

## Word from the Archbishop

My dear Family in Christ:

The Catholic Charities' Annual Appeal next Sunday brings to my mind these thoughts I wish to share with you today.

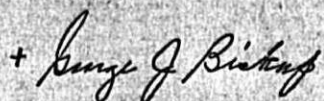
After Jesus had risen from the dead and returned to His Father, His apostles and disciples started teaching and preaching in His Name as He had charged them to do. But that was not all they did.

The apostles and disciples likewise directed the new Christians to look to the needs of those around them. The result was that the individual Christian began to share resources of every kind to meet the needs of all. The Acts of the Apostles tells us they used to lay their goods at the feet of the apostles to be distributed to everyone according to need.

The Sacred Writer tells us that in meeting the needs of all, the community of believers was of one heart and one mind. That is the challenge offered to us in this 1976 Catholic Charities' Appeal—to be one in mind and heart—in helping people meet their needs.

Be assured of my prayers for all of you as we prepare to help in the social ministry of the Church.

Devotedly yours in Christ,



Most Rev. George J. Biskup  
Archbishop of Indianapolis

May 3, 1976

## High schools set to graduate 1,353

A total of 1,353 students will be graduated this spring from Catholic high schools in the Archdiocese of Indianapolis. The total is 58 fewer students than were graduated last year.

Of the graduates, 908 attend the eight interparochial high schools, including Latin School, and 445 attend the six private schools, all but one of which are operated by religious orders. The exception is Cathedral High School, Indianapolis, which is run by an independent board of trustees.

The figures on the number of graduates mark an increase of 14 graduates in the interparochial schools and a decrease of 72 in the private schools.

ARCHBISHOP George J. Biskup will be present for commencement ceremonies at Chatham, Latin School, and Scelma, Indianapolis; and Our Lady of Providence, Clarksville. Because it is impossible for him to attend all the exercises, the Archbishop each year rotates visits among the schools.

Where the Archbishop will not be present, the Archdiocese will be represented by Father Gerald Gettelinger, Superintendent of Catholic Education, or Daniel McDermott, head of the Department of Schools, or Father Robert Drewes, Archdiocesan Director of Religious Education.

FOLLOWING ARE details of commencement exercises at the schools:

Chatham High School, Indianapolis,

will graduate 159 seniors at 8 p.m., Tuesday, May 25.

Latin School, Indianapolis, will graduate 16 seniors at 8 p.m., Monday, May 24.

Ritter High School, Indianapolis, will graduate 132 seniors at 8 p.m., Friday, May 21.

Roncalli High School, Indianapolis, will graduate 167 seniors at 4 p.m., Saturday, May 22.

Scelma Memorial High School, Indianapolis, will graduate 164 seniors at 8 p.m., Friday, May 21.

Shaw Memorial High School, Madison, will graduate 32 seniors at 2 p.m., Sunday, May 23.

Our Lady of Providence High School, Clarksville, will graduate 144 seniors at 8 p.m., Wednesday, May 19.

Schulte High School, Terre Haute, will graduate 94 seniors at 7:30 p.m., Saturday, May 15.

Brebeuf Preparatory School, Indianapolis, will graduate 107 seniors at 4 p.m., Sunday, May 16.

Cathedral High School, Indianapolis, will graduate 101 seniors at 2 p.m., Sunday, May 23.

Ladywood-St. Agnes High School, Indianapolis, will graduate 88 seniors at 11 a.m., Sunday, May 23.

St. Mary Academy, Indianapolis, will graduate 39 seniors at 8 p.m., Wednesday, May 26.

Our Lady of Grace Academy, Beech Grove, will graduate 53 seniors at 8 p.m., Friday, May 21.

Immaculate Conception Academy, Oldenburg, will graduate 57 seniors at 10 a.m., Thursday, May 27.

BY RUTH ANN HANLEY

For the fourth consecutive year, volunteer effort put a Catholic Charities Appeal envelope into the hands of every family in the Archdiocese. The contributions will be collected this Sunday, May 16 in every parish.

Throughout the 39 county area under the direction of Charles Wagner, Appeal Chairman and his steering committee, work during March and April was done by five District Chairmen and 12 Deansery co-ordinators, themselves volunteers.

Then for two weeks in April, 88 women, men and school children rotated at the long tables at 1515 South Meridian to stuff envelopes to send to each individual in each of the 164 parishes in the Archdiocese.

## Father Matthew Herold dies

Father Matthew Herold, founding pastor of two Indianapolis Archdiocese parishes, died Friday, May 7, in the Nazareth House Retirement Home in San Diego, California.

A priest of the Archdiocese more than 50 years, Father Herold was born in Akron, Ohio, in 1901. He attended St. Meinrad Seminary where he was ordained in 1924. His first assignment was as assistant at St. Joan of Arc parish, Indianapolis. In 1934 he was made pastor of St. Michael parish, Charlestown, and took charge of the mission parish of St. Francis Xavier at

Henryville. In 1937 he founded North American Martyrs parish at Scottsburg, and was assigned pastor of St. Mary's parish, Rushville, the same year.

Father Herold then founded the new northeast Indianapolis city parish, St. Andrew, in 1946. At that time it became the largest parish in the Archdiocese. He was named its pastor in 1948. In 1966 he was then assigned to St. Thomas parish, Fortville, and in 1971 moved on to the pastorate of St. Ann parish, Hamburg.

Father Herold retired in July of 1973 and has since lived with his brother, Father Carl Herold, and sister, Mary Herold in San Diego. The funeral liturgy was held at St. Peter and Paul Cathedral on May 12.

# Board votes to close Schulte High; Brebeuf confirms coeducation move

BY FRED W. FRIES

Two announcements were made last week which will have a vital effect on the secondary education picture in the Archdiocese of Indianapolis.

1) Schulte High School, Terre Haute, revealed plans to close at the end of the current school year, and  
2) Brebeuf Preparatory School, Indianapolis, will go coeducational, effective with the 1976-77 term.

The action on 23-year-old Schulte High School was announced by Principal Jerre Cline at a news conference on May 6, pursuant to a vote taken by the Terre Haute District Board of Education at a meeting held on May 5.

REASON CITED for the closing of the high school—the only Catholic secondary school in the Terre Haute area—was "declining enrollment and projected financial deficits for next year."

The decision of the District Board will now be submitted to the Archdiocesan Board for confirmation and to Archbishop George J. Biskup for final ratification.

The District Board based its decision, Mr. Cline stated, on the fact that certain "criteria prescribed last March to assure a balanced budget for the 1976-77 school year were not met."

THE PROVISIONS stipulated by the Board included the following:

1) The adoption of an \$800 per family tuition for parish supporting students and \$900 per student tuition for students of non-parish supporting families.

2) The limiting of parish support to \$100,000, a cut of \$110,000.

3) A student minimum of 300 students be mandated.

Mr. Cline stated that "none of these provisions were met after the scheduling for next year had taken place and the 1976-77 budget had been announced."

The final vote to close Schulte High School came after a meeting "which lasted well into the late night hours," Mr. Cline said.

"The closing of Schulte High School," he said in a final comment, "has been a heart-rending judgment on the part of all concerned. None of us is happy for having to make this kind of decision, but fiscal responsibility has directed what has happened. Inflation has simply taken its toll here too."

Schulte reached its peak enrollment of about 580 students in the mid 1960's, but in recent years the student population has remained at about the 400 level.

THE BREBEUF ACTION to go coeducational merely confirms a plan which has been in the speculative stage for many weeks.

Early in March Father Carl E. Melrose, S.J., announced that local school trustees had approved the coeducational move, but that the ultimate permission, following approval of Father Daniel Flaherty, S.J., head of the Order's Chicago Province, had to come from the Superior General, Very Rev. Pedro Arrupe, S.J., in Rome. This permission has been granted, and Brebeuf will become the eighth Jesuit operated coeducational high school in the United States.

AT A PRESS CONFERENCE on May 6, Father Melrose stated that (Continued on Page 5)



VOL. XV, NO. 32

INDIANAPOLIS, INDIANA, MAY 14, 1976

SATURDAY, MAY 22

## Five to be ordained at Cathedral rite

Archbishop George J. Biskup will ordain five young men to the priesthood for the Archdiocese in ceremonies to be held at 11 a.m. Saturday, May 22, in St. Peter and Paul Cathedral.

The ordinands are: Rev. Ronald Ashmore, Rev. Conrad Cambron, Rev. Mark Gottemoeller, Rev. H. Michael Hilderbrand and Rev. John Vincent Kirby.

Following is a brief biographical sketch and First Mass and reception data on each of these to be ordained:

Rev. Ronald Ashmore

Ashmore is the son of Mr. and Mrs. Albert D. Ashmore of St. Lawrence parish, Indianapolis. He was graduated from the Latin School, St. Meinrad College and St. Meinrad School of Theology.

A Mass of Thanksgiving will be celebrated at 7 p.m. Saturday, May 11, in St. Lawrence Church. Rev. Mr. David Dutsche will serve as deacon. The sermon will be delivered by Magr. Joseph D. Brokhage.

Reception will follow in the parish hall.

Rev. Conrad Cambron

Cambron is the son of Mrs. George Cambron of St. John parish, Starlight. He is a graduate of Our Lady of Providence High School, Clarksville; St. Mary's (Ky.) College and St. Meinrad School of Theology.

First Mass will be celebrated at 4 p.m. Sunday, May 23, in St. John's Church, Starlight. Mass concelebrants will be Rev. Melvin Bertrand, Rev. Wilfred Day, Rev. Bernard Vages, Rev. Charles Noll, Rev. Harry Monroe and Rev. Michael O'Connor. Serving as deacons will be Rev. Mr. Paul Koetter and Rev. Mr. Harry Tully. Rev. Clarence Waldon will deliver the homily.

Reception will follow in the parish hall.

Rev. Mark Gottemoeller

Gottemoeller is the son of Mr. and Mrs. Walter Gottemoeller of St. Jude parish. He is a graduate of the Latin School, St. Meinrad College and St. Meinrad School of Theology.

First Mass will be offered at 2 p.m. Sunday, June 6, in St. Jude Church, Indianapolis, with Rev. Gerald Kirkhoff concelebrating. Rev. Mr. Paul Koetter and Rev. Mr. Joseph Dant will serve as deacons. The homily will be given by Father Nathan Mitchell, O.S.B.

Reception will follow in the Southside K of C hall.

Rev. H. Michael Hilderbrand

Hilderbrand is the son of Mr. and Mrs. E. A. Hilderbrand of Our Lady of Mount Carmel parish, Carmel. He attended Chatham High School for three years and was graduated from the Latin School, St. Meinrad College and St. Meinrad School of Theology. He holds a masters degree from Indiana University.

First Mass will be celebrated at 5:30 p.m. Sunday, May 22, in Holy Rosary Church, Indianapolis. Rev. Thomas Widner, associate editor of The Criterion, will give the homily. Rev. William Cleary; Rev. Edward Hilderbrand, a brother; Rev. Joseph Mader; Rev. Robert Sims; Rev. Joseph Rautenberg; and Rev. Edward Agner of the Wilmington, Del. diocese, will concelebrate the Mass.

Reception will follow in the Latin School cafeteria.

Rev. John Vincent Kirby

Kirby is the son of Mr. and Mrs. John V. Kirby of Immaculate Heart of Mary parish, Indianapolis. He attended the Latin School, St. Meinrad College and Louvain University, Belgium.

His First Mass will be offered at 12 noon Saturday, May 22, in Immaculate Heart of Mary Church, Indianapolis. Concelebrants include Father Edwin Sahm, Father Daniel Buechlein, O.S.B., Father Francis J. Reese and Father David Bower. Rev. Mr. Jack Unsworth of the Diocese of Providence, R.I., will be deacon. Father Daniel Buechlein will give the sermon.

Reception will follow in the parish hall.



FR. ASHMORE



FR. CAMBRON



FR. GOTTEMOELLER



FR. HILDERBRAND



FR. KIRBY

## Evangelization, doctrine major bishops' topics

BY JERRY FILTEAU

CHICAGO—As a result of their spring meeting here May 4-6, in the future the U.S. bishops can be expected to place more emphasis on evangelization, doctrinal concerns, programs promoting holiness, broader consultation, more pastoral research, and the development of shared responsibility.

These were the main concerns that the bishops expressed in nearly a full day of discussions on the mission and goals of the National Conference of Catholic Bishops and U.S. Catholic Conference (NCCB-USCC).

DURING THE MEETING the bishops also:

—Issued a statement charging that many of the elderly in American society suffer denial of their basic rights because of social attitudes and policies, and urging substantial social change to correct injustices;

—Passed a resolution urging the American people to learn the issues and candidates and participate actively in the 1976 election;

—Reaffirmed their backing of Catholic schools and praised Catholic parents and educators for their sacrifices to maintain and improve them;

—Petitioned the Vatican to allow deacons in this country to impart a number of blessings now reserved to priests; and

—Suggested that when the Vatican revises the rites for admission to candidacy and ordination of deacons, for married deacons it should incorporate formal reaffirmation and consent to the deacon's ministry by his wife and family.

MORE THAN 200 of the nation's bishops attended the three-day meeting. The spring meeting here marked a return to semi-annual meetings of the NCCB-USCC. For the past three years the bishops got together in full assembly only once a year, in November, and met in smaller regional groups in the spring.

In a general session, Archbishop Joseph L. Bernardin of Cincinnati (Continued on Page 2)

## Fund established for quake victims

ROME—Catholic Relief Services (CRS) of the United States has established an Italian Earthquake Victims' Fund to which \$25,000 has already been contributed, largely by Italo-American Catholic organizations.

According to Msgr. Joseph Harnett, regional director for CRS in Europe, North Africa and the Middle East, the overseas aid agency of U.S. Catholics is preparing for massive efforts to aid the victims of the disastrous earthquake in northeastern Italy.

"CARDINAL JOHN CODY of Chicago," Msgr. Harnett said, "has sent \$5,000, which will be delivered to Archbishop Alfredo Battisti of Udine, where the quake occurred. He said the money was being delivered by a special pontifical mission, headed by Cardinal Sergio Pignedoli, which left Rome to visit the stricken area May 11."

On May 10 CRS sent from its disaster reserve supplies in New York 10,000 new blankets worth \$35,000. These were flown without charge by the Italian airline Alitalia.

[In New York, Bishop Edward E. Swannstrom, executive director of CRS, said that CRS is not sending commodities such as canned foods because there are a number of agencies in Europe which have already met the immediate relief needs.]

CRS officials in Rome said their chief need is money to help replace or rebuild ruined houses and to take care of needy persons without any family or families with no other relatives living in the area.

## St. James to celebrate 25th anniversary year

INDIANAPOLIS—St. James the Greater parish will celebrate the 25th anniversary of its founding on Sunday, May 16.

The celebration will begin at 3 p.m. with a consecrated Mass. Archbishop George J. Biskup will be the principal celebrant. A general reception will follow the Mass.

This is also the year of the pastor Father John R. Betz's 40th anniversary of ordination.

All former parishioners and teachers are cordially invited, as well as the many friends of the parish.



# WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

## NCR dominates press awards

WASHINGTON—The National Catholic Reporter with six first places was the biggest winner in the annual Catholic Press Association (CPA) Journalism Awards competition, newspaper division. U.S. Catholic walked off with the greatest number of awards for magazines at the CPA-Associated Church Press annual convention here.

## Abortion aftermath under study

NEW YORK—The National Foundation March of Dimes has announced funding of a project to discover whether abortion affects a woman's childbearing capacity. The five year study will also attempt to establish whether subsequent children of women who have undergone abortions are more likely to be born deformed or suffer other birth defects.

## NCCB officials visit Poland

CRACOW, Poland—Two key officials of the American Catholic bishops' conference launched a 10-day visit to Poland by pledging before vast crowds the solidarity of the U.S. Church with Polish Catholics. "We come to Poland to strengthen more firmly and more lastingly the mystical bond between Poland and the Church in the United States," declared Archbishop Joseph L. Bernardin of Cincinnati, president of the U.S. National Conference of Catholic Bishops (NCCB), upon arrival May 8 in the Polish capital of Warsaw. He was accompanied by Bishop James S. Rausch, NCCB general secretary.

## Evangelization, doctrine

(Continued from Page 1) cinnati, NCCB-USCC president, reminded the bishops that their mission as individuals and as a conference must be viewed in the light of the mission of the Church, "that is to say, the community of those who are committed to the Gospel, striving for holiness in the Spirit, and laboring in the service of God's kingdom."

He noted that the documents from the Second Vatican Council speak of the importance of a bishop's role beyond his own diocese as a member of the whole college of bishops, and that post-conciliar documents refer to the national bishops' conference as a means of fostering "a holy union of energies in the service of the common good of the churches."

ACCORDING TO the Vatican, bishops' conferences should help the bishops of the area develop "a common and united apostolic program" in the

service of their own dioceses and in meeting the needs of the whole Church, the archbishop said.

In addition to the discussions of their mission and the debate and vote on various items proposed for their action, the bishops received numerous information reports on the work of their committees over the past six months.

Among these was a report by the NCCB Ad Hoc Committee on the Role of Women in the Church and Society, which noted that a proposal for a separate USCC office of women's concerns had been rejected on the grounds that it would not be the best way to assure that women's concerns are incorporated into the activities of the NCCB and USCC. Instead, it was noted, Bishop James S. Rausch, NCCB-USCC general secretary, has been assigned to insure that attention to the concerns of women becomes an integral part of conference policy and programs.

## Names . .

Lillian R. Block, editor and director of Religious News Service in New York, has become the first woman and the first non-Catholic to receive the St. Francis de Sales Award from the Catholic Press Association (CPA).

Cardinal Humberto Medeiros of Boston has apologized to the clergy and people of South Boston for remarks in a recent interview in which he said he had been "turned off" by the people in that community, a center of opposition to busing for integration.

Father Edward Byington, 37-year-old former editor of The Anchor, Fall River, Mass., diocesan newspaper, received an overwhelming vote of support from Catholic Press Association members here for refusing to comply with "an order of prior censorship" issued by Bishop Daniel A. Cronin of Fall River.

William D. Borders, archbishop of Baltimore, says he believes that fund-raising and investment practices used by the Pallottine Fathers showed poor judgment rather than moral fault on the part of the order.

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Heck, Frank H.  
Kennedy, William J.  
McNeff, John J.  
Hall, William T.  
Marks, Mary L.  
Singer, William R.  
Cox, Rose K.  
Lenihan, Michael J.  
Ranforth, Inf. Brian Joseph  
Moorehead, Lenore Ann  
Dugan, Joseph F.  
Redmond, Paul V.  
Kelley, Harry J.  
Delatore, Catherine I.  
Honeywell, Victoria J.  
Goode, Ambrose H.

### ST. JOSEPH

Zietlow, Fred P.  
Bailey, Ronald W.  
McGraw, Glenn P.  
Shaw, Clinton B.

Kirch, Marie E.  
Lance, Gaylord F.  
Blasi, Gus J.  
Ruth, George E., Sr.  
Hollister, Ida Mae  
Wiegand, Dorothy M.  
Behler, Dorothy B.  
Mates, Nicholas R.  
Arnell, Myrtle Vornahm  
Koehl, Bernadine M.  
Sanders, Nora E.  
Newton, Paul B.  
Deschler, Bartha F.  
Uberti, Alice M.

Boiser, Lillian M.  
Linder, Herbert W.  
Spitznagel, Alice L.  
Salmon, Frank Edward  
Koch, Joseph S.

### CALVARY

Winzenread, Martin Francis  
Skilman, Charles E.  
Pierce, Thomas J.  
Fess, Virginia Lou  
Kass, John S.  
Teagardin, Thomas Henry  
Rickey, Elizabeth B.  
Creeley, Elizabeth  
Concannon, Anna M.  
Vellon, Lucille M.  
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## Father McKenzie to speak

As part of its centennial year celebration, St. Ann parish, Terre Haute, is offering a talk by the Biblical scholar, Father John McKenzie, on the human consciousness of Jesus. Titled "Jesus the Man: Did He Know He Was God?", the talk will be delivered in the school auditorium on

Sunday, May 16 at 2 p.m. The public is invited. Father McKenzie will also speak at all the Masses at St. Ann parish this week-end. The parish has been offering a series of programs for parish renewal under the general title "Faith in Parish" as a contribution to its 100th anniversary.

A native of Terre Haute, Father McKenzie is past president of the Catholic Biblical Association. He is currently professor of Old Testament at DePaul University, Chicago, and a member of the Society of

Biblical Literature and Exegesis. The author of many books and articles, he is perhaps best known for "The Two-Edged Sword" and "The Power and the Wisdom."

### Class of 1926 to hold reunion

A 50th anniversary reunion of the 1926 graduating class of Holy Cross school, Indianapolis, will be held Saturday, June 5. Mass will be offered in Holy Cross Church at 6:15 p.m. followed by a social hour and dinner in the church hall.

Of 61 members of the class, 16 are known to be deceased. Anyone knowing where the following members of the class might be located are asked to call Mary O'Brien at 787-0487: Walter McNutt, Grace Bryant, Eloise Evans, Marie Lule, Marlean Moore, Mary Alice Reinhart.

### Couple to note Golden Wedding

INDIANAPOLIS — Mr. and Mrs. John B. Qualters will celebrate their 50th wedding anniversary with a Mass at 11 a.m. Sunday, May 16, at St. Anthony's Church, Indianapolis.

A reception will follow in the church hall for all relatives and friends.

Mr. Qualters is retired from the former Kingan & Co. meat packing firm and Mrs. Qualters is retired from the Link-Belt Co.

### Alumnae plan annual reunion

INDIANAPOLIS — The Alumnae of St. Agnes Academy will gather for their annual reunion breakfast and Mass on Sunday, May 16. The event will be held in the Ladywood-St. Agnes School auditorium, 5225 East 56th St., at 11 a.m. Alumnae who have not been reached through the mail may call LSA to make a reservation. The telephone number is 545-6291.

## Terence Henry ordained priest in Pennsylvania

Terence John Henry, T.O.R., son of Mr. and Mrs. Thomas Henry of Terre Haute, was ordained to the priesthood on May 15 in ceremonies at St. Francis College, Loretto, Pa. Most Rev. James J. Hogan, D.D., bishop of the diocese of Altoona-Johnstown, was the ordaining bishop.

Father Henry is a graduate of St. Francis College and is presently pursuing a master's degree in history at Indiana State University. He will celebrate a Mass of Thanksgiving at St. Patrick parish, Terre Haute, on Sunday, June 6.

### Indianapolis CALENDAR OF EVENTS

**SUNDAY, MAY 16**  
Card Party sponsored by the Little Flower Auxiliary Knights of St. John, at 2 p.m. in the auditorium at 13th and Bosart. Public invited.

### SOCIALS

**MONDAY:** Cathedral High School, 5 p.m.; St. Ann, 6:30 p.m.; Our Lady of Lourdes, 8:30 p.m.

**TUESDAY:** St. Bernadette, 6:30 p.m.; Assumption, 8:30 p.m.; K of C, Plus X Council #3433, 7 p.m.

**WEDNESDAY:** St. Francis de Sales, 1:30 to 11 p.m.; St. Roch, 7 to 11 p.m.; St. Anthony, 8:30 p.m.

**THURSDAY:** St. Catherine's parish hall at 6:30 p.m.; Scenic High School Cafeteria, 6 p.m.

**FRIDAY:** St. Andrew parish hall, 6:30 p.m.; St. Bernadette school auditorium, 6:30 p.m. St. Rita's parish hall at 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.

**SATURDAY:** K of C Council #437, 6 p.m.; St. Francis de Sales, 6 p.m.

**SUNDAY:** Cardinal Ritter High School at 6 p.m.; St. Philip Neri parish hall at 5 p.m.

Twenty years ago Charles Johnson had the role of Pilate in "Cup of Treachery" presented at Marian College.

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## Remember them in your prayers

**BRAZIL**  
† WILLIAM A. ROBERTS, 102, Annunciation, May 4. Father of Mrs. Edith Kellenberger of Muskegon, Mich.

**CLARKSVILLE**  
† LILLIS S. McGRADY, 90, St. Anthony, May 5. Mother of Mary E. Simmons and Margaret McGrady, both of Jeffersonville.

**CLINTON**  
† PATRICK McCARTER, 12, Sacred Heart, May 6. Son of Mr. and Mrs. Donald McCarter; brother of Mark and Margo McCarter; grandson of Mr. and Mrs. Francis McCarter and Mr. and Mrs. Henry Bertotti.

**ENOCESBURG**  
† LEO J. LITNER, 83, St. John, May 6. Father of James, Daniel and Joseph Litner, all of Greensburg; Andrew Litner of Batesville; Mrs. Paul Meyer of Greensburg; brother of Mrs. Mary Hudson of Cincinnati, O.

**INDIANAPOLIS**  
† ROBERT AUGUST BAESE, 57, St. Philip Neri, May 6. Husband of Vivian; father of Richard, Don, Stephen, Jack, Ronald and Philip Baeze.

† LLOYD A. WILSON, 79, St. Monica, May 6. Husband of Esther; brother of Hazel Heller and Cecil Wilson.

† JOSEPHINE G. RILEY, 86, St. Augustine Home Chapel, May 7. No immediate survivors.

† LOUIS ROECKEL, 82, Little Flower, May 8. Husband of Ruby E.; brother of Frances VanDiver.

† FRANCES DUNN CLARK, 89, St. Augustine Home Chapel, May 8. No immediate survivors.

† HOWARD W. CURFMAN, 77, St. Anthony, May 8. Father of Virginia Scott, Don and Richard Curfman.

† MICHAEL FRANCIS SCHOTT, Sr., 44, St. Mark, May 10.

Husband of Gloria J.; father of Michael F. Jr., Steven E., Theodore J., Barbara Lynn, Kathleen K. and Kimberly K. Schott; son of Mr. and Mrs. Henry M. Schott; brother of Mrs. George Hunter, Mrs. Chris Malad, John, Robert and Eugene Schott.

† JOSEPH J. WETTRICK, 84, St. James the Greater, May 10. Father of George and Louis Wettrick; brother of Louis A. Wettrick.

† MARIAN M. FELTZ, 64, St. Jude, May 12. Mother of Mrs. August J. Stinnett, Mrs. Peter Iarla, Mrs. Joseph Koker, sister of Gertrude Clouse, Mrs. Harold Kiepler, Mrs. Kathleen Sims and Roland Schad.

† ALBERT J. FELTZ, Jr., 28, St. Jude, May 12. Father of Kristie, Sandy, Joanna and Jeffrey Feltz; son of Albert J. Feltz, Sr.; brother of Mrs. August Jennett, Mrs. Peter Iarla and Mrs. Joseph Koker.

† THERESA ELIZABETH FELTZ, 28, St. Jude May 12. Mother of Kristie, Sandy, Joanna and Jeffrey Feltz; daughter of Mr. and Mrs. Charles J. Diekhoff; sister of Kenneth, Gary, James, Nancy, Anne Marie and Jane Diekhoff; granddaughter of Mrs. Clara Grote and Mrs. Mae Diekhoff.

† ANNA CATHERINE OFER, 50, Sacred Heart, May 6. Niece of Frances Mary Heckel of Clarksville.

**NEW ALBANY**  
† NELLIE R. ATKINS, 86, St. Mary, May 5. Mother of Julia Sears of Jeffersonville; Lucille Campbell of Clarksville; and Wilbur Atkins of New Albany.

† AGNES CHAPLIER, 79, St. Mary, May 5. Wife of Victor Chaplier.

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## Criterion Comment

"Today the Catholic newspaper is not a superficial luxury or an optional devotion. It is an instrument necessary for those ideas which feed our Faith and which in turn render a service to the profession of our Faith."

—Pope Paul VI

## Bishops and schools

The Catholic bishops of America have struck again! This time they have renewed their commitment to Catholic schools in a 12 page statement indicating that these "are the most effective means available to the Church for the education of children and young people."

At the same time one might criticize the bishops and suggest they have struck out again! That's because their statement says nothing about out of school religious education or the fact that some 6.6 million school age Catholics are receiving no formal religious education. (That figure, by the way, is double what it was ten years ago.)

Either way the bishops will lose. To many Catholics in this country the bishops are supposed to be the great problem solvers in the Church. They are expected to have some super human insight into living. The truth is, however, that bishops are ordinary mortals like the rest of us. Like most of us, they try. Sometimes they win. Sometimes they lose.

At the very least, the average Catholic would expect the bishops to provide some kind of direction. If their newest statement is to be taken as such, it would appear that Catholic laymen ought to sacrifice themselves on the sacred altars of Catholic schools. More than anything else that is Catholic, schools arouse the greatest emotional response in people. One would suspect the kingdom of heaven

will manifest itself as a Catholic school.

Let it be said strongly. The Catholic school is everything the bishops suggest it is. And the concept of Catholic school will ultimately survive. The need is there and the effectiveness can be proven. Sacrifice and dedication are also much in evidence.

But why aren't the out of school religious education programs given the same attention? And what about all those who aren't reached by any programs? Is there no dedication or sacrifice or effectiveness on the part of CCD teachers and directors? Or do we just not hear from them as much as we hear from proponents of Catholic schools?

It would be nice to hear from the bishops on these matters. Some support, encouragement and direction is welcome. It has been there. But it needs repeating. It needs repeating as often as support for Catholic schools need repeating. For the numbers are stacking themselves against schools. In reality they always have. Catholic schools in this country have never in their history educated more than a minority of Catholics.

Perhaps Catholics are realizing that education in faith is something that does not occur only in schools. Education in faith involves relationships of persons wherever they are. Schools are only one part of the process. —T.W.

## Patriotic folderol

Two things are certain about our country's bicentennial. One is: a lot of people are making a lot of money from it. The other thing is: they're making a lot of foolishness about it.

For example: word has arrived that two able-bodied young men are making their bicentennial contribution by jogging 50 miles per day from San Francisco to Washington to deliver to President Ford a Bible and an American flag. How noteworthy!

The patriotic ramifications of this event may be staggering. Will President Ford be allowed to keep the Bible in the White House or is that off limits in lieu of the legal mood of the government? Is there not already an American flag in the White House? Or are these both personal gifts for President Ford? In which case one might wonder what favors have been done the two young men for the President to merit such "kick-backs." Why has not Madalyn Murray O'Hair come forth to object to such anti-atheist bigotry? Why has not Madalyn Murray O'Hair herself begun jogging to the White House in competition to present to Ford a few volumes of Voltaire, Rousseau and other giants of religious rebelliousness?

Then, of course, there are the

joggers. What routes will they take? Presuming they will be jogging through some big cities, will their safety be insured? Have their employers given them vacation pay, sick leave, or just personal days? What do the fellow employees of these men think of their efforts? Are these men married? What do their wives think? Or is it just the lark of two innocent schoolboys?

Such bicentennial folderol is hopefully keeping the country in a happy mood. More likely it is one more means of escaping the real needs of the country in the year 1976. To celebrate having outlasted the ravages of history for 200 years is indeed something. But to do so through the cheap commercialism that has arisen smacks of the adolescent running around on the town instead of seriously sitting down studying and working. And that's all very normal. But it's also to say that the country still has a lot of growing up to do.

—T.W.

## LETTERS TO THE EDITOR

### Criterion articles 'enlightening'

To the Editor:  
I have just finished reading two very enlightening articles in the Criterion for April 30th. The first, a front page article, headed "ERA is target of criticism at A.C.C.W. meeting" and the second, the editorial "ERA—'unnecessary equality.'" At least the

issue has been aired on an intellectual level.

In light of the facts presented, it is very hard to understand how the Panel of American Women whom I heard speak recently at St. Matthew parish could possibly advocate passage of this amendment. The distortions presented were unbelievable.

It is easy to understand why when this issue comes to debate the proponents of the amendment constantly lose ground.

Patricia Logan

Indianapolis

### LETTERS WELCOME

Letters to the Editor on subjects of general interest are always welcome. We reserve the right to edit letters, when necessary, but we promise to be as sparing as possible. Just address your comments to: Editor, The Criterion, P.O. Box 174, Indianapolis 46206.

A Reader

St. Mary-of-the-Knobs, Ind.

## LIVING THE QUESTIONS

# Lutheran-Catholic dialogue succeeds here

BY FR. THOMAS WIDNER

There was a first in the Archdiocese of Indianapolis this past month. "A beautiful experience" in the words of Father Richard Terrill, chairman of the Archdiocesan Ecumenical Commission. A dream of Father Terrill's came true when he and other members of the commission sat down with members of the Lutheran faith in the first official Archdiocesan sponsored dialogue between Roman Catholics and Lutherans.



This event, reported in last week's Criterion, occurred at Marian College on May 1. It was highlighted by the presence of Rev. Paul Emple, D.D., president of the Lutheran World Federation and former executive director of the National Lutheran Council in New York. Representing the Archdiocese in the dialogue itself were Magr. Raymond Bosler, editor of the Criterion, and Father Bernard Head, associate

professor of theology and chairman of the theology and philosophy departments at Marian College.

"The atmosphere was of the warmest recognition for each other," beamed Father Terrill. Himself a convert to Roman Catholicism, Father Terrill expressed deep satisfaction and joy at the outcome of the dialogue.

"Rev. Emple," he said, "was particularly elated. He expressed his own warm affection for Roman Catholicism. Reverend Emple has engaged in such dialogues for many years since Vatican II."

Though the dialogue was a first in this Archdiocese, such meetings have been occurring on a national level for a long time. Roman Catholic and Lutheran theologians have come to agreements on such basic topics as the Nicene Creed, Baptism, and the Eucharist as Sacrifice. Still under discussion but with some obvious disagreements are the topics of Eucharist in Ministry and the Papacy.

In a homily given at a joint prayer service which ended the day's program at Marian, Dr. Harry Huxhold, pastor of Our Redeemer Lutheran Church in Indianapolis, said that "unity of the Church is not an option that we may exercise at will in the Body of Christ." Dr. Huxhold spoke of the "eagerness" with which Christians must maintain unity. This goal of unity, he stated, is for building up the body of Christ.

From all observations it would appear that realization of the goal took another step forward. The dialogue was not just successful in that it brought members of three Lutheran synods together with a group of Roman Catholics. It was not just successful in that there was some fine speech making. But some action occurred, too.

Plans are now being laid for an ecumenical clergy retreat to take place sometime in the fall of 1978. The retreat would be an optional program for Lutheran pastors and Roman Catholic clergy.

In addition, a long range plan of setting up community dialogues among laymen is being worked out. The possibility of sharing non-sacramental Advent and Lenten services in Lutheran and Roman Catholic parishes was also suggested.

"The longest range goal, of course," according to Father Terrill, "is the hope of someday sharing the Eucharist." That is the most significant goal of all ecumenism and it is, too, the issue that most keeps Christians apart.

The dialogue ended on a joyful note.

"It was an exciting thing," stated Father Terrill, "to hear Roman Catholics and Lutherans joined together in the singing of 'A Mighty Fortress.'" That was only the beginning. Father Terrill is determined.

"We will follow through," he says, "with the retreat and initiating the community dialogues."

Ecumenism in the Archdiocese is alive and well!

## THE YARDSTICK

# Mother Teresa and politics: a question

BY MSGR. GEORGE G. HIGGINS

Of all the columns I have ever written, this one gives me the least satisfaction and will undoubtedly cause me the most embarrassment.

By hindsight, I will probably regret having published it, for it is almost certain to be misunderstood or misinterpreted as an unwarranted attack on one of the truly great women of this generation, a living saint if there ever was one—Mother Teresa of Calcutta.



Mother Teresa's humble service, and the service of her Sisters in religion, to the poorest of the poor in Calcutta and dozens of other cities, including New York, has been a great inspiration to people of all faiths clear across the world. It has undoubtedly been a good to their consciences as well. I know it has been to mine.

Mother Teresa's message, a very simple one, is taken straight from the Gospel without embellishment of any kind: "Whatever you have done to the least of these my brethren, you have done unto me." Or, as she paraphrased it at the recent convention of the National Catholic Educational Association in Chicago: To serve the poor, the unwanted and the lonely is to serve Jesus. Period.

THE TEXT OF MOTHER Teresa's address at the NCEA convention is a very moving document. It is no exaggeration to say that it reads exactly like the Sermon on the Mount. I might add that it was a completely nonpolitical speech. "I do not mix in politics," Mother Teresa said very simply. "It is not for us."

Unfortunately, however—and here, like a fool, I am walking in where angels fear to tread—Mother Teresa momentarily stepped out of character during the press conference which followed her Chicago address and, perhaps unwittingly, did in fact "mix" in politics in a way that, with all due reverence and respect, I cannot help but regret. When questioned about the authoritarian policy initiated during the past year by Indian Prime Minister Indira Gandhi, she replied, as she had done previously on at least one other occasion: "I'm very happy about it. People are happier. There are more jobs. There are no strikes."

That was a most unfortunate statement. To pretend otherwise would be dishonest and, in the long run, would be a disservice to Mother Teresa and to the cause which she and her Sisters so nobly represent. Because of her well deserved prestige,

not only in India but throughout the world, as a servant of the poor, her statement will undoubtedly give tremendous aid and comfort to the repressive regime which deserves to be condemned—and, in fact, has been almost universally condemned in the Western world—because of its ruthless violation of human rights. Prime Minister Gandhi's regime has imprisoned thousands of Indian citizens for political reasons, in clear violation of their civil rights, and is well on its way to becoming a one-party (or, if you will, a one-woman) dictatorship.

MOTHER TERESA'S blanket approval of Mrs. Gandhi's repressive labor policy was particularly unfortunate. The Prime Minister's dictatorial regime has completely destroyed the trade union movement in India and has made it illegal for workers to strike under any cir-

cumstances. Her policy in this regard is in flagrant violation of the UN Declaration on Human Rights and, as Mother Teresa must realize, runs completely contrary to Catholic social teaching on the rights of labor.

While it probably doesn't make a bit of difference to the Prime Minister that the Second Vatican Council strongly reaffirmed the right of workers to organize into free and autonomous trade unions and also defended the right to strike, it surely ought to make a crucial difference to Mother Teresa.

I can understand why Mother Teresa, from her point of view, is unhappy about strikes which interrupt services to the poor people whom she and her Sisters are serving so heroically. I trust, however, that when she stops to reconsider her position, she will recognize that, in the long run, Mrs. Gandhi's repressive anti-union policy and her absolute

prohibition of strikes will seriously hurt the poor, rather than help them, and will make it difficult, if not impossible, for them to liberate themselves from their present state of misery.

In summary, it must be said—though I am almost ashamed to put it so bluntly and do so with deep regret—that charity, even the heroic kind of charity practiced by Mother Teresa and the members of her congregation, is no substitute for justice. I hope and pray that Mother Teresa will look for an early opportunity to clarify her own position on this matter. For the sake of truth and justice and for the good of the cause which she and her Sisters represent, her own position, as stated at the NCEA convention, ought to be qualified or, better still, stricken from the record.

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## Keeping one's mouth shut

BY ALICE DAILEY

Seemingly, one of the most difficult arts to learn is, for me at least, the art of keeping one's mouth shut. Many's the time my foot has wound up in it.

Like at the church bazaar Nellie and I attended. We were browsing the handmade crafts booth where her knitted Kelly green afghan was being displayed.

"IT'S BEAUTIFUL," I raved, then, in an attempt to further build up her ego I pointed to the robe next to it, a frantic multicolored thing. "Take a gander at that. Looks like somebody did it with her eyes shut."

Nellie said, "I made that one, too."

Then there was the time at that gathering when our hostess, consumed with her own wit, asked us, "Did you hear the one about what the mayonnaise said to the refrigerator?" Without thinking twice I shot back, "Oh you mean, 'close the door will you, I'm dressing?'" I've never been invited there again.

THE REAL PRIZE WINNER, though, was at a pre-hospital shower given me some time ago. The first gift opened was a pastel blue bed-jacket. "It's really dreamy," I gushed to the donor. "Just my color. I'm so glad you didn't get me a putrid pink." Guess what

shade the next gift was?

My timing is really something. It gets to be almost uncanny. In anticipation of a Hawaiian trip, culmination of a long-standing dream, I did some boning up beforehand so as not to miss a thing there. Once in the islands, our tour bus driver talked himself hoarse as we rumbled along in a Hawaii Five-O setting. He invited us to call out any questions, which actually was an impossibility since he didn't shut up long enough for anyone to get a word in. As we got into cattle country, however, he turned off the hot air temporarily, and I grabbed the chance.

"Isn't somewhere around here where Jimmy Stewart has his ranch?"

His eyes narrowed at me in the rear view mirror. After a properly rebuking silence he announced, with great grandeur, "To your left, this spacious, beautiful sweep of land is the very imposing ranch of that very important movie star, Mr. James Stewart of

Hollywood." I hadn't meant to steal his thunder. Honest.

Other memories of that trip surfaced recently. Thumbing through a magazine, there on a full page, and in living color, was Diamond Head with that gorgeous blue Pacific surf in the background.

I rushed into the next room to show my spouse who was watching a baseball game. (I never watch baseball; I'm so stupid about it, don't even know when they've made a touchdown.) His gaze was fixed hypnotically on the screen where some sportscaster was telling the viewing public what they had just viewed.

He intoned solemnly, "Perez scored two. Geronimo scored two."

"GERONIMO?" I blurted. "I thought he had gone to the Happy Hunting Grounds ages ago."

A look from the chair warned me. This was sacred atmosphere, definitely a place for keeping one's mouth shut. I tiptoed out.



"I DON'T WANT ANY MORE QUESTIONS ABOUT NUDE BEACHES IN SISTER AGATHA'S GEOGRAPHY CLASS."

## The CRITERION

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Phone (317) 635-4531

Price: \$5.00 per year  
15c per copy

Entered as Second Class Matter at  
Post Office, Indianapolis, Ind.

Editor, Rev. Magr. Raymond T. Bosler;  
Associate Editor, Fr. Thomas Widner;  
Managing Editor, Fred W. Fries; Circulation, Agnes Johnson; Advertising, David Skripky, Marguerite Derry.

Published Weekly Except Last Week  
in December.

Postmaster: Please return PS Form  
3676 to the Office of Publication.



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BY MSGR. R. T. BOSLER

Q. Recently in a letter to the "Dear Abby" column, Archbishop Fulton Sheen seemed to endorse the "Living Will," which is a request to be allowed to die and not be kept alive by artificial means and to be given medication to alleviate suffering, even though this may hasten the moment of death. Archbishop Sheen wrote that it is not necessary to use extraordinary, artificial means to keep a person alive. That I can agree with, but isn't the giving of medicine to hasten death a form of euthanasia?

A. The medicine is not given to hasten death but to relieve suffering. "In the Catholic tradition," writes Father Bernard Hearing in his book, Medical Ethics, "there is no reluctance to approve of treatments whose direct purpose is the suppression of undesirable pain and anxiety—even though a shortening of the terminal illness might be foreseen." This is the accepted teaching of moral theologians.



Some people object to the idea of the "Living Will" because it has been promoted by the Euthanasia Society. However, the Catholic Hospital Association promotes its own version of the "Living Will" which includes a request that medicine to relieve suffering be given. It does not explicitly state that medicine be given even though this might hasten death. Nevertheless this must be understood to imply the possibility of hastening death, for drugs given when pain becomes intense, such as morphine, do actually hasten death.

Q. Is the husband who advises his wife to use the pill for other than serious health reasons responsible for the sin they both commit together?

A. If the action is sinful, the husband certainly is equally responsible, and it may be that he alone is responsible and the wife is not guilty, if she fears that compliance is the only way to keep the marriage intact.

Q. We are told God will not give us more than we can bear. Yet, so many people commit suicide and murder because they could not bear any more. Can you explain?

A. God does not deny his help to those who believe in him and pray for strength. Those who commit suicide or murder may have lost faith in God and given up, but then again, they may have gone insane and acted without guilt. The saying, God will not give us more than we can bear, means that God will not force us to sin but always afford the means to avoid sin no matter what the occasion.

Q. Is the church law of Communion during Easter time still in effect? Seems we never hear anything about it nowadays.

A. Yes, it is still in effect. But most Catholics today, who are not impeded, receive Communion rather frequently. The Easter duty was imposed at a time when Catholics rarely received more than once or twice a year, and many only once or twice in a lifetime. There is not much point in talking about the Easter duty today, for those who hear the priest from the pulpit already are receiving more frequently than once a year, or if not, they are not in church to hear him.

Q. Is not saying the daily rosary endless repetition? I know we must concentrate on the five mysteries but our human minds are not capable of proper concentration when we are voicing the beautiful prayer and attempting at the same time to focus our minds on the mysteries. I am in my twenty-sixth year of saying my daily rosary without a miss.

A. Keep on saying your rosary. It must mean a lot to you. Our Holy Father, Paul VI, a year or two ago talked about the value of the rhythm of the repetition of the "Hail Mary" in the

rosary. It is hardly possible to think about each word of the "Hail Mary" and at the same time meditate on the mysteries of redemption. The drone of reciting the prayers can, however, put

us in a receptive mood for meditation, and I think this is what the Pope had in mind.

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## Schulte and Brebeuf

(Continued from Page 1)  
originally the switch to coeducational status was set for August 1977 "in order not to jeopardize the status of Ladywood-St. Agnes for the 1978-79 school year."

"We were also uncertain," he added, "as to the length of time required to receive the permission from Rome."

THE ONLY IMMEDIATE construction need, Father Melrose said, is to expand the present physical

education complex to accommodate the mixed enrollment. Construction work will begin in a few weeks, he added, at an estimated cost of \$150,000 to \$170,000.

One of the primary reasons for the move to coeducation, the Brebeuf president said, is to improve the institution's "cash flow."

It now costs about \$1,600 a year to educate a student at Brebeuf, he estimated, as against a tuition cost next fall of \$1,050.

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## NEW TESTAMENT

# MANIFESTATIONS OF GLORY

BY STEVE LANDREGAN

During Jesus' earthly life, the Gospels record two occasions when His divinity was manifested, His Baptism (Matt 3:13-17, Mark 1:9-11, Luke 3:21-22, John 1:28-34), at the beginning of His ministry, and the transfiguration (Matt 17:1-8, Mark 9:2-8, Luke 9:28-36), midway in His ministry.

All of these passages are veiled in imagery that held great meaning for the early Christian community but can easily escape us because we are not attuned to Biblical thought patterns. Matthew, Mark and Luke have

similar passages describing Jesus' Baptism in the Jordan by John the Baptist. John's passage speaks of the events surrounding the Baptism but never describes the Baptism itself.

The first three Gospel versions have three points in common: (1) The heavens opened; (2) The Holy Spirit descends upon Jesus in the form of a dove; and (3) A voice from heaven acknowledges Jesus as the beloved Son, who is pleasing to God.

BOTH ISAIAH (63:19f) and Ezekiel (1:1) refer to the opening of the heavens in connection with divine manifestations. Third Isaiah in his prayer for the return of God's favor cries out "Oh, that you would rend the heavens and come down, with the mountains quaking before you."

Ezekiel's great vision of the Chariot of God begins with the phrase "... the heavens opened, and I saw divine visions."

There is a twofold symbolism to the descent of the Holy Spirit upon Jesus in the form of a dove. The first reflects the prophecies that "the Spirit of the Lord shall rest upon Him" in Isaiah's passage on the rule of Immanuel (11:2), and Second Isaiah's Servant of the Lord, "upon whom I have put my Spirit" (42:1). Peter later is to refer to God's anointing of Jesus "with the Holy Spirit and with power" (Acts 10:38).

But there is another important symbolism and that is the identification of Jesus as the New Israel, in whom the covenant love (hesed) will be perfectly lived out. Israel is frequently seen in the Old Testament as God's dove (Ps 68:14, 78:10).

The voice from heaven confirms Jesus not only as beloved servant, but also as the beloved Son.

Father Roch Kereszty, O. Cist., in unpublished notes, points out that "His Baptism manifests Jesus as the New Israel. A striking parallelism exists between Israel's passage through the Red Sea and the desert and Jesus' trials in the desert. Matthew has Jesus come from Egypt, pass through the Jordan at the start of His public life and go to the desert where He is consecrated. As Israel became a consecrated nation by passing through the Red Sea and enduring trials in the desert, Christ is consecrated by passing through the Jordan and enduring temptations in the desert. Israel failed her desert trial. She preferred temporal security to a reliance on God's Word alone. Jesus did not succumb to that temptation but pivoted His whole existence on God. He is the true worshipper of God alone."

Christ's transfiguration occurs after His first prediction of the passion. Its purpose would seem to have been to clarify the predictions, but the Gospels testify to the fact that this purpose was not accomplished.

THE THREE GOSPEL accounts have in common: (1) The event takes place on a high mountain; (2) Jesus' face shone like the sun (Matthew only) and His garments became dazzling white; (3) Moses and Elijah appeared and talked with Jesus; (4) Peter acted as spokesman and suggested that three booths be built, one for Jesus, one for Moses and one for Elijah; (5) A bright cloud came and overshadowed them; (6) A voice from the cloud said: "This is my beloved Son upon whom my favor rests, listen to him." (7) Then as suddenly as Moses and Elijah and the cloud had appeared they were gone and the three Apostles, Peter, James and John, were alone with Jesus; (8) Jesus cautioned them to tell no one until "the Son of Man rises from the dead."

The unnamed mountain (Tabor or Hermon) suggests the mountain (Sinai or Horeb) where God revealed Himself to Moses. The whiteness is the luminous quality of glory, the Shekinah light that caused Moses to veil his face. Moses represents the Law and Elijah the prophets, the writings and traditions which foretell the Messiah's passion and glorification.

The booths recall the tabernacle where God dwelt among his people in the desert. The cloud is an Old Testament symbol of the presence of God and the voice echoes the Baptism of Jesus. The postponement of the revelation suggests the Apostles' inability to understand the relation of the passion and the glorification until after the resurrection.

The transfiguration, which is really an "epiphany" or manifestation of Jesus' glory confirms Peter's confession (Matt. 16:16) but it further reveals to the three closest of His disciples that in spite of the fact that He is taking the path of the Servant of the Lord, the suffering servant who will bear the sins of many, He is the messianic Son of God (Ps 2:7), the prophet and teacher to whom Israel should listen (Deut 18:15), and the Son of Man endowed with heavenly glory (Dan 7:13).



Christ's transfiguration, as envisioned in this painting by Raphael, occurs after His first prediction of the passion, Steve Landregan writes. "Its purpose would seem to have been to clarify the predictions, but the Gospels testify to the fact that this purpose was not accomplished." As in St. Matthew's Gospel, the painting shows Christ's garments "white as the light" and Moses and Elijah talking with Jesus. [NC photo]

## First Communion is a joyous event

BY FR. JOSEPH M. CHAMPLIN

These May days mean for most parishes of the United States a grinding down of religious education programs, special services in honor of Mary and First Communion Masses. The last event has a joy all its own for everyone involved—

the radiant, excited child, the proud parents, the priests responsible and those entrusted with the preparation program.

To receive for the first time our Risen Lord, the same Christ who was baptized in the Jordan and transfigured on a mountain, continues to be a major moment in the life of a young person. Seeing that it happens likewise remains a responsibility clearly understood as serious by even marginal Catholics whose link with the Church is at best extremely tenuous.

Such parents may grow careless themselves about Sunday Mass, but they normally are quite anxious that their offspring receive both Baptism and First Eucharist. Fathers and mothers, consequently who do neglect those two sacraments for their children have plunged perilously close to a level at which their faith has, practically speaking, been abandoned or lost. I still feel after two decades as a priest sad, helpless frustration upon encountering parents like this.

THE "FIRST" Communion—joyous, exciting, important—nevertheless should be seen and taught more as the first of many or the start of a regular, life-long series rather than a once only extraordinary event. The children's and our appreciation of and love for the Eucharist needs to grow with the passing of every day.

The 41st International Eucharistic Congress which will convene in Philadelphia, August 1-8 has this kind of spiritual growth as a primary goal. A helpful leaflet, "20 Questions and Answers," contains the following pertinent explanation about the function of the forthcoming convocation.

"It is a gathering of the universal Church in a particular country for the purpose of deepening understanding of the Holy Eucharist, enriching our love for Christ in the Eucharist, fostering devotion to the Holy Eucharist, and providing an opportunity to proclaim the Good News of the Eucharist to the human family throughout the world."

The week-long Congress is expected to attract a million

pilgrims for the rich variety of activities scheduled. They include different Masses, lectures, concerts, workshops, exhibits, seminars and prayer services concluding with a Eucharist expected to be celebrated by Pope Paul VI or a papal delegate before 250,000 at JFK Stadium.

Planners have set as its theme, "The Eucharist and the Hungers of the Human Family." Each day will focus on a different "hunger" of humans: for God, bread, freedom and justice, the Spirit, truth, understanding, peace and for Jesus, the Bread of Life. The last, "Jesus, the Bread of Life," serves as the Congress' motto.

Those in charge stress that while the August week is the focal point, they hope the Catholic world (and others, too, since it has an ecumenical dimension) will prepare for the Philadelphia experience by a six-month period of spiritual renewal conducted in every parish of the United States.

THE COMMITTEE HAS published a massive amount of material to facilitate this preparation process. Through diocesan coordinators in each diocese communities can obtain films and slide-tape presentations as well as printed suggestions for Masses, discussion groups, paraiturgies, religious education classes and the like. Both the quantity and quality of these items are remarkably impressive and the persons behind those productions deserve our highest praise.

Perhaps the most practical aid is a tape cassette album bearing the Congress' theme as its title: Relatively inexpensive (\$29.95 from CRUX, 75 Champlain St., Albany, N.Y. 12204), it contains meditations on the various hungers by top flight speakers. Those nine presentations total three-and-one-half hours and are accompanied by detailed study guides, bibliographies and suggestions for reflection.

Centuries ago St. Augustine made a now famous remark: "You have made us for yourself, O God, and our hearts are restless until they rest in you."

I have seen that hungry, restless spirit in boys and girls who "can't wait" until they are allowed to approach the altar and receive Jesus' Body and Blood. We hope they will continue to satisfy this hunger at the Lord's table as the years go by. The Philadelphia Eucharistic Congress should encourage them and others to do so.

## St. John Gospel has impact in today's world

BY FR. ALFRED MCBRIDE, O. Praem.

In a time when meditation and prayer are taking new hold on modern awareness, the Gospel of John assumes new meaning. St. John turns our attention to the heights of spiritual reality. His vision is like the flight of an eagle moving toward the summits and peaks of religious possibility. The centerpiece of this Gospel is Jesus, risen from the dead.

St. John knew the historical Christ with a love that won him the courage to stand by him at the humiliation of the cross and the privilege to care for Christ's mother until the end of her earthly life. John's love did not abate after the resurrection, but soared with years of meditative communion with his Easter Lord.

The celestial light of Easter pervades his whole Gospel. He still tells the earthly narratives of the historical ministry of Jesus, but he puts a candle inside each event so that the reader is provoked to leap immediately from the terrestrial story to a vision of the risen Lord present now and ready to relate with caring concern to each person opening his heart to this presence.

THIS IS WHY John keeps calling the events of Christ's ministry "signs." In his first 12 chapters, John sings the "Exultet" (the Easter Vigil song to the Paschal candle) seven times. John's seven signs are seven Paschal candles—a sevenfold illumination of the presence of the Christ of Easter. They are as follows:

### [1] Turn water into wine 2:1-13

Important as water is for refreshing the body, how much greater when it becomes wine to gladden the heart. This miracle of the wine looks forward to the Eucharist where the Risen Lord comes to us to create within us the absolute sense of acceptance and mellowness that characterizes a love that never betrays.

### [2] Purify the Temple 2:13-25

Jesus cleanses the Temple of commerce and all efforts at self serving. Institutional religion is meant to serve people, not itself. When the Temple is cleansed, God may be seen. When the institutional Church serves people, the Risen Lord is seen and known.

### [3] Heal the lame 5:1-15

Jesus cures the lame man who had tried for 38 years to seek freedom for his limbs at the pool of Bethesda. Today Jesus lives to communicate a spiritual freedom as well for inner limbs that are twisted with tension, despair and confusion. No matter that you have waited 38 years. He will come to bring you this inner freedom.

### [4] Feed the multitudes 6:1-15

In the loaves miracles Jesus shows that He wishes to be bread for the world in two senses. First, as Eucharist where in His Easter power, His one Bread makes one Body and one Church. Secondly, as concern for the world's hungry and deprived. From Him breathes the call and the enthusiasm to bring justice and love to the deprived and disadvantaged of the world. The Table of the Lord should lead to a table of abundance for the world's hungry.

### [5] Walk on the water 6:16-21

Water symbolizes many things. Here it speaks of the possibility of being immersed in the cares and trials of life, of thinking that all life is reduced to the flatness of earthly perception. Jesus walks on water to help us see the need to transcend immediate perceptions, to look beyond the appearances of things to the divine realities, to turn the walls of facts into the windows revealing values, hopes and the luminous presence of the Lord.

### [6] Cure the man born blind 9:1-34

Early Christians loved to read this account at baptismal ceremonies. For them, Baptism was an illumination, a removal of blindness. In Baptism a paschal candle is lit within the soul. Its sharp flame helps us to see with the keenness of a believer. It shed such new light upon life that we seem as though we have overcome a blindness.

### [7] Raise Lazarus from the dead 11:1-44

This narrative has always cheered the mourners at Christian funerals. We shall not remain in the bondage of death. The Lord of Easter has promised that if we have lived and died in Him, we shall rise with Him, both to new life here and eternal life hereafter. Jesus weeps with the mourners, groans at the burden of death and exults in a Eucharistic thanksgiving as He calls Lazarus forth from the tomb.

These seven pillars of fire in St. John shine brightly today in the person of the Living Christ. They are striking points of meditation as well as guides to understanding our own eagle-like flight toward our final destiny.

## YOUNG WORLD

## Life's decisions

BY TOM LENNON

An eighth-grader who lives next door to me is wrestling with the problem of whether to give up his paper route. He wants more free time, but he also likes money.

My niece, who is 14, is trying to decide whether to spend all the money she has earned baby-sitting on an expensive aquarium.

You too may be discovering that you now have more decisions to make. It's a part of growing up, and as the years go by your decisions will be ever more eventful. Should you start smoking? Should you drink beer? What subjects should you take in high school? Should you go to college? Should you marry or remain single?

LIFE ABOUNDS with decisions, big and small. What they all add up to is the kind of person you will become. Thirty years from now you may be a pleasant, responsible person, or you may be one of life's losers, self-centered, mean, hard-to-be-with.

In the long run your biggest decision will center on this question:

### THE WORD THIS SUNDAY

By Father Donn Raabe

FIFTH SUNDAY OF EASTER

"How do I know?"

Acts 9:26-31  
1 John 3:18-24  
John 15:1-18

"How do I know God is with me? How do I know I'm right?" Paul had to keep going even in the face of opposition, believing that God was behind his development of the Christian message. At times Paul found himself having to stand alone in his convictions. According to the 2nd reading if you find your actions can stand the test of honest appraisal and re-appraisal, if you are living according to the truth as you perceive it and can say "at least for now I am at peace in my conviction and the way I live rings true to those convictions no matter what others say or think" then you can rest. We Christians must use the Word of Christ as a sounding board in this process of knowing the truth and living it. His Word prunes us as we honestly try to live according to its ideals. It's a constant process that never stops. The question "How do I know?" will always be with us to remind us we don't have all the answers and to keep us constantly trying to be in touch with God's will which we best come to know through Jesus' Word and Spirit.

Most of the Apostles were fishermen, tough, honest, simple men with a fairly good knowledge of Scripture and of the Jewish hopes for a messiah. At first—and even second—glance you wouldn't expect them to change the world.

You might even wonder why Jesus chose them. Although they liked the Man who had called them to a new life, they didn't fully understand Him. They argued in a petty way about who would be greatest in His kingdom, and, acting like big-shot, they tried to keep children away from Him. At one point, bumbling, weak, impulsive Peter denied he even knew the Lord. And Thomas' stubbornness after the resurrection led Jesus to say, "Take your finger and examine my hands. Put your hand into my side. Do not persist in your unbelief, but believe."

DESPITE THESE serious flaws, the Apostles looked on Jesus with wonder and love. In the end they responded fully to His call and made the decision to try to live as He had. They became not "blind fools," but the "light of the world."

From now till the end of time, people will be making decisions about Jesus. Day-by-day and in a thousand ways, many persons are now saying, "I'll go with the Lord. I'll try to be friendly and helpful, and put up with hardships patiently. I'll go on hoping no matter what happens. Even if I go off on something awful at times, I'll keep on trying to love God and the people around me."

But, always, other decisions are possible. They can lead to tragedy and doom.



## Busald Awards given

BY DENNIS SOUTHERLAND

Archbishop George J. Blasko presented 28 CYO volunteers with the Monsignor Albert J. Busald Award in ceremonies held at St. Philip Neri Church this past week. This was the seventh year that outstanding workers in our youth program have been honored by this coveted award.

Of the 28 award winners, their volunteer services ranged from many years of coaching to being lay ministers of the Eucharist in their respective parishes. Recipients were: Frank L. Meier, Nativity; Thomas Rusler, Nativity; Joseph Tarpey, Our Lady of Lourdes; Michael McCoy, Our Lady of Lourdes; Mrs. Clifford (Marie) Novotny, St. Simon; Peter W. Quinn, St.

Simon; Mrs. Irvin (Jeanette) Schelb, St. Bernadette; Richard L. Kirch, Little Flower; Herman "Buck" Dally, St. Mark; Mr. and Mrs. George J. Berry, St. Catherine; Donald Marlett, St. Jude; Donald Ambrosi, St. Jude; William Prull, St. Jude; James C. Rolles, St. Christopher; Thomas Hagan, St. Gabriel; Fred Thorman, St. Gabriel; Mrs. Ollan (Cathy) Cassell, St. Michael; Charles Kinley, St. Michael; Joseph T. McGuire, Jr., St. Malachy; Mrs. Robert A. (Mary Frances) Mohr; Bernard L. Zimmer, Our Lady of Mount Carmel; James Borgmann, St. Plus X; Brian Walker, St. Plus X; Mrs. Joseph A. (Florence) Bauman, St. Andrew; Edward J. Fillenwarth, Jr., St. Lawrence; Frank V. James, St. Rita; Jerry Cosby, St. Jude.

### DO IT TO MEET

INDIANAPOLIS — Our Lady of Every Day Circle #1133, Daughters of Isabella, will hold their monthly meeting in St. James parish hall on May 17 at 7:45 p.m. Hostesses for the meeting will be Mrs. Vi Hutton and Mrs. Loretta Steeb.

### CYO NOTES

Junior Boys' and Girls' Softball League entries deadline is Tuesday, May 18. All entries should be in by that date.

The Cadet and Junior Girls' City-Wide Track Meet is scheduled for Sunday, June 6.

Kickball Division champions will be crowned and move into league play-off competition in all leagues. Post-season tournaments are being conducted in the Cadet "B" league.

Athletic Directors will meet Wednesday, June 23 at 7:30 p.m. in the cafeteria at Our Lady of Lourdes.

Elections will be conducted Monday, May 17, at the Youth Council Meeting in the CYO Office. The meeting begins promptly at 7:30 p.m.

### Track Meet set for this Sunday

Over 50 boys are expected to compete Sunday at 12 noon at CYO Stadium for the Twentieth Annual Cadet Track Meet. Admission will be 50 cents for grade school children, 75 cents for adults and \$2.00 for families.

The dual meet season ended this week with parishes competing from around the city.

### Dance set

INDIANAPOLIS — St. Joseph parish will hold a Record Dance on Saturday, May 22, from 9 p.m. until 1 a.m. Tickets are \$3 per couple and refreshments and pizza will be available. Reservations may be made by calling the rectory.

## Marian Medal ceremony set for next Thursday

The Marian Medal will be presented by Archbishop George J. Blasko to recipients in ceremonies at St. Peter and Paul Cathedral on Thursday, May 20 at 7:30 p.m. Names of candidates for the award are to be sent

to Father John Ryan at the CYO office by Monday, May 17. All candidates are expected to be in Blessed Sacrament chapel at the Cathedral by 7 p.m. on the 20th.

The Marian Medal is the highest award the Church offers to young ladies who are members of Girl Scouts, Catholic Daughters of America, Junior Daughters of St. Peter Claver, and Campfire Girls. To achieve the award, young ladies must spend many hours studying and performing service projects. Through this program a better understanding of Christian life is achieved. Their goal is to better follow Christ and live up their Christian commitment through imitation of Mary, the Mother of God.

### Party slated at St. Andrew

INDIANAPOLIS — St. Andrew parish is planning a Bourbon Street Party on Saturday, May 22 in the school gymnasium.

A buffet of delicious Creole foods will be served at 6:30 p.m. Music will be provided by a Dixieland Jazz Band. Reservations are suggested, and tickets are \$5 per person in advance and \$6 at the door.

General chairmen are Alma Worthington and John Och. For further information call 545-3135 or 546-7649.

### Theater benefit

INDIANAPOLIS — The National Retinitis Pigmentosa Foundation will hold a benefit Dinner Theater presentation of the comedy "Seven Nuns at Las Vegas" May 14 and 15, at the Murat Shrine Club, 520 North New Jersey Street.

Dinner will be served from 6:30 p.m. to 8:15 p.m. and the show will begin at 8:30 p.m. Tickets are \$6.50 and there are no reservations.

Retinitis Pigmentosa is a hereditary eye disorder which eventually leads to total blindness in the young adult. All proceeds from the Dinner Theater will go to help local research in the fight against the disease.

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2) That the Latin School has made and is making a significantly unique contribution to the Church in Indiana in the area of ministerial service—a contribution that cannot be measured in terms of priestly ministry alone but must be recognized also in all the apostolic service of some 568 graduates.

3) That the current high school program we offer at Latin School is an effective contemporary preparation for ministry; at the same time it is psychologically healthy, educationally superior and personally beneficial for participating boys.

4) That the validity of our ministry is confirmed by the National Conference of Catholic Bishops in the 1976 "Program of Priestly Formation" which says:

"The experience and tradition of the Church indicate that God in fact calls many people to discipleship during adolescent years.

A young man who finds priesthood an attractive possibility and is willing to consider it seriously during his high school years, has a right to assistance and help of positive and contemporary formation programs.

Such programs are an important leaven in a diocese . . ."

5) That every effort must be made to awaken all parishes and communities in the Archdiocese to their obligation of issuing the incipient call to ministry at the local level. We believe that the highest priority must be given by every community to developing programs that will search out and invite adolescent boys to explore the possibility of priestly service.

The Clergy Staff  
LATIN SCHOOL OF INDIANAPOLIS





## VIEWING WITH ARNOLD

## Movie like 'western omelet'



BY JAMES W. ARNOLD

The western is apparently waiting to be reborn, hopefully in the forthcoming "Missouri Breaks," with Brando and Nicholson. Meanwhile, it hobbles along as best it can, which pretty well describes "Breakheart Pass," a strange mixture of western, old-fashioned whodunit and train movie, plus the mystical presence of stone-faced superhero Charles Bronson.

As a mystery, "Breakheart" is no threat to the late Agatha Christie, although bodies do begin to disappear with distressing regularity as an old steam locomotive pulls its

trainload of cardboard characters through the mountains en route to a snowy ambush by traditionally nasty bad guys and Indians.

The real delights, such as they are, include counting the campy clichés (would you believe that in the first scene Bronson is accused of cheating at cards?), savoring the brawls and shootouts, and gazing at the splendid railroad and wilderness photography.

Old pro cameraman Lucien Ballard is undoubtedly hoping for the resurgence of westerns, too, since he practically owns our recent

movie image of the frontier, having shot everything from "Ride the High Country" to "Wild Bunch" and "True Grit."

PRESUMABLY the train is a troop-carrier, rushing to the medical and military aid of a fort besieged by diphtheria and hostiles. Others on board include the territorial governor (Richard Crenna), the colonel's daughter (Jill Ireland), a weatherbeaten marshal (Ben Johnson, of course), a doctor and minister (both are disposed of early), and an odd crew of trainmen that ranges from the ubiquitous Charles Durning to ex-fighter Archie Moore and ex-quarterback Joe Kapp. Ed Lauter, usually a heavy (most recently in "Family Plot"), is the sympathetic major-in-charge, and

Bronson is a notorious outlaw riding along (for some reason) as Johnson's prisoner.

Few of these folks are what they seem, however. A gigantic and complex hoax is involved, the purpose of which is both fuzzy and unimportant. What is important is that Bronson and Lauter shake out as the genuine good guys, and Miss Ireland stays out of the way in her compartment, and we are treated to a series of spectacles: bodies falling off deep trestles, runaway coaches falling off deep trestles (in super-slow motion), fights on top of moving cars, horseback assaults by whooping Indians, dynamite explosions, a cavalry charge, and a succession of violent climaxes as each villain is sent to the Great Corral in

the Sky. All this is moderately bloody, but intrepidly staged by Yakima Canutt, the most notable action-stunt designer in movie history.

The rest is terribly dumb: despite all the name actors, none of the characters is anything more than a label (cook, soldier, girl, hero, etc.), and that saves writer Alister MacLean ("Guns of Navarone") a heap of trouble writing dialogue beyond things like "I think they have a right to know," "There's a murderer on board," and "Let's agree that Deacon (Bronson) is no idiot."

DUMBNESS, however, can be amusing. The script, for example, has Bronson carry a dozen sticks of dynamite around in the pockets of his frock coat for the last half of the film, until

it's time to use them. He is fighting and shooting constantly, but unconcerned about the possibility of instant oblivion. Johnson, for his part, stands atop the speeding train and orders Bronson to stop it. (He does, and Johnson falls off.) Later, in one of the shootouts, Johnson is hit in the chest practically point blank, looks painted, grabs his wound, says "ow," and crumples.

Director Tom Gries, a very competent pro whose TV credits include "The Glass House" and "Helter Skelter," apparently decided to go along with the mindlessness, have fun, and get it over with. (The locations look terrific.) Thus "Breakheart" is a serviceable good bad movie. It leaves no scars—in fact, no more trace on the consciousness than a western omelet. (Rating: A-3—morally unobjectionable for adults)

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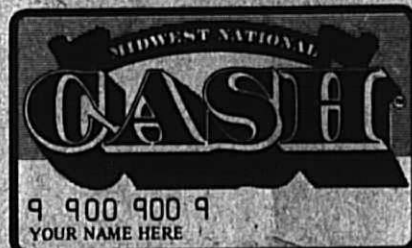
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## The week's TV network films

WHITE LIGHTNING (1973) (NBC, Saturday, May 15): Burt Reynolds in an above-average action flick about an Arkansas moonshiner released from prison to get evidence on a corrupt Southern sheriff (Ned Beatty). Nothing profound, but the backwoods locales and car chases are admirably handled by topnotch TV director Joseph Sargent. Satisfactory entertainment for adults and mature youth.

THE PARENT TRAP (1961) (NBC, Sunday, May 16): A conventional Disney family comedy about teen-age twin sisters, long separated, who meet by accident at a

summer camp and hatch a plot to reunite their estranged parents. The film's main distinction is that both twins are played by Hayley Mills. Passable entertainment for all ages.

LIFE AND TIMES OF GRIZZLY ADAMS (1974) (NBC, Monday, May 17): One of those nicely photographed, G-rated man-in-the-wilderness epics, in which a fugitive makes friends with a grizzly club. Sentimental but picturesque, satisfactory family entertainment.

ANNUAL TV EMMY AWARDS (ABC, Monday, May 17).



SPRING CONCERT SLATED—St. Mary's Academy, Indianapolis, will host its Annual Spring Concert, "This Is A Great Country," this week-end, May 14 and 15, starting both days at 8 p.m. in the school auditorium at 429 E. Vermont. Performers pictured above are, left to right: Barb Whitney, Betsy Mountjoy and Georgia Hayden on the piano.

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