial document "*Dominus Iesus*," which emphasized proclamation of Christ over dialogue.

Visiting India in 1999, the pope delineated the Church's approach on the Asian continent, where he predicted "a great harvest of faith" in the years to come. He praised his hosts' non-Christian spiritual traditions but also preached the Gospel, and said the best way for Christians to evangelize was by living the Gospel values.

As the pope has aged, his rapport with young people has remained consistently—and sometimes amazingly—fresh and energetic. World Youth Day celebrations, like the last one in Toronto in 2002, seem to bring out the pope's good humor and vigor. He jokes more easily with the young, but there is a serious side to all this, too.

Papal biographer Weigel, who has attended the youth day celebrations and



CNS photo by Arturo Maeri

Newly installed Pope John Paul II and Cardinal Stefan Wyszyński of Poland embrace at the Vatican in this 1978 photo. The pope chose the congregation of Poles living in Rome to be his first large audience. During an emotional moment, Cardinal Wyszyński knelt in front of the pontiff, and was joined by the pope, who also fell to his knees.

spoken extensively on Catholic college campuses, said it is striking how young people welcome the pope's challenge "not to settle for anything less than the religious and moral grandeur that they're capable of, under grace."

"He's had a tremendous impact on the young, not by pandering to them, but by holding the bar of expectation high, all the time letting them know that he loves them and that Christ loves them," Weigel said.

As the years of this pontificate roll by, the encyclicals and teaching documents have become fewer and the speeches shorter. Those close to him say the pope has clearly not run out of things to say, however—he's just saying them in different ways.

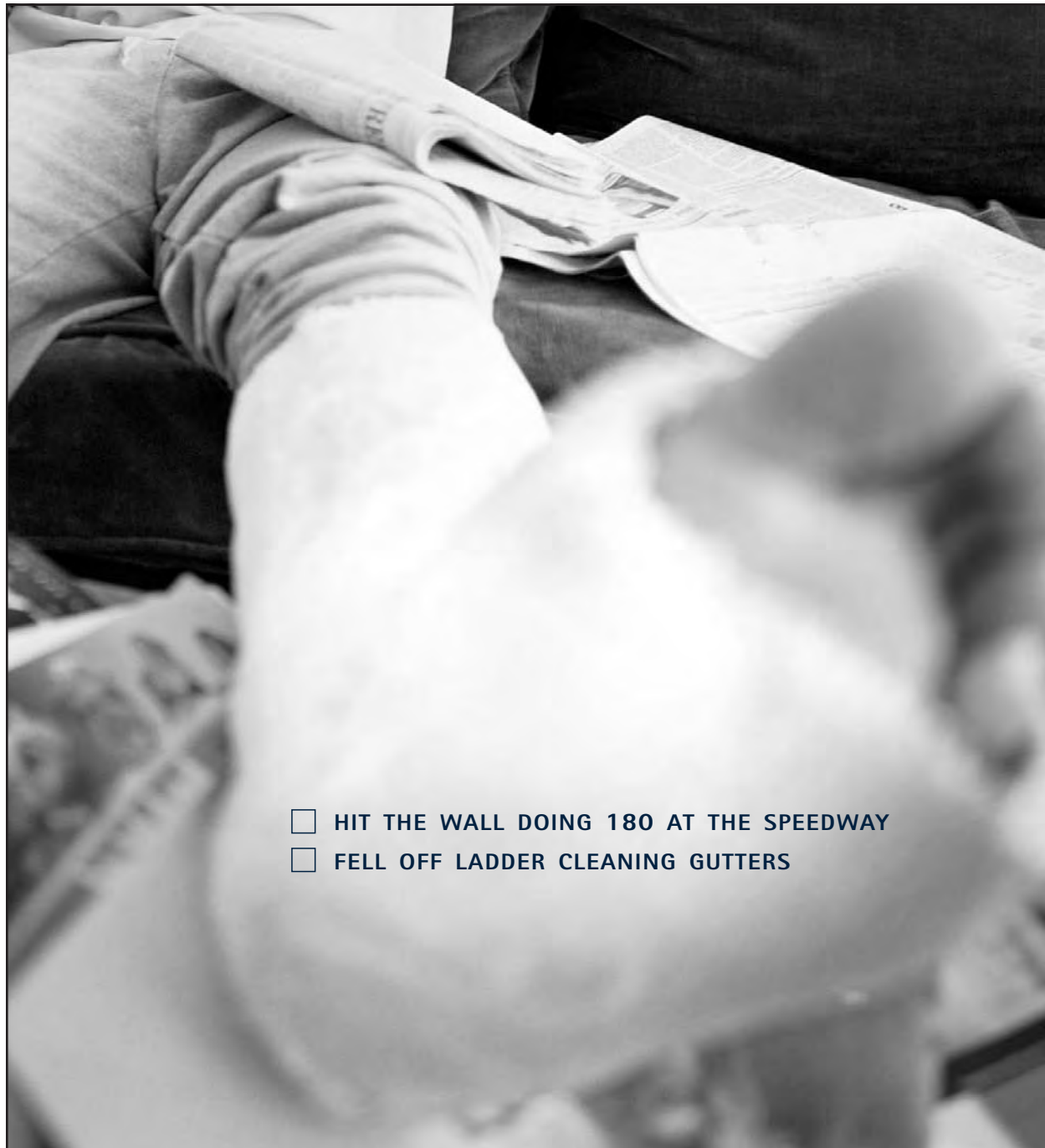
"At the start of the 21st century, the

pope continues to open people up to the transcendent, telling them that we're more than genetics, we're more than psychology, we're more than DNA," said Navarro-Valls, the Vatican spokesman.

This is a message that is resonating with Catholics and non-Catholics around the world, he said.

The pope is also finding time for more reflective writing. Earlier this year, he published a small book of poetry, meditations that were inspired by the Sistine Chapel frescoes.

Also, Pope John Paul II is in the final phase of writing a book on his 20 years as a bishop in Poland. He authored a similar volume in 1996 on his life as a priest, an intensely personal review of the spiritual path that eventually led to the papacy. †



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# Pope's lifelong devotion to Virgin Mary fundamental to his ministry

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

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

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

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

As a young boy in Poland, the future pontiff—whose mother died when he was 9—prayed daily to Mary in his parish church and first donned the brown scapular, which he wears even today under his white pontifical robes. As a teen-ager he dedicated his life to her during a visit to the Marian shrine at Jasna Gora in Czestochowa, Poland.

As a theologian, he wrote about Mary as a mother figure who could unite all people. As a bishop and later as pope, he chose as his motto "*Totus Tuus*," Latin for "completely yours," and addressed it to Mary.

When elected pope in 1978, he spoke of Mary in his first speech, saying he had accepted the office of the papacy in a spirit of humility to Christ and in

"complete trust in his most holy mother, the Madonna."

As pope, he dedicated the world to Mary during a specially proclaimed Marian year, traveled to Marian shrines around the globe, and wrote an encyclical exalting Mary's place in the Church. He began leading the rosary on the first Saturday of each month at the Vatican. During a Jubilee year ceremony in 2000 with bishops from around the globe, he renewed his entrustment of the world to Mary's care.

After he was shot and seriously wounded on May 13, 1981—the feast of Our Lady of Fatima—he thanked Mary for having guided the bullet and saved his life. His certainty that he owed his life to Mary became clearer when he ordered the third secret of Fatima published in 2000; it spoke of a "bishop in white" falling down in a hail of gunfire, which Vatican officials said could be interpreted as referring to the assassination attempt.

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

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

At that time, the pope's high praise for Mary and his statement that "Mary's place is highest after Christ" prompted speculation that he might be preparing to name Mary *corredemptrix* (co-redeemer). At the Vatican's request, an international

theological commission studied that question in 1996 and unanimously voted against such a move. The pope accepted the recommendation.

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

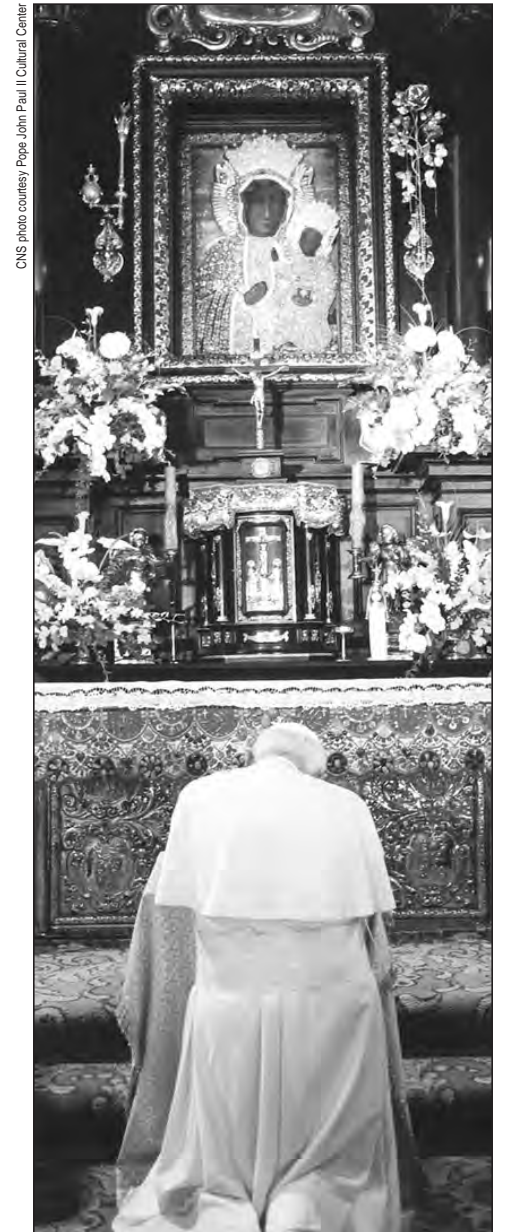
"He somehow lends his authority as a pope, but also as a human being, to the value and importance of those devotional practices," said Father Roten, who said he receives hundreds of e-mails a month expressing interest in traditional Marian devotions.

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

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

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

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



Pope John Paul II prays in front of the image of Our Lady of Czestochowa in Poland in this 1999 photo.

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# Pope's travels among most revolutionary changes of historic papacy

VATICAN CITY (CNS)—In past centuries, Catholics went to Rome to see the pope. Pope John Paul II has reversed the practice, traveling to 130 countries in order to meet people where they live, work and worship.

Many observers count that as the most revolutionary change implemented during the first 25 years of Pope John Paul's papacy. From behind the Vatican walls, a supreme pontiff came into the streets, factories, refugee camps, presidential palaces and churches of the modern world.

Logging more than 700,000 miles, the pope has spent 6.5 percent of his papacy outside of Italy and more than 10 percent of his papacy outside of Rome.

Along the way, he has encountered young Catholic communities in Africa, walked through slum neighborhoods in Latin America, addressed world powers at the United Nations and preached the Gospel on six continents.

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

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

Papal spokesman Joaquin Navarro-Valls sees the pope's globe-trotting as an essential part of his overall mission: presenting Christ to a multifaceted world.

"This is a pope who travels with a serious sense of purpose; he's not on some tourist package," Navarro-Valls said. "His aim is to reach all people—whether they are Catholics, non-Christians or even nonbelievers."

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

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

As Navarro-Valls put it, the pope wants to make a deep cultural connection, not simply be a religious icon on display.

"When he arrives somewhere, he's not only there to see the local residents, but also to understand their history. In a sense, he is visiting the past as well as the present," the papal spokesman said.

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

When it comes to papal travel, Pope John Paul has set records in virtually every category: He's made 102 trips outside Italy, visiting more than 600 cities and giving more than 2,400 speeches during his foreign sojourns.

His longest trip, in 1986, lasted almost two weeks and



Pope John Paul II waves to the crowd gathered for Mass on a hill near the Sea of Galilee in Israel on March 24, 2000.

took him 30,000 miles across six countries in Asia, Oceania and the Indian Ocean.

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

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

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

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

All of them have their favorite memories from 25 years of papal travel: his electrifying speeches to Solidarity

activists in communist Poland, his moving prayer at Jerusalem's Western Wall, an impromptu chat with African villagers or his meditative moments on the Sea of Galilee.

Last June, the pope compared his trips to those of the Apostles, who visited and encouraged local Churches. He added that such travels now constitute "an integral part of the ministry of the successor of Peter"—signaling to his eventual successor that he'd better keep his passport handy. †

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# Rome theologians give pope credit for encouraging exploration

VATICAN CITY (CNS)—Despite a popular perception that Pope John Paul II has set strict limits on what is appropriate theological debate, three theologians in Rome give him credit for encouraging exploration of new areas, particularly in Catholic social teaching, morality and relations with non-Catholics.

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

The Vatican's reaction to those who dissented from Church teaching usually made headlines in the same public way.

"In the West, a number of theologians have been discouraged; there may be a bit of a chill factor," said Jesuit Father Gerald O'Collins, a professor emeritus at Rome's Gregorian University.

Father O'Collins, a Christology professor, served as Jesuit Father Jacques Dupuis' official advocate during the Vatican's 1998-2000 investigation of Father Dupuis' book on interreligious dialogue.

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

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

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

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

"If the object of theology is divine

revelation transmitted through the Church, I cannot act as if the Word of God did not exist and as if the ministry of Peter did not exist," Father Cottier said.

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

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

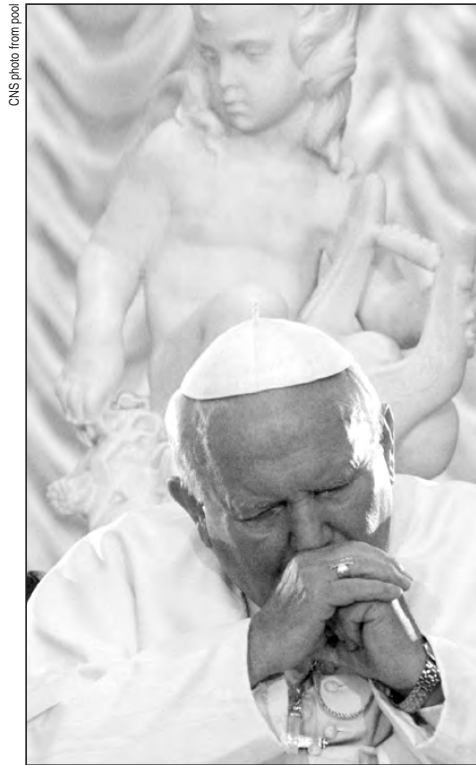
The three priests agreed that, while Pope John Paul has set clear limits on what are acceptable positions on some issues, his teaching also has pointed out new avenues for theological investigation as well as new approaches to old questions.

All three pointed to the pope's 1993 encyclical "*Veritatis Splendor*" as one of the most important documents in the 25 years of his papacy and as an attempt to meet Vatican II's call to make moral theology more pastoral.

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

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

In the list of popes who have



Pope John Paul II squints as he listens to a speech during a meeting with Catholic, Orthodox, Protestant, Jewish and Muslim leaders in Kiev on June 24, 2001. The pope urged religious leaders to rebuild the moral fabric of their society.

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

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

The area where Father Dupuis ran into trouble with the doctrinal congregation—interreligious dialogue and the ways God

is at work outside the visible boundaries of the Church—is one area all three theologians agree has been opened up by Pope John Paul.

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

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

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

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

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

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

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

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

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# Young people return Pope John Paul II's love for them

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

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

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

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

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

After his election in 1978, he made young people a priority. In 1984, he instituted World Youth Day, which brings hundreds of thousands of Catholic young people to a different city every two or three years.

At World Youth Day, Pope John Paul is definitely the star attraction, but the cheers and chants that erupt from the crowds are only part of the story. Perhaps more than any other audience, young people listen closely to his words.

"We have a sense he is speaking the truth to us," said one Polish girl at a recent youth day event.

At one level, the pope's message to young people is simple. At Toronto in

2002, for example, he asked them to get to know Jesus and accept him as "the faithful friend who never lets us down."

But he also explores the challenges that flow from the Gospel, asking young people to be more honest, more giving, less materialistic and more chaste than much of contemporary society.

Papal biographer George Weigel said the pope has had a great impact on younger generations precisely because he holds "the bar of expectation high" when it comes to questions of faith and morals.

Joaquin Navarro-Valls, the Vatican spokesman, said he thinks the pope strikes a chord of authenticity that appeals to young listeners.

"In a culture of images, the pope's message is that human identity is not formed from outside images but from within," Navarro-Valls said.

"He demands from young people what no one else has the courage to demand, sometimes even the parents. But he does more than make demands—he gives them reasons for what he says," the spokesman said.

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

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

Over the years, the pope also has recognized that gestures as well as speech-making can have a huge impact on his young audiences. He has held hands and danced with them on stage, answered their questions in a classroom, invited them for lunch, listened to their personal testimonials and accepted their gifts—including a



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

St. Louis Blues hockey stick, which he gamely swung once or twice.

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

At a conference in Rome earlier this year in anticipation of the 25th anniversary of Pope John Paul's election, a Congolese seminarian, Gabriel Mukekwa,

sat in the audience. He said he decided to become a priest after the pope visited his city in 1985 and asked young people to consider a priestly vocation.

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

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# An inspiration to the young



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

CNS file photos



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

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# A Shepherd to the World: The 25-year Pontificate of John Paul II



CNS photo from Reuters

Pope John Paul II places a prayer into a crevice in the stones of the Western Wall during his visit to Judaism's holiest site on March 26, 2000, in Jerusalem. The pope prayed at the wall for a few minutes on the final day of his pilgrimage to the Holy Land.



CNS file photo by Arturo Mori



Above, Pope John Paul II talks with his would-be assassin, Mehmet Ali Agca, in a Rome prison in 1983, two years after the attempt on the pontiff's life. Italy granted Agca clemency on June 13, 2000, after he served 19 years for the assassination attempt. Agca was extradited to Turkey where he is serving time in a prison for the murder of a Turkish journalist and for other crimes.

Left, Pope John Paul II lies injured in his Jeep after being shot by Turkish gunman Mehmet Ali Agca on May 31, 1981, in St. Peter's Square.



CNS photo from Reuters



Above, Pope John Paul II kneels as he enters the Holy Door in St. Peter's Basilica on Dec. 24, 1999, marking the start of the Jubilee year.

Left, Pope John Paul II prays at the Hill of Crosses in Siauliai, Lithuania, in September 1993. Some 200,000 crosses, statues and rosaries were placed on the hill in defiance of former communist leaders. A year after his visit there, the pope donated a large crucifix for the hill.

Right, an intimate photo of Pope John Paul II is part of a series of images from the Vatican newspaper *L'Osservatore Romano* featured in a special exhibit at the Pope John Paul II Cultural Center in Washington. This photo was taken during the pope's 1984 visit to Canada.



Archbishop Daniel M. Buechlein, who was appointed archbishop of Indianapolis on July 14, 1992, kneels before Pope John Paul II in St. Peter's Basilica on June 29, 1993, to receive the pallium. The white, wool cloth symbolizes the archbishop's particular authority and his special tie with the pontiff.



Pope John Paul II wipes tears from his eyes during the departure ceremony ending his 13-day trip to Poland on June 17, 1999.



CNS photo courtesy Pope John Paul II Cultural Center



# Pope John Paul II canonized record numbers

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

They are just a handful of the record 477 men and women that Pope John Paul II has canonized during his pontificate.

Between 1588, when the canonization process was centralized and careful record-keeping began, and the 1978 end of the pontificate of Pope Paul VI, the total number of saints canonized was 296.

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

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

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

Pope John Paul's record-making run did not begin immediately after his election in 1978; in fact, he did not celebrate his first canonization Mass until June 1982. He then reformed the entire process in 1983.

The reforms streamlined the process, but one of the first causes to take advantage of the faster track to sainthood—that of St. Josemaria Escrivá de Balaguer, founder of Opus Dei—drew sharp criticism for its speed.

With even greater speed, Mother Teresa of Calcutta was beatified on Oct. 19, just six years and one month after her death.

Mother Teresa brings to 1,319 the

number of men and women recognized as "blessed" during Pope John Paul's pontificate.

The first saint he proclaimed was St. Crispin of Viterbo, an Italian Capuchin friar known for his charity and his infectious cheerfulness.

As he has done at every canonization since, the pope explained the ceremony as an opportunity to offer the world a specific model of holiness.

The Capuchin, who died in 1750, the pope said, "offers our generation, which frequently is inebriated by success, a lesson of humble and trusting adherence to God and to his plan for salvation, as well as [a lesson] of love for poverty and for the poor."

Holiness is a gift of God, he said at the end of the ceremony, but since it is communicated from one person to another it can be said that "saints generate saints."

Whether martyrs or mystics, founders of religious orders or lay catechists, Pope John Paul uses the ceremonies to highlight the ways in which the saints dedicated their lives to loving and serving God and others.

In the pope's mind, and in the mind of the Church, there are as many ways of living a holy life as there are individuals created by God and called to holiness.

The record number of saints canonized by Pope John Paul is due partially to the fact that the list includes large numbers of individual martyrs canonized as a group: for example, he canonized 103 Korean martyrs in 1984 and 117 Vietnamese martyrs in 1988.

But the growing roll of saints officially recognized by the Catholic Church over the past 25 years also reflects Pope John Paul's attention to offering Catholics in individual countries examples of how someone who lived and died in their own nations lived the call to holiness.



Pope John Paul II blesses indigenous Mexican children after they presented him with a gift of two trees during an arrival ceremony in Mexico City on July 30, 2002. The pope was in Mexico to canonize Juan Diego, North America's first indigenous saint, who experienced visions of Our Lady of Guadalupe.

Most of the more than 100 trips that Pope John Paul has made outside of Italy in the past 25 years have included a beatification or canonization liturgy.

For centuries, canonizations were reserved mainly for holy men and women with a universal following and appeal.

But traveling the world and canonizing local saints in the lands where they lived, Pope John Paul has recovered a taste of the earliest tradition of recognizing saints.

In the first millennium of the Church's history, saints were proclaimed by the communities where they lived and died; the pope, as bishop of Rome, canonized Roman saints.

The saints' feast days were celebrated in the local Churches, but as the fame of an individual grew his or her feast was added to the calendars of neighboring Churches and eventually to the Church's universal calendar.

Pope John Paul slowly has chipped away at European dominance of the list of those officially canonized and beatified.

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

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

He also canonized martyrs from Japan, Paraguay, Spain, China and Mexico.

The founders of religious orders still have a lion's share of the inscriptions in the universal calendar of saints' feasts, but Pope John Paul's beatifications of lay men and women have set the stage for more variety in the future.

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

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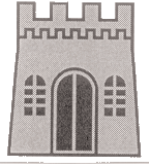
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# To millions worldwide, Pope John Paul II has been an evangelizer

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

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

They were hanging on every word.

"This was not preordained applause. They were responding to what he said. As I witnessed this, I was struck by the pope's great talent for entering into the minds of his listeners," Cardinal Tomko recalled in a recent interview.

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

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

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

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

Cardinal Tomko, a longtime papal confidante who headed the Vatican's Congregation for the Evangelization of Peoples from 1985 to 2001, said he's witnessed similar scenes on other continents, as the pope has taken the Church's message to people of every race and every belief.

With few exceptions, the pope has made a positive impression, the cardinal said. Although crowds of more than a million people have cheered him, the pope's success as an evangelizer is not something that can always be measured by the size of his audience, he said.

"The approval of the masses is not his main purpose.

He doesn't go about this like a politician in search of votes," Cardinal Tomko said.

"His purpose is to propose the message of Christ, in a spirit not of conquest but respect. If his listeners are a million people in Poland or a few hundred in Mongolia, that's secondary to the pope," he said.

Even where the crowds are huge, the pope succeeds in touching individuals, Cardinal Tomko said. The reason is that he speaks a "language of love," he said.

"Not everyone may realize this, but the pope pleases because he loves every single person he encounters—and people understand this," Cardinal Tomko said.

Pope John Paul has been a model evangelizer in many other ways, too, Cardinal Tomko said. He cited the pope's parish visits in Rome, his weekly audience talks aimed at the Church and the world, papal documents that reach out to specific groups and, above all, the 1991 encyclical on the Church's missionary mandate, "*Redemptoris Missio*" ("The Mission of the Redeemer").

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

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

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

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



Young descendants of a group of converted headhunters perform a song as Pope John Paul II visits Shillong in India in 1986. The pope was welcomed to the mostly Hindu country as a "white holy man," said Cardinal Jozef Tomko.

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# Aging pope looks ahead to activities in year 26

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

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

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

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

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

But papal aides privately say they don't know how much longer the pope will be able to travel. He no longer walks and can barely stand during public appearances, and he often appears tired and short of breath.

The important thing, papal advisers say, is for people to realize that the end of papal travel—whenever it comes—does not mean the end of the pontificate.

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

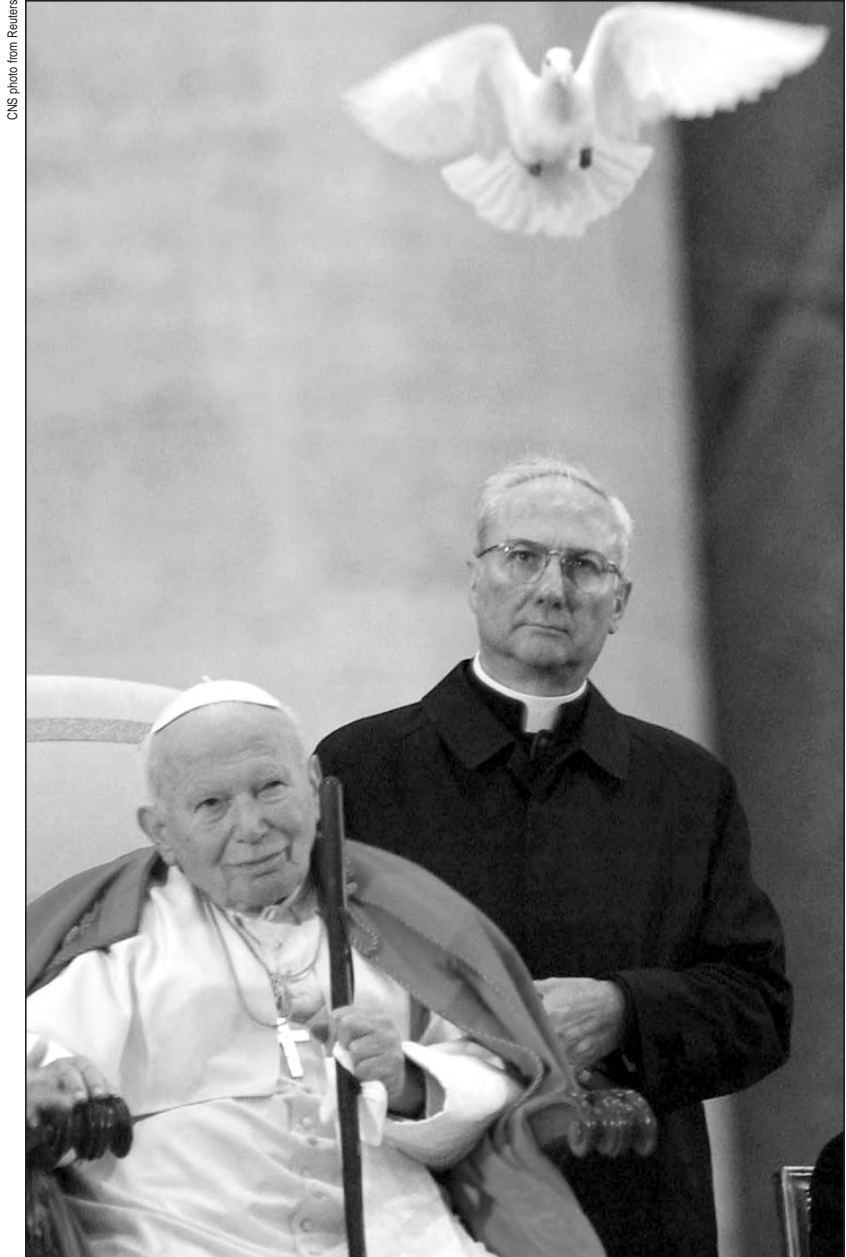
"The pope has certainly not exhausted the themes of his pontificate, and he will keep finding ways to develop these themes and express them. His pastoral creativity is still intact," Navarro-Valls said.

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

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

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

Much of the pope's liturgical and speech-giving activity is preordained these days. He has dozens of annual appointments with ambassadors, Church groups and bishops from around the world, and he presides at more than 20 annual liturgical ceremonies at the Vatican and in Rome. †



A dove floats past Pope John Paul II during his meeting with young people in St. Peter's Square on April 10, 2003. The pontiff entrusted the youths of the world to Mary and called on them to be peacemakers.

CNS photo from Reuters

The members of  
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# Mother Teresa beatification comes just six years after her death

VATICAN CITY (CNS)—Just over six years and six weeks after her death, Mother Teresa of Calcutta was beatified by Pope John Paul II Oct. 19 in St. Peter's Square.

The founder of the Missionaries of Charity died of cardiac arrest on Sept. 5, 1997, in Calcutta, India. A mere 15 months later, Pope John Paul gave permission for her beatification process to begin, even though Church rules require a waiting period of five years.

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

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

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

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

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

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

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

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

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

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

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

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

In 1950, the Missionaries of Charity became a

CNS photo by Arturo Mari



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.

diocesan religious community, and 15 years later the Vatican recognized it as a pontifical congregation, directly under Vatican jurisdiction.

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

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

The missionaries work in more than 130 countries. †

"In all the many languages of prayer, let us ask the Spirit of God to enlighten us, guide us and give us strength so that, as men and women who take their inspiration from their religious beliefs, we may work together to build the future of humanity in harmony, justice, peace and love."

~ Pope John Paul II, October 28, 1999



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## God is present in our lives through the sacraments

By Fr. W. Thomas Faucher

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

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

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

In a sacrament, the word “sign” refers to a very special action that causes something to happen.

People pour water all the time. Pouring water might have many different types of consequences—almost none of them divine.

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

Jesus created the sacraments because we need physical helps to keep our faith in God alive.

But at one point in the history of Christianity, some people decided to denounce sacraments because they were so primitive, so “unsophisticated,” so elemental. An entire branch of the Christian family rejects the idea of sacraments.

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

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

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

Searching both Church tradition and the Scriptures, people found five or seven or eight or 12 different things

which might be sacraments. Finally, it became obvious that there were seven sacraments. One of them, confirmation, is intimately connected with baptism.

I wish there were eight sacraments. One of my favorite actions is “the washing of the feet,” which some early Christians considered a sacrament. Part of the problem was that it was unclear who would be celebrating the sacrament—the person washing the feet or the person getting his or her feet washed. Either way, it is a great human action, most humbling and yet most divine. But “the washing of the feet” is not a sacrament.

The seven sacraments usually are divided into three of initiation (baptism, confirmation and Eucharist), three of commitment (Eucharist, marriage and holy orders), and three of healing (penance, anointing and Eucharist).

Eucharist is, of course, the most central and most important, fitting into all three categories.

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

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

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

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

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

Sacraments are actions that tell us how much God loves us and how much he is willing to do for us.

(Father W. Thomas Faucher is pastor of St. Mary Parish in Boise, Idaho.) †



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

## Sacraments are gifts from God

By Fr. Lawrence Mick

The seven sacraments celebrate important moments in Christian life, but each marks a different experience.

Baptism celebrates a child's birth into a Christian family or an adult's birth into the family of the Church.

Confirmation celebrates the gift of the Spirit to guide those incorporated into Christ.

The Eucharist feeds us regularly so that we continue to grow in Christ's life.

Penance offers hope for healing when we have strayed from Christ's path.

Anointing offers physical and spiritual healing in times of serious illness and pain.

Marriage celebrates the beginning of a new family where the faith will be lived.

Holy orders celebrates the choice of new leaders to guide the faith community.

All the sacraments celebrate Jesus Christ's death and resurrection, but focus on that paschal mystery in a different way.

Baptism plunges us into the watery tomb so that sharing in Christ's death we might also share in his resurrection.

Confirmation focuses on the gift of the

Holy Spirit, who makes possible our union with Christ in his death and resurrection.

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

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

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

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

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

The sacraments are gifts that Christ has given the Church, and link us closely with Christ so we might share fully in the life he came to share with us.

(Father Lawrence Mick is a priest of the Archdiocese of Cincinnati, Ohio.) †

## Discussion Point

# Share faith with others daily

### This Week's Question

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

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

“I'm an active participant when I lift up my heart to the Lord with the body of Christ gathered. I'm an active participant when I allow myself to be empowered by the Spirit to give 100 percent of myself—gifts, talents, heart, voice [and] attitude—to this act of worship. And I'm an active participant when I am

transformed and sent forth to share the good news ... in my world.” (Margaret Stepan, College Ward, Utah)

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

### Lend Us Your Voice

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

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



CNS photo by Sharon Little, Today's Catholic



From the Editor Emeritus/John F. Fink

## Catholic patriots: Archbishop John Carroll (II)

Third in a series

Just as George Washington is known as the "Father of His Country," so John



Carroll is the "Father of the Catholic Church in the United States."

Carroll was elected (yes, elected) the first bishop in the United States on March 25, 1789 in a solemn conclave of the priests of the United States at Whitmarsh, Md.

Slightly more than a month later, Washington took the oath of office to become the first president of the United States—on April 30, 1789.

Although the Church in the United States received its first bishop at the same time the country received its first president, the Church was officially established five years earlier, on June 9, 1784, when John Carroll was appointed prefect apostolic for the United States.

Before making this appointment, the papal nuncio wrote to Benjamin Franklin,

then the U.S. ambassador to France, requesting permission to do so. Franklin forwarded the message to the Continental Congress, which directed him to answer: "The subject of his application to Dr. Franklin being purely spiritual, it is without the jurisdiction and powers of Congress who have no authority to permit or refuse it, these powers being reserved to the several states individually."

As Jesuit Father John Courtney Murray observed in his book *We Hold These Truths*: "The good nuncio must have been happily surprised on receiving this communication. Not for centuries had the Holy See been free to erect a bishopric and appoint a bishop without the prior consent of government, without proper exercise of government's right of presentation, without all the legal formalities with which the so-called Catholic states had fettered the freedom of the Church. In the United States the freedom of the Church was completely unfettered. She could organize herself with a full independence which is her native right."

In time, however, it became apparent that a prefect apostolic did not have

sufficient authority to settle many of the problems of organizing the Church. This could be done efficiently only by one who had the backing of episcopal consecration. Yet Carroll and the other American priests feared the public's adverse reaction to a bishop appointed by the Holy See. Pope Pius VI, therefore, agreed to permit the priests of the United States, "at least on this first occasion," to elect their own bishop.

Bishop Carroll was quick to speak out when the Catholic Church was attacked. An example was his reply to a letter that appeared in the May 9, 1789, issue of the *Gazette of the United States* that questioned Catholics' loyalty to the United States. Carroll wrote that the blood of Catholics during the Revolution War "had flowed as freely [in proportion to their numbers] to cement the fabric of independence, as that of any of their fellow citizens. They concurred with perhaps greater unanimity than any other body of men in recommending and promoting that government from whose influence America anticipates all the blessings of justice, peace, plenty, good order, and civil religious liberty." †

Faith and Family/Sean Gallagher

## Families are a living sacrament

In last month's column, as I looked forward to the celebration of the 25th anniversary of the election of



Pope John Paul II, I reflected on how his devotion to the Blessed Virgin Mary can be an example for our families. The Holy Father points Christian families to Mary as a powerful intercessor for them to our heavenly father.

I believe that he wants families to be strengthened by that divine grace that comes to them through Mary's prayers because he calls them to be at the forefront of the Church's mission of evangelization. This is a message that he has proclaimed from the very beginning of his pontificate some 25 years ago. On Jan. 28, 1979, just a few short months after he was elected, Pope John Paul, speaking in Puebla, Mexico, proclaimed that "evangelization in the future depends largely on the 'domestic Church.'"

To announce the Gospel and bring other men, women and families to Christ is no small task. Indeed, it is the most important mission in which any human being could ever be involved. The very destiny of our world depends upon its fulfillment. And yet the daunting nature of this call should not cause Catholic families to shrink from it, for God has formed us by his grace to be his son's apostles.

Pope John Paul has gone even further and asserted that families are a living sacrament in the world of the Blessed Trinity. This is something that he has taught from the earliest days of his ministry as the successor of St. Peter. It is found in his apostolic exhortation "*Familiaris Consortio*" ("On the Christian Family in the Modern World"), issued on Nov. 22, 1981: "God is love and in himself he lives a mystery of personal loving communion. Creating the human race in his own image and continually keeping it in being, God inscribed in the humanity of man and woman the vocation, and thus the capacity and responsibility, of love and communion."

All of this may seem like an abstract form of theology disconnected from the cares and concerns of the day-to-day life of families, but nothing could be further from the truth. The Holy Father recognizes this. In fact, in his first years as a priest some 50 years ago, Pope John Paul (then Karol Wojtyla) dedicated himself to being a pastoral companion of the young families to whom he ministered, helping them embody in their daily lives the deep meaning which God had written into their very bodies and souls.

When Christian husbands and wives live out this vocation of love and communion in the ordinary duties of the home—taking out the trash, washing the dishes, changing diapers—the grace of their sacrament of marriage transfigures them into the very image of the love and communion of Father, Son and Holy Spirit. But it is ultimately in their openness to the blessing of life and their cooperation with the heavenly father in the creation of a new human soul that this sacrament is fulfilled and reaches the height of its effectiveness.

The more that Catholic husbands, wives and families, by the grace of God, deliberately abide in their calling of love and communion, the more that they will be apostles of the Gospel of Jesus Christ. This is the powerful message that Pope John Paul II has proclaimed for 25 years. May we who are the Catholic families of the Archdiocese of Indianapolis embrace it.

(Sean Gallagher is the director of religious education at St. Joseph Parish in Shelbyville.) †

Cornucopia/Cynthia Dewes

## Saints don't get in the way of God's will

It seems that Pope John Paul II has "made" or will "make" more saints during his tenure than all the other pontiffs combined. This displeases some, i.e. those who do not think kindly of Pope Pius IX. But, it pleases most of us who remember Mother Teresa fondly.



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

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

But veneration of the saints is not that at all. Rather, it's communing with the dearly departed as we did in life. How many of us

who have lost spouses, close relatives or friends have not "talked" to them now and then? Is it not comforting and healing to continue such a loving relationship as long as we don't depend upon it for emotional stability or dwell entirely in the past?

In previous times, Catholics were well acquainted with the saints. Their feast days were marked by the Church, discussed in school and celebrated by families probably more than they are today. Every child had a namesake saint, who gave, and should receive in return, special attention. One's name saint was a kind of additional guardian angel.

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

Today we might be less aware of the communion of saints, although when a Mother Teresa or a Dorothy Day comes along we recognize saintliness when we see it. At least most of us do.

Recently I heard Benedictine Archabbot Lambert Reilly speaking in a television interview on the occasion of his friend Mother Teresa's beatification. He was

surprised once while he was giving a retreat to some nuns when one of them whispered to him, she hoped that he wasn't taken in by Mother Teresa. "She's a fake, you know," she said.

But that's the thing about saints. They are human, like us, and they have human foibles and faults. They can and do make mistakes of all kinds, and that rankles some of us who do the same. So, what is it that makes them saints?

It seems to me, the difference is that saints, either recognized by the Church or by common agreement, do naturally what the pope is encouraging us to do. They remember that their goal is God and that it is his will, not ours, that should prevail.

In line with that idea is another quote from the archabbot's interview, in which he said that whenever he left Mother Teresa she would not say the expected, "Go and do God's will," but rather, "Go and don't get in the way of God's will."

That's our job, to not get in his way. If we can do that, maybe we'll stay on the right road.

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

Faithful Lines/Shirley Vogler Meister

## God's plan for us—to love and be loved

At Mass the first weekend in October, I listened to the best pro-life message I've ever heard. My pastor in Indianapolis at Christ the King Parish, Msgr. Francis Tuohy, shared how aborted babies are not only denied love, but their potential families are denied loving them. He stressed how everyone needs loving



help, especially those in vulnerable situations—the physically or mentally challenged, elders suffering alone, prisoners awaiting death sentences.

Msgr. Tuohy repeatedly said, "They deserve it!" and then added "You deserve it!" He also described the Gabriel Project in our parish and elsewhere—volunteers dedicated to bringing practical, emotional and spiritual help to women who choose life over abortion.

Blessed [Mother] Teresa's words—"God has called us to love and to be loved"—kept rolling through my thoughts, but I also remembered a life-

issue moment that strongly affected me.

One day, five years ago, when delivering something to a parish office, I overheard a disturbing phone call. Someone explained that a couple planning to adopt a teen-ager's baby reneged on the offer when they learned the newborn had Down Syndrome and a heart defect.

*How tragic!* I thought. Rather than faulting anyone, I instead worried: *What will happen to that baby?* I made many phone calls and researched agencies in the Midwest that deal with such scenarios, concentrating on Catholic resources. I found little practical advice.

Shortly thereafter, while my husband and I were on a business trip, we randomly stopped for lunch at The Bread of Life Café in Liberty, Ky., operated by Galilean Home Ministries. Impressed, I wrote for more information, and I've been on the Galilean mailing list ever since. In fact, I eagerly await each newsletter, which always edifies me.

Founders Jerry and Sandy Tucker and staff care for babies, children and older youth in need. Galilean Children's Home offers unconditional love and medical

help. A Born Free Ministry rears babies of prison mothers until their release, and the Galilean Christian Academy serves both handicapped and academically normal children. The Tuckers even shepherd children from other countries, and they sometimes travel with children presenting concerts.

Sandy also serves as "wife, mother and midwife" to neighboring Mennonite and Amish communities. Her books—*Faith, Hope and Room for One More*, which covers their spiritual journey—and *Precious in His Sight*, with stories and testimonies of these children—are part of their ministry, too.

*Criterion* readers will be as profoundly affected as I've been to learn more about Galilean Home Ministries at [www.galileanhome.org](http://www.galileanhome.org) or by writing to P.O. Box 880, Liberty, KY 42539 or by calling 606-787-5120.

We deserve to know how their love works. They deserve our loving help.

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



All Souls Day/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, Nov. 2, 2003

- Daniel 12:1-3
- Romans 6:3-9
- John 6:37-40

Today, the Church observes All Souls Day, its annual commemoration of those people who have died in the Lord and are awaiting entry into the heavenly presence of God.



Several options occur among the possible readings. This reflection follows one selection.

The first reading is from the Book of Daniel. Once, Daniel was regarded as one of the great prophets, probably because the Book of Daniel is relatively long in length, and it is very dramatic.

Certainly, Daniel is a book admonishing the people of God to be loyal to the ancient Covenant. Traditionally, Daniel has been regarded as a prophet, and as actually a figure in history.

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

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

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

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

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

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

These were the stark, thundering intrusions of Greek philosophy into life in Asia Minor. Subtler were Greek philosophical ideas, such as eternity and the concept of the soul and body as present in each person. In this situation, the notion of the afterlife grew and developed among Jews.

This reading states that indeed there is an afterlife. Earthly death is not the end of any person's existence. Determining the style of afterlife, however, will be open to each person. If a person follows God, then the person will be with God in the future life.

The second reading is from the Epistle to the Romans.

St. Paul writes in this passage about one of his favorite themes. If Christians truly join themselves to Christ in this life by their holiness, then they will live with Christ forever. Earthly death will not break the bond.

St. John's Gospel furnishes the last reading.

Quoting Jesus, the reading pledges that all who genuinely love God will be with God eternally.

## Reflection

All Souls Day is an ancient, beloved time in the Catholic liturgical year. It celebrates several facts, drawn from Scripture and reinforced by human reason.

The first, mentioned in Daniel, and repeated throughout the New Testament, is that human life is not extinguished by physical death as a sudden breeze kills a candle flame. Rather, life is eternal.

The second point, equally biblical in origin, and equally reasonable, is that eternal life merely continues the matter in which earthly life occurred. Closeness to God, evidenced in virtuous living, continues into eternity. Estrangement from God also endures.

Thus, humans choose the afterlife they prefer.

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

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

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

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

## Daily Readings

**Monday, Oct. 3**  
Martin de Porres, religious  
Romans 11:29-36  
Psalm 69:30-31, 33-34  
Luke 14:12-14

**Tuesday, Oct. 4**  
Charles Borromeo, bishop  
Romans 12:5-16a  
Psalm 131:1-3  
Luke 14:15-24

**Wednesday, Oct. 5**  
Romans 13:8-10  
Psalm 112:1-2, 4-5, 9  
Luke 14:25-33

**Thursday, Oct. 6**  
Romans 14:7-12  
Psalm 27:1, 4, 13-14  
Luke 15:1-10

**Friday, Oct. 7**  
Romans 15:14-21  
Psalm 98:1-4  
Luke 16:1-8

**Saturday, Oct. 8**  
Romans 16:3-9, 16, 22-27  
Psalm 145:2-5, 10-11  
Luke 16:9-15

**Sunday, Oct. 9**  
The Dedication of the Lateran  
Basilica in Rome  
Ezekiel 47:1-2, 8-9, 12  
Psalm 46:2-3, 5-6, 8-9  
1 Corinthians 3:9c-11, 16-17  
John 2:13-22

## Question Corner/Fr. John Dietzen

# Cross of San Damiano was made popular by St. Francis

Q What can you tell me about the cross of San Damiano? A friend gave one to me after I admired all the figures and its unusual shape. (Arkansas)



A The cross of San Damiano (St. Damian) is named after the small church near Assisi in Italy, where it originally

hung. It became famous because St. Francis prayed before it often.

It was during one of those times of meditation that Francis heard the words from Jesus on the cross, "Francis, go repair my house, which as you see is falling into ruin."

At first, Francis believed the words meant that he should restore the chapel itself, which was in bad disrepair.

Later, he realized the Lord meant that he was to repair, build up, God's people and help repair the holiness of the Church.

The cross thus came to have great importance and meaning for St. Francis and his followers, and for St. Clare, the founder of the women's branches of Franciscans, whose first religious home was in San Damiano.

As you suggest, this form of the cross is extremely popular in Catholic cultures today. Described as an icon cross because of the many images it portrays, it is similar to other crosses common in Italy around the 12th century, when Francis lived.

Christ is represented full and upright, distinguished from earlier "jeweled" crosses showing Christ victorious, and from later crosses, which heavily emphasized his suffering and agonizing death.

The icons surrounding our Lord include several witnesses to the Crucifixion—St. John, Mary Magdalene, Mary the mother of Jesus, the soldier who pierced Jesus' side with a lance and others. There are also angels and additional images related to the events on Calvary.

The cross was restored as much as possible to its original condition in 1938 and now hangs in the church of St. Clara (Santa Chiara) in Assisi.

Q After a recent Mass, a friend told me that the Our Father we say at Mass is Protestant. She belongs to some "new" Catholic group that does things differently and was told our prayer after the Lord's Prayer ("For the kingdom, the

power ...") is wrong. I've never heard that. Is it true? (Illinois)

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

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

In later centuries, some glosses, including this one, found their way into the Bible text itself. This was the situation when the King James Authorized English translation was published in 1611.

The King James version, in general use by Protestants for more than 300 years, included this addendum to the Lord's Prayer.

As biblical scholarship developed, however, it became clear to everyone—Protestant and Catholic—that this addition was not originally part of Scripture, but was inserted afterward.

Thus, Protestant Bibles since the King James translation have, almost universally, eliminated the sentence from the Scripture, mentioning it at most as an unauthentic, or liturgical, addition to the sacred text.

Bible translations under Catholic auspices have never included the sentence.

For centuries, however, the doxology was included in the Mass shortly after the Our Father.

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

Oriental-rite Catholics, however, and many Latin-rite Catholics in other countries, still use it regularly as a concluding doxology to the Lord's Prayer.

(A free brochure in English or Spanish, answering questions that Catholics ask about baptism practices and sponsors, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61651. 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

# My Sacred Place

I have a sacred place with God  
Where no one else has entered,  
And there within His holy peace  
My heart and soul is centered.

It is in this precious place  
That I can find my needed rest;  
I go alone, and am met by God.  
In His gentle love, I am blest.

He welcomes me with open arms,  
And listens to all I have to say—  
My sins and needs, my pain and joy—  
With his blessing, I can now pray.

By June Hill

(June Hill is a member of St. Bartholomew Parish in Columbus.)



CNS photo from Reuters



## 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 10 a.m. Monday the week 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).

### October 31

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal, praise, worship, teaching, healing prayers, 7 p.m. Information: 317-927-6709.

### November 1

St. Luke Parish, 7575 Holliday Dr. East, **Indianapolis**. The Couple to Couple League of Indianapolis, Natural Family Planning (NFP), 9:30-11:30 a.m. Information: 317-228-9276.

St. John the Apostle Parish, 4607 W. State Road 46, **Bloomington**. 30th annual holiday craft show, 9 a.m.-4 p.m., crafts, tote painting, watercolor and oil paintings, rugs, blankets, woodworking, stained-glass, candles, free pictures with Santa, 9 a.m.-noon. Information: 812-876-1974.

St. Bartholomew Parish, 1306 27th St., **Columbus**. "A Concert for All Saints," donations accepted, 7:30 p.m. Information: 812-379-9353.

Saint Mary-of-the-Woods College, Cecilian Auditorium, **St. Mary-of-the-Woods**. College Chorale, Madrigals and Jazz Band, "Come Rain or Shine\*The Forecast is Music,"

8 p.m., \$4 adults, \$2 students, senior citizens and children.

### November 1-2

St. John the Baptist Parish, 25743 State Road 1, **Dover**. 13th annual craft show and chicken dinner, Sat., craft show, 11 a.m.-5 p.m., lunch, 10:30 a.m.-2 p.m.; Sun., craft show, 11 a.m.-5 p.m., chicken dinner, 11 a.m.-5 p.m.

### November 2

Holy Cross Parish, 125 N. Oriental St., **Indianapolis**. Bugbuster Flu and Pneumonia Shot Campaign, flu and pneumonia shots, 11:30 a.m.-12:30 p.m. Information: 317-722-8299, ext. 116.

St. Francis Xavier Parish, Hwy. 31 and Hwy. 160, **Henryville**. Smorgasbord, craft booth, quilts, 11 a.m.-1 p.m. Information: 812-256-3200.

Holy Family Parish, 815 W. Main St., **Richmond**. Evening of spiritual music for families, 7 p.m. Information: 765-966-0916.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Organizational meeting to establish perpetual eucharistic adoration chapels in parishes,

Missionary of the Blessed Sacrament Father Lawrence Villone, presenter, 2 p.m. Information: 317-831-4142.

Our Lady of Grace Church, 9900 E. 191st St., **Noblesville, Ind.** (Diocese of Lafayette). Filipino Mass, 3 p.m.

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles), "Schoenstatt Spirituality," 2:30 p.m., Mass, 3:30 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail [eburwink@seidata.com](mailto:eburwink@seidata.com) or log on to Schoenstatt Web site at [www.seidata.com/~eburwink](http://www.seidata.com/~eburwink).

### November 2-3

Marian College, Bishop Chartrand Memorial Chapel, 3200 Cold Spring Road, **Indianapolis**. "Development as the Key to Peace," Franciscan Father John Quigley, presenter, 7 p.m. Information: 317-955-6213.

### November 3

St. Francis Hospital-Indianapolis, 8111 S. Emerson Ave., **Indianapolis**. "Freedom from Smoking," second of seven weekly classes developed by American Lung Association, 6-8 p.m., \$50 fee, \$25 due at first class then \$5 each week. Information or reservations: 317-782-7999.

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles), "Family Faith Talks," 7 p.m., Mass, 8 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail

[eburwink@seidata.com](mailto:eburwink@seidata.com) or log on to Schoenstatt Web site at [www.seidata.com/~eburwink](http://www.seidata.com/~eburwink).

### November 4

Holy Rosary Parish, 520 Stevens St., **Indianapolis**. "Foundations of the Faith: A Beginning Exercise in Fundamental Theology," Scott M. Sullivan, presenter, \$10 per person. Information: 317-236-1521 or 800-382-9836, ext. 1521.

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.

St. Bridget Church, 404 E. Vine St., **Liberty**. Healing Mass, 7:30 p.m. Information: 765-825-7087.

### November 7

St. Lawrence Parish, 6944 E. 46th St., **Indianapolis**. "An Evening of Praise and Worship" presented by Christian musician Tony Avellana, 7:30-9 p.m. Information: 317-826-6000.

SS. Peter and Paul Cathedral, Blessed Sacrament Chapel, 1347 N. Meridian St., **Indianapolis**. Catholic Charismatic Renewal, Mass and Healing service, teaching 7 p.m., followed by praise and worship, Mass and healing service. Information: 317-927-6709.

### November 7-8

St. Elizabeth's Pregnancy and Adoption Services, 2500 Churchman Ave., **Indianapolis**. Abortion recovery facilitator training, Fri., 9 a.m.-noon, 2-8 p.m., Sat. 9 a.m.-5 p.m., Information: 317-297-7578.

Saint Mary-of-the-Woods College, **St. Mary-of-the-Woods**. Fall open house, Information: 812-535-5106 or 800-926-SMWC.

### November 7-9

Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. Married couples retreat, "Journeying with Jesus Christ." Information: 812-923-8817 or e-mail [mtstfran@cris.com](mailto:mtstfran@cris.com).

### November 8

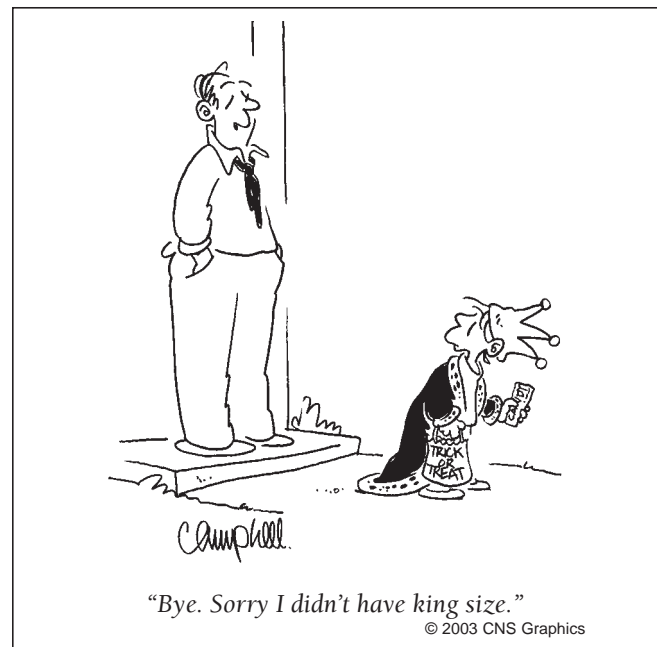
St. Mark Parish, Schafer Hall, 535 E. Edgewood Ave., **Indianapolis**. St. Mark School Parent Teacher Group and St. Mark Parish Ladies Club, annual St. Mark craft junction, crafts, luncheon, bake sale, 9 a.m.-4 p.m. Information: 317-787-8246.

St. Rose of Lima Parish, 8144 W. U.S. Hwy. 40 West, **Knights-town**. St. Rose Ladies Society, holiday craft bazaar and luncheon, 8 a.m.-2 p.m., crafts, baked goods, Christmas items, homemade chicken and noodles. Information: 765-345-5595.

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Silent prayer day, 9 a.m.-2:30 p.m., bring lunch, free-will offering. Information: 317-543-0154.

St. Therese of the Infant Jesus (Little Flower) Parish, 1401 N. Bosart Ave., **Indianapolis**. Annual all-class reunion, Mass, 5 p.m., social hour, school tours, dinner and recognition of outstanding alumni award winners. Information: 317-357-8352.

St. Joseph Parish Hall, 1875 S. County Road 700 W., **North Vernon**. St. Joseph Rosary Society of Four Corners, annual craft bazaar, 9 a.m.-4 p.m., crafts, baked goods, homemade



chicken and noodle dinners. Information: 812-346-4783.

Michaela Farm, **Oldenburg**. Volunteer work day, close down gardens for winter, 9 a.m.-3 p.m. EST. Information: 812-933-0661.

### November 9

Cardinal Ritter High School, 3360 W. 30th St., **Indianapolis**. Open house, 1-3 p.m. Information: 317-924-4333.

St. Monica Parish, Emmaus Center, 6131 N. Michigan Road, **Indianapolis**. Family Life Sunday Series, "Balancing Stress in Our Home," Michelle Meer, M.S.W., presenter, 4-5:30 p.m. Information: 317-253-2193.

St. John Chrysostom Parish, Hwy. 545, **New Boston, Ind.** (Diocese of Evansville). Fall social, chili, hamburgers, homemade desserts, serving begins 11 a.m. EST. Information: 812-937-4326.

### November 10

American Martyrs Church, 270 S. Bond St., **Scottsburg**. "Sermon on the Mount," Frank Runyeon, television and film star, presenter, 7 p.m. Information: 812-752-3693.

DAR House, 400 E. Wabash Ave., **Crawfordsville, Ind.** Saint Mary-of-the-Woods College, Women's External Degree Program, coffee and conversation, 6:30 p.m. Information: 812-535-5186 or 800-926-SMWC.

Windy Hills Country Club, 37 N. U.S. Hwy. 231, **Greencastle**. Saint Mary-of-the-Woods College, Women's External Degree Program, coffee and conversation, 6:30 p.m. Information: 812-535-5186 or 800-926-SMWC.

St. Boniface Parish, St. Michael Center, 318 N. 9th St., **Lafayette, Ind.** (Diocese of Lafayette). Knights of Immaculata, meeting, life of St. Maximilian Maria Kolbe, Professor Claude Foster, presenter, 7 p.m. Information: 765-742-5063.

### November 11

St. Elizabeth's Pregnancy and Adoption Services, 2500 Churchman Ave., **Indianapolis**. Pro-life meeting, 7 p.m., tour of archdiocesan Catholic Charities facility. Information: 317-787-3412, ext. 39.

### November 15

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. "Six Pathways to Forgiveness," 9 a.m.-5 p.m., \$60 per person includes lunch. Information: 317-788-7581.

### Daily

Our Lady of the Greenwood

Church, Chapel, 335 S. Meridian St., **Greenwood**. Perpetual adoration.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine (Latin) Mass, Mon.-Fri., noon; Wed., Fri., 5:45 p.m. Information: 317-636-4478.

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Leave a telephone number to be contacted by a member of the prayer group. Prayer line: 317-767-9479.

St. Therese of the Infant Jesus (Little Flower) Church, Chapel, 4720 E. 13th St., **Indianapolis**. Perpetual adoration. Information: 317-357-3546.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Perpetual adoration. Information: 317-831-4142.

### Monthly

#### First Sundays

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

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

#### 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, 7:30 p.m.

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. Vincent de Paul Church, 1723 "I" St., **Bedford**. Exposition of the Blessed Sacrament after 8:30 a.m. Mass-9 a.m. Sat. morning, reconciliation, Fri. 4-6 p.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., devotions following

—See ACTIVE LIST, page 25

I believe sharing is something you never outgrow.

It isn't supposed to end in kindergarten. Or when we get older. I believe sharing is a way of life. But why stop there? Nothing can keep us from giving. The Catholic Community Foundation has a number of financial tools that can help you help the Church carry on its mission, from simple one-time gifts to endowments. For more ways to remember the Church in your estate, ask for Jim Wathen at 800-382-9836.



ARCHDIOCESE OF INDIANAPOLIS  
Blessed to be a Blessing



The Active List, continued from page 24

Mass until 5 p.m. Benediction. Information: 317-784-5454.

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

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

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

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

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

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

St. Anthony Church, 379 N. Warman Ave., **Indianapolis**. Exposition of the Blessed Sacrament after 5:30 p.m. Mass, hour of silent prayer and reflection followed by Benediction of the Blessed Sacrament.

St. Joseph Church, 1375 S. Mickley Ave., **Indianapolis**. Adoration of the Blessed Sacrament, 4 p.m., rosary, 5 p.m., Benediction, 5:30 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Sacred Heart devotion, 11 a.m., holy hour, 6-7 p.m. Information: 317-632-9349.

Sacred Heart of Jesus Church, 1530 Union St., **Indianapolis**. Adoration of the Blessed Sacrament, 7:30-10:30 a.m., Mass, 6:30 a.m. Information: 317-638-5551.

Our Lady of Perpetual Help Church, 1752 Scheller Lane, **New Albany**. Adoration concluding with confessions at 6 p.m. Benediction, 6:45 p.m.

St. Joseph Church, 113 S. 5th St., **Terre Haute**. Eucharistic adoration, 9 a.m.-4:45 p.m. Benediction, rosary, noon, Mass, 5:15 p.m. Information: 812-235-4996.

**First Saturdays**

Our Lady of the Greenwood Church, 335 S. Meridian St., **Greenwood**. Devotions, Mass, 7:30 a.m., sacrament of reconciliation, rosary, meditations following Mass.

Holy Angels Church, 740 W. 28th St., **Indianapolis**. Exposition of the Blessed Sacrament, 11 a.m.-noon.

St. Therese of the Infant Jesus (Little Flower) Church, Chapel, 4720 E. 13th St., **Indianapolis**. Apostolate of Fatima holy hour, 2 p.m.

St. Anthony Church, 379 N. Warman Ave., **Indianapolis**. Reconciliation, 7:45 a.m., Mass, 8:15 a.m. followed by rosary.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Mass, 8:35 a.m. Information: 317-831-4142.

St. Nicholas Church, 6461 E. St. Nicholas Dr., **Sunman**. Mass, praise and worship, 8 a.m., then SACRED gathering in the school.

**Second Mondays**

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

**Second Tuesdays**

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

**Second Thursdays**

St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Holy hour for 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.

**Third Mondays**

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

**Third Wednesdays**

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

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 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. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Prayer 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 Wednesdays**

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

**Last Sundays**

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Novena to Our Lady of Perpetual Help, 11:15 a.m. Information: 317-636-4478. †



**All Saints' Day**

Backed by images of saints, Pope John Paul II waves to pilgrims gathered in St. Peter's Square for All Saints' Day on Nov. 1, 2000.

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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.

**BEARD, Ralph F.**, 73, St. Bartholomew, Columbus, Oct. 18. Husband of Barbara P. Beard. Father of Kathleen Armentrout, Delores Ferrill, Brenda, Linda and Ronald Beard. Grandfather of six.

**BRUNSMAN, Emma H.**, 95, St. Anthony of Padua, Morris, Oct. 8. Mother of Theresa Holbert, Helen Laugle, Anita Peters and Alma Waywood. Grandmother of 10. Great-grandmother of 22.

**CAHILL, Thomas J.**, 48, Holy Name, Beech Grove, Oct. 15. Husband of Diana L. (Helms) Cahill. Father of Amy Hawkins, Michelle Koss, Sandra Self, Jeffrey Helms, Christopher and James Cahill. Son of Jerome and Marjorie (Schuster) Cahill. Brother of Christie Denzen, Anne Elliott, Cathy Huser, Helen Stephon, Edward, John and Michael Cahill. Grandfather of six.

**DENO, Gerald A.**, 65, St. Michael, Greenfield, Oct. 1. Husband of Reta (Anderson) Deno. Father of Shari Jacobs,

Gene, Steven and Tim Deno. Brother of Evelyn Coe, Wilma Harper, Donna Metzinger, James and Roger Deno. Grandfather of eight.

**DWYER, Melba June**, 86, Holy Spirit, Indianapolis, Oct. 13. Wife of Robert Dwyer. Mother of Judith Doran and Dennis Dwyer. Grandmother of six. Great-grandmother of 11. Great-great-grandmother of one.

**FITZGERALD, James**, 81, St. Luke, Indianapolis, Oct. 2. Husband of Mildred (Pope) Fitzgerald. Father of Joan Gutzwiller, Patricia Lavelle, Liz Kiesle, Peggy Walko, John, Michael and Richard Fitzgerald. Brother of Margaret Prout. Grandfather of 19. Great-grandfather of two.

**GEILKER, John**, 86, Holy Spirit, Indianapolis, Oct. 12. Husband of Margaret Geilker. Father of Judy Beeson and Jack Geilker. Brother of Lucile Himes. Grandfather of five. Step-grandfather of three. Great-grandfather of five. Step-great-grandfather of seven.

**HORN, John Earl**, 85, Sacred Heart, Jeffersonville, Oct. 12. Husband of Dorothy Horn. Father of James and John Horn. Brother of Tom Horn. Grandfather of five. Great-grandfather of one.

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

**JENKINS, Carolyn A.**, 60,

Holy Family, New Albany, Oct. 17. Wife of Jerry Jenkins. Mother of Mary Sue and Gary Jenkins. Sister of Donald and Edwin Ullrich Jr. Grandmother of six.

**JENSEN, Eileen S.**, 89, St. Benedict, Terre Haute, Oct. 8.

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

**KRUER, Roberta Jean**, 66, St. Mary-of-the-Knobs, Floyds Knobs, Oct. 19. Mother of Karen Book, Rhonda Herley, Sherry Ott, Victoria and Andrew Krueer Jr. Sister of Lillian Conley, Delores Harvey, Carl, Robert and William Devine. Grandmother of 13.

**LARSON, Rita E. (Savage)**, 81, St. Luke, Indianapolis, Oct. 14. Mother of Paul David Larson.

**McCARTY-LEWIS-McMANIGAL, Patricia Lee (Mohr)**, 67, St. Michael, Greenfield, Sept. 24. Mother of Lisa Phillippi and Victoria Weinberg. Grandmother of six.

**McSHAY, Daniel J.**, 49, St. Luke, Indianapolis, Oct. 5. Father of Colleen and Mindy McShay. Son of John and Mary Lou McShay. Brother of Jeffrey, Kevin and Michael McShay.

**MILLER, William G.**, 61, St. Christopher, Indianapolis, Oct. 17. Husband of Linda Miller. Father of Andrew, Bill, Eric and Michael Miller. Grandfather of six.

**NELMS, Melba F.**, 87, St. Michael the Archangel, Indianapolis, Oct. 8. Mother of

Jeannine (Brown) Downey. Sister of Ruth Shinn. Grandmother of six. Great-grandmother of nine.

**RICHARDSON, Eileen**, 65, St. Agnes, Nashville, Oct. 11. Wife of Ladson Richardson. Mother of Michelle Johnson, Sherry and Scott Richardson. Sister of Thomas Murray. Grandmother of six.

**RICHEY, Katherine B.**, 77, St. Michael, Greenfield, Oct. 2. Wife of James H. Richey. Mother of Catherine Hewitt, Jeanette Leary, Joellen Smith, James L. and Jess Richey. Sister of Martha Redd. Grandmother of 13. Great-grandmother of 11.

**RINGENBERG, Edith M.**, 89, Holy Family, New Albany, Oct. 14. Sister of Leoda Caradonna, Flora Douglas and Paul Ringenberg.

**RITTER, Dr. Richard J.**, 83, St. Michael, Greenfield, Oct. 14. Father of Linda (Cowan) Huber, Mary Roesinger, Joellen Smith, Therese Ritter-Inglert, Danny, Jerry and Richard Ritter. Brother of Elaine Sauer. Grandfather of 14.

**RUBLE, Barbara A.**, 71, St. Maurice, Napoleon, Oct. 23. Wife of Orvel Ruble. Mother of Susan Meadows, Rose Mazingo, Roger Jones and Michael Ruble. Sister of Rosemary Reasoner and Kenneth Schoettmer. Grandmother of 11. Great-grandmother of 18.

**SCHMITT, Richard B.**, 85, St. Pius X, Indianapolis, Oct. 11. Father of Michael Schmitt. Grandfather of two.

**SCHROEDER, Martin**, 79, Holy Family, Richmond, Oct. 16. Husband of Norma Carnes Schroeder. Father of Pamela Parker, Bill, Bob and David Schroeder. Stepfather of Sallye Creech, Amy Shake, Lisa Simmons, Julie Stout and Jeff Carnes. Brother of JoAnn Dixon. Grandfather of eight. Step-grandfather of 11. Great-grandfather of one.

**URBANCIC, Henry**, 86, St. Anthony, Indianapolis, Oct. 5. Husband of Marilyn Urbancic. Father of Sheryl Ball, Laurie Bremmer, Karen Vandever, Julie Wade and Mark Urbancic. Brother of Bertha Gorka and Justin Urbancic. Grandfather of nine. Great-grandfather of two.

**WILLIAMS, Justine L. (Baker)**, 80, St. Gabriel, Indianapolis, Oct. 12. Mother of Barbara Lee, Donald and Gary Williams. Sister of Mary Chermansky, Annie Fletcher and Joe Klobucar. Grandmother of eight. Great-grandmother of eight. †

# ABORTION

continued from page 2

save the life of the mother, but does not include an exception for the mother's health.

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

Opponents of partial-birth abortion have fought for legislation to ban it since reports on its use for late-term abortions came to light in 1993. The procedure involves drawing most of the body of a live fetus through the birth canal, then inserting a device into its head to suction the brain out, killing the child and collapsing its head to make it easier to remove.

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

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

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

"Since *Roe vs. Wade*, public opinion on abortion hasn't changed much, except when this procedure came to light in the mid-'90s," he said. "At that time, there was an observable decrease in the percentages of those who claim that abortion should be allowed in all cases."

Douglas Johnson, legislative director of the National Right to Life Committee, noted that in a 5-4 decision in 2000 the Supreme Court struck down a Nebraska law banning partial-birth abortions.

"Congress is now inviting the Supreme Court to re-examine that extreme and inhumane decision," he said.

Johnson also sharply criticized the Planned Parenthood Federation of America, a leading opponent of the new law, for a September press release that said the legislation would "outlaw a medical procedure used primarily in emergency abortions."

The procedure is performed primarily on healthy mothers with healthy babies, and claims that it was chiefly an emergency procedure were "thoroughly discredited" in the mid-'90s, Johnson said.

Jay Sekulow, chief counsel for the American Center for Law and Justice, said the center, a public-interest law firm specializing in constitutional and pro-life issues, "will work aggressively to see that this ban clears the legal challenges and survives the constitutional attacks that will follow."

"It's clear that both Congress and most Americans want to see this gruesome procedure outlawed," he said. †

## Providence Sister Mary Slattery was a teacher and pastoral associate

Providence Sister Mary Slattery died on Oct. 22 in Lourdes Hall at Saint Mary-of-the-Woods. She was 79.

The Mass of Christian Burial was celebrated on Oct. 27 in the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed in the sisters' cemetery.

The former Patricia Louise Slattery was born on Jan. 3, 1924, in Los Angeles.

She entered the congregation of the Sisters of Providence on Feb. 1, 1942, professed first vows on Aug. 15, 1944, and professed final vows on Aug. 15, 1949.

Sister Mary taught music in schools staffed by the Sisters of Providence in Indiana, Illinois, Maryland and Oklahoma.

From 1989-99, Sister Mary served as pastoral associate of St. Patrick Parish in Indianapolis.

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

Sister Mary taught music at St. Joan of Arc School in Indianapolis and religious education classes at St. Joan of Arc Parish from 1957-64.

She also taught music at St. Andrew the Apostle

School in Indianapolis from 1964-68. In 1968-69, she taught music at Immaculate Heart of Mary School in Indianapolis and religious education classes at Immaculate Heart of Mary Parish.

From 1969-71, she served as director of religious education for the Terre Haute Deanery. From 1971-72, she continued the same ministry for the Seymour Deanery, and from 1972-75 she served as director of religious education for the Batesville Deanery.

Sister Mary also taught religion classes at Roncalli High School in Indianapolis from 1975-78 then served as a clerical assistant for the congregation's St. Gabriel Province in Indianapolis from 1978-80.

She taught religion and music appreciation classes at Cathedral High School in Indianapolis from 1980-85.

Sister Mary taught music at Sacred Heart School in Evansville, Ind., in the Evansville Diocese, from 1946-48.

She ministered as a companion to the elderly in Indianapolis from 1999-2002.

She is survived by several cousins. †



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# News briefs

## U.S.

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

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

### U.S. bishop decries Bush administration's 2004 refugee limit

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

### U.S. bishops to consider statement on agriculture

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

## WORLD

### Italian judge sets off debate after ordering removal of crucifix

ROME (CNS) — A judge in central Italy set off a debate involving Catholics, Muslims and politicians after he ordered the removal of crucifixes from classrooms in an elementary school. Mario Montanaro, a judge in the court at L'Aquila, ruled Oct. 25 that laws requiring schools to have a crucifix in every classroom showed preference for Catholicism and ignored the role of other religions in society. He gave the elementary school in the town of Ofena 30 days to remove the crucifixes. The case was started by Adel Smith, president of the Muslim Union of Italy, whose children attend the Ofena school. Bishop Giuseppe Betori, general secretary of the Italian bishops' conference, said Oct. 26 the judge's decision violated national laws passed in the 1920s that have never been changed by Parliament nor overturned by a constitutional court. †

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