



The

Criterion

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Inside

Archbishop Buechlein	5
Editorial	4
Question Corner	19
Sunday and Daily Readings	19

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CNS photo from Reuters

A crowd waves and takes pictures of Pope Benedict XVI as he greeted them after his April 24 inaugural Mass in St. Peter's Square. The Mass, attended by about 350,000 people, marked the formal start of Pope Benedict's papacy.

Pope Benedict XVI begins ministry as head of Church

VATICAN CITY (CNS)—In a liturgy rich with symbols and promises, Pope Benedict XVI formally began his ministry as head of the universal Church, and Catholics from around the world pledged their love and obedience to him.

The morning of April 24, Pope Benedict, elected on April 19, walked down to the tomb of the martyred St. Peter in the Vatican basilica to pay homage to the first bishop of Rome.

Then, with some 150 cardinals, he processed into a sun-bathed St. Peter's Square to begin the Mass and receive the main symbols of his office: the fisherman's ring and the pallium.

"At this moment, weak servant of God that I am, I must assume this enormous task, which truly exceeds all human capacity," Pope Benedict said in his homily.

The 78-year-old pope said he would rely on the prayers of all Catholics and the grace of God.

"I do not have to carry alone what in truth I could never carry alone," he said.

The new pope said his inaugural Mass was not the moment to present "a program of governance," but rather a time to promise to try to be a good shepherd to Christ's flock, to rescue those who are lost, to help the poor and to build unity among all believers in Christ.

An estimated 350,000 people attended the Mass, including delegations from more than 130 countries and from dozens of Orthodox, Anglican and Protestant Churches.

Florida Gov. Jeb Bush, brother of U.S. President George W. Bush, led the five-member U.S. national delegation. Canada's governor general, Adrienne Clarkson, led the five-member Canadian delegation.

The German-born pope's 81-year-old brother, Father Georg Ratzinger, was seated in the front row by the altar, not far from German Chancellor Gerhard Schroeder and President Horst Koehler.

The crowd was dotted by faithful, waving flags, especially German flags.

Italian President Carlo Azeglio Ciampi, King Juan Carlos of Spain and Britain's Prince Philip were seated alongside the altar.

Religious calendars created some complications for some delegations. Israel was represented by its ambassador to the Vatican, although the inauguration took place on the first full day of the weeklong Passover observance. Sixteen Orthodox Churches sent representatives even though April 24 was Palm Sunday on the Julian calendar that most of them follow.

See POPE, page 8

Pope likes verbal sparring, says God has sense of humor

VATICAN CITY (CNS)—The cardinals who elected Pope Benedict XVI and the priests who worked with him at the Congregation for the Doctrine of the Faith had a common message about the new pope: Do not believe everything reporters have told you.

While the 78-year-old German theologian spent 24 years defending Catholic doctrine and moral teaching, there was always a deeply spiritual, quiet, kind pastor behind the pronouncements, they said.

The then-Cardinal Joseph Ratzinger's conclusions about specific theologians and their teaching, about trends in theology and about moral questions have been described either as clear or as sharp.

Some may debate whether as prefect of the congregation he always had to act

when he did or if advancement in theology requires time and room for debate and correction by colleagues; but when Cardinal Ratzinger put on his scholar's hat and engaged in public debates with other scholars, there was no denying the twinkle in his eyes and the smile on his lips.

He enjoyed the sparring.

Last October, he and an Italian historian discussed history, politics and religion in a Rome debate.

The cardinal told the scholar and Italian government officials, members of Parliament and Vatican officials in the audience, "We find ourselves in a situation in which it would be opportune to dialogue.

"Our moral capacity has not grown at the same rate as our potential power."

See PROFILE, page 9



CNS photo from Reuters

Pope Benedict XVI

Pilgrimage includes audience with Pope Benedict

By Mary Ann Wyand

A papal audience with Pope Benedict XVI and an opportunity to pray at Pope John Paul II's tomb in St. Peter's Basilica are among the highlights of an archdiocesan pilgrimage to Rome and Tuscany on Oct. 3-11 that will be led by Msgr. Joseph F. Schaedel, vicar general and pastor of Holy Rosary Parish in Indianapolis.

"What a perfect time to visit Rome," Msgr. Schaedel said of the archdiocesan pilgrimage to Italy this fall.

"The eyes of the world have been focused on Vatican City these past weeks," he said in a letter promoting the pilgrimage. "And we have the opportunity to be there in October. Months ago, when we made plans for this pilgrimage to Rome and Tuscany, we had no idea how timely it would be. Providence never fails!"

The pilgrimage begins and ends in Rome, the eternal city.

"To begin our trip, we will have the rare opportunity to pray at the tomb of our beloved Pope John Paul II," Msgr. Schaedel said. "We will also have a papal audience. We will be among the first pilgrims to greet our new Holy Father, Pope Benedict XVI."

After visiting the major basilicas and other significant religious sites in Rome as well as touring Vatican City and its world-famous museum, the pilgrims will journey to Siena, Florence and Assisi.

"Siena is the most charming town I've ever visited," Msgr. Schaedel said. "Florence is breathtaking [and] the artwork there is some of the most beautiful in the world. Assisi, the home of St. Francis, cannot be described in words."

Carolyn Noone, associate director of special events for the archdiocese, has worked with Msgr. Schaedel and Grueninger Tours to make the pilgrimage to Rome and Tuscany memorable for Catholics in central and southern Indiana.

"Because of the tremendous love that people had for Pope John Paul II and how saddened we were at his death, it will be wonderful to go and pay our last respects at his tomb in the lower level of St. Peter's Basilica at the Vatican," Noone said. "And, at the same time, we will celebrate a joyous audience with the new Holy Father, Pope Benedict XVI."

The pilgrimage will also be memorable, Noone said, because Pope John Paul II designated October 2004 to October 2005 as the Year of the Eucharist.

"In Siena, in the Church of St. Francis, are 230 hosts that are approximately 250 years old," she said. "It is a eucharistic miracle because the hosts are as fresh today as they were on the day they were consecrated."

The miracle dates back to Aug. 14, 1730, when the priests were gone and thieves entered the church then stole the

See PILGRIMAGE, page 3



Mourners file past Pope John Paul II's tomb in a grotto under St. Peter's Basilica on April 13, the day the Vatican opened the site to the public for the first time since the pope's funeral on April 8. Archdiocesan pilgrims will have an opportunity to pray at his tomb during an October pilgrimage to Rome led by Msgr. Joseph F. Schaedel, vicar general and pastor of Holy Rosary Parish in Indianapolis. The pilgrimage also includes a papal audience with Pope Benedict XVI and visits to a variety of sites important to Church history in Assisi, Florence and Siena.

Young adult Mass is part of a vital Catholic ministry

By Brandon A. Evans

On the second Sunday of each month, a group of Catholic young adults gathers for a 5 p.m. Mass at St. Mary Church, located at 317 N. New Jersey St., in Indianapolis.

The liturgy is a time to praise God as a faith community as well as grow in friendship by sharing refreshments and a meal after Mass.

It is a ministry that finds its roots in a July 2003 discussion among Catholic young adults from several archdiocesan parishes, who noticed that many times young adults do not attend Mass on a regular basis.

The same group noted that other cities, such as Chicago, offer young adult Masses.

The first young adult Mass was held in November of that year at Marian College in Indianapolis, and drew about 100 people.

Matt Slate, a member of Our Lady of the Greenwood Parish in Greenwood, has been involved in the monthly Mass from the beginning.

Slate said that activities are often hard to plan due to the busy schedules of young adults, but the monthly Mass and dinner have succeeded in bringing young adults together as a community.

Laura Johnson, a member of St. Lawrence Parish in Indianapolis and a teacher at Lumen Christi School in

Indianapolis, has attended the Mass from the beginning. She directs the music for the liturgy, including playing the piano.

"It's nice to meet other young adult Catholics—people my own age," Johnson said.

One of Johnson's friends got her involved, and she said the event has resulted in other friendships.

Father Jonathan Meyer, associate director of the archdiocesan Office of Youth and Young Adult Ministry, is the official priest contact for the group and a regular celebrant for the Mass.

"I'm a fan of it," Father Meyer said. "It allows them to go their parish on a normal basis ... then it allows them to come together as young adults and to have a Mass, and then to socialize afterward."

The group provides its own servers, lectors, readers and musicians from within the young adult community. The Mass usually features a combination of contemporary and traditional music, and the priests who celebrate the Mass are chosen for their ability to connect with young adults.

Upon entering the church, those attending the Mass are warmly greeted, and at the end of the liturgy the group gathers in the vestibule for refreshments and conversation before heading to dinner at a nearby restaurant.

Indianapolis has a good start when it comes to young adult programs as compared to other dioceses, Slate said.



Father Eric Johnson, associate pastor of St. Pius X Parish in Indianapolis and chaplain of Bishop Chatard High School in the Indianapolis North Deanery, celebrates a young adult Mass on April 10 at St. Mary Church in downtown Indianapolis. Father Johnson was recently named the archdiocesan vocations director, effective July 1.

He is involved in the Frassati Society, Catholic Young Adult Network (CYAN) and his parish's young adult group.

Johnson is also involved in the Frassati Society, CYAN and Theology on Tap.

Still, Johnson said that the Church should do more for young adults.

Father Meyer said that young adults in the Church often are caught in a ministry

vacuum that exists between programs for children and students and those for senior citizens.

The young adult Mass and related events are a step in the right direction, he said. "It's a start. There's still a lot more that needs to happen there. This is a scratch on the surface, but it's a good one." †



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Father John Dede was canon lawyer, seminary rector

By Mary Ann Wyand

Father John F. Dede, a retired diocesan priest who also was a canon lawyer and seminary rector, died on April 20 in Clearwater, Fla., where he had lived during his retirement years. He was 82.



Fr. John F. Dede

Before his retirement in 1997, Father Dede had served as pastor of St. Margaret Mary Parish in Terre Haute, his hometown. The former St. Margaret Mary School, which was renovated for use as a parish

center, is named in his honor.

Two brothers were ordained priests and five sisters entered religious life.

Archbishop Daniel M. Buechlein was the principal celebrant for the Mass of Christian Burial on April 25 at St. Margaret Mary Church. Burial followed at Calvary Cemetery in Terre Haute.

Msgr. Frederick Easton, vicar judicial of the archdiocese, was the homilist and remembered Father Dede as a friend, priest, pastor, canonist and liturgist.

"[Father] John Dede truly touched the lives of many people in his 80-plus years," Msgr. Easton said in the homily. "He whose first love was the study and celebration of the sacred liturgy consented to study at the Pontifical Lateran University the laws of the Church—canon law—so that as a member of the Society of St. Sulpice he might share that knowledge with

seminarians who needed that formation."

Father Dede "shared with me and my classmates at St. Mary's Seminary in Baltimore the love of the law of the Church and its role in and among the people of God," Msgr. Easton said. "He did it also at St. John's Seminary in Plymouth, Mich. It is said that he was the only one his community members knew who could make the study of canon law interesting."

Msgr. Easton said Father Dede truly felt honored to have been appointed rector of St. Mary Seminary and to serve the Church in Metropolitan Tribunals in two archdioceses.

"He used his pastoral skills as the pastor of St. Margaret Mary [Parish], where he is remembered for so many good things—celebrant of the Eucharist [and] his love and care for the sick and the poor."

Msgr. Easton said Father Dede's "love

and passion for the liturgy" was expressed in his prayerful manner of leading the assembly and his interest in the work of the Second Vatican Council.

"He also loved the Liturgy of the Hours," Msgr. Easton said. "At his request, the open breviary lies upon his chest in the coffin. This is symbolic of his love for the official prayer of the Church."

Providence Sister Mary Beth Klingel, parish life coordinator of St. Margaret Mary Parish, said Father Dede served the south side Terre Haute parish for 24 years and she ministered with him there as a pastoral associate for 21 of those years.

"He recognized people's gifts and he enabled them to use their gifts [in ministry]," Sister Mary Beth said. "He really believed in people assuming their roles. He also was very committed to serving the sick

See DEDE, page 22

PILGRIMAGE

continued from page 2

consecrated hosts. Several days later, a priest found some of the hosts protruding from the offering box and they were recovered.

"That is a very important place for us to visit," Noone said, "especially during the Year of the Eucharist."

She said the experience of going on pilgrimage to holy places is life-changing for Catholics.

"We live on faith through our Church," Noone said. "When we are permitted to go to a place such as Assisi, where St. Francis walked and preached—and people followed him and listened to his words—and we are actually there walking in the footsteps of this holy saint, it changes our lives forever.

"To see St. Peter's Basilica, and to know that the grave of St. Peter is several levels down under that church, is awesome," she said. "In Florence, the architecture is positively breathtaking."

Noone said the pilgrims will depart from Indianapolis International Airport on Oct. 3 for an overnight transatlantic flight to Rome.

On Oct. 4, the pilgrimage begins with Mass at St. Paul Outside the Walls, Rome's fourth great patriarchal church, believed to have been constructed over the tomb of St. Paul.

From there, the pilgrims will tour the Christian catacombs, the underground burial places of early Christians dating back to the second century. After the persecutions in the mid-300s, the catacombs became shrines of the martyrs and a pilgrimage destination.

On Oct. 5, the pilgrims will attend a papal audience in St. Peter's Square, where they will see Pope Benedict XVI.

Following the audience, they will tour St. Peter's Basilica, pray at the tomb of Pope John Paul II, and view

Michelangelo's Pietà as well as artwork by Raphael, Bramante, Peruzzi and Sangallo the Younger, four of Italy's greatest artists, who died while working on the construction of this version of St. Peter's Basilica.

Next, the pilgrims will tour the Vatican Museum to see its extensive collection of historic religious art, frescoes and statuary as well as the magnificent Sistine Chapel, where the cardinals met in April to elect the new pope.

Following Mass, the pilgrims will enjoy an afternoon of touring other favorite places in Rome.

On Oct. 6, the pilgrims will travel through the Tuscany region to the town of Siena, the home of St. Catherine and one of Italy's loveliest medieval cities. They also will participate in a Mass at the famed cathedral, visit the 14th-century Gothic Baptistery then enjoy a walking tour of the Piazza del Campo, where famed horse races are held, and other unique sites.

From Siena, the pilgrims will tour Florence on Oct. 7, beginning with the Galleria dell'Accademia to see Michelangelo's famous statue of David. They also will visit the Duomo and its Baptistery with the Golden Doors, the Gates of Paradise by Ghiberti and Giotto's Bell Tower.

A walking tour along the Piazza della Signoria will feature a visit to the Gothic Santa Croce Church, which is known for its tombs and markers commemorating Michelangelo, Dante, Galileo, Machiavelli, Rossini and other famous people in history.

The pilgrims will have an opportunity to shop in Florence, a city known for its leather and gold artistry and fancy printed papers.

On Oct. 8, the pilgrims will begin a two-day stay in the Umbrian valley, where they will tour Assisi and visit St. Francis of Assisi Cathedral, which is actually two churches, and the site of the tomb of St. Francis. The Gothic upper basilica was built a half-century after the Romanesque lower basilica, which have been restored following the earthquake in May 1997.

The pilgrims also will visit Santa Chiara Church, which houses the body of St. Clare and the crucifix that inspired St. Francis to a life of piety. They also will view the Carceri Hermitage in the mountains, where St. Francis and his followers spent time in prayer.

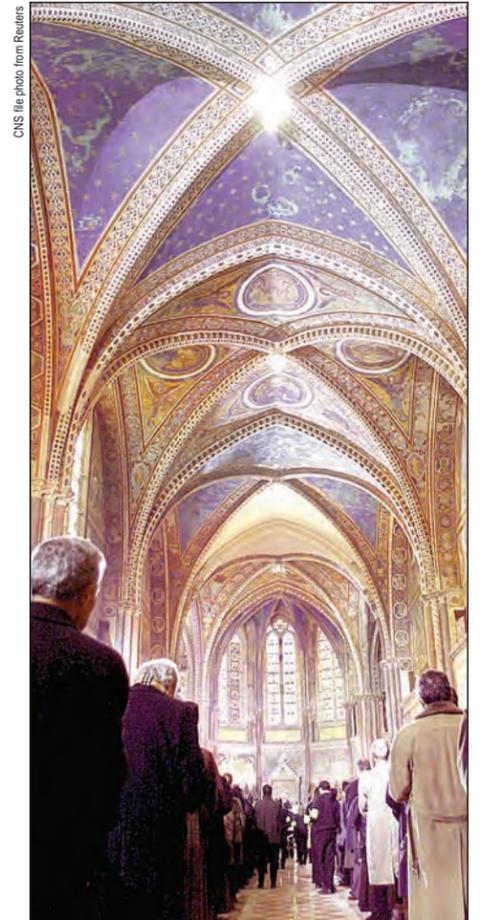
On Oct. 9, the pilgrims will return to Rome to visit the Colosseum, ancient Rome's most famous monument, and the Roman Forum. The Colosseum was declared sacred by the Church because many Christians were martyred there.

On Oct. 10, the pilgrims will see Santa Maria Maggiore, one of the four patriarchal churches.

Also that day, the pilgrims will visit the Basilica of St. John Lateran and the Sacred Steps, which were moved from the Holy Land to Rome by St. Helen. For years, people have prayed as they moved up each step on their knees.

The pilgrimage ends with a drive by the famous Trevi Fountain, where pilgrims will have an opportunity to toss coins in the water to symbolize a return visit to Rome someday.

(The archdiocesan pilgrimage to Rome and Tuscany on Oct. 3-11 costs \$2,568 per person for double occupancy and \$2,966 for single occupancy. The pilgrimage includes round-trip, economy-class air transportation, deluxe air-conditioned and restroom-equipped motor coach transportation in Italy, first-class hotels in Italy for seven nights, a buffet breakfast daily, five dinners, sightseeing per the trip itinerary, daily Mass and local English-speaking tour guides. For more information, call Carolyn Noone at 317-236-1428 or 800-382-9836, ext. 1428.) †



Archdiocesan pilgrims will visit the Basilica of St. Francis in Assisi, Italy, during the pilgrimage in October. In this file photo, worshippers stand under the partially restored ceiling of the Basilica of St. Francis during a Mass celebrating the reopening of the Assisi church on Nov. 28, 1999. The basilica was reopened to the public with an official ceremony two years after earthquakes brought down part of the ceiling.

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Editorial



Newly elected Pope Benedict XVI offers a blessing after his introduction from a balcony of St. Peter's Basilica at the Vatican on April 19.

Welcome, Pope Benedict

Habemus papam! We have a pope! Welcome, Pope Benedict XVI!

The aphorism "He who goes into a conclave as pope comes out a cardinal" proved not to be true this time. Although at first there was no leading candidate among the cardinals, Cardinal Joseph Ratzinger became the frontrunner in the events leading up to the conclave.

As the dean of the College of Cardinals—and one of only three men that Pope John Paul II did not elevate to the college—Cardinal Ratzinger presided at John Paul's funeral and gave a magnificent homily, chaired the meetings of the cardinals prior to the conclave, and gave another powerful homily at the Mass preceding the conclave. In all this, he appeared pontifical and obviously gained the confidence of his brother cardinals.

We said in our editorial "The next pope" in our April 15 issue, "The next pope almost certainly will not be a young man." Pope Benedict became 78 just prior to the conclave. The secular media immediately called him a "transitional pope." That's the same thing they said about Pope John XXIII, elected at 77, who proved to be much more when he convened the Second Vatican Council. Although Pope Benedict himself said that his pontificate will be short, it could be longer than expected. After all, 102 years ago, Pope Leo XIII lived to be 93.

The election of Pope Benedict seems to indicate above all that the cardinals want this pope to continue the work and policies of Pope John Paul. If so, how could they have chosen anyone better than the man who headed the Congregation for the Doctrine of the Faith for 24 years?

In our April 15 editorial, we opined that the most serious problem facing the Church is the secularization of Western Europe. In taking the name Benedict, after the founder of the Benedictine Order and co-patron saint of Europe, our new pope signaled that restoring the faith to Europe will be a priority.

He made that even more explicit in the homily he gave just before the start of the conclave. He spoke out against secularization and "the dictatorship of relativism" in the West. Relativism is

the belief that there are no objective truths. His homily was as close to a campaign speech as custom allowed, and his brother cardinals obviously liked what they saw and heard.

Naturally, there are many so-called liberal Catholics who were disappointed by the selection of Cardinal Ratzinger. One of them, columnist E. J. Dionne, called Cardinal Ratzinger's supporters "traditionalist cardinals." He also said, "One can be absolutely certain that at the moment his name was announced, liberal Catholics around the world were filled with anxiety and foreboding."

These Catholics obviously want changes in the Church, what the secular media refer to as "reforms." What they mean is acceptance of secular society's values. But can anyone really think that any other cardinal who might have been elected pope would reverse the Church's opposition to abortion, euthanasia, capital punishment, embryonic stem-cell research, divorce and remarriage, homosexual acts including gay marriages, or any other moral issues for which the Church is known? Would you want to belong to a Church that condoned those things?

The pope must fill many roles, but his primary responsibility is to preserve and proclaim the teachings of Jesus as handed down through the centuries from the time that Jesus appointed Peter and his successors to lead his Church. Pope Benedict XVI, as a brilliant theologian, is well equipped to do that.

In the first message he delivered after becoming pope, Benedict emphasized another priority we identified in our April 15 editorial—ecumenism and interreligious dialogue. He said that he would work toward Christian unification. We have every confidence that he will do that.

Those who know the new pope well speak of him as a holy, gentle, humble and compassionate man. Twice, he tried to retire and return to his beloved Bavaria, but Pope John Paul II refused to accept his resignation. He might not be as charismatic as his predecessor, but who could be?

We are confident that the cardinals, under the guidance of the Holy Spirit, chose well. *Ad multos annos.*

— John F. Fink

The Bottom Line Antoinette Bosco

A memory of the man now pope

As so many opinions were being put forth on April 19 after the news that the world's Catholic cardinals had elected Cardinal Joseph Ratzinger as pope, I felt hopeful that our new pope would emerge as a leader who would gain much respect.



I felt I was in a different position from most Catholics in the nation because I had met this man, now Pope Benedict XVI, at an incredible conference in Israel in February 1994. I'd shaken his hand, been moved by his gentle, almost radiant smile, and even had managed to take two photos of him with my little camera.

I'll never forget how it came about that I got an invitation to "cover" the conference. An acquaintance who knew I was a newspaper editor who also wrote for Catholic News Service called to convey an invitation to me, saying that the conference organizers hoped to get some publicity in the American—and especially the Catholic—press. The word was that this would be the largest assembly of high-level Christian and Jewish religious leaders from around the world ever to come together in Israel.

Rabbi David Rosen, conference chairman, told me the conference's goal was to emphasize that the relationship between Christians and Jews must be "brotherly." He said, "With all our differences we share uniquely common roots and profound human values."

In the week following Pope John Paul II's death, I had been listening to all the commentaries by priests, professors and news reporters. Many said that if Cardinal Ratzinger were chosen as pope, it would mean that a very conservative path lay ahead for the Catholic Church. Remembering how he spoke in Israel, I wasn't as sure as they were.

I'll always remember the reception he

received from the huge numbers of high-level religious leaders and educators who attended that conference. Full attention was given to him that day, and that didn't surprise me, for Cardinal Ratzinger was a very prominent Vatican official. His very first words brought the entire huge audience to rapt silence:

"The history of the relationship between Israel and Christendom is drenched with blood and tears. It is a history of mistrust and hostility, but also, thank God, a history marked again and again by attempts at forgiveness, understanding and mutual acceptance. After Auschwitz, the mission of reconciliation and acceptance permits no deferral."

Certainly, when this man—now Pope Benedict XVI—spoke, there wasn't even a hint of what some call "conservatism." This was made even more clear when he concluded his talk by reaffirming the importance of Christian-Jewish relations then got personal, saying:

"Already as a child ... I could not understand how some people wanted to derive a condemnation of Jews from the death of Jesus." This was a German-born man speaking, one who in his youth had been drafted into Hitler's army!

Hearing the news of our new pope, I also was moved by the choice of his name. I hope his model is his predecessor, Pope Benedict XV, who served from 1914 to 1922. He is the forgotten pope. The only ones who remember him are people like me who have studied World War I and learned how hard this pope tried to get the nations in this horrible, bloody war to stop the killing.

I think Pope Benedict XVI somehow will seek peace, as did his namesake and his predecessor, Pope John Paul II.

The papacy of Pope Benedict XVI has begun. He deserves our prayers, not our predictions.

(Antoinette Bosco is a columnist for Catholic News Service.) †

Letters to the Editor

Pope John Paul II's legacy

Thank you for your editorial of April 8, 2005, "John Paul the Great." His accomplishments are legendary. The historical reference to the isolation of the Vatican during the years following Vatican I emphasized the need for the transformation of the papacy.

The greatest accomplishments of Pope John Paul II can be seen as positive responses to Vatican II, which called for a new relationship with the world, other religions and the laity. Instead of a prisoner of the world, he saw himself as a traveler of the world. Instead of isolating Catholicism from other religions, he saw the Jews as our brothers in faith and mosques as holy places of prayer.

The new relationship with the rest of the Church is now left to Pope Benedict. Let us celebrate the accomplishments of John Paul II and pray for his successor.

Tom Madden, Greenwood

Sometimes war is necessary

I would like to offer a differing view to columnist Tony Magliano that ran in *The Criterion* on April 1 concerning the recent and ongoing Iraq liberation. It is obvious that Mr. Magliano opposes wars in general, but the reasons he cites for his opposition to United States involvement in Iraq are flawed. He states, "It is foolish, insensitive and immoral to kill innocent people, destroy a nation, arouse immense resentment and waste billions

of dollars in order to capture one brutal dictator." So let's look at this.

Killing innocent people is serious. Saddam Hussein killed far more innocents than the coalition forces have. And he did it on purpose! We did not and do not choose the battlefields in Iraq.

Destroy a nation. I think that Saddam Hussein had already done a pretty good job of that before we got there. Iraq would have collapsed economically by this time or sooner due to the sanctions imposed by the United Nations, which Saddam continued to flout to line his own pockets. And, might I ask, who is rebuilding that country after decades of neglect as well as the damage of war?

Arouse immense resentment. Once again, Saddam was the champion. Just ask any of the Iraqis who had fled the country and his brutal reign. It is no secret that the "insurgency" (criminals I call them) come from many foreign countries and have ties to Osama bin Laden or al Zarqawi. The average Iraqi is just as glad to see us there now as they were when they tore down Saddam's statue in Baghdad. Just look at all those upraised fingers during the recent voting!

Waste billions of dollars. I believe I have shown that, in my opinion, the war was justified. There was some corruption with regard to Haliburton Inc. and its subsidiaries, and certainly some mismanagement, but I doubt that is what Mr. Magliano was referring to.

Saddam would have remained entrenched without United States and

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Some personal reflections and a prayer for our new pope

Much of the liturgy of the fourth week of Easter featured Christ as the Good Shepherd. How appropriate that during that week a new Vicar of Christ, the Good Shepherd, was elected for our Church.

The world has watched carefully to detect clues about the newly elected Pope Benedict XVI. What does his choice of name mean? Did our new pope choose that name because St. Benedict is the patron of Europe? Is it because the name means blessed or because Benedictine monasticism is credited with the cultural civilization of Europe? Did our new Holy Father choose the name Benedict XVI to indicate that he wanted to be a peacemaker in the pattern of his predecessor, Benedict XV?

Contrary to some speculation, an indication to me that he did not expect to be elected pope was a small detail indeed. He was not wearing a white shirt or sweater under his cassock for his first appearance to the world as the new pope. He had on either a black clergy shirt or sweater. In his message the next day, he indicated that he did not foresee the election.

The personalities of succeeding popes differ, but the office of the successor to Peter in the Church remains constant. For 2,000 years, God has worked his

will through that office—and yes, he works his will in a secondary way through the person chosen as pope in 2005. Much has been said and will continue to be said about Pope Benedict XVI. However his papacy is carried out, God is at his side and we have every reason to believe in a future full of hope.

The Holy Father's first substantial message was delivered after his Mass with the cardinals on the morning after his election. It provides a comprehensive vision of his papal ministry in which he clearly expressed his intention to move forward with and from the ministry of the late Pope John Paul II and the Second Vatican Council.

Pope Benedict said, "Before my eyes is, in particular, the witness of Pope John Paul II. He leaves us a Church that is more courageous, freer, younger." He expressed his desire to carry on a special ministry to youth. He also committed himself to further the cause of Christian unity and inter-religious dialogue. His message also revealed an unmistakable personal warmth and gentle spirit.

We trust in the power of the Holy Spirit guiding the Church because we are people of faith who pray and trust in God's Providence. In his message our new Holy Father expressed his own profound confidence in divine Providence

and divine mercy.

At his very first appearance on the balcony of St. Peter's Basilica, Pope Benedict told us: "The Cardinals have elected a humble worker in the vineyard of the Lord."

I believe these words are a key to understanding our new Holy Father. Several years ago in a personal interview, Cardinal Ratzinger said he had hoped to retire because he would like to have more time for prayer, reflection and writing. Yet, he said he would continue in his duty in the Congregation of the Doctrine of the Faith as long as Pope John Paul wanted him to. And so he remained because of his duty to serve God and the Church.

On April 19, 2005, he received another call to obedience to continue to serve God and the Church. Humbly, he accepted the call. Even beyond what are considered ordinary years of retirement, he is willing to continue to work and serve in the vineyard of the Lord. For this humble shepherd, we say, "Thanks be to God."

In his message to the world on April 20, Pope Benedict told us that there were two contrasting sentiments in his soul in his first hours as pope: a sense of inadequacy and human turmoil for the unforeseen responsibility entrusted to him as the successor to Peter. And on the other hand, a sense of profound gratitude to God, who does not abandon his flock but leads it throughout time. I love the touching manner Pope Benedict said he sensed the presence of the late Pope John Paul II—"gently squeezing his hand" and with smiling eyes saying "Be not afraid."

We need to thank God because by his grace the apostolic succession continues in our Church in the 264th successor to Peter. Our apostolic faith is confirmed once more. Let us continue to give thanks to God for the gift of Pope Benedict XVI who succeeds the gift of the late Pope John Paul II and embraces his splendid legacy.

For Pope Benedict we pray: May the Lord keep him and give him life, may he make him happy on earth and keep him safe from harm. Amen. †

Archbishop Buechlein's intention for vocations for May

Seminarians: that they will be faithful to prayer and study, and persevere in their desire to serve God and the Church as priests.

Algunas reflexiones personales y una oración por nuestro nuevo Papa

Gran parte de la liturgia de la cuarta semana de Pascua presenta a Cristo como el Buen Pastor. Qué apropiado que durante esa misma semana se eligiera un nuevo Vicario de Cristo, el Buen Pastor, para nuestra Iglesia.

El mundo ha observado atentamente para descifrar pistas sobre el Papa Benedicto XVI elegido recientemente. ¿Qué significa la escogencia de su nombre? ¿Acaso nuestro nuevo Papa eligió dicho nombre porque San Benedicto es el patrono de Europa? ¿Se debe tal vez a que ese nombre significa bendito o porque la institución monástica benedictina está asociada con la civilización cultural europea? ¿Por ventura nuestro nuevo Santo Padre eligió el nombre Benedicto XVI para indicar que desea desempeñar un papel pacificador, siguiendo el camino de su predecesor, Benedicto XV?

Contrario a ciertas especulaciones, para mí, un pequeño detalle fue efectivamente la señal de que no esperaba que lo proclamaran Papa. No llevaba una camisa blanca o un suéter debajo de su sotana durante su primera aparición ante el mundo como el nuevo Papa. Llevaba puesto una camisa sacerdotal negra o un suéter. En su mensaje al día siguiente, indicó que no preveía tal elección.

Las personalidades de los Papas sucesores difieren entre sí, pero el oficio del sucesor de Pedro en la Iglesia permanece constante. Durante 2000 años

Dios ha manifestado su voluntad a través de dicho oficio, y sí, manifiesta su voluntad de manera secundaria a través de la persona elegida como Papa en 2005. Mucho se ha dicho y continuará diciéndose acerca del Papa Benedicto XVI. Sea cual sea la labor de su papado, Dios está de su lado y no tenemos razón para no creer en un futuro lleno de esperanza.

El primer mensaje fundamental del Santo Padre fue después de su misa con los cardenales, la mañana siguiente a su elección. En éste, proporciona una visión extensiva de su ministerio como Papa, en el cual ha expresado claramente su intención de continuar con y a partir del ministerio del difunto Papa Juan Pablo II y el Concilio Vaticano Segundo.

El Papa Benedicto expresó: "Tengo ante mis ojos, en particular, el testimonio del Papa Juan Pablo II. Deja una Iglesia más valiente, más libre, más joven." Indicó su deseo de llevar a cabo un ministerio especial para la juventud. También se comprometió a impulsar la causa de la unidad cristiana y el diálogo interreligioso. Su mensaje también reveló una calidez personal inconfundible y un espíritu apacible.

Confiamos en el poder del Espíritu Santo como guía de la Iglesia porque somos un pueblo de fe que reza y cree en la providencia divina. En su mensaje, el nuevo Santo Padre expresó su propia confianza profunda en la divina providencia y en la misericordia divina.

En su primera aparición en el balcón de la Basílica de San Pedro, el Papa Benedicto nos dijo: "Los señores cardenales me han elegido a mí, un simple y humilde trabajador de la viña del Señor."

Considero que estas palabras son la clave para entender a nuestro nuevo Santo Padre. Hace varios años en una entrevista personal, el Cardenal Ratzinger dijo que esperaba jubilarse ya que desearía tener más tiempo para la oración, la reflexión y la escritura. Sin embargo, indicó que continuaría con sus labores en la Congregación para la Doctrina de la Fe por todo el tiempo que el Papa Juan Pablo deseara. Y por ello, permaneció en su deber de servir a Dios y a la Iglesia.

El 19 de abril de 2005 recibió otro llamado a la obediencia para continuar sirviendo a Dios y a la Iglesia. Humildemente aceptó el llamado. Aun más allá de lo que se consideran años normales para la jubilación, está deseoso de continuar trabajando y sirviendo en la viña del Señor. Por este pastor humilde: "Demostremos gracias al Señor".

En su mensaje al mundo el 20 de abril, el Papa Benedicto nos dijo que en su alma había dos sentimientos encontrados, durante estas primeras horas como Papa: un sentido de incapacidad y confusión

humana por la responsabilidad imprevista que le ha sido confiada como sucesor de Pedro. Y por otro lado, un sentido de profunda gratitud hacia Dios quien no abandona nunca a su rebaño sino que lo conduce a través de las vicisitudes de los tiempos. Me encanta la forma conmovedora como el Papa Benedicto dijo que sentía la presencia del difunto Papa Juan Pablo II: "me parece sentir su mano fuerte que estrecha la mía" y con ojos sonrientes decir: "¡No tengas miedo!".

Debemos agradecer a Dios ya que por su gracia la sucesión apostólica continúa en nuestra Iglesia con el sucesor de Pedro número 264. Nuestra fe apostólica se confirma una vez más. Continuemos dándole gracias a Dios por el obsequio del Papa Benedicto XVI quien sucede al obsequio del difunto Papa Juan Pablo II y recibe con los brazos abiertos su espléndido legado.

Recemos por el Papa Benedicto: Que el Señor lo conserve y le dé vida, que lo haga feliz en la tierra y lo mantenga alejado de todo mal. Amén. †

Traducido por: Language Training Center, Indianapolis

La intención de vocaciones del Arzobispo Buechlein para mayo

Seminaristas: ¡Que ellos sean fieles a la oración y estudien, y continúen en su deseo de servir a Dios y la Iglesia como sacerdotes!

Check It Out . . .

International award-winning pianist Francis Yang will present a **piano recital** at 3 p.m. on April 30 in the Cecilian Auditorium of the Saint Mary-of-the-Woods College Conservatory of Music. Yang will present romantic and contemporary piano works by German and Latin American composers. Admission is free and the event is open to the public. For more information, call Lynn Hughes, director of public relations for the college, at 812-535-5212.

“**Contemplative Praying the Rosary**” will be offered from 1 p.m. to 2:30 p.m. on May 3, 10, 17 and 24 (the first four Tuesdays in May) at the Oldenburg Franciscan Center in Oldenburg. Franciscan

Sister Janet Born will lead the sessions. The cost is \$30 per person, and includes a book on praying the rosary. Registration is due by April 27. “**Mary, Our Model, Our Sister, Our Hope,**” will be offered from 9:30 a.m. to 3 p.m. on May 14. Franciscan Sister Norma Rocklage will lead the program. The cost is \$45 and includes lunch. “**Falling in Love Again—Our Response to God’s Loving Call,**” a married couples retreat, will be offered on May 21-22. Jeanne Hunt and Al Cucchetti, adult retreat leaders and faith formation directors in Cincinnati, Ohio, will lead the retreat. The cost is \$200 per couple. For more information or to register for any of these events, call the Oldenburg Franciscan Center at

812-933-6437 or e-mail center@oldenburgosf.com.

The Refugee Resettlement Program of the archdiocese is looking for **donations** to help its ongoing ministry. The program is most in need of kitchenware (pots, pans, bakeware, utensils), vacuums, diapers of various sizes and personal care items (shampoo, soap, lotions, razors, toothpaste, deodorants, combs, brushes). For more information or to donate items, call Kelly Ellington at 317-236-7311 or 800-382-9836, ext. 7311, or e-mail kellington@archindy.org.

The April Show is a one-night

exhibition of the work of Indianapolis artists who have faced homelessness, illness, poverty, handicaps and other obstacles. All are invited to this year’s show at 7 p.m. on April 29 at 322 N. Arsenal Ave. The proceeds of \$8 to \$500 per piece of artwork go directly to the artists. For more information, call 317-974-1163 or e-mail david_hittle@hotmail.com or log on to www.aprilshow.org.

Mother of the Redeemer Retreat Center, 8220 State Road 48 W., in Bloomington, is offering “**A Day with Mary**” on May 7. The event, billed as a day of instruction, devotion and intercession based on the message given at Fatima in 1917, will feature a video, conferences, the rosary, confession, enrollment in the brown scapular and exposition of the Blessed Sacrament followed by a procession and Benediction. For more information, call 812-825-4642.

The sixth annual **Art for Beds fundraiser**, to benefit the Gennesaret Free Clinic, will consist of two separate events. The first is a paint-out from 6:30 a.m. to 3 p.m. on April 30 on the campus of Marian College, 3200 Cold Spring Road, in Indianapolis. Various artists will be outside painting images of the campus. Guests may freely watch them work. An informal wine tasting will follow from 4 p.m. to 6 p.m. at the Stokely Mansion. Artwork painted that day will also be available for purchase. Tickets are \$15 per person in advance and \$20 per person at the door. The Art for Beds silent auction and dinner will be held from 4 p.m. to 7 p.m. on May 15 at Montage at Allison Pointe. For more information about these events or the Gennesaret Free Clinic, call Emily West at 317-972-0204 or the clinic at 317-262-5645.

The Benedict Inn Retreat and Conference Center, 1402 Southern Ave., in Beech Grove, is holding a special event titled “**Sweet Inspiration**” from 2 p.m. to 5 p.m. on May 1. The event will feature a chocolate buffet and music by Franklin Central High School choral students. The cost is \$30 per person or \$25 per person if you bring a friend. Space is limited. For more information or to make a reservation for either program, call the retreat center at 317-788-7581 or e-mail benedictinn@yahoo.com or log on to www.benedictinn.org. †

Singing for seniors

Members of the seventh-grade class at St. Mary School in Aurora sing for the senior residents of the Dillsboro Manor nursing home. The students not only sang various songs for the residents, but also performed a play about how composer Stephen Foster first had his song “Oh Susanna” published.



Submitted photo



Submitted photo

Senior center

A piano is only one attraction in the sprawling community room at the new senior center at Guérin Woods adjacent to the campus of Providence House for Children off State Road 64 in Georgetown. Providence Sister Loretta Maureen Gansemer, center, oversees the new 4,000-square-foot facility that also will house professionals offering free services to seniors in the community. With her are Scyble Payne, left, and Marcia Heilman, both longtime volunteers with Providence Self Sufficiency Ministries, which provides management, staffing and programming for the senior center and new senior apartments on site.

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

The Amityville Horror (MGM) Rated **O (Morally Offensive)** because of strong gratuitous violence and gore, torture images, a sexual encounter with shadowy nudity, several scenes of child peril, brief drug content and recurring rough language and profanity. Rated **R (Restricted)** by the Motion Picture Association of America (MPAA).

The Interpreter (Universal) Rated **A-III (Adults)** because of some profanity and crude language, several instances of brief but strong violence, thematic suicide material, a scantily clad lap dancer and a glimpse of massacred bodies. Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13.)** by the MPAA.

Madison (MGM) Rated **A-II (Adults and Adolescents)** because of some mildly crude language and scenes of sports peril. Rated **PG (Parental Guidance suggested)** by the MPAA. †

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VIPs . . .



Harry Dudley, associate executive director of faith formation for the archdiocese, was recently named to the board of directors of the National Conference for Catechetical Leadership (NCCL) along with two other people. His term will be for three years. Dudley has formerly served on the board, been co-chair of the strategic oversight committee, a member of the project viability committee, a board liaison of the diocesan staff forum and served on the NCCL 2000 committee. NCCL is a Catholic association dedicated to advancing the Church’s catechetical ministry in the United States by promoting excellence in catechetical leaders. †

Seminarians welcome talk on healthy celibacy

ST. MEINRAD, Ind. (CNS)—In an April 15 talk on healthy celibacy, author and lecturer Christopher West told an audience of 150 Catholic seminarians that they were probably wondering what a married man with three children would know about the topic.

"You're probably asking, 'Why the heck is a married man giving this talk?'" he said, but also told them that as priests they will be asked the reverse: "How can a celibate man know anything about marriage and sexuality?"

West argued that the two vocations—married life and the priesthood—are complementary.

He received a standing ovation from the seminarians when he expounded on Pope John Paul II's "theology of the body." Outlined in 129 general audience talks early in his pontificate, the theology integrates the human body with the soul and spirit of the person.

West's presentation on "Giving Hope as a Healthy Celibate Priest" came on the second day of the 2005 National Catholic Seminar Conference. Held April 14-17 at the Benedictines' Saint Meinrad School of Theology, the event drew participants from 27 seminaries in 24 dioceses.

"The greatest analogy of the kingdom of God," West said, "is the spousal analogy. The Bible, from beginning to end, is the story of marriage. ... Biology reveals theology."

West told his audience, "God's eternal plan is to marry us. The bride receives the gift of love, therefore we are all the bride. This is why God has revealed himself as father, not as mother. He is the origin of the gift of life. God wants to impregnate our humanity with his life."

"Why can't women become priests?" West asked. "What is the one thing a woman can do that I cannot do as a man?"

"Be a mother," his listeners responded.

"And a woman cannot be a father. Priesthood is a special fatherhood," he said. "In order to be capable of being a father in spirit, you must be capable of being a father in the flesh. ... The Eucharist is the 'seed.' If a woman were to be a priest and give us holy Communion, the relationship would be bride to bride. This is the theology of the body: Matter matters."

West called lust "the human desire for heaven gone berserk." He said that repressed sexual energy caused some priests to "bring great scandal to the Church."

West told his audience they must look at a woman as a marvel of God's creation, not as an object: "If we could understand the mystery of woman, it is the very mystery of God's love."

"My brothers," he said, "if you are called to be priests, your calling is not that different from mine. ... Your bride is the Church. Your masculinity is an essential part of your life as a priest. ... 'Father' is not a title. It is your ontological identity."

West said, "The crisis of our day is a sexual crisis. I appeal to you from the bottom of my heart to take up the study of this theology of the body." He predicted that in 20 years the subject will be part of required curriculum at seminaries.

Joe Weidenbenner, a Saint Meinrad seminarian, said it would be difficult to add to seminarians' already intensive studies. He said it would be "very appropriate," however, for lay couples to teach in their parishes the theology of the body, including Natural Family Planning and marital chastity.

"We're going to have to

trust lay people and trust that the Holy Spirit is going to work in them," he said in an interview.

Troy Simmons and Jeremy Wind, also Saint Meinrad seminarians, agreed.

Simmons said, "We don't teach people that we're all called to be celibate. Whether single or married, you're called to be chaste."

"Not only is it countercultural to be a priest," Wind said, "it is countercultural to live marriage well, or even to be a Christian."

Mitchel Bedel, from St. John Vianney College Seminary in the Archdiocese of St. Paul-Minneapolis, agreed that it is not the norm "to have any kind of commitment and stick with it for better, for worse, in sickness and in health. ... [But] in this new millennium, we see a new theology springing up. It's a profound thing, and to be a part of that—wow!" †

CNS photo by Karen Callaway



Earth Day

Mady Mandich, a second-grade student at St. Joseph School in Dyer, Ind., takes leaves off a fence to help beautify the school grounds in honor of Earth Day, which was celebrated on April 22.



"I have done my part, may Christ teach you to do yours."

- St. Francis of Assisi

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POPE

continued from page 1

Chilean Cardinal Jorge Medina Estevez placed the pallium, a long woolen stole, around the neck of Pope Benedict, reminding him that Jesus has entrusted him with taking up the ministry of St. Peter to shepherd Christ's flock.

Italian Cardinal Angelo Sodano, Vatican secretary of state, handed Pope Benedict the fisherman's ring, which the new pope placed on the ring finger of his right hand.

Cardinal Sodano prayed that "the Spirit of love" would fill the new pope with the strength and meekness needed to minister to Christians "in the unity of communion."

In his homily, Pope Benedict said, "One of the basic characteristics of a shepherd must be to love the people entrusted to him, even as he loves Christ whom he serves."

"Loving means giving the sheep what is truly good, the nourishment of God's truth, of God's word, the nourishment of his presence which he gives us in the Blessed Sacrament," he said.

The new pope asked for the prayers of the entire Church that he would grow in his love for the Lord and for the members of the Church and prayers that he would be strong in the face of those who threaten the Church.

"Let us pray for one another, that the Lord will carry us and that we will learn to carry one another," he said.

His homily repeatedly was interrupted by applause, and Pope Benedict received a long ovation when he finished.

After he received the symbols of his office, Pope Benedict received the act of obedience of his new flock, symbolized by 12 people from eight countries.

Bishop Andrea Erba of Velletri-Segni, who represented diocesan bishops, leads the diocese of which the former Cardinal Joseph Ratzinger was titular head while serving as dean of the College of Cardinals.

Father Enrico Pomili, representing all priests, is pastor of the Rome parish of Santa Maria Consolatrice, Cardinal Ratzinger's titular church until he became dean of the college in 2002.

The others included a transitional deacon from Africa; a Discalced Carmelite priest who serves as a consultant to the Congregation for the Doctrine of the Faith; a Benedictine abbess; a Korean married couple; a young woman from Sri Lanka; and a young man from Congo.

Italian Cardinal Angelo Sodano, South Korean Cardinal Stephen Kim Sou-hwan and Cardinal Medina represented the College of



Pope Benedict XVI celebrates his inaugural Mass on April 24 in St. Peter's Square. In his homily, the pope said he would rely on the prayers of all Catholics and the grace of God for the task of leading the Church, which he said "truly exceeds all human capacity."

Cardinals.

Among the thousands of people who gathered in St. Peter's Square and filled the surrounding streets for the Mass were many who felt represented by the 12.

Francisco Navarro, 36, of Los Angeles said he was not disappointed the world's cardinals chose a German instead of a Spanish or Latin American pope.

"The pope is the pope," he said. "I'm happy with it. I hope God will guide him. We feel blessed to be here, to be as one: no racism, no nothing."

Petra Keller, 36, who is German but lives in Rome, said: "We are proud, yes, but Germans generally are never proud of their country because of their history. They are more proud where he is from, in Bavaria."

Keller said that in general: "Germans are very critical. They are waiting to see what he is like because he seems to be very conservative."

Barbara Schwartzberg, 49, of Baton Rouge, La., said, "It is nice we have another non-Italian pope to show the universality of

the Church."

While the Gospel was chanted in Latin and Greek, the other Bible readings were in English and Spanish. The prayers of the faithful were recited in German, French, Arabic, Chinese and Portuguese.

In French, the people prayed: "For our Holy Father Benedict XVI, who today begins his ministry as the Roman pontiff, may he serve the Church and be a courageous witness of the Gospel."

The bread and wine consecrated by Pope Benedict during the Mass were brought up to him by Catholics from Hungary, Croatia, Kenya, Burkina Faso, Italy, China and Peru; many in the procession wore their national costumes. During the offertory procession and the act of obedience, Pope Benedict smiled broadly, listened attentively, stroked the cheeks of the young and offered his blessing.

At the end of the Mass, Pope Benedict took his first ride in the popemobile, standing in the back of the open vehicle, waving to the crowd and blessing them with his right hand, newly weighted by the fisherman's ring. †



The mitre is placed on Pope Benedict XVI during his inaugural Mass.

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PROFILE

continued from page 1

especially when it comes to the ability to manipulate, prolong or terminate human life, he said.

His somber assessment of the world's moral confusion did not outweigh the obvious delight he took in an opportunity to engage in a public debate where theological and philosophical terms and names could be tossed into the conversation with no need for explanation.

Even while serving as the Vatican's moral and doctrinal "watchdog," a task often covered in silence, the future Pope Benedict continued to be a prolific public speaker, author and subject of interviews.

He has published more than 60 books: scholarly theological tomes; responses to questions; collections of speeches and essays; and memoirs on his first 50 years of life, published in English in 1998 as *Milestones*.

In *Milestones*, he wrote about being born in Marktl am Inn, Germany, on April 16, 1927—Holy Saturday that year—and being baptized on Easter in the newly blessed waters.

"Personally, I always have been grateful for the fact that in this way my life from the beginning was immersed in the paschal mystery, which could not be anything other than a blessing," he wrote.

The future pope's father was a policeman, and the family moved frequently during his youth. According to his memoirs, he was only vaguely aware of the poverty and political strife building up in Germany before the outbreak of the Second World War.

He joined his brother, Georg, at the minor seminary in 1939, and said he found it difficult to study in a room with 60 other boys, but got used to that.

"What weighed more heavily on me was that every day included—in homage to a modern idea of education—two hours of sports," he wrote. He was the smallest boy in the class and the games were "a true torture."

The book-length interviews with then-Cardinal Ratzinger—the 1985 *Ratzinger Report*, the 1996 *Salt of the Earth* and the 2002 *God and the World*—showed a prelate with clear ideas, worried about the state of the Church and not the least bit hesitant to respond to questions.

The interviews cover many of the same topics the doctrinal congregation had issued statements on: the Second Vatican Council; theological dissent; liberation theology; ecumenism and interreligious dialogue; the special place of the Jews in salvation history; liturgy; the role of women in the Church; and collegiality and papal primacy.

But they also attempted to delve into his spirituality, prayer style and the events that shaped his life.

He told Peter Seewald, author of the 1996 and 2002 books, that he believes God "has a great sense of humor."

"Sometimes he gives you something like a nudge and says, 'Don't take yourself so seriously!' Humor is in fact an essential element in the mirth of creation. We can see how, in many matters in our lives, God wants to prod us into taking things a bit more lightly; to see the funny side of it; to get down off our pedestal and not to forget our sense of fun," he said.

Seewald asked the future pope if he had ever been tempted to leave the Catholic Church; the cardinal said it would "never have entered my head" because his whole life has been bound up with the Church.

However, he said, "there are things about her [the Church], big and little, that are annoying. From the local Church, right up to the Church's overall leadership, within which I now have to work," he told Seewald in an interview conducted in 2000.

When Cardinal Ratzinger wrote the meditations for the Good Friday Way of the Cross service at Rome's Colosseum this year, he spoke much more soberly about members of the Church who no longer believe in Christ as the true Savior, who abuse others, who do not believe in the

real presence of Jesus in the Eucharist or who have abandoned the sacrament of reconciliation.

His words on sex abuse and other clerical scandals were much stronger than any public comment he had made since 2001, when the doctrinal congregation began requiring bishops to report abuse cases to the congregation.

In the 2005 meditation, he wrote: "How much filth there is in the Church, and even among those who, in the priesthood, ought to belong entirely to [Christ]."

In a November 2002 speech in Spain, Cardinal Ratzinger had said, "In the Church, priests are also sinners."

However, he said, "I am personally convinced that the constant presence in the press of the sins of Catholic priests, especially in the United States, is a distortion of the reality because the percentage of these offenses among priests is not higher than in other categories, and perhaps it is even lower."

Serving as dean of the College of Cardinals, the future pope opened the April 18-19 conclave with a homily that many people described as negative or pessimistic.

It was not a new accusation.

Cardinal Ratzinger had spoken on more than one occasion about his belief that the Catholic Church would get smaller and smaller, but that eventually the world would discover the hope and joy present in the small community of true believers and be attracted again to the Christian faith.

"When I said that," the cardinal told Seewald, "I was reproached from all sides for pessimism. And nowadays nothing seems less tolerated than what people call pessimism—and which is often in fact just realism."

The challenges the Church faces continue to change, he said, but God continues to be with it.

As the chief defender of Catholic doctrine and morality, Cardinal Ratzinger had a major role in drafting the 1992 *Catechism of the Catholic Church* and, especially, its 1997 revised passages on the death penalty—judged unacceptable in most cases—and on homosexual orientation, which it said was "objectively disordered."

While he has said all people must be treated with love and respect, he said no one can change Christian moral teaching that homosexual acts are sinful and no one can equate a gay union to marriage between man and woman without denigrating the human, moral, social and religious significance of marriage.

One question on many minds since Pope Benedict's election was: What will happen to the teachings of the Second Vatican Council and to its liturgical reforms?

In *The Ratzinger Report*, he said the post-conciliar Church "seems to have passed over from self-criticism to self-destruction" with a growth of dissent and more people abandoning Church practice.

The cardinal said it was not the fault of the council, but of Catholics who thought that renewal of the Church and dialogue with the modern world meant embracing the world's agenda without any sense of responsibility or limit.

Nevertheless, Pope Benedict told the world's cardinals on April 20: "I want to forcefully affirm the strong desire to continue in the task of implementing the Second Vatican Council."

He said Vatican II's documents were especially relevant to the modern Church and today's globalized society and that the council's "authoritative" rereading of the Gospel



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Highlights in the life of Pope Benedict XVI

April 16, 1927

Born Joseph Ratzinger in Marktl am Inn, Germany

1945

Deserted from German army and held briefly as U.S. prisoner of war

June 29, 1951

Ordained a priest, along with his brother Georg

1957

Earned doctorate in theology from University of Munich

1958-77

Taught dogma and theology at five German universities

1962-65

Served as expert at Second Vatican Council

1969-77

Vice president, University of Regensburg

March 24, 1977

Ordained archbishop of Munich and Freising, Germany

June 27, 1977

Elevated to College of Cardinals

1981-2005

Prefect, Vatican Congregation for the Doctrine of the Faith

April 19, 2005

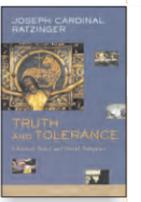
Elected 265th pope of the Catholic Church

Languages

German, English, Italian, French, Spanish, some Portuguese

Hobbies

Plays piano
Author of more than two dozen books translated into English



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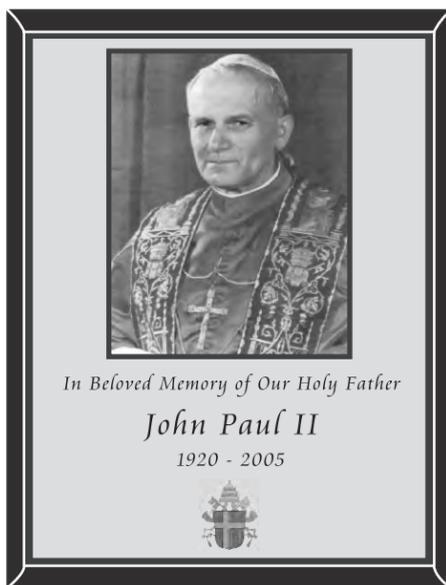
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would guide the Church in the third millennium.

Pope Benedict did not mention the council's liturgical reforms.

continued on page 10

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Parishioner of St. Thomas Aquinas

continued from page 9

In the early 1980s, then-Cardinal Ratzinger repeatedly mentioned his belief that the council's liturgical reforms did not include the mandate that the priest face the congregation while celebrating Mass. He said he felt the Church should have preserved the ancient practice of the congregation and priest facing East during the eucharistic prayer.

By the time he published *The Spirit of the Liturgy* in 2000, he acknowledged that issuing new rules to have the priest celebrate with his back to the people was no longer pastorally practical.

"Nothing is more harmful to the liturgy than a constant activism, even if it seems to be for the sake of genuine renewal," he said.

He gave a similarly pastoral reply when Seewald asked him if the Mass should be celebrated in Latin.

"That is no longer going to be possible as a general practice, and perhaps it is not desirable as such," he answered.

But he did call for "a new liturgical consciousness, to be rid of this spirit of arbitrary fabrication," that might be clever or entertaining but not "the Holy One being offered to me."

The other big question looming in people's minds was: What would Pope Benedict's approach to ecumenical and interreligious dialogue be?

The question was prompted by the doctrinal congregation's questions over the years about joint ecumenical agreements, but mostly because of the congregation's 2000 document, "*Dominus Iesus*," on salvation in Christ alone, its 2000 document on "sister churches" and its 2001 criticisms of Jesuit Father Jacques Dupuis, author of a book on religious pluralism.

Speaking to seminary rectors two months after "*Dominus Iesus*" was released, the cardinal said it "expresses with great clarity the central point of our faith, that is that the Son of God was made man and that



Pope Benedict XVI stands on a Vatican balcony with St. Peter's Basilica in the background on April 20.

a bridge exists between God and man."

The document was the focal point of ecumenical and interreligious controversy because of its firm statement that Christ and the Church are necessary for salvation, leaving those who do not believe in Christ or are not part of the Church feeling like the congregation was denying that their faith offered the possibility of salvation.

The cardinal said at the time he was most disappointed in the negative reaction of Jewish leaders and groups to the document.

"I did not expect it at all because for me it is evident that we come from the roots of Israel and that their Bible is our Bible and that Judaism is not just one of many religions, but is the foundation, the root of our

faith. We share the faith of Abraham," he told Vatican Radio.

The other 2000 document insisted the term "sister Churches," frequently used among Christians, was to be used by Catholics only in reference to Orthodox and other Churches that "have preserved a valid episcopate and Eucharist."

continued on page 11



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To labor and not to ask for reward,
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The document was criticized by many Anglicans and Protestants, as well as by Catholic ecumenists.

Catholics involved in interreligious dialogue also expressed concern after the congregation's 1998-2000 investigation of Father Dupuis' 1997 book, *Toward a Christian Theology of Religious Pluralism*, an investigation focused on the issues raised in "*Dominus Iesus*."

In early 2001, the congregation praised Father Dupuis' desire to explain the theological significance of the presence of so many religions in the world, but it said the book contained ambiguous statements and insufficient explanations that could lead readers to "erroneous or harmful conclusions" about Christ's role as the one and universal Savior.

Under Cardinal Ratzinger, the doctrinal congregation was increasingly sensitive to criticism about the methods it used when investigating theologians and their work.

In 1997, Cardinal Ratzinger said his new "Regulations for Doctrinal Examination" would safeguard the rights of theologians under review. The biggest change was the possibility for the theologian to name an advocate and an adviser to assist in his examination.

The commentary issued with the notification on Father Dupuis went out of its way to say the "tone" of the Vatican statements was not meant to sound authoritarian, but it had to be assertive and definitive so that the faithful know that "these are not matters of opinion or questions for dispute, but central truths of the Christian faith that certain theological interpretations deny or place in serious danger."

After celebrating Mass on April 20 in the Sistine Chapel, Pope Benedict, in referring to himself, told the cardinals who elected him that he would assume as "his primary commitment that of working tirelessly toward the reconstitution of the full and visible unity of all Christ's followers. This is his ambition, this is his compelling duty."

CNS photo from Catholic Press Photo



Pope Benedict XVI greets a crowd outside his residence in Rome on April 20. The pope returned to his apartment outside the Vatican walls to prepare his belongings for his move into the Vatican's Apostolic Palace.

Also referring to himself, Pope Benedict said, "he is aware that to do so, expressions of good feelings are not enough. Concrete gestures are required to penetrate souls and move consciences, encouraging everyone to that interior conversion which is the basis for all progress on the road of ecumenism."

He also told the cardinals, "I address myself to everyone, even to those who follow other religions or who are simply seeking an answer to the fundamental questions of life and have not yet found it."

"The Church," he said, "wants to continue to build an open and sincere dialogue with them, in a search for the true good of mankind and of society."

And while not shy about talking tough, as a cardinal Pope Benedict avoided "fire and brimstone" phrases and cautioned others about attributing apocalyptic threats to God or to the Blessed Virgin Mary.

In 1996, four years before Pope John

Paul II released the so-called "third secret of Fatima," Cardinal Ratzinger told a Portuguese Catholic radio station that the pope had shown him the message.

"I am certain," he said, "that the Virgin does not engage in sensationalism; she does not create fear. She does not present apocalyptic visions, but guides people to her Son. And this is what is essential."

The Vatican published the complete text of the Fatima message in 2000, interpreting it as a vision of a long war waged by atheistic regimes against the Church. It included a figure of a "bishop in white" who falls in a hail of gunfire, which was presumed to be a reference to the assassination attempt against Pope John Paul in 1981.

At a press conference marking the publication of the text, Cardinal Ratzinger said, "There does not exist an official definition or official interpretation of this vision on the part of the Church."

Like any private revelation approved by the Church, he said, the Fatima message "is a help which is offered" to Catholics for living their faith, "but which one is not obliged to use."

In a commentary on the message, he said the vision described the path of the Church through the 20th century as a "a journey through a time of violence, destruction and persecution."

Cardinal Ratzinger said he believed the particular period of struggle described by the vision had ended, making it appropriate to reveal the secret's contents.

The reality of evil and of threats against the Church are topics that Pope Benedict has discussed often.

When the future pope was a child in Adolf Hitler's Germany, school officials enrolled him in the Hitler Youth movement. He said he soon stopped going to the meetings. But when he was 16, he and his classmates were conscripted into an anti-aircraft unit that tracked Allied bombardments; although in uniform and staying in barracks with other soldiers, the seminarians also continued their studies. Later, young Ratzinger was drafted into a worker's battalion, then into the army.

In the spring of 1945, when Hitler had died and it appeared the war was almost over, he deserted his unit and returned home. When the U.S. military arrived, he was arrested with other members and former members of the German army and placed in a prisoner-of-war camp for several months.

In *God and the World*, Seewald asked the then-Cardinal Ratzinger about Hitler, the devil and evil.

"One certainly cannot say that Hitler was the devil; he was a man," the cardinal said. However, he added, "I believe one can see that he was taken into the demonic realm in some profound way, by the way in which he was able to wield power and by the terror, the harm, that his power inflicted." †

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In homily, pope says he will lead people toward light of Christ

VATICAN CITY (CNS)—In the first homily of his papacy, Pope Benedict XVI said his primary mission was to lead people out of the modern desert of empty values, alienation and injustice toward the light of Christ.

Speaking on April 24 to some 350,000 people who spilled out of St. Peter's Square, the pope said he took seriously the charge Christ gave to St. Peter, the first pope: "Feed my sheep."

That means loving the flock and giving them "what is truly good, the nourishment of God's truth, of God's word, the nourishment of his presence," he said.

"The Church is alive" was Pope Benedict's refrain in a talk interrupted more than 30 times by applause. The 35-minute sermon, broadcast to countries around the world, focused on the essentials of the Church's mission and the role of the pope.

Pope Benedict said his inaugural Mass was not the moment to present a detailed plan or program for his pontificate.

"My real program of governance is not to do my own will, not to pursue my own ideas, but to listen, together with the whole Church, to the word and the will of the Lord, to be guided by him, so that he himself will lead the Church at this hour of our history," he said.

Instead, the pope's homily concentrated on two symbols of the investiture ceremony: the pallium, the stole that signifies the shepherd's mission, and the fisherman's ring, which represents the pope's role as a "fisher of men."

The pope said the lamb's wool of the pallium is meant to represent the lost, sick or weak sheep which the shepherd places on his shoulders and leads to "the waters of life." That has special meaning today, he said.

"The human race—every one of us—is the sheep lost in the desert which no longer knows the way," he said. "The son of God will not let this happen; he cannot abandon humanity in so wretched a condition."

Likewise, he said, the pastor cannot be indifferent that "so many people are living in the desert."

"And there are so many kinds of desert. There is the desert of poverty, the desert of hunger and thirst, the desert of abandonment, of loneliness, of destroyed love. There is the desert of God's darkness, the emptiness of souls no longer aware of their



Italian Archbishop Piero Marini helps Pope Benedict XVI adjust the pallium during his first public Mass in St. Peter's Square at the Vatican on April 24.

dignity or the goal of human life," he said.

"The external deserts in the world are growing because the internal deserts have become so vast. Therefore, the earth's treasures no longer serve to build God's garden for all to live in, but they have been made to serve the powers of exploitation and destruction," he said.

He said the Church's mission must be to "lead people out of the desert, toward the place of life, toward friendship with the Son of God, toward the one who gives us life, and life in abundance."

The pope said the role of shepherd in the Church should not be confused with the kind of authority once wielded by kings over their people.

"It is not power, but love that redeems us," he said.

Pope Benedict acknowledged the doubts many people feel when they look at evil in the world and wonder where God has gone.

"How often we wish that God would show himself stronger, that he would strike decisively, defeating evil and creating a better world," he said.

But he cautioned that this was the reasoning used by "ideologies of power," which justify the destruction of "whatever would stand in the way of progress and the liberation of humanity."

The Church's way is patience, he said. "We suffer on account of God's patience. And yet, we need his patience," he said. "The world is redeemed by the patience of God. It is destroyed by the impatience of man."

The pope then explained the significance of the second symbol, the fisherman's ring, which he wore on his right hand. He said it underlined the Church's duty to "put out to the deep sea of history and to let down the nets, so as to win men and women over to the Gospel."

Here, too, he said, the Church responds to

a deep need of the contemporary world. I

"It is really true: As we follow Christ in this mission to be fishers of men, we must bring men and women out of the sea that is salted with so many forms of alienation and onto the land of life, into the light of God. It is really so: The purpose of our lives is to reveal God to men," he said.

Pope Benedict said the shepherd and the fisherman are unity figures. Referring to the split between Christian Churches, he said: "Lord, remember your promise. Grant that we may be one flock and one shepherd."

The pope drew applause when he spoke about the sense of loss felt by the whole Church with the death of Pope John Paul II and his own trepidation about serving as his successor.

"How alone we all felt after the passing of John Paul II," he said.

But he said the Church knew that the late pope was not alone—that he was in the company of saints and is "truly at home."

"And now, at this moment, weak servant of God that I am, I must assume this enormous task, which truly exceeds all human capacity. How can I do this? How will I be able to do it?" the pope said. His words were met by a burst of applause from the crowd.

The pope said he was certain that he would not be alone. He told the crowd that he would feel sustained by all the saints "and by your prayers, my dear friends, by your indulgence, your love, your faith and your hope."

The pope drew huge applause when he said the experience of Pope John Paul's illness and death had reminded everyone that "the Church is alive. And the Church is young."

"She holds within herself the future of the world and therefore shows each of us the way toward the future," he said.

The pope closed his sermon by evoking the words of his predecessor at his inaugural Mass more than 26 years ago: "Do not be afraid!"

He said he would preach the same words, especially to the young. In a raised voice, he said:

"And so, today, with great strength and great conviction, on the basis of long personal experience of life, I say to you, dear young people: Do not be afraid of Christ! He takes nothing away, and he gives you everything." †

Pope, meeting with non-Catholics, pledges dialogue to serve humanity

VATICAN CITY (CNS)—In his first meeting with representatives of other Christian communities and of other religions, Pope Benedict XVI pledged his pontificate would be marked by dialogue to promote truth and serve humanity.

"I assure you that the Church wants to continue building bridges of friendship with the followers of all religions, in order to seek the true good of every person and of society as a whole," he said.

The pope held an audience on April 25 for the 70 Christian representatives, seven Muslim delegates and 17 Buddhist representatives who had attended his April 24 installation. Jewish representatives missed the meeting because it was held during their Passover observance.

Introducing the delegates, Cardinal Walter Kasper, president of the Pontifical Council for Promoting Christian Unity, told Pope Benedict they all offered

prayers for his ministry, which includes "a special responsibility for the promotion of unity among all Christians [and] for the advancement of understanding and friendship among the followers of the world religions for the building of peace among all peoples."

In remarks to the Orthodox, Oriental Orthodox, Anglican and Protestant delegates, Pope Benedict said their prayers and presence at the April 8 funeral of

Pope John Paul II was a "tribute of sympathy and affection" that "went well beyond a simple act of ecclesial courtesy."

"Much progress was made during the years of his pontificate, and your participation in the mourning of the Catholic Church over his death demonstrated how true and great is the common passion for unity," he said.

Pope Benedict said the Lord has made

See DIALOGUE, page 13

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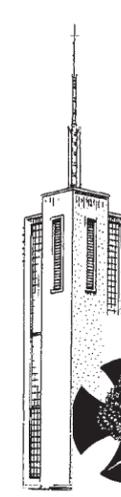
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DIALOGUE

continued from page 12

divided Christians increasingly aware of the importance of unity among them.

"We all feel urged and encouraged to proclaim Christ and his message to the world, which often appears today to be troubled and restless, unthinking and indifferent," he said.

The pope told the Christian delegates, "I strongly feel the need to reaffirm the irreversible commitment" of the Catholic Church to pursuing the search for Christian unity.

"The path toward the full communion desired by Jesus for his disciples requires a concrete docility to that which the Spirit is saying to the Churches," he said, as well as "courage, sweetness, strength and hope."

The search for unity must be founded in prayer, Pope Benedict said.

Christians must recognize that Christ is at work among them, sowing feelings of friendship, healing past wounds and

"teaching us to live with a greater attitude of dialogue in harmony with the commitment that belongs to those who carry his name."

Pope Benedict offered special thanks to the Muslim delegates from Gambia, Iran and Italy, and said, "I express my appreciation for the growth of dialogue between Muslims and Christians, both at the local and international level."

"The world in which we live," he said, "is often marked by conflicts, violence and war, but it earnestly longs for peace, peace which is above all a gift from God, peace for which we must pray without ceasing."

Pope Benedict told the Muslim and Buddhist leaders that all who profess a religious faith must be committed to peacemaking.

"It is therefore imperative to engage in authentic and sincere dialogue, build on respect for the dignity of every human person, created, as we Christians firmly believe, in the image and likeness of God," he said.

The pope asked members of all religions



CNS photo from L. Osservatore Romano

Pope Benedict XVI meets Russian Orthodox Metropolitan Kirill of Smolensk and Kaliningrad in the Clementine Hall at the Vatican on April 25. The pope, meeting with representatives of Orthodox, Eastern Orthodox, Anglican and Protestant Churches, said that the Lord has made divided Christians increasingly aware of the importance of unity.

and "all who seek the truth with a sincere heart" to work together and to commit

themselves to promoting "understanding, respect and love" among all peoples. †

U.S. Muslim organization welcomes Pope Benedict's election

PLAINFIELD, Ind. (CNS)—The Islamic Society of North America said it welcomes the election of Cardinal Joseph Ratzinger as Pope Benedict XVI and hopes he will "reinforce the direction of the Church taken during the last few decades."

"We will continue to cooperate, build alliances, promote dialogues and strengthen conversations with the Roman Catholic Church because the Quran commands us to seek common grounds with 'people of the book,'" said a statement

released on April 21 by the society's secretary-general, Sayyid M. Syeed.

The Islamic Society of North America, based in Plainfield, is one of the major Muslim organizations in the United States and Canada, and provides religious training and educational and administrative support to some 300 affiliated mosques and organizations. It is the Islamic co-sponsor of a Midwest Catholic-Muslim dialogue, one of three such regional dialogues in the United States co-sponsored

on the Catholic side by the U.S. Conference of Catholic Bishops.

"The Muslim community in America has been celebrating a close relationship of understanding and cooperation with the Catholic community for decades," the statement said. "Our common concerns about moral decadence, religious bigotry and issues of peace and justice have enhanced personal friendships and support at different levels."

The society said it hopes Pope Benedict

"will build upon John Paul II's legacy of interfaith outreach and reconciliation based on mutual respect and religious tolerance."

In his 26-year papacy Pope John Paul visited a number of Muslim countries and met with Muslim leaders. On a trip to Syria, he was the first pope to enter a mosque. There is an official dialogue between the Vatican and the Islamic clerics of al-Azhar University in Cairo, Egypt, the oldest and most prestigious university in the Muslim world. †

Former review board members say pope will help solve sex-abuse crisis

WASHINGTON (CNS)—As then-Cardinal Joseph Ratzinger, Pope Benedict XVI expressed more interest in solving the U.S. clergy sex abuse crisis than many U.S. bishops and cardinals, said two former members of the U.S. bishops' National Review Board.

They met the future pope in 2004 when he was head of the Vatican Congregation for the Doctrine of the Faith.

"Unlike many U.S. bishops and cardinals in the U.S.—some who treated us with disdain—he wanted to hear what was going on in the United States," said Illinois Appellate Court Justice Anne M. Burke.

She was interim president of the review board when she and two other members visited with Cardinal Ratzinger at his Vatican office on Jan. 25, 2004.

William R. Burleigh, another board member, said that the cardinal expressed a deep awareness and concern about the sex abuse problem.

In telephone interviews on April 20 with Catholic News Service, both expressed optimism that efforts to prevent child sex abuse will advance under the new papacy. They added that they found the cardinal to

be a humble, personable man.

Burke said that when her son died she quickly received a personal condolence letter from the cardinal with "supporting words."

Burke and Burleigh said that at the meeting the future pope was open, intelligent and willing to listen.

"He got it," said Burleigh, board chairman and former chief executive officer of the media conglomerate E.W. Scripps Co.

The meeting was scheduled for 45 minutes but lasted two and a half hours, he said.

Both said they sought interviews with several curial officials because the board feared that the Vatican was getting filtered information about the crisis from the U.S. bishops and the board members wanted to directly present their case.

Burke said that she contacted Cardinal Ratzinger and other curial officials by getting their fax numbers and sending them letters expressing board concerns. The cardinal set up the meeting in a faxed reply, she said, after they had met with several other Vatican cardinals.

"He was reaching out to get to the truth of the issue, to get to the bottom of things,"

said Burke.

"I think he wanted unfiltered information from members of the laity who had no agenda," she added.

"After the meeting, he stood up and said he would proceed to act on what was discussed," she said. "We know that he did."

Burke cited a letter he wrote to all U.S. bishops urging them to use "fraternal correction" in dealing with each other to straighten out the problem, she said.

The letter also mentioned the need for the head of a metropolitan see, an archbishop who heads the chief diocese of an ecclesial province, to oversee compliance with Church policies of the other bishops in the province, she said.

Burke added that the cardinal pledged support for the apostolic visitation of U.S. seminaries to check policies on formation and screening of candidates, considered a crucial response to the sex-abuse crisis. The visits of seminaries are expected to begin in the fall of 2005.

The cardinal favored extending the special legal norms temporarily granted to the U.S. Church to deal with clergy abusers, she said.

On March 30, U.S. Conference of Catholic Bishops' spokesman Msgr. Francis J. Maniscalco said that the norms had been extended at least until the U.S. bishops begin reviewing sex-abuse policies in June.

Burke said that the new pope is now in a position to keep these norms in place. The meeting with the cardinal started a dialogue, she added. "Rome listened."

The Vatican also favorably took notice that prevention policies include a role for lay people in overseeing aspects of conduct, she said.

Burke and Burleigh said that the man they met does not resemble the formidable, intransigent Church official that has been portrayed by some of the media.

"He is a very humble man, warm and friendly," said Burleigh.

"He needs to have a fair break," said Burke.

The third review board member at the meeting was Robert S. Bennett, an attorney in the firm of Skadden, Arps, Slate, Meagher & Flom in Washington.

All three resigned from the board in 2004 when their terms expired. †

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Archbishop celebrates Mass of Thanksgiving for papal election

By Brandon A. Evans

Catholic faithful joined Archbishop Daniel M. Buechlein and five priests to celebrate a Mass of Thanksgiving for the election of Pope Benedict XVI on April 20 at SS. Peter and Paul Cathedral in Indianapolis.

It was the archbishop's birthday, and an opportunity for him to publicly give a witness of thanks for the election of a cardinal with whom he has worked—and the first German pope in centuries.

It was also the first day for the faithful to hear their bishop include the name of the new pope in the eucharistic prayer.

"I suggest that we celebrate this Mass in gratitude to God because, by his grace, the apostolic succession continues in our Church in the 264th successor to St. Peter," he said. "Let us give thanks to God also for the gift of Pope Benedict XVI, who succeeds the gift of God in the late, splendid Pope John Paul II."

Peter and Brenda Greenen, members of Cathedral Parish, attended the Mass.

"I wanted to join everyone to pray for the new pope," Peter Greenen said.

Katy Gyurek, a member of Our Lady of Lourdes Parish in Indianapolis, attended the Mass with her son, Croix, "to celebrate the new pope and the transition."

It was the third in a series of Masses with the archbishop since the death of Pope John Paul II—the first Mass was shortly after his death and the second was on the day of his funeral in Rome.

Those first Masses were steeped in sorrow and remembrance, but the Mass on April 20 was now one of Easter transformation—a Mass of joy, thanksgiving and forward-looking hope.

Archbishop Buechlein shared some comments about the first message of Pope Benedict XVI, which had been published earlier that day, and noted that it revealed an "unmistakable personal warmth and gentle spirit."

The archbishop expressed his thanks that the apostolic

Photo by Brandon A. Evans



Christ the King parishioners John and Carolyn Noone of Indianapolis present the gifts of bread and wine to Archbishop Daniel M. Buechlein during a special Mass of Thanksgiving for the election of Pope Benedict XVI on April 20 at SS. Peter and Paul Cathedral in Indianapolis. Carolyn Noone, as associate director of special events for the archdiocese, will join the archbishop as he leads a pilgrimage to see the new pope at World Youth Day in Cologne, Germany, this August.

succession of the Church has, by God's grace, continued in the Church, and spoke of the Holy Father's intention to carry forward the ministry of the late John Paul II.

"I think [the cardinals] made a good choice, and I think

the cardinal will uphold the spirit and virtues of the Church," Peter Greenen said of the former Cardinal Joseph Ratzinger, who was elected as the Bishop of Rome.

"I think the Holy Spirit hand-selected him," Gyurek said.

The archbishop concluded his homily by giving a short prayer for the well-being of our new pope—something that Catholics all over the world were doing in the same moments. †

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Archdiocesan priest was at St. Peter's Square to see new pope

By Sean Gallagher

For centuries, St. Peter's Square in Rome has been a place where history has been made. Over the last three weeks, it has been the location of the announcement of the death of a pope, his funeral, the proclamation of the election of his successor and the celebration of his inaugural Mass.

Father Stanley Pondo, a priest of the archdiocese studying canon law in Rome, was in the square for all of these events.

In a recent interview with *The Criterion*, Father Pondo explained how he learned on April 19 of the election of a new pope and how he made his way to the square.

He had planned to leave for the square at about 6 p.m., about an hour before the time that ballots were expected to be burned if there were two inconclusive afternoon votes.

But at about 5:50 p.m., Father Pondo and some of his priest friends in his house of studies saw a report on television that smoke was pouring from the Sistine Chapel's chimney.

"We debated whether the smoke was white or black until about 6:02 [p.m.] when the camera focused on the bell showed it beginning to move," Father Pondo said. "The eight of us in the room cleared out before the bell even sounded. We walked extremely quickly to St. Peter's, and made what is normally a thirty-minute walk in about twenty minutes."

As Father Pondo and his friends began their trek, the streets weren't crowded, but their haste caught the attention of people they passed.

"Some people along the way noticed and asked in Italian what was going on," Father Pondo said. "One of our guys kept responding in Italian that there was a new pope."

As they got closer to the square, he started to notice others scurrying there.

"The closer we got to the Vatican, though, the more people we saw heading that way, and the streets became increasingly crowded," Father Pondo said. "We were passed by a group of French junior high school kids running to get to the square while their adult leaders yelled at them to stay in a group. We ourselves passed many people along the route that we took."

Father Pondo and his friends arrived in the square about 20 minutes before the announcement of the new pope was made and the pontiff appeared before the crowds. Father Pondo stood slightly behind and to the right of the obelisk in the square.

When Cardinal Joseph Ratzinger's name was announced as the new pope, he was "pleasantly surprised" and joined in the cheers of the crowd all around him.

Father Pondo, who experienced his priestly formation at the Benedictine Saint Meinrad School of Theology in southern



St. Peter's Square is filled with pilgrims for the installation Mass of Pope Benedict XVI at the Vatican on April 24. Attending the Mass were an estimated 350,000 people, including delegations from more than 130 countries and from dozens of other denominations.

Indiana, was especially pleased that the new pope took the name of Benedict.

"I also was pleased because St. Benedict is one of the patrons of Europe, and it seems that the Holy Father is emphasizing the re-evangelization of Europe, which I think is needed," he said.

When Pope Benedict began to speak, Father Pondo and those around him quickly became quiet.

"Pope Benedict speaks Italian well, which is important because he is the Bishop of Rome," Father Pondo said. "The Italians seemed very pleased that he spoke their language so well."

Father Pondo was as struck by what the Holy Father had to say as by the language in which he said it.

"I was very impressed with his comments," he said. "I was pleased that he honored Pope John Paul II, and that he referred to him as 'the great.' I was pleased that Pope Benedict sees himself as a simple worker for the Lord."

Five days later, Father Pondo and a priest friend made their way back to the square for Pope Benedict's inaugural Mass.

Unlike Pope John Paul's funeral, for which he had special-seating tickets, Father Pondo had to stand in the square for this liturgy, ending up in the middle of a large crowd in the square that extended down the Via della Conciliazione that Father Pondo estimated was as large as the one for the funeral.

Around him were German teenagers, Polish women religious and American

seminarians, as well as others from the Philippines.

"It was difficult not having a seat because I ended up standing in virtually the same spot for over five hours," Father Pondo said. "There was quite a crush of people at Communion and when the Holy Father was driven through the crowd in the open popemobile."

Watching Pope Benedict greet those in

attendance in the square from his open popemobile after the Mass was a touching experience for Father Pondo.

"I thought that it was wonderful and that it harkened back to Pope John Paul," he said. "I think that it is a sign that the Holy Father is not a cold, disembodied intellect, but a true man of God who wants to minister to and shepherd God's people." †

Congratulations Pope Benedict XVI

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LETTERS

continued from page 4

coalition involvement. He fostered a confrontational atmosphere, which caused fear in other Arab states around the Persian Gulf. He supported radical elements, which still seek to eliminate Israel and attack the United States. He routinely slaughtered his own people if any of them sought to overturn his rule or even disagree with him.

No, I don't like war. But just as Jesus cleared the temple of money-changers and the ancient Israelites cleared the Holy Land under Aaron, sometimes it is necessary. Mr. Magliano refers to the late Pope John Paul II's comments about Europe and the fall of the Iron Curtain as proof that change can happen without war. They overlook the

massive armies and navies that stood ready to wage that war if it was necessary.

Perhaps he should visit Norfolk, Va., or any other place where sailors, Marines, soldiers and airmen regularly deploy to protect the peace and security he enjoys here. I made many of those deployments myself during my 21 years in the Navy. Peace was only maintained through strength, giving those people in Europe their chance. It was the collapse of the Soviet Union's economy and President Gorbachev's willingness to negotiate with President Reagan which formed the basis for the end of the Cold War and the fall of communism in Eastern Europe.

I long for the day when Jesus returns and God establishes his kingdom on earth . . . Then wars will cease for real.

Robert Rose, Indianapolis

Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit

letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

Letters must be signed, but, for serious reasons, names may be withheld.

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The point is, that we need to bring God back to life in us , then keep Him alive, and therefore overflow Him onto others, like bursts of Life that revive the dead. - Chiara L ubich

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Parents must teach love, respect and obedience to children

By Daniel S. Mulhall

What parents believe matters to their children.

Recent national research on the beliefs of teenagers shows that what parents believe matters: The faith of teenagers today greatly resembles the faith of their parents. Teens are looking to parents to show them how to live their faith. While that is a scary thought, it is also a sign of great hope.

I'm convinced that children have built-in hypocrisy sensors. They seem to know immediately when someone says one thing but does the other. So if parents preach respect, they have to show their children respect—and show others respect as well.

We parents need to make sure that we practice what we say we believe.

I've often thought that before parents take their child home from the hospital, they should be required to complete a 10-hour course on basic parenting skills.

Baptism preparation programs easily could include tips on Christian parenting. But since such training isn't required, we parents do the best we can with what we've got.

Chapter 2 ("On the People of God") in Vatican Council II's *Constitution on the Church* (1964) offers this wisdom about

the family:

"The family is, so to speak, the domestic Church. In it, parents should, by their word and example, be the first preachers of the faith to their children" (#11).

More recent Church documents offer additional advice, for example, the 1981 apostolic exhortation on the family ("*Familiaris Consortio*") by Pope John Paul II. It observes that parents strengthen the domestic Church by teaching their children the meaning of love, respect and obedience. Parents are encouraged to see their role as a ministry of the Church.

The document points out that, in the family, children learn the spirit of sacrifice as well as how to live peaceably with others, pardon transgressors and seek forgiveness (#21).

My wife and I have three children ages 22, 20 and 14. They are good children, very kind, loving and generous, each in his or her own way. While I'm delighted with the end results, I must confess that God has had more to do with that outcome than our parenting skills.

I think what we've done best is instilling in them a sense of respect for others. My wife and I have chosen never to argue in front of our children. We always try to treat each other with respect—no name-calling or put-downs, even when we are angry. This is often difficult to do, but



CNS photo by W.P. Williams

Parents strengthen the domestic Church by teaching their children the meaning of love, respect and obedience. However, spiritual blindness is one block to sharing the Catholic faith with family members. We are often unaware of God's presence in daily life situations, and tend to miss God in the beauty of a sunrise, the joy of a child at play or the pain of a suffering neighbor.

Busyness limits family prayer time

By Scott J. Rutan

It's common to hear that when today's parents were children, their parents had an easier time when sharing faith with them than we do with our youngsters.

But it's true! There was a simpler time with fewer obstacles. Today, we face hurdles as we try to pass on what we believe and treasure about God, grace and eternal life.

One obstacle is "clutter." Daily life is inundated with stuff that seems to allow no space for prayer and faith sharing.

Another obstacle is noise. Radios, stereos, televisions, cell phones and personal music players generate surround sound 24/7 that restricts time for prayer and heartfelt conversations.

When we turn off the external noises, God's gentle voice becomes clearer.

Yet another block to family faith sharing is spiritual blindness. We find it hard to talk about God because we are often

unaware of God's presence.

We tend to miss God in the beauty of a sunrise, the joy of a child at play or the pain of a suffering neighbor. We are accustomed to seeing the practical and physical, not the spiritual, in daily life.

Maybe the biggest obstacle we face is lack of will to work through anticipated opposition we might encounter. We know how we rebelled against our parents' faith-sharing. Now we may be afraid to face resistance by our children.

Remembering that faith helped us through the rough spots in life will help us know that God will do the same for our youngsters.

If we work to cut back on clutter and noise, we will see more opportunities to pass faith on to our children with some semblance of grace, confidence and ease.

(Scott Rutan is coordinator of adult and family faith formation at St. Patrick Parish in Victor, N.Y.) †

we've worked hard at it. We've insisted that the children treat each other, us and all other people with the same respect. This has been especially true when it came to ethnic and racial put-downs.

We've also emphasized family meals and rituals. Never having lived near relatives in our 25 years of marriage, we've had to come up with our own traditions. These have been important to all of us. Lighting the Advent wreath, decorating for Christmas and attending Mass as a family have all been formative moments. The children let us know when they think we have forgotten one point or when we do something differently than we did in the past.

Looking back, I think we could have done a better job of teaching the children the importance of prayer and how to pray by themselves. We prayed at meals and at Mass, but weren't too faithful at saying bedtime prayers with them.

I truly believe that a course for adults on "Teaching Children to Pray" would be a popular topic for adult faith formation. We certainly tried to teach the children by our words and example, but we could have done more to shape their prayer lives.

While we did very much to help the children feel a part of the parish

community, we didn't do a lot to teach them the history and traditions of the Church. I think we expected this to be done in their parish religious education programs. Looking back, I think we should have done a lot more to inform them about Church beliefs and practices.

We are starting to make this part of our efforts with our youngest although, when we do, he rebels and says, "This is not school."

We are also beginning to engage our young-adult children in discussions about Church beliefs and practices. It seems to be bearing fruit.

My 20-year-old son took a Bible back to college with him after noticing his mother reading hers. Since he has been "allergic" to anything connected with church from the time he was 3, I thought this was a minor miracle.

Perhaps the best advice I can offer to parents about passing on the faith is to never give up. We have managed to instill in our children the foundations of being Christian disciples. Our task now is to continue to guide them as they grow into mature faith.

(Daniel S. Mulhall is a catechist and writer in Laurel, Md.) †

Discussion Point

Pass on the faith by example

This Week's Question

In specific terms, how have you passed faith on to the next generation in your home?

"My mom and I have always been involved in music at church, and [my children] sang with us. ... The best way to pass faith on is by example. I go to church every day, and they saw me reading the Bible." (Sally McEvoy, Wilmington, Del.)

"I made sure my children knew their prayers; they knew the simple morning and evening ones by age 2. We go to church every week, and we sent them to Catholic schools. I've always worked in and for the church, and once when they helped me make banners I tried to explain the symbols, and they just said, 'Mom, you're preaching to the choir.'" (Mary Veldman, West Bloomfield, Mich.)

"We take our children to church regularly, send them to Catholic education classes and keep them involved in the church." (Debbie Carver, Phoenix, Ariz.)

"We pass the faith on by modeling. We try to involve the children in worship and in projects at church. As a family, we made dinner for the couples at an Engaged Encounter, we help get the church grounds ready for spring and we [pray] the Stations of the Cross as a family." (Caroline Canney, Moscow, Idaho)

Lend Us Your Voice

An upcoming edition asks: What is the biggest challenge for those involved in the merger of two parishes?

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



CNS photo by Sam Luzzo

From the Editor Emeritus/John F. Fink

Jesus in the Gospels: He calls his Apostles

See Matthew 10:1-4, Mark 3:13-19,
Luke 6:12-16



Up to this time, we have met seven of Jesus' disciples—Peter, Andrew, James, John, Philip, Nathanael and Matthew. Now he decided the time had come to choose the men who would be the foundation on which his Church would be built, as Paul said in his Letter to the Ephesians (Eph 2:20).

This was an important decision so Jesus first spent the night in prayer, asking for his Father's guidance. As a human being, he needed divine guidance just as we do. The Gospels tell us that Jesus prayed frequently, but especially before important events.

By this time many men had become his followers. Did he conduct job interviews among them before making his decision? Did he give them psychological tests? Or did he simply talk informally with many of them as they walked

from place to place, getting to know them better? What qualities was he looking for? Couldn't he have found more intelligent, charismatic or dynamic men than those he eventually chose? They were not very impressive. In fact, the Jewish leaders "perceived them as uneducated, ordinary men" (see Acts 4:13).

We know little about most of the 12 men he chose. Peter, Andrew, James and John, of course, were fishermen, and Matthew had been a tax collector. Peter's personality comes through the Gospels more than any of the others; he was clearly their leader. Jesus called James and John "sons of thunder," which probably shows their personality.

The others were Philip and Nathanael, now called Bartholomew; Thomas, whose name meant "twin," but we don't know whose twin he was; James, the son of Alphaeus, to distinguish him from James, the son of Zebedee; Simon, called a Zealot, but we don't know exactly what that meant; Judas or Thaddeus, now usually referred to as St. Jude; and Judas Iscariot, who betrayed him.

Why on earth would Jesus choose Judas

Iscariot, the man from Kerioth, which is what Iscariot means? Didn't Jesus know what kind of man Judas was? And if he knew that Judas was a thief, why did Jesus put him in charge of the group's common purse? Wouldn't the former tax collector be better at handling money? Or did Jesus think that might lead Matthew into temptation, thinking that he was entitled to a "commission"?

Probably, Jesus' decision to include Judas was an answer to his prayers. Since it was God's will that Jesus was to be betrayed, scourged and crucified in order to redeem the world, the Holy Spirit inspired Jesus to add his future betrayer to the group.

Jesus named these 12 men "apostles," which means "sent," but they are called that only once in Matthew's Gospel, twice in Mark's, five times in Luke's and never in John's. They were usually known as the Twelve. That number was important. It was the same number as Jacob's sons. They were to be the foundation of Jesus' kingdom on earth just as Jacob's sons were the fathers of the 12 tribes of Israel. †

Cornucopia/Cynthia Dewes

Welcome to the latest 'new beginning'

This may be the close of the cruelest month, according to T.S. Eliot, but in fact it's the beginning of promise and fulfillment for many of us. It's the time of graduations and ordinations, weddings and anniversaries—events marking the rewards, renewal and celebrations of life.



Even nature agrees.

Animals produce baby fawns and bear cubs, trees leaf out and flowers bloom. Pollen rises and allergies flare, alas. But despite the occasional downside, spring seems to produce in us a hopeful urge to freshen up, organize and renew. The redundant term "new beginning" must've been invented for this season.

In spring years ago, the high school or college graduate could look forward to finding a job with a large, stable company like Ford or Westinghouse, which offered lifetime job-security, benefits and pensions. In fact, we used to call GM "Generous Motors." Think of that.

A newlywed couple would begin to nest with modest expectations. Perhaps they'd

buy a little home in a humble housing project or a used car. Their home was furnished in Early Attic and their meals featured a lot of macaroni and baked beans. When the babies came, and they always did, mom stayed home and dad was the sole financial support of the family.

In those days, the coming of spring meant Little League, kids playing outdoors at last and parents hoping the kids were promoted in school. It also meant the end of Mom's numerous volunteer jobs until she was nabbed for a fresh batch in the fall. Vacations were family affairs, often involving camping and brown bag lunches.

Today, it seems that many high school or even college graduates are badly educated, while qualified young folks keep going to school for more and more training because they can't find jobs. When they do find employment, there often are no benefits attached and no certainty that the employer will stay in business for long.

Young lovers buy huge, expensive houses and move in together, reportedly to test their compatibility before marrying. They don't have babies while young because modern science allows them not to. But sometimes this backfires, and then they need modern science in order to help

them conceive. Marriage may or may not be part of this scenario.

Divisive polarization occurs in every venue, including politics, scientific discovery and parent-teacher organizations. What we thought were moral verities have morphed into the Terri Schiavo case, capital punishment of guilty-but-mentally-retarded people and partial-birth abortion.

Lest we get too carried away about how good the old days were versus the bad new ones, we should remember the downside of the past. Those were times when handicapped children were sent to institutions or kept at home for life, remaining untrained for whatever potential they possessed. Automobiles were more dangerous, diseases such as polio were epidemic and girls' sports were practically non-existent.

Well, guess what. Human behavior and perception being what they are, maybe we should just greet springtime each year with, "Welcome to the latest version of a new beginning." One of these days it just might lead to something great!

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

Faithful Lines/Shirley Vogler Meister

Film validates reality of a calling from God

Have you ever heard someone sing so incredibly well that you can hardly breathe for the beauty of that voice? Recently, in the privacy of our home, my husband and I did while viewing a 30-minute DVD, *Laundry and Tosca*—a Burning Heart film produced, edited and directed by Lauralee Farrer.



The film is about Marcia Whitehead, who for most of her adult life has lived in a small garage apartment in southern California, working at a modest-pay job but blessed with a unique talent. When first told that she has a rare operatic voice (a *lirico-spinto* soprano: a lyric soprano with more power), she was first disappointed. She wasn't fond of opera. However, "obedient to God's imperative call," she worked for 20 years to pay for vocal coaches on nights and weekends—and she learned to love opera.

Catholic acquaintance Susana Name arranged a New York City audition with

world-renowned vocal instructor Maestro Franco Iglesias. (One of his students was world-class tenor Placido Domingo.) The audition came during the week of the 9-11 World Trade Center terrorist attacks.

The film juxtaposes this devastating and tragic time with Marcia's talent and her time with the maestro. It also captures both triumphal and trepidatious moments, and records Iglesias' respect for a voice he calls "a gift from God." The maestro, with all his experience, was as awestruck as my husband and I were. Also Catholic, he arranged for Marcia to stay at a Carmelite monastery in Manhattan.

I learned about Marcia Whitehead through Reel Spirituality, an institute of the Brehm Center for Worship, Theology and the Arts, which recently co-sponsored with Burning Hearts a *Laundry and Tosca* film and concert program at Fuller Theological Seminary's Travis Auditorium in Pasadena, Calif. That was the same weekend my spouse and I viewed the DVD. We had no idea that Marcia, despite being very ill, performed brilliantly to a packed house those two nights.

Film producer Lauralee Farrer, editor of publications at Fuller, as well as other experts shared their comments at the program, which delved into the importance of recognizing and following the will of God.

Farrer also produced *Best Man in Grass Creek* (filmed in Grass Creek, Ind.), for which she was co-recipient of the 1999 Heartland Film Festival Crystal Heart Award in Indianapolis. Currently, she has in production *Praying the Hours*, a narrative feature-length film about the eight Benedictine hours of prayer. For more about Farrer, see www.IMBD.com.

For information about Brehm Center—which "empowers, equips and enriches a new generation of Church leaders through arts, media and excellence in all things"—see www.brehmcenter.com.

If interested in *Laundry and Tosca*, contact Justin Bell, assistant director of Reel Spirituality; at jbelle@fuller.edu or view www.reelspirituality.org.

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

Faith and Family/Sean Gallagher

A lesson for parents from Pope Benedict

Parents have a vocation from God to show self-giving love to their children.



Yet experience quickly teaches us that this calling is filled with challenges.

We are called to lead our children to whatever is good, true and beautiful, but often we find that they resist our guidance. I know I did

this when growing up under my own parents' care.

Now that I am a father, I often find it difficult to offer my young sons the unconditional love that God calls me to give.

Left to my own devices, it is impossible for me to give this love. I can only do it through the grace that God offers me.

As Catholics, we believe this grace is mediated to us through the people in our lives, the world in which we live and especially through the sacraments of the Church.

We can see examples of parenthood around us, and be strengthened in our own struggles to show the mercy and love of our heavenly Father.

One father in particular, upon whom the eyes of the world have been focused in recent days, is our new Holy Father, Pope Benedict XVI.

Being the spiritual father of a billion Catholics around the world can make my own daily challenges pale in comparison.

But if I were to share such a thought with him, I suspect that he would say that my daily opportunities to grow in holiness—which is what the constant call to love my sons are—are no less important in the eyes of God than his own papal duties.

Both are the means that God has offered to me and to the pope to lead us to union with him forever in heaven.

And so I can find solace in his own appreciation of the challenges of the fatherhood that was thrust upon him.

In a message he delivered the day after his election, Pope Benedict noted that he felt a "sense of inadequacy and human turmoil for the responsibility entrusted to me yesterday."

So he feels, in his own way, what I and surely so many other parents feel about their own vocation.

Yet in the same breath, the pope spoke of his confidence that God will be faithful in his help to him and the entire Church.

"I sense within me profound gratitude to God who ... does not abandon his flock, but leads it throughout time, under the guidance of those whom he has chosen as vicars of his Son, and made pastors," he said.

If Pope Benedict, who is charged to be a loving father of a billion Catholics as well as believers and non-believers beyond the Church's visible bounds, can in the face of such an awesome call be confident in the help of God, then I know I can embrace my own vocation on a daily basis with a vigor that is ever-renewed by grace.

As I look to our new pope for inspiration in my own life as a father, I know that he is turning to his beloved predecessor, Pope John Paul II, believing that the aid given him to carry out his duties was granted through his intercession.

"I consider this a grace obtained for me by my venerated predecessor, John Paul II," he said. "It seems I can feel his strong hand squeezing mine; I seem to see his smiling eyes and listen to his words, addressed to me especially at this moment: 'Do not be afraid.'"

As these words of the late pope resound in our hearts and the example of Pope Benedict is set before us, parents around the world have nothing to fear. †

Sixth Sunday of Easter/Msgr. Owen F. Campion

The Sunday Readings

Sunday, May 1, 2005

- Acts 8:5-8, 14-17
- 1 Peter 3:15-18
- John 14:15-21

The Acts of the Apostles, once again this Easter season, furnishes the first reading.



In the readings of the weekends earlier in this season, the identity of the Apostles has clearly been given in the New Testament passages.

The Apostles, absent Judas, of course, had exercised

the very power of Jesus in naming a new member of their group, Matthias, who succeeded the dead Judas.

Peter healed the sick. On behalf of the Apostles, Peter spoke as Jesus had spoken.

It was not just simply that the Apostles had been with Jesus as specially selected students and followers, but that they discharged the divine power that had belonged to Jesus and continued the mission of Jesus the Redeemer.

Announcement of this identity continues in this reading. While Acts already has clearly established that Peter was the head of the Apostles, the character of Apostle belonged not just to him. It was also with the others.

Thus, in this reading, the central figures are Philip and John. They performed miracles as Jesus had performed miracles.

However, they were not on their own. They were part of the community in Jerusalem that had Peter as its head, and around Peter were the other Apostles.

This group of Apostles in Jerusalem sent Philip and John to Samaria. So the Apostles together had authority, and each member within the group recognized this authority.

They looked to the salvation of all people, even of Samaritans, who were so despised by the Jews. Finally, they bore within themselves the Holy Spirit, and they could give the Holy Spirit to others.

The second reading is from the First Epistle of Peter.

This reading is a strong, joyful and enthusiastic proclamation of Jesus as Lord. It calls believers to hear the Lord and to follow the Lord. It reminds Christians that the Lord should be in their hearts and minds.

St. John's Gospel furnishes the last reading.

Not a Resurrection Narrative, it nonetheless serves the Church's purpose as it teaches us this weekend. After celebrating the Resurrection for these weeks since Easter, the Church gently is summoning us to look at our lives.

This reading is our blueprint for life. Our task as disciples is to love others as Jesus loved all people. It is clear. In God's love, given to us in the Lord, is our salvation.

Indeed, the very act of giving us a blueprint for living is a vitally important gift given in love to us by God.

Reflection

The next major liturgical event for us will be the celebration of the feast of the Ascension of Jesus. Soon after this feast, we will celebrate the Feast of Pentecost. Within sight now is the close of the Easter season.

For these weeks, the Church has informed us of the Resurrection of Jesus, gloriously occurring after the dreadful events of Good Friday. It has shared with us its joy, copying the joy of the first Christians. It has told us again and again of the Risen Lord's appearances and admonitions.

Gently, gradually but definitely, the Church has begun the process of leading us to ask what the Resurrection means for each of us individually. It is being strongly catechetical.

First, the Church reassures us. Contact with Jesus was not lost with the Ascension when Jesus returned to the Father. Contact remains, and it remains very clearly in the visible, institutional Church. The Church stands on the Apostles. It offers us the service of the modern successors of Peter and the other Apostles.

Through them, we still hear the words of Christ. In the sacraments they give us, we still access the power of Christ's eternal life.

Finally, in the splendid reading from John's Gospel, the Church tells us how to live. We must love others. †

Daily Readings

Monday, May 2
Athanasius, bishop and doctor
of the Church

Acts 16:11-15
Psalm 149:1-6a, 9b
John 15:26-16:4a

Tuesday, May 3
Philip and James, Apostles

1 Corinthians 15:1-8
Psalm 19:2-5
John 14:6-14

Wednesday, May 4

Acts 17:15, 22-18:1
Psalm 148:1-2, 11-14
John 16:12-15

Thursday, May 5

Acts 18:1-8

Psalm 98:1-4
John 16:16-20

Friday, May 6

Acts 18:9-18
Psalm 47:2-7
John 16:20-23

Saturday, May 7

Acts 18:23-28
Psalm 47:2-3, 8-10
John 16:23b-28

Sunday, May 8

The Ascension of the Lord
Acts 1:1-11
Psalm 47:2-3, 6-9
Ephesians 1:17-23
Matthew 28:16-20

Question Corner/Fr. John Dietzen

Church teachings explain that purgatory is a process

QI am nearly 80 years old and was taught that everyone goes to purgatory after death; nobody goes to heaven immediately.



But today there isn't much said about it. Is purgatory still part of our faith? Are we still to pray for the dead? (Michigan)

APurgatory is still very much a part of our faith. It is also true, however, that we speak more carefully about purgatory than we sometimes did in the past.

Perhaps one reason we hear less about purgatory today is that many of us have a lot of misunderstandings that could use some correcting. The pictures of torture, pain and a punishing God, which used to be common and which made purgatory kind of a mini-hell, may scare someone to death, but most are irrelevant to authentic Catholic teaching.

Two things are clear in our tradition concerning purgatory.

First, we believe there is some condition or circumstance in the process of dying or after death by which any punishment remaining for sins is satisfied.

And second, Catholic teaching tells us that we can assist those who are "in purgatory" by our prayers and good works here on earth.

This is simply an aspect of our belief in the communion of saints, which unites in love all who are joined to Christ, whether still on earth or in the next world.

Equally clear is that the official teachings of the Church do not intend to answer physical details about purgatory.

- Is it a state or condition or a "place"?

- Is "time" involved or not?

Since the world after death would not appear to have hours or days or years as we know them, it seems unlikely that purgatory involves place or time as we experience them here.

A few years ago, Pope John Paul II challenged us to take a fresh look at heaven, hell and purgatory. When we hear those words, we often pay more attention to popular images than to the doctrines themselves. A little reflection should warn us to be careful about the "beliefs" these familiar words and images might inspire in us.

In his reflections, Pope John Paul

made explicit what has been implicit all the time.

Does anyone really believe, for example, that heaven or hell or purgatory are "places" as we think of them in this life, somewhere out in another universe or on an unknown planet?

This tells us something about purgatory, according to Pope John Paul. Purgatory is not a place, but a "condition" of purification for the saved whereby Christ "frees them from their imperfections."

As the *Catechism of the Catholic Church* says, purgatory is a process, a transition of purgation and of cleansing.

Christian spiritual theology and practice, in fact, recognizes often that this process can occur, at least partly if not wholly, even before we die. It is not uncommon, with Christian insight, to say of people in severe physical or emotional pain that they are "having their purgatory here on earth."

None of this changes or minimizes the ancient practice of praying for people who have died. Past, present and future are all one present moment to God. Our prayers, whenever they are said before or after death, go to a God who is not limited by when they happen to be offered.

Can you imagine God saying: "It's too bad your prayers are late. If you had said them yesterday or last year, I could have done something about it."

Prayers lifted to God for the living or the dead "go back" over their entire lives, their final illnesses and their entrance into eternity. They are never lost or wasted. †

My Journey to God

Habemus Papam!

Fling wide the doors of centuries,
Let voices hail the chosen son,
The shoes of Peter filled anew
As past and present merge as one.

We see the shepherd's guiding hand,
A captain's courage at the helm,
A steadfast figure of respect
Which ill winds fail to overwhelm.

O sixteenth Benedict, find strength
From namesakes sleeping now in peace.
With benediction from your hand
May harmony and love increase.

By Dorothy M. Colgan

(Dorothy M. Colgan is a member of St. Meinrad Parish in St. Meinrad and is the mother of Benedictine Father Prior Tobias Colgan of Saint Meinrad Archabbey. The Criterion asked her to write this poem on the day of Pope Benedict XVI's election for inclusion in the special issue on the papal conclave, election and installation of the 265th pope.)



CNS photo from Reuters

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to "My Journey to God," The Criterion, P.O. Box 1717, Indianapolis, IN 46206 or e-mail to criterion@archindy.org. †

The Active List

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

April 28-30

Bishop Chatard High School, 5885 N. Crittenden Ave., **Indianapolis**. Celebration of the Arts, student-directed and acted performance, "Wonderful Town," 7:30 p.m., student artwork gallery, 5:30 p.m. \$5 per person. Information: 317-251-1451.

April 29-May 1

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

April 30

Indiana Convention Center, Sagamore Ballroom, 200 S. Capital Ave., **Indianapolis**. "Treasuring Womanhood," second annual Catholic women's conference, 8 a.m.-4:30 p.m., internationally known Irish singer Dana and author Mary Beth Bonacci, keynote presenters, workshops, \$35 per person includes lunch if registration received by April 25. Information: Marian Center of Indianapolis, 317-924-3982 or 317-888-0873.

Marian College, Room 157, Marian Hall, 3200 Cold Spring Road, **Indianapolis**. EcoLab, "Warbler Workshop," 10-11:30 a.m. Information: 317-997-8086 or e-mail dbaumann@marian.edu.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. "Spirituality of Non-Violent Conflict Resolution," Basilian Father Gordon Judd, presenter, 8:30 a.m.-4:30 p.m., \$60 per person. Information: 317-788-7581 or www.benedictinn.org.

Msr. Downey Council #3660, Knights of Columbus Hall, 511 E. Thompson Road, **Indianapolis**. Jubilation Mass, 5 p.m., buffet dinner following Mass, \$12 per person. Information: 317-787-7097.

St. Michael Parish, 275 High St., **Brookville**. Charity walk to benefit Red Cross, 9 a.m., \$10. Information: 765-647-4961.

April 30-May 1

St. Barnabas Parish, 8300 Rahke Road, **Indianapolis**. "Ministry

Express," Sat., before and after 5 p.m. Mass, Sun., 7:30 a.m.-1:30 p.m. and 4-7:30 p.m. Information: 317-881-0602.

May 1

Holy Family Council, Knights of Columbus Hall, 200 N. Lynhurst Dr., **Indianapolis**. Breakfast, 8 a.m.-1 p.m. Information: 317-240-3782.

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

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. "Sweet Inspiration," chocolate buffet, inspirational music, 2-5 p.m. Information: 317-788-7581 or e-mail www.benedictinn.org.

Oldenburg Franciscan Center, 22143 Main St., **Oldenburg**. Retreat for Adults with Developmental Disabilities, 9:30 a.m.-3:30 p.m., liturgy, 9:30 a.m. \$30 per person. Information: 812-933-6437 or e-mail center@oldenburgsf.com.

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

May 2

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

Our Lady of Perpetual Help Church, 1752 Scheller Lane, **New Albany**. "Catholics Returning Home," session 4, 7-9 p.m. Information: 812-945-2374.

May 3

St. Gabriel Church, 6000 W. 34th St., **Indianapolis**. "Catholics Returning Home," session 5, 7:30-9 p.m. Information: 317-291-5376.

St. Bridget Church, 404 Vine St., **Liberty**. Healing Mass, 7:30 p.m. Information: 317-765-825-7087.

May 3-24

Oldenburg Franciscan Center, 22143 Main St., **Oldenburg**. Contemplative praying of the rosary, session 1 of 5 programs, 1-2:30 p.m., \$30 includes book. Information: 812-933-6437 or e-mail center@oldenburgsf.com.

May 4

Ritz Charles, 12156 N. Meridian St., **Carmel, Ind.** (Diocese of Lafayette). St. Augustine Guild Style Show, "Hats Off to Spring," 11:30 a.m., \$25 per person. Information: 317-843-0524.

St. Thomas More Parish, 1200 N. Indiana St., **Mooreville**. "Catholics Returning Home," 7-8:30 p.m. Information: 317-831-4142.

May 5-7

St. Andrew the Apostle Parish, 4050 E. 38th St., **Indianapolis**. Spring rummage sale, Thurs. and Fri., 8 a.m.-6 p.m., Sat., 8 a.m.-noon (\$1-a-bag day). Information: 317-545-8671.

May 6

Our Lady of Fatima Retreat House, chapel, 5353 E. 56th St., **Indianapolis**. Catholic Charismatic Renewal, Mass and healing service, teaching, 7 p.m., praise and worship, Mass and healing service. Information: 317-797-2460.

St. Francis Hospital and Health Center, 8111 S. Emerson Ave., **Indianapolis**. "Stirrings of the Soul: Spiritual Care for the Person With Cancer," free program, noon-2 p.m. Information: 317-782-6704.

St. Luke Parish, 7575 Holliday Dr. East, **Indianapolis**. Natural Family Planning class, 7-9 p.m. Information: 317-465-0126.

May 6-8

Mount St. Francis Retreat Center, 101 Anthony Dr., **Mount St. Francis**. "12-step Serenity Weekend." Information: 812-923-8817 or e-mail mtstfran@cris.com.

May 7

Mother of the Redeemer Center, 8220 State Road 48 West, **Bloomington**. "A Day with Mary," 9 a.m. Information: 812-825-4642.

May 8

Our Lady of Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Mother's Day Mass and brunch, Mass, 10 a.m. Information: 317-545-7681.

May 22

Our Lady of Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Pre-Cana Conference, 1:45-6 p.m., \$30 per couple. Information: 317-236-1596 or 800-382-9836, ext. 1596.

Monthly

First Sundays

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

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

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

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Holy hour of adoration, prayer and praise for vocations, 9:15 a.m.

First Mondays

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

First Tuesdays

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

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

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

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

First Fridays

St. Charles Borromeo Church, chapel, 2222 E. Third St., **Bloomington**. Adoration of the Blessed Sacrament, noon-6 p.m.

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

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

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

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

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

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

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

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

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. Mickleley 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.

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. Mary Church, 212 Washington St., **North Vernon**. Adoration of the Blessed Sacrament, 9 a.m.-5 p.m. Information: 812-346-3604.

St. Joseph Church, 113 S. 5th St., **Terre Haute**. Eucharistic adoration, 9 a.m.-5 p.m. Rosary, noon,

holy hour for vocations and Benediction, 4-5 p.m., 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.

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

Second Thursdays

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

Second Saturdays

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

Third Sundays

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



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Pro-life supporters protest execution of mentally ill man

By Mary Ann Wyand

Indiana Death Row inmate Bill J. Benefiel Jr., who was convicted of kidnapping, confining and raping two women and killing one of the rape victims in Terre Haute in 1987, was executed by chemical injection at 12:35 a.m. on April 21 at the Indiana State Prison in Michigan City, Ind.

Benefiel was convicted of kidnapping, confining and raping Delores Wells, an 18-year-old Terre Haute resident, for 12 days before murdering her on Feb. 17, 1987.

He also kidnapped and confined Alicia Elmore of Terre Haute for four months in the same house while raping her more than 60 times. She survived and served as a witness for the prosecution when Benefiel was tried in court nearly 20 years ago.

Benefiel was incarcerated on Death Row at the state penitentiary for nearly two decades.

More than 20 pro-life supporters gathered outside the Governor's Residence on North Meridian Street in Indianapolis on the evening of April 20 to peacefully protest his execution and try to convince Gov. Mitch Daniels to commute Benefiel's capital sentence to life in prison without parole.

Benefiel was diagnosed with a form of mental illness, a schizotypal personality disorder characterized by suspicion, hallucinations and inability to perceive reality.

St. Susanna parishioner Karen Burkhart of Plainfield, the Indiana death penalty abolition coordinator for Amnesty International, said during the pro-life prayer vigil on April 20 that she believes the state failed him as a child and that the years of sexual abuse he suffered during his childhood contributed to his mental illness as an adult.

Benefiel's birth mother sold him for adoption to a woman who operated a brothel, and he was sexually abused during his childhood. As an adult, he was psychologically dominated by his mother and never held a job.

"I can never get over the thought that our state has abandoned some people who have mental problems," Burkhart said. "We weren't there for [Benefiel] when he was young. He didn't get the help he needed as a child and now we've taken his life. We have totally abandoned him, not only as a child, but also as an adult. We've decided that he is not worthy of life, and that's not right."

Citing the cost of the appeals process in capital cases, Burkhart said she believes the state should authorize life in prison without parole for Death Row inmates and use the money spent on legal appeals to help children in at-risk living conditions.

"We should be spending our money on taking care of at-risk kids," she said. "That's what we need to be doing instead of killing adults. We can save the state money by not executing offenders. We need to be there for children in need. Instead of spending our money killing people, we should be spending our money saving our kids so this doesn't happen." †

Photos by Mary Ann Wyand



Butler University students, from left, Olivia Rogers of Valparaiso, Ind.; Kendra Berardi of Holliston, Mass.; Nikki Marsh of Brownsburg; and Renee Tapp of Louisville, Ky., protest the state execution of Indiana Death Row inmate Bill J. Benefiel during a pro-life prayer vigil on April 20 in front of the Governor's Residence on North Meridian Street in Indianapolis.

PATIENT: C SYFERD DOB 09/02/98

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An opponent of the death penalty holds a candle during a prayer vigil on April 20 in front of the Governor's Residence. More than 20 pro-life supporters gathered outside the residence to protest the execution of convicted murderer Bill J. Benefiel, who was diagnosed with a mental illness.

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.

BARLOW, William C., 51, St. Mary, North Vernon, April 11. Husband of Lisa (Shaw) Barlow. Father of Caitlin, Alex, Joseph and Nick Barlow. Son of William and Mary Ann (Stewart) Barlow. Brother of Mary Jo Bender, Kate Nicolai, John, Mike and Rob Barlow.

BARNARD, Barbara A., 72, SS. Francis and Clare, Greenwood, March 26. Wife of Harold L. Barnard. Mother of Toni Hagler, Debbie, Bobby, Ed and Rick Laurienzo. Step-mother of Barbara Rupp and David Barnard. Sister of Wanda Crays and Norma Nichols. Grandmother of

seven. Step-grandmother of five. Great-grandmother of three. Step-great-grandmother of two.

BLANKMAN, Joseph B., Jr., 80, St. Mary, Greensburg, April 15. Husband of Loretta (Roell) Blankman. Father of Janet Colson, Ruth Coomer, Dorothy Fry, Mary Beth Grace and Michael Blankman. Brother of Urban Blankman. Grandfather of 11. Step-grandfather of three. Great-grandfather of two.

COLLINS, Mabel G., 89, St. Paul, Tell City, April 13. Mother of Connie Burriss, Joan Behme and Joel Collins. Grandmother of eight. Great-grandmother of 12. Great-great-grandmother of two.

DREW, Richard F., 85, St. Luke, Indianapolis, April 18. Husband of M. Dolores (Topmiller) Drew. Father of Beth Lawn, Clare Young, Christopher and Philip Drew. Brother of Mary Louise O'Malley. Grandfather of 12.

ELSNER, Joyce A., 49, St. Michael, Greenfield, April 7. Wife of Joe Elsnier.

Mother of Nicole Broyles and Hannah Elsnier. Sister of Karen Jesse and Linda Smith. Grandmother of two.

FORTMAN, Marie H., 86, St. Jude, Indianapolis, April 8. Mother of Kathy Hutter, Sue Rodman, Jerry, Jim and Joe Fortman. Grandmother of 17. Great-grandmother of five.

FRANKIEWICZ, Cecilia (Niezgoda), 87, Immaculate Heart of Mary, Indianapolis, April 11. Mother of Cindy Gaisser. Sister of Theresa Cwiok, Lillian Wojno, Anthony and Father Joseph Niezgoda. Grandmother of one.

HELMSING, Donald D., 86, St. Elizabeth of Hungary, Cambridge City, April 16. Husband of Iole Helmsing. Father of Silvia Hamilton, Frank and Robert Helmsing. Grandfather of five. Great-grandfather of two.

KALFAS, Allen Otto, 78, St. Barnabas, Indianapolis, April 19. Husband of Victoria Lee (Sherlock) Kalfas. Father of Sandra James, Barbara Miller, Christopher, Edward and Robert Kalfas. Brother of Jean Warning. Grandfather of nine. Great-grandfather of two.

KELLEY, Georgia Hazel, 88, Holy Trinity, Indianapolis, April 4. Mother of John Kelley.

Grandmother of four. Great-grandmother of one.

KINKER, Joseph A., 82, St. John, Enochsburg, April 16. Nephew of Theresa Mauer, Henrietta Wolke and Edward Kinker. Cousin of several.

KIRCHEN, Esther Marie (Mikesell), 77, St. Roch, Indianapolis, April 10. Mother of Cindy, Marsha, Rita, David, Larry, Mike, Steven, Tom and William Kirschen. Sister of Beverly, Diane, Donna, Dorothy, Novella, Donald, Jimmy, Keith, Marvin and Norman Mikesell. Grandmother of 19.

KLEIFGEN, Margaret E. (McAllister), 65, Holy Spirit, Indianapolis, April 16. Wife of Norman Kleifgen. Mother of Sandy Doyle, Sally Elmore, Suzy and Chris Kleifgen. Sister of Mary Kirkman, Gerald, James, John and William McAllister.

LAFFIN, Barbara A., 73, St. Anthony, Indianapolis, April 13. Wife of Robert Laffin Jr. Mother of Sharon Dees, Brenda Mills, Douglas and Neil Laffin. Sister of Betty Little and Dolores Osborne. Grandmother of four. Great-grandmother of two.

LINTON, Irma Alberta, 90, St. Joan of Arc, Indianapolis, April 6. Wife of Charles Linton. Mother of Lois Stevens and

Thomas Linton. Grandmother of four.

McKINZIE, John P., 22, St. Vincent de Paul, Shelby County, April 12. Son of Kenneth and Joan (Runnebohm) McKinzie. Brother of Marc and Scott McKinzie.

MURPHY, Rita Joan (Banning), 69, Holy Name, Beech Grove, April 4. Wife of Roy D. Murphy. Mother of Catherine Matheson, Brenda and Patti Murphy. Sister of Rosie Clayton, Gerry Haines, Margie Hines, Ruth Kirkpatrick, Teresa Perdeu, Karen Standley and Bennie Banning. Grandmother of seven. Great-grandmother of six.

QUEISSER, Michael J., 33, Immaculate Heart of Mary, Indianapolis, April 13. Son of Thomas R. and Lorelei (Davis) Queisser. Brother of David, Jonathan and Stephen Queisser. Grandson of Al Davis.

RUHL, Gertrude E., 100, Immaculate Conception, Millhouses, April 14. Sister of Marie Stier.

SALADEE, Beverly Ann, 68, St. Vincent de Paul, Bedford, April 16. Wife of Charles Saladee. Mother of Lannie Thompson, Michael and Robert Saladee. Sister of Marilyn Hodges. Grandmother of five.

SANDLIN, John, 58, Holy Spirit, Indianapolis, April 15. Father of Shelley and John Sandlin II. Son of June Sandlin. Brother of Carol Haley, Maggie Sizemore, David, R.J. and Ronald Sandlin. Grandfather of three.

SCHWAB, William J., 43, St. Mary, Aurora, April 4. Husband of Penny (Ludwig) Schwab. Father of Jacob and Jason Schwab. Son of Ralph and Arlene (Doepker) Schwab. Brother of Karen Lucas, Mary Beth Michel, Katherine Raabe, Peggy, David, Joseph, Michael and Stephen Schwab.

STEVENS, Harry C., 81, Holy Trinity, Indianapolis, April 12. Father of Debra Parrish, Theresa and James Stevens. Brother of Peggy Farrell and John Stevens. Grandfather of nine. Great-grandfather of 11.

SWEENEY, Michael J., 56, St. Philip Neri, Indianapolis, April 13. Father of Marsha Valdez, Matthew and Michael Sweeney. Son of Donald and Theresa Sweeney. Brother of Stephanie Bell, Pat Foth, Dan, Donald and Tom Sweeney. Grandfather of six.

TAMER, Rosemarie, 77, Our Lady of Lourdes, Indianapolis, April 14. Sister of Michael Tamer. †

DEDE

continued from page 3

and the shut-ins. He visited them regularly, and he also had a real devotion to serving the poor. Our food pantry outreach started while he was pastor here."

She also remembered Father Dede as a priest who loved the liturgy and eagerly implemented the liturgical reforms of the Second Vatican Council.

"He also was an extremely knowledgeable canon lawyer," Sister Mary Beth said, "and many people turned to him for advice."

She said Father Dede completed many years of distinguished ministry in formation work for seminarians with the Society of St. Sulpice.

"Obviously, they saw him as a capable person as a teacher of canon law," she said. "I also think they recognized his administrative abilities because he did, I guess, a

fantastic job at the seminary. He utilized his education well in service of the Church."

John F. Dede was born on April 30, 1922, in Terre Haute to Arthur H. and Helena (O'Leary) Dede. He attended St. Ann School in Terre Haute then completed his high school and seminary education at the former minor seminary and college at Saint Meinrad before graduating from the Saint Meinrad School of Theology.

He earned two master's degrees and a canon law degree while studying at The Catholic University of America in Washington, D.C., the University of Fribourg in Germany, the University of Detroit in Michigan for coursework in clinical psychology and the Pontifical Lateran University in Rome for canon law.

He was ordained to the priesthood by Archbishop Paul C. Schulte on May 27, 1947, at Saint Meinrad Archabbey Church then was released to the Society of St. Sulpice, which he served for 25 years.

Father Dede celebrated his first Mass on

June 1, 1947, at St. Ann Church in Terre Haute, his home parish.

His first clergy appointment was serving as a professor at St. Charles College in Catonsville, Md., in 1947.

In 1949, Father Dede pursued graduate studies at the Lateran University and University of Fribourg.

In 1952, Father Dede began serving as a professor at St. Mary Seminary and University in Baltimore, and also was appointed academic dean there. He also served the Archdiocese of Baltimore as a censor of books.

In 1963, he was named a professor and academic dean at St. John Seminary in Plymouth, Mich., while also serving the Archdiocese of Detroit as a pro-synodal judge in the Metropolitan Tribunal.

In June 1966, Father Dede was named president-rector of St. Mary Seminary and University in Baltimore, where he served until June 30, 1972, when he took an academic leave of absence to study at the

University of Detroit.

On July 5, 1973, he was named pastor of St. Margaret Mary Parish in Terre Haute, where he served until his retirement on July 2, 1997.

Father Dede also served the archdiocese as dean of the Terre Haute Deanery for two terms, beginning on Oct. 18, 1982, and Oct. 18, 1985.

On May 4, 1984, he began 13 years of ministry as a judge for the Metropolitan Tribunal in the archdiocese.

He moved to Florida two years ago.

Surviving are a brother, Father Paul Dede, who is pastor of St. Jude the Apostle Parish in Spencer, and four sisters, Providence Sister Eileen Dede, Providence Sister Mary Mark Dede, Providence Sister Kathleen Dede and Benedictine Sister Patricia Ann Dede.

He was preceded in death by his parents as well as a brother, Father James Dede, and a sister, former Providence Sister Angele (Marcella) Dede. †

ICC legislative agenda successful at statehouse this year

By Brigid Curtis Ayer

As Catholics worldwide celebrate the election of a new pope, Catholics in Indiana have another reason for a celebration.

The Indiana Catholic Conference (ICC) legislative agenda has moved ahead successfully as the regular session of the 2005 Indiana General Assembly nears its final hours.

And as Pope Benedict XVI continues the fight against moral relativism that John Paul II so clearly articulated in many of his encyclicals, that is also a spiritual and legislative battle which the U.S. Conference of Catholic Bishops and its state counterparts, including the Indiana Catholic Conference, have been engaged in for nearly three decades.

"Fighting for the dignity of all human life at the legislative battleground has been and is what the Indiana Catholic Conference is really all about," said Indiana Catholic Conference executive director Glenn Tebbe.

"This year, we have addressed issues such as embryonic stem-cell research, abortion, and health benefits for the aged and disabled, among other issues," Tebbe said. "And thankfully, many of these measures to protect and uphold the dignity of the human being have passed the 2005 Indiana General Assembly this year and soon will become law."

The following is a brief list of the ICC legislative accomplishments this year.

The ICC was instrumental in the passage of Senate Bill 268, a measure to ban human cloning in the state of Indiana.

Under the bill, state-funded research facilities and other governmental entities are prohibited from cloning humans. The legislation also penalizes any institution that attempts to conduct human cloning.

In the area of abortion, two bills passed this session.

Senate Bill 76 gives women considering abortion an opportunity to have an ultrasound and/or receive fetal heart tone information before the abortion is performed.

Senate Bill 568 authorizes regulation of abortion clinics for the first time in the history of the state.

Families and children in Indiana will also benefit from several measures that are expected to become law this year thanks to continued efforts by the Indiana Catholic Conference.

Among them, an earned income tax credit measure to make the tax credit for low-income families and eligible single people a permanent fixture in Indiana will become law.

The earned income tax credit, a temporary tax credit, was due to expire this year. This measure was added to the state's budget bill, which is expected to pass on April 29.

Another success for the Indiana Catholic Conference this year was the passage of Senate Joint Resolution 7 (SJR 7), the marriage amendment.

The passage of the measure marks the first phase of changing Indiana's Constitution to define marriage as a union between one man and one woman, disallowing same-sex marriage to occur in the state of Indiana.

This constitutional amendment must be passed again by the Indiana General Assembly in 2007 and approved by voters before it would become part of Indiana's Constitution.

Two adoption bills to improve adoption law in Indiana passed this year.

House Bill 1217 requires the release of medical and other background information to an adult adoptee, a practice which adoption agencies and child agencies support.

Senate Bill 422 clarifies adoption consent law for both mothers and fathers and regulates retention of adoption records.

A measure to give elderly people and persons with disabilities more health care options, House Bill 1069, will address two issues concerning the aged and disabled, according to Tebbe.

"First, the bill reduces the cost of institutional care by offering eligible recipients a choice of home or community care rather than institutional care," Tebbe said. "It is a win-win situation in that it not only

gives people more health care options, but usually costs the state less money, which allows more people to be served."

Three parish life bills to clarify current law will help parishes operate free from unnecessary government interference.

House Bill 1056 exempts non-profits, including parishes, from the requirements of having a certified food handler when meals are served.

Senate Bill 140 clarifies the type of expenses allowed in determining gaming profits and their use.

House Bill 1126, an immunity measure for non-profit organizations, provides immunity for parish volunteers and volunteer directors.

"As we draw to the close of the 2005 regular session of the Indiana General Assembly, I want to thank each person for their interest and involvement during this legislative session," Tebbe said. "There have been several bills in which the [ICC] network efforts have made a big difference. The Catholic Conference appreciates your support."

For a full listing of the Indiana Catholic Conference's priorities and to monitor bills that passed this year, or to become a member of the Indiana Catholic Action (I-CAN) Network, log on to the Indiana Catholic Conference website at www.indianacc.org.

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

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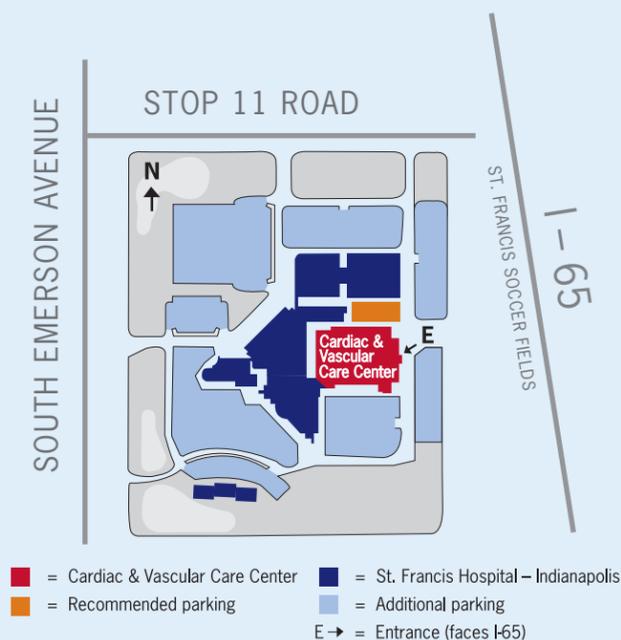
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