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 proceeded 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.


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.

Pope Benedict XVI begins ministry as head of Church

Pope Benedict XVI

“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 POPE, page 9
A papal audience with Pope Benedict XVI provides an opportunity to pray at Pope John Paul II’s tomb in St. Peter’s Basilica. Among the highlights of an archdiocesan pilgrimage to Rome and Tuscany is the chance to see Rome and Tuscany in a new way.

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.”

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 programs. 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 the young adult community. The Mass usually features a combination of contemporary and traditional music, and the priests who celebrate the Mass are among those who find their roots in the young adult community.

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 to scratch on the surface, but it’s a good beginning.”  

By Mary Ann Wyand

The Criterion Friday, April 29, 2005

Young adult Mass is part of a vital Catholic ministry 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.”

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.

By Brandon A. Evans

The Criterion Friday, April 29, 2005

In 1400 N. Meridian St. Box 1717, Indianapolis, IN 46206-1717.
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, Haiti. He was 78.

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. Beuechle 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 general 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, where to study at the Pontifical Lateran University the laws of the Church—canon law—so that as a member of the Society of St. Palpe 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 love 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 one to instantiate 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, pastor lifestyle 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.

Our Lady of Fatima Retreat House

There is still time to register!

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Fr. John Catoir
May 20-22, 2005

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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 was no surprise to me, now Pope Benedict XVI, at the Vatican on April 19.

As many of you will have heard by now, the conclave met this man, now Pope Benedict XVI, at Saint Peter’s Basilica at the Vatican on April 19 after the news that the previous pope, Pope John Paul II, had died on April 8, 2005, “John Paul the Great.” His homily was as close to a rebirth of the Church, the secular Church, the theocratic Church, the Church that we are told is filled with anxiety and foreboding.” These Catholics obviously want changes in the Church, but 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, has fulfilled this role to the highest possible degree, and his homily was as close to a rebirth of the Church, the secular Church, the theocratic Church, the Church that we are told is filled with anxiety and foreboding.” These Catholics obviously want changes in the Church, but 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?

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Anschluss zur Answer, the Advocate of the Lord. In the first four weeks of Easter featured Christ the Good Shepherd as the dominant figure. It is appropriate that during this 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 white undershirt under his cassock for his first appearance to the world as the new pope. He had on either a black clergy shirt or shirt white. 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 office of the Vicar of Christ, as he did 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 and 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 tenderness.

We trust in the power of the Holy Spirit guiding the Church because we are people of faith who 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.”

Since 2005, Pope Benedict’s papacy has been marked by his desire to continue his predecessor’s commitment to continue working in the vineyard of the Lord.

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 “He not afraid.”

We need to thank God because by his grace the apostolic succession continues in our Church in the 26th 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.

Some personal reflections and a prayer for our new pope

Dios ha manifestado su voluntad a través de dicho oficio, y, sí, manifiesta su voluntad de seguir el camino de su predecesor, Benedicto XV. SuDesignado quedó claro que el Vicario del Señor será elegido recientemente. ¿Qué significa la escolgida de su nuevo seacerca de nuestra Iglesia con el sucesor de Pedro, Benedicto XVI?

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 del ministerio de su predecesor, 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.”

Indudablemente, desea de llevar a cabo un ministro 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.

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

En su primera aparición en el balcón de la Basílica de San Pedro, el Papa Benedicto nos dijo: “Mis 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 quería jubilarse ya que deseaba 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 II deseaba. 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. Hambriento aceptó el llamado. Aún más allá de lo que se consideran años normales para la jubilación, está deseo de continuar trabajando y viviendo en la vida del Señor. Por este pastor humilde: “Demos 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 abrasa nunca a su rebelión sino que lo conduce a través de las vicisitudes de los tiempos. Me encanta la forma cordial en que nuestro nuevo Papa recibió con los brazos abiertos su misa con el sucesor de Pedro.

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. Amen.

Traducido por: Language Training Center, Indianapolis

Algunas reflexiones personales y una oración por nuestro nuevo Papa

El mundo ha observado atentamente el desfile de piados sobre el Papa Benedicto XVI elegido recientemente. ¿Qué significa la escolgida de su nuevo seacerca de nuestra Iglesia con el sucesor de Pedro, Benedicto XVI?

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Traducido por: Language Training Center, Indianapolis

La intención de vocaciones del Arzobispo Buechlein para mayo

Seminarios: que ellos sean fieles a la oración y estudio, y perseveren en su desire to serve God and the Church as priests.
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 812-535-5312.

“My 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 Cucchiotti, 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@oldenburg.edu.

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 317-979-6591 or e-mail david.hstig@gmail.com or log on to www.aprilshow.org.

Mother of the Redeemer Retreat Center, 8220 State Road 48 W., in Bloomington, is offering a “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, 1482 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.

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

The Amityville Horror (MGM)
Rated O (Morally Offensive) because of some gratuitous violence and gore, torture images, a sexual encounter with shadowy nudity, several scenes of child peril, brief diet content and recurring rough language and profanity.

The Interpreter (Universal)
Rated R (Restricted) by the Motion Picture Association of America (MPAA).

The Sixth Sense (DreamWorks)
Rated PG (Parental Guidance) suggested for children under 13 because of some mildly crude language and scenes of sports peril.

My mother was an incredible woman.

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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.

TheCriterion Friday, April 29, 2005
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. 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 that the splanchnic analogy. The Bible, from beginning to end, is the story of marriage... Biology reveals theology."

"My brothers," he said, "if you are called to be priests, you must be not that different from me. 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 curricula 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!"

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

- St. Francis of Assisi
Cardinal Medina represented the College of Korean Cardinal Stephen Kim Sou-hwan and young man from Congo.

Benedictine abbess; a Korean married couple; a young woman from Sri Lanka; and a Congregation for the Doctrine of the Faith; a woman from Africa; a Discalced Carmelite priest who serves as a consultant to the diocese of which the former Cardinal Joseph Ratzinger, Cardinal Ratzinger was titular head while serving as dean of the College of Cardinals.

Maria Consolatrice, Cardinal Ratzinger's titulus, is pastor of the Rome parish of Santa Maria in Trastevere, La., said, "It is nice we have another non-Italian pope to show the universality of the Church and prayers that he would be strong for the Lord and for the members of the Church and prayers that he would be strong for the Lord and for the members of the Church.

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

The others included a transitional deacon 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 Germans generally are never proud of their country because of their history. They are very critical. They are waiting to see what he is like because he seems to be very conservative.

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

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."
especially when it comes to the ability to manipulate, pro-
long 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 oppor-
tunity to engage in a public debate where theological and
philosophical terms and names could be teased into the con-
versation with saloon and bar for exploration.

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 theologi-
cal tomes, responses to questions, collections of speeches
and essays; and memoirs on his first 50 years of life, pub-
lished 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
pascal 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 mem-
ors, 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
50 other boys, but got used to that.

“What weighed more heavily on me was that every day
included—in homages to modern education—two hours of
sport,” 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 dou-
collegial congregation had issued statements on: the
Second Vatican Council; theological dissent; liberation the-
ology; ecumenism and interreligious dialogue; the special place
of the Jews in salvation history; liturgy; the role of women
in the Church; and, especially, the 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 tak-
ing 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
humor,” 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 so closely to 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 Saviour, who abuse others, who do not believe in the
real presence of Jesus in the Eucharist or who have aban-
doned 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 bis-
dops 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 priestly
hood, ought to belong entirely to [Christ].”

In November 2002 speech in Spain, Cardinal Ratzinger
had said, “For 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, as 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 16-19 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 occa-
sion about his belief that the Catholic Church would get
smaller and smaller, but that eventually the world would dis-
cover 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 pes-
simism—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 the latter.

One question on many minds since Pope Benedict’s elec-
tion was: What will happen to the teachings of the Second
Vatican Council and to its liberal 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” rewording of the Gospel
would guide the Church in the third millennium.

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

continued on page 10

HABEMUS PAPAM!
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 rapat for Second Vatican Council
1969-77
Vice president, University of Regensburg
March 24, 1977
Ordained archbishop of Munich and Freising, Germany
June 27, 1977
Heard 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, French, Spanish, some Portuguese

Hobbies
Musician, author of more than two dozen books translated into English

Milestones
Catholicism and the Social Order, 1960
Theology and Law, 1961
Christianity and the Secular Mind, 1963
St. Thomas Aquinas, 1967
Lament of a Theologian, 1982
AIDS and the Church, 1990
To know God, Only God, 1992
God and the World, 2002

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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 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 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.”

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The document was criticized by many Catholic ecumenists, as well as by Catholic theologians. Catholics involved in interreligious dialogue also expressed concern after the congregations’s 1998-2000 investigation of Father Dupuis’s 1997 book, Toward a Christian Theology of Religious Pluralism, an investigation focused on the issues raised in “Dominus Jesus.”

In early 2001, the congregation praised Father Dupuis’s 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.”

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 “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 say 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 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 and pharaohs. The Church should not be confused with the kind of authority once wielded by kings and pharaohs. But he warned that if this was the reason why the Church was destroyed by the impatience of man.

"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."

The pope said it seemed as though "so many people are living in so wretched a condition." 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.

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

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"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 sea, beyond 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.

He said the Church's way is patience. He said the Church's way is patience. He said the Church's way is patience. He said the Church's way is patience. He said the Church's way is patience. He said the Church's way is patience. He said the Church's way is patience. He said the Church's way is patience. He said the Church's way is patience.

The pope drew huge applause when he said the experience of Pope John Paul II'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."
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.”

“In the past, we have cooperated, 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 John Paul II 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 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 the cardinal set up the meeting in a faxed reply, asking for their fax numbers and sending them information about the crisis from the Vatican.

“His interest in the issue, to get to the bottom of things,” said Burke.

He 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 had 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’s assistant, other curial officials writing their fax numbers and sending them letters expressing board concerns. The cardinal set up the meeting in a fixed reply, she said, after they had met with several other Vatican cardinals.

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

“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 ecclesiastical province, to oversee compliance with Church policies of the other bishops in the province, she said.

The letter noted 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 Mgr. Francis J.Maniscalco said that the norms had been extended at least until the U.S. bishops begin reviewing sex-abuse policies.

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, incomprehensible Church official that has been portrayed by some of the media.

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

“We need 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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Congratulations Pope Benedict XVI 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 repre- sentatives of Orthodox, Eastern Orthodox, Anglican and Protestant Churches, said that the Lord has made divided Christians increasingly aware of the importance of unity.
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 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. †
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 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 to Pope Benedict XVI

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Mr. Magliano refers to the late Pope John

the ancient Israelites cleared the Holy Land

No, I don’t like war. But just as Jesus

turn his rule or even disagree with him.

United States. He routinely slaughtered his

still seek to eliminate Israel and attack the

frontational atmosphere, which caused fear

I long for the day when Jesus returns

and God establishes his kingdom on earth

and God establishes his kingdom on earth

for the end of the Cold War and the fall of

Perhaps he should visit Norfolk, Va.,

Robert Rose, Indianapolis

LETTERS

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 vari-

ety of readers, frequent writers will ordi-

narily be limited to one letter every three

months. Concise letters (usually less than

300 words) are more likely to be printed.

Letters from readers are welcome and

every effort will be made to include letters

from as many people and representing as

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be informed, relevant, well-expressed and

temperate in tone. They must reflect a basic

sense of courtesy and respect.

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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 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.

We are also beginning to engage our young-adult children in discussions about Christian 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] sing 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 Conney, 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. †
Welcome to the latest new beginning

This may be the close of the cruellest month, according to T.S. Eliot. For me, however, it’s the beginning of something incredible that you can hardly breathe (Shirley Vogler Meister, a member of Apostle Parish in Greencastle, is a regular columnist for the Criterion. †)

Cynthia Dewes

Faith and Family/Sean Gallagher

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 parking lot of my house, my husband and I did while viewing a DVD of Laundry and Tosca—a Burning Hearts film project that I directed by Laurelle 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 as a busgirl, raising her children, and caring for her mother. As these words of the late pope resound in our hearts and the example of his leadership give us strength, I want to share with you Marcia’s story.

Marcia Whitehead

In spring years ago, the high school or college graduate could look forward to 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 the current economy is “job-obsessed.” New anxieties—events marking the rewards, doubts about the 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 hope-ful urge to freshen up, organize and renew. The redundant term “spring cleaning” must’ve been invented for this season.

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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 seen in the New Testament passages. The Apostles, as we have come to expect, 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 Apostolate 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 those who were so despised by the Jews. Finally, they called believers to hear the Lord and to follow the Lord. It reminds us that the Lord should be in our 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, coping the joy of the first Christians. It has told us again and again of the Risen Lord’s appearance 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 149:1-6, 9b
John 13:26-16:4a

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
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 72:1-3, 8-10
John 16:28-28

Sunday, May 8
The Ascension of the Lord
Acts 1:8-11
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

Q Is there purgatory? What is it? Is it a state or condition or a place?
A Church teachings explain that purgatory is a process. It is a transition of purification 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 we love, whether they are alive or dead. 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. †

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.

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 †

My Journey to God

Habemus Papam!

By Dorothy M. Colgan

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

As past and present merge as one.
Let voices hail the chosen son.
As past and present merge as one.
Let voices hail the chosen son.

Fr. John Dietzen

Church teachings explain that purgatory is a process

Q I am nearly 80 years old and was taught that everyone goes to purgatory after death; nobody goes to heaven immediately.
A But today there isn’t much said about it. Is purgatory still part of our faith?
W Are we still to pray for the dead (Michigan)?
B A Purgatory is still very much a part of our faith. It is also true, however, that we speak more carefully about purgation 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.
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 us 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 purgatory after death; nobody goes to heaven immediately.

Does anyone really believe, for example, that heaven, purgatory and hell 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 purification and of cleansing.

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. †

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Please include name, address, parish and telephone number with submissions.

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The The Criterion welcomes announcements of archdiocesan Church and parish open-to-the-public activities for “The Active List.” Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. 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., Indianapolis, IN 46202; 317-251-1451.

April 28-30
Bishop Chatard High School, 558 N. Sycamore Ave., Indianapolis. Celebration of the Arts, student-directed and -acted performances for “The Active List.” Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. 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., Indianapolis, IN 46202; 317-251-1451.

April 29-May 1
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. Jubilation Mass, 5 p.m., Knights of Columbus Hall, 511 N. Pennsylvania St., Indianapolis; 317-545-7681. April 29-May 1
Marian College, Room 157, Marian Hall, 3200 Cold Spring Road, Indianapolis. Arts, student-directed and acted performances for “The Active List.” Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. 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., Indianapolis, IN 46202; 317-251-1451.
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.”

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.
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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 this year, following the passage of Senate Bill 268, a measure to ban human cloning in the state of Indiana.

The ICC, an agency of the Catholic Bishops and its state conferences, is the umbrella organization for the work of the Diocesan Pastoral Conferences, the Indiana Catholic Conference's priorities and to monitor bills during this legislative session," Tebbe said. "There have been several bills in support of the Indiana Catholic Conference's priorities and to monitor bills during this legislative session," Tebbe said. "There have been several bills in support of the ICC legislative agenda this year."
Administrative/Receptionist
IMMEDIATE OPENING
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Full-Time Technology Teacher
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The Criterion is seeking a part-time advertising sales representative to develop new advertising accounts primarily in southern Indiana and northern Kentucky. This is a part-time position that is compensated on a straight-commission basis. It is ideal for someone with previous sales experience who is looking for flexible hours and would enjoy working from home. Please send cover letter, résumé, and list of references, in confidence, to:

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BS or BA degree and a minimum of 20 years experience. Emphasis should be on the development of non-profit leadership with executive management experience. A growing appreciation of the integration of life and faith and the ability to incorporate both is also required. Compensation package includes competitive salary and full benefits. Please mail, email or fax résumé to:

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Fishers, IN 46038

Fax: (317) 576-1932
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