

the CRITERION

Archdiocese of Indianapolis

VOL. XV, NO. 33

INDIANAPOLIS, INDIANA, MAY 21, 1976

Word from the Archbishop

My dear Family in Christ:

During this season of the year when crops are being planted, I would like to direct your prayers and thoughts to the importance of farming and farm workers.

The Church has studied, prayed over and devoted considerable energies to the questions relating to agriculture and agricultural workers. The urgency of feeding the world's hungry and of achieving a just distribution of the world's food has been a constant theme of the Popes and of National Conferences of Bishops. I, therefore, ask you to pray for a bountiful harvest and that our country do what is necessary to share that harvest.

The thoughts of the Church have also been turned to questions of justice for farmers and farm workers. We have seen with deep concern the decline of the family farm and the hardships under which so many small farmers must labor. We have also seen with deep concern the deplorable conditions under which so many migrant farm workers must work.

I am therefore asking that Sunday, May 23, be set aside as a day of prayer for a bountiful harvest and for those whose labor will produce it that their working conditions might respect their dignity and allow them sufficient resources to care for themselves and their families.

I especially ask your prayers and sensitivity to our brothers and sisters in Christ . . . the thousands of migrant laborers . . . who will come into our Archdiocese this summer. Let us work so that they will find in the Church of the Archdiocese a warm and generous sign of the love of Christ which binds us together.

Devotedly yours in Christ,

+ *George J. Biskup*

Most Rev. George J. Biskup
Archbishop of Indianapolis

May 17, 1976

Hamburg dedication set Sunday, May 23

HAMBURG, Ind.—The new St. Anne's Church, replacing the edifice which was destroyed in the tornado of May 3, 1974, will be formally dedicated at 3 p.m. Sunday, May 23. The rite will be conducted by Archbishop George J. Biskup, and attendance will be limited to members of the parish and visiting clergy. On the following Sunday, June 6, the general public is invited to attend an Open House to mark the dedication. Father Thomas Lyons is the pastor.

Report given on retirement plan

At their May 13th meeting the Archdiocesan Retirement Plans Committee presented to Mrs. Nora Squires, her first pension check. Mrs. Squires, who retired in 1972, taught in Archdiocesan

schools for 17 years. She is the member of the Committee representing retired lay employees.

According to the Chancery, at this date, 23 lay employees have received checks in the total amount of \$11,287 covering the period July 1, 1975 to May 31, 1976. The checks for another 15 retirees who have been found eligible will be sent as soon as they return their election of type of benefit forms. All of these people are employees who retired between July 1, 1970 and July 1, 1975.

A procedure and forms are now being developed for lay employees retiring after July 1, 1975. This procedure will be disseminated shortly.

Another step will be the gathering of information about former employees of the Archdiocese who retired prior to July 1, 1970 and who have lengthy

Pope stresses power of media for human rights

BY THOMAS DONLAN, O.P.

VATICAN CITY—Pope Paul VI stressed the power and responsibility of the media for educating and training people in their fundamental human rights and duties in his 10th annual message released for World Communications Day, May 30.

He spelled those out as "the rights to life, study and work; the rights to be born and to exercise responsible parenthood; the rights to peace, freedom and social justice; the rights to practice religion and share in decisions that affect the life of the individual or of the people as a whole."

The Pope proclaimed "with equal force and clarity," the corresponding duties, without which, he said, there would be an imbalance that would damage social life. He said people need the support of public opinion if they are to get their rights. But, he complained, some causes are championed by the media while others, equally just and urgent, are ignored.

THE MEDIA, said the Pope, have almost alone the task of supplying people with correct and complete information, without which they will not be aware of their rights and duties. He warned that the media can be used to violate rights just as overt violence can by "manipulating" people through a kind of "cultural oppression."

"Man's first need is to master himself, to conduct himself responsibly," and this, said the Pope, should be assisted by the media.

He urged governmental authorities to promote culture through the media. He called for respect for facts and opinions, a search for truth and "an enlightened deference toward the supreme value of the person." People, he said, should be "watchfully critical" of what they see and hear in the media. He called on them to support what is good as well as to oppose what is "contrary to truth and human dignity."

"THE CHURCH," he continued, "does not claim any special privilege in the field of mass media, but it reaffirms its right and duty to be present in it."

He added that this extended to both privately and publicly owned media of communications and he restated the Church's intention to maintain its own media in order to discharge its mission.

The Pope said that workers in the media who share the faith of Christ have an added dimension to their vision, which contributes directly to their work. For them, Christ's law of love means "every outrage against man's rights and each failure in the corresponding duties" a violation of this supreme law.

In all whose rights are violated or whose duties have not been made known to them, he continued, we find a continuation of the passion of Christ which Christian workers in the media should never forget.

Abp. Fulton J. Sheen due in Indianapolis

INDIANAPOLIS — Retired Archbishop Fulton J. Sheen has accepted an invitation to be the guest speaker at the 25th Anniversary observance of the founding of Fatima Retreat House on September 11.

A dinner will be held that evening at the Convention Center in Indianapolis to mark the occasion following Mass in St. John's Church.

The announcement was made this week by Father Kenny Sweeney, Retreat House Director.



HONORED—Monsignor Victor L. Goossens, Archdiocesan Director of the Propagation of the Faith since 1945 and retired pastor of St. Mary's Church, Indianapolis, receives the Book of Golden Deeds Award, presented annually by the Exchange Club of Northeast Indianapolis for outstanding humanitarianism. Making the presentation at a dinner at St. Plus X Council, Knights of Columbus, on May 13 is the Club president, Dr. Don Norwood. Photo by Dave Skripaky. [Related Tackler item on Page 3]

BOARD RESPONDS TO DRIVE

Rescind plan to close Schulte High School

In action taken by the Terre Haute District Board of Education at a special meeting held on Monday, May 17, Schulte High School will continue in operation through the 1976-77 school year. The board voted unanimously to rescind its action of May 5, which initiated the process of closing the school.

In a telegram to the Archdiocesan Board of Education, Roger Bullock, vice-president of the Terre Haute District Board, requested that Resolution 7605.7 of the Archdiocesan Board be removed from the agenda of that body. The Resolution if acted upon favorably by the Archdiocesan Board would have approved the closing of the school.

Action followed a week-end effort by students of Schulte High School to obtain pledges and donations toward meeting the expected financial deficit for the 1976-1977 school year. Jerre Cline, principal of Schulte High

School, in a telephone interview expressed optimism about the efforts of the Schulte students.

"They seem to have turned things around," said Cline. We appear stronger than we did earlier this month. My only concern at this time is the enrollment for next year."

"Successful efforts at fund raising," said Bullock, "have demonstrated the Terre Haute community can support a Catholic high school." The week-end drive produced \$56,000 in pledges. The board further agreed to appoint a committee to draft long range plans for the school's continuance.

Following is the text of a statement issued by Father Gerald Gettelfinger, Superintendent of Education, to the Archdiocesan Board of Education in the wake of the action of the Terre Haute District Board rescinding its decision to close Schulte High School.

STATEMENT OF FATHER GERALD GETTELFINGER Superintendent of Education

TO: Archdiocesan Board of Education

RE: Resolution of 7605.7—Decision of the Terre Haute Deanery to Close Schulte High School

Date: May 18, 1976

Resolution 7605.7 was placed on the agenda at the request of the Terre Haute District Board in a letter to Father Kenneth Murphy. (Father Murphy is president of the Archdiocesan Board). The same Resolution has been removed from the agenda by a similar written document.

Although I would like to commend without reservations the Terre Haute District Board for the action of last night, May 17, 1976, I cannot. On the other hand, I must assume that the Terre Haute District Board acted responsibly on May 5, 1976 in deciding to close Schulte High School at the end of this school year. I must further assume that the Terre Haute District Board has also acted responsibly in the motion:

1) To rescind the May 5, 1976 decision to close Schulte.
2) To appoint a Committee to formulate a five-year plan for Schulte High School.

3) To support the Administration.
I commend the Terre Haute Board in making a move toward developing a five-year plan for Schulte. However, I am gravely concerned that answers to some questions are not forthcoming in the simple action to rescind the May 5, 1976 decision.

1. Does this decision guarantee any more than one year? Or stated differently, will the pain and suffering of 1975-1976 be repeated again next spring?
2. Is there broad Catholic community support for Schulte NOW, which was not the case prior to May 5, 1976? Do the pledges of financial donations come from very many or relatively few people?

3. Can Terre Haute as a community be expected to respond to the appeal of the Junior Class of 1977 in the same way as they have to the appeal of the Junior Class of 1976 this year?

4. Will parishes meet their financial responsibilities to support Schulte High School as well as other religious education responsibilities?
5. Is Schulte High School to go into debt without assistance from parishes? How will the District Board handle such a debt?

Broad Catholic Community support is a MUST for continued existence of Schulte High School. Was the evidence used by the Terre Haute District Board in arriving at their decision of May 17, 1976 sufficient to demonstrate such support? If not, I fear a repeat of this spring.

If the rationale given in the documentation from Terre Haute as found in the Archdiocesan Board packet was valid on May 5, 1976, what substantial alterations in the Community give evidence that this rationale is now invalid? I would take this occasion to pose the following questions to the Archdiocesan Board:

1. At what point does the Archdiocesan Board require evidence that a decision of a district or parish board is in the best interest of the larger Church at the local level?

2. If, in the judgment of the Archdiocesan Board, a decision or non-decision on the part of a district or parish is detrimental to the local Church, what action does the Archdiocesan Board take?

3. When, or when does not, the Superintendent give administrative DIRECTION to the administrators at the local level?

These questions are at the heart of the principle of subsidiarity. The answers have not been thought out—in a sense, these questions ply uncharted waters.

REPORT FROM THE CHANCERY

A record of activities in Archdiocesan agencies published the third Friday of each month.

CHANCERY OFFICE—The decision has not been made with regard to historic Holy Trinity Church, New Albany, which was destroyed in a tragic fire this past January. Study and negotiations are proceeding with regard to the insurance loss. Although a portion of the loss will be paid from the insurance loss fund of the Archdiocese under a protected self-insurance program, the greater part of it will be paid by the various insurance companies liable for such major losses under the program. Simultaneously, and more significantly, the current needs, and especially the future long term needs of the New Albany area Catholic community are being carefully studied to provide the necessary information for making a wise decision . . . The use of school buildings formerly serving Kennedy (Sacred Heart Central) and Cathedral High Schools is being studied. Factors under consideration include the possible need of the available space by the nearby church (Sacred Heart and SS. Peter and Paul Cathedral), adaptability of the buildings to various uses, future possible need for the ground on which these buildings are located, the value of such real estate if sale of the property is the ultimate decision . . . Twice yearly priests who comprise the staffs of the five chanceries and tribunals of the dioceses of Indiana meet for discussion of shared concerns. Each diocese hosts these meetings in turn. One is scheduled for Friday, June 11 at the Pilgrim Inn in Beech Grove . . . Harry Dearing, Archdiocesan treasurer, attended the annual Diocesan Attorneys' Meeting in Washington D.C., on May 10 and 11. Discussion centered on the Unrelated Business Tax and other related tax matters affecting the Church. Arthur Sullivan, Archdiocesan attorney, was unable to attend.

PRIESTS' SENATE—At the last Priests' Senate meeting, reports were given from the constituency meetings on the feelings of priests of the diocese concerning the Father Vincent Dwyer spirituality program . . . Fathers Don Schneider and Joseph McNally attended the second week of the introductory part of Father Dwyer's program at the University of Notre Dame, the week of May 3. No commitment has been made to either priest concerning the post of Director of Continuing Education for priests in the diocese. The introductory program required participation on the part of the Archdiocese if the diocese wishes to take part in the Dwyer program within the next year. A decision is sought for the next Senate meeting . . . Reports were also received from priests concerning a proposed salary increase . . . Workshops are in the planning stage to implement the model parish council constitution.

CATHOLIC CHARITIES—The Ozanam School of Charity was completed for members of the St. Vincent de Paul Society in four parishes in Terre Haute . . . Fifty-three couples attended pre-Cana in Indianapolis in April. The next pre-Cana in New Albany is scheduled for June 10 and 13 . . . Anne Hoeling, Birthline coordinator, chaired a meeting of all Catholic Charities Birthline programs from across the Archdiocese to share techniques, plans, and strategies and to enhance consistency and unity on an Archdiocesan basis. Father Larry Voelker was the featured speaker . . . A profile booth will be provided in Richmond by Birthline for Betsy Ross Day, June 12. This is a celebration observing woman's role in the history of this country. Pro-life groups are encouraged to take part in such public celebrations to tell the pro-life story . . . Catholic Charities office in Terre Haute has organized a Clothing Closet to provide clothing to 20 families who were "burned out" in home fires since December, 1975 . . . A survey was conducted by Catholic Charities of all resettled Vietnamese families. Results have been forwarded to the Migration and Refugee Services of the United States Catholic Conference. The major task now is working with families in mastering English . . . A Vietnamese Mass is planned for SS. Peter and Paul Cathedral on May 23 at 12:30 p.m.

OFFICE OF CATHOLIC EDUCATION—Professional staff for (Continued on Page 6)

We regret . . .

The Criterion incorrectly reported some information concerning the new ordinands in last week's issue. Rev. Ronald Ashmore's first Mass will be Saturday, May 22 and not May 11 as reported. Rev. Hilderbrand's first Mass will be Saturday, May 22 and not Sunday as reported. Rev. Kirby's first Mass will be at 12 noon on Sunday, May 23 and not on Saturday, May 22 as reported. Also, one of Father Kirby's concelebrations is Father Francis J. Keefe and not Father Reese as reported. The editors regret any inconvenience which the errors may have caused. (See Tackler, Page 3)



PRESENT RETIREMENT CHECK—Members of the Archdiocesan Retirement Plans Committee are shown above in the Chancery Office at the presentation of the first check to Mrs. Nora Squires, retired teacher and a member of the Committee. Shown, left to right, are: Father George

Saum; Father Edward Ripberger; Father Robert A. Mohrhaus, Archdiocesan Chancellor; Leo Brown, Chairman; Mrs. Squires; Frank Travers; Mrs. Helen Straub, Secretary-Treasurer; Kenneth Borders; and Paul Corsaro, Vice-Chairman. [Photo by Dave Skripaky]

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Bill seeks income disclosure

WASHINGTON—The House Post Office Committee has passed a bill which would require charities seeking funds through the mail to disclose what percentage of their income is actually used for their purposes after administrative and fund-raising costs have been subtracted. A number of religious organizations, including the Baltimore-based Pallottine Fathers, who have been in the news recently for questionable solicitation practices, would be covered by the bill, but other church bodies, such as parishes, would be excluded.

Pope's visit depends on health

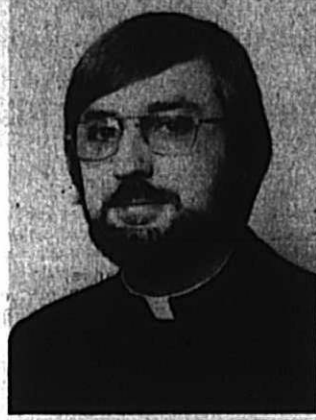
ROME—Pope Paul VI's decision whether or not to attend the International Eucharistic Congress next August in Philadelphia will depend on his health and will not be made public until shortly before the event opens, Mgr. Walter Conway, executive secretary of the congress, said at a press conference here May 4.

Bishops request amnesty

SAN JUAN, Puerto Rico—The bishops of Puerto Rico have asked President Gerald R. Ford to grant amnesty to four Puerto Rican independence activists who are serving federal sentences for their politically motivated acts. Two of the four were sentenced for an attempt on the life of President Harry Truman in 1950, the others for an armed assault on the House of Representatives in 1951.

Petitions support Farm Workers

SAN FRANCISCO—Almost 800,000 petition signatures to place a farm labor initiative on the November ballot in California have been turned in to registrars of voters in 32 counties by supporters of the United Farm Workers of America (UFWA). The initiative would confirm in law some of the controversial rulings of the state Agricultural Labor Relations Board, and would ensure its funding.



Fr. Albright elected Ecumenical chairman

Father Michael Albright, associate pastor of St. Margaret Mary parish, Terre Haute, has been elected chairman of the Commission for Ecumenism of the Archdiocese of Indianapolis for the 1976-77 year. Father Albright succeeds Father Richard Terrill, who has chaired the commission the past year.

Also elected to the commission were: Glenn Tebbe, vice-president, and Sister Antoinette Resano, O.S.F., secretary. Tebbe is a member of St. Michael parish, Brookville, and Sister Antoinette is on the staff of St. Ann parish, Indianapolis.

In accepting the position of chairman, Father Albright thanked Father Terrill for the accomplishments of his tenure.

"Father Terrill saw the commission through the drawing up of guidelines," he said. "Now we will move into action utilizing the guidelines. Hopefully we can work through parish councils and create ecumenical committees at the parish level."



HOOSIER ORDINAND—Donald Quinkert, O.S.B., son of John and the late Margaret Quinkert of Holy Trinity parish, New Albany, will be ordained to the priesthood on Tuesday, May 25, at Blue Cloud Abbey, South Dakota. Bishop Lambert Hoch of Sioux Falls will officiate. The ordinand will offer a Mass of Thanksgiving at 5:30 p.m. Saturday, June 5, in St. Mary's Church, New Albany. A public reception will follow in the parish hall.

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Names . .

Prince Ranier III and Prince Grace of Monaco are to participate in a family life conference to be held in Philadelphia Aug. 2 during the 41st International Eucharistic Congress. The royal couple will read an affirmation of hope prepared by 14 national family life organizations.

Mgr. Paul A. Lenz, 50, a former missionary and mission fund raiser, has been named secretary of the Commission for Catholic Missions among Blacks and Indians.

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Hartford diocese joins ecumenical church group

HARTFORD, Conn. — The Hartford Archdiocese has agreed to join a state ecumenical church organization on July 1.

The Archdiocese will join the new Christian Conference of Connecticut, a successor to the Connecticut Council of Churches, which will officially go out of existence June 30.

Archbishop John F. Whealon of Hartford will serve as vice president of the new organization, which will also have Episcopal Church representation for the first time.

Catholics make up about half of Connecticut's population. The Episcopal Church is the second largest Protestant denomination in the state.

The new organization is designed to plan programs that can be carried out by cooperating specialists of the various denominations, rather than through a separate council staff.

CARD PARTY SET

INDIANAPOLIS — The Our Lady of Hope Hospital Guild will sponsor a Card Party on Sunday, June 6 at 2 p.m. in the Little Flower auditorium. Door prizes will be awarded.

Rosaries made of Rose Petals

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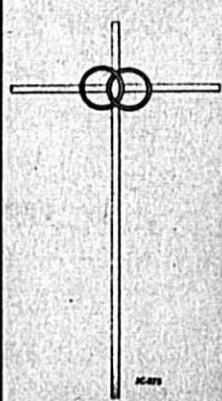
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THE TACKER

Elusive 'typos'

BY FRED W. FRIES

One of the bane of the publishing business is the typographical error or "typo," as it is familiarly known in the trade.

Even a cursory reading of even our most prestigious journals—including the New York Times, Newsweek and the Ladies Home Journal—proves that no publication is immune to the typographical error.

While we have always taken pains to keep the Criterion as "clean" (error-free) as possible, sometimes we fail. Last week we failed, as they say, in spades. Our Page One ordination story contained no fewer than five (count them!) errors.

One of the mistakes we can attribute to misinformation which we received, but the other four were strictly in the typographical error category, pure and simple. (We would like to think that this writer's absence on vacation might have influenced the situation, but we know better than to make such an allegation.)

Before you rush out to cancel your subscription, please take the time to read the following bit of doggerel (source unknown) which will put you smack dab in the editor's shoes. It is entitled simply: "The Typographical Error."

The typographical error is a slippery thing and sly; you can hunt till you are dizzy, but somehow it will get by.

Till the forms are off the presses; It is strange how still it sleeps. It shrinks down in a corner, and it never stirs or peeps.

The typographical error is too small for human eyes till the ink is on the paper when it grows to mountain size.

The Editor stares with horror, then grabs his hair and groans. The copy reader drops his head upon his hands and moans.

The remainder of the issue may be clean as clean can be; but the typographical error is the only thing they'll see.

The subject of "typos" recalls a classic case we came across many years ago. A small Indiana weekly (name withheld to protect the guilty) carried a brief item in the social column reporting the fact that a member of the local constabulary attended a community social event. "Sergeant William Jones" the item read, "attended last Saturday's birthday party for Sally Smithers. Jones is a detective on the police force." Harassed by phone calls and threats of a libel suit, the editor decided to carry a correction in the following issue. The correction read: "In last week's paper we erroneously identified William Jones as a detective on the police force. He is, of course, no such thing. He is a detective on the police force."

AN OVERDUE TRIBUTE—Monsignor Victor L. Goossens, Propagation of the Faith Director for more than 30 years, received a long-overdue tribute at a testimonial dinner on May 13. More than 200 friends and admirers from all over the Archdiocese came together on a rainy, inclement night at the St. Plus X K. of C. Council to break bread and to see the retired pastor of St. Mary's Church, Indianapolis, receive a humanitarian award from the Exchange Club of Northeast Indianapolis. Present on the dais were Archbishop George J. Blasko and Retired Archbishop Paul C. Schulte. Among the speakers were Thomas M. Flatley from the National Office of the Propagation of the Faith in New York, representing the Director, Bishop Edward T. O'Meara, who was in Rome and could not attend. During Monsignor Goossens' tenure as Archdiocesan Propagation of the Faith Director more than \$12 million has been raised for mission causes—a record unmatched in the country on a per capita basis. Flatley echoed the comments of other speakers when he said: "The impact of Monsignor Goossens' love for his fellowman has been felt literally in every part of the world." Father Tom Carey and Father Paul Courtney—long regarded as the Simon and Garfunkel of the clergy—served as co-masters-of-ceremonies. (Some of the material was genuinely funny—some of it was . . . well, maybe they could use a couple of new writers.) We congratulate Monsignor Victor L. Goossens on the honor he received and wish him a heartfelt "Ad Multos Annos."

HERE AND THERE—Guild members from the Fatima Council Knights of Columbus recently took a bus trip to the Gilbault Home for Boys, and the project netted \$300 for the new dormitory fund for the Terre Haute school. Mrs. George Bindner, Mrs. Paul Horan and Mrs. Charles Deck handled the arrangements. . . . Karen Stellberger, senior at Ladywood-St. Agnes School, placed second in the state among second-year students in the American Association of Teachers of Spanish and Portuguese language contest and is now eligible to compete for the grand prize of a ten-day trip to Mexico. Chris Martine placed fourth in the third-year level of competition. . . . Rita Baxter is looking for old prayerbooks and statues, particularly a statue of St. Joseph. If you come across such items in your spring cleaning, call her at 241-1261. . . . The latest issue of the Newsletter of St. Luke parish, Indianapolis, contains a handy blank for Criterion subscriptions. We thank Father Paul Courtney and his staff for helping the cause. . . . The Cathedral High School golf team won the city championship last Tuesday on the Sarah Shank course with a score of 315. Team members are Jeff Gaughan, Mike Oatis, Jerry Mock, Joe Russell and Mike Russell.

Oldenburg nun dies at age of 86

OLDENBURG, Ind. — The Mass of Christian Burial was offered May 17 for Sister Mary Justin Mueller, O.S.F., 86, who died May 15 at St. Francis Hospital, Cincinnati, O.

Sister Justin was an elementary music teacher for 43 years and retired in 1963. Archdiocesan schools in which she taught included Holy Trinity and St. Bernadette in Indianapolis.

Immediate survivors include three sisters: Mrs. Bernadette McKinnon of Kettering, O.; Sister Charles Louise Mueller, O.S.F. of Oldenburg; Miss Louise Mueller of Dayton; one brother, Charles Mueller of Brandon, Fla.

St. John parish to hold picnic

INDIANAPOLIS — St. John's parish will sponsor the annual picnic on Sunday, June 6, at German Park 8500 S. Meridian St.

Mgr. Charles Koester, pastor, invites all parishioners and friends of St. John's to participate. There will be food and refreshments as well as a variety of games for young and old. Activities will begin at 12 noon and conclude at 7 p.m.

A door prize will be awarded each hour.

Indianapolis CALENDAR OF EVENTS

SUNDAY, MAY 23

Mother-Daughter Communion Breakfast, in Assumption parish hall, following the 11 a.m. Mass. Open to ladies of all parishes. Adults \$1.75, children \$1.00.

SOCIALS

MONDAY: Cathedral High School, 5 p.m.; St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. TUESDAY: St. Bernadette, 6:30 p.m.; Assumption, 6:30 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, 6:30 p.m. THURSDAY: St. Catherine's parish hall at 6:30 p.m.; Secena 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.

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† CLYDE N. PEARCE, 75, Annunciation, May 17. Brother of Joseph Pearce of Munster and Mrs. Lyle All of Brazil.

CLINTON

† JAMES O. HARDMAN, 66, Sacred Heart, May 12.

INDIANAPOLIS

† GERTRUDE K. WINDSOR, 73, St. John, May 3. Wife of John S.; mother of Mary Frost; sister of Delbert Enright, Margaret McDowell, Juanita Pappas and Bernadette Gilchrist.

MILFORD

† MILDRED L. HOUPPERT, 52, Our Lady of Lourdes, May 15. Mother of Carole, Bonnie, Christine, Mary, Brian and Kevin Houppert; sister of Kenneth Watson.

MARIE CHAPIN

† MARIE CHAPIN, 60, Immaculate Heart, May 15. Daughter of Mary Chapin; sister of George C. and Alfred Chapin.

ELIZABETH A. DUGAN

† ELIZABETH A. DUGAN, 67, St. Bridget, May 18. Wife of Charles T.; sister of James Foreman, Sr., Theresa Noonan and Mary Boren.

WILLIAM F. WASSMER

† WILLIAM F. WASSMER, 65, St. Barnabas, May 16. Husband of Verda; father of Mrs. Shirley Hudson of Maryland and Mrs. Nicki Etchison of Indianapolis; brother of Mrs. Maryn Carlisle of Evansville and Aurelia Schewmaber of Terre Haute. Burial in Terre Haute.

RUMMAGE SALE

SELLERSBURG, Ind. — The Ladies' Club of St. Paul Church will hold a Rummage Sale on Saturday, May 22 from 9 a.m. until 3 p.m. on the church parking lot. The "rain" date will be June 5.

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JEFFERSONVILLE

† ZELMA ELIZABETH LOEBIG, 66, St. Augustine, May 15. Mother of Robert Loebig, Jr., of Jeffersonville.

MARY STEMLER

† MARY STEMLER, 80, St. Augustine, May 15. Wife of George C. Stemler; mother of William K. and Eileen Stemler, both of Jeffersonville.

NEW ALBANY

† MARGARET D. CRONE, 74, St. Mary, May 13. No immediate survivors.

RICHMOND

† ELIAS H. PITMAN, 91, St. Mary, May 17. Survivors include one sister.

WILLIAM A. ESICK

† WILLIAM A. ESICK, 47, St. Margaret Mary, May 13. Husband of Mary Lou; father of Barbara, Teresa, Kathy, Mary Ester, Laura, Arthur, Doug and Greg; brother of Lee Eslick of Cincinnati, O.

ROBERT A. QUAIN

† ROBERT A. QUAIN, 76, St. Patrick, May 17. Husband of Emma; father of Mrs. Ellen Kirk of Clemmons, N.C.; Kathleen Quain and Michael R. Quain of Terre Haute; brother of Miss Mary Quain of St. Louis.

JOHN GERARD HARRINGTON

† JOHN GERARD HARRINGTON, 67, St. Mary, May 19. Husband of Elma; father of Mrs. Mary Alice Polver, Mrs. Margaret Wright and Miss Jane Harrington, all of Richmond.

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NEW ALBANY, Ind. — A Pre-Cana Conference for engaged couples will be held at Providence High School, Clarksville, on Thursday evening, June 10, from 7:15 p.m. to 10 p.m. and on the following Sunday, June 13, from 12:45 p.m. to 5:30 p.m. Couples interested in attending the two-part program are asked to pre-register with their parish priests.

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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

Newly chosen

Five young men are being ordained to the priesthood for the Archdiocese of Indianapolis this week-end.

That event should be marked by a simultaneous joyfulness and the weeping and gnashing of teeth. These men actualize the words of Scripture: "You have not chosen me; I have chosen you." That they are among Christ's chosen is a joyful realization. That they will have to speak in his name arouses anguish.

There is no prestige in being one of the Lord's chosen today. In 1976 being a priest is plainly challenging, difficult, exhausting, and confusing. The priest is universally loved and universally hated. What rewards he receives may be eternal, but they lie at the end of a route covered by rugged terrain. He is expected to be everything, to do everything, and yet when he dies, by the standards of the modern world, he will seem to have accomplished nothing.

Those who have found the priesthood materially rewarding have perhaps never been

challenged by it. The man who is ordained to enjoy the comforts of those he serves has missed something in his training. A priest is in one sense a critic of those whom he serves. He represents another lifestyle. Many times he will find himself standing alone, apart from his people. Sometimes not even other priests will be willing to stand with him.

To congratulate the five men on their ordination is to mourn. It is to place them gently in the palm of God's hand. It is only there they can find comfort. If they have any worth about them at all, it is because the Lord has chosen them. They no longer have a right to speak for themselves. They have begun the process of being slowly dissolved into God's plan for building his kingdom.

The joy of ordination is a call to the future. The reality of the present is a call to suffering, to abuse. The priest must speak for Christ and not for himself. Welcome, my brothers.

—T.W.

Responsibility

Has anyone noticed the lack of interest in the diocese displayed by clergy and laity of the diocese? Clergy have in the past been accused of building their parochial kingdoms and not showing concern for the needs of the overall diocese. But we don't think they're any different than many laymen. Take this past week's meeting of the Archdiocesan Board of Education.

The Board met in New Albany with two important items to consider: 1) the proposed closing of Schulte High School; 2) the proposed consolidation of Holy Trinity School, Indianapolis, with All Saints School. A quorum was not present so no action could be taken. Neither delegate from New Albany was present. One had excused himself. Neither delegate from Terre Haute was present. They excused themselves despite the concern for Schulte High School. No delegate from the North Vernon district has been present this year. Evidently the board members themselves who have initiated long range planning, among other items, don't take themselves seriously enough to follow through on their own responsibilities.

The Criterion supports the statement of the Superintendent of Education which appears elsewhere in these pages. We do especially in view of the statement of the Administrative Team memorandum of May 10 which accompanied the Terre Haute Board's request to approve the closing of the school. That memorandum stated that the Board's decision then was based on: a) declining enrollment and future projections, b) continuing

financial problems and projections of climbing costs, c) the inability or unwillingness of the community to support the school on a broad range basis, d) the inability to put the school's security and survival on a long-range basis rather than a year-to-year basis. The question is: what prompted the Board's rescinding its own action in view of the responsibility it showed in facing the enrollment and fiscal problems?

The immediate answer in Terre Haute, of course, is a marvelous, wonderful children's crusade which occurred over the past week-end. The answer is that the Board chose to listen to the emotional outbursts of children who have no fiscal responsibility for the school. The Board chose to ignore its own information and studies. The board members seem to have ignored each other. Maybe the children ought to be allowed to be members of the board. They certainly know how to accomplish things quickly.

The issues here have nothing to do with whether or not Schulte High School or any other school in the Archdiocese will remain open or will close. The issue is the ability and willingness of clergy and laity in the diocese to participate in the process. The issue is the willingness of clergy and laity to become informed and to do homework. The issue is the willingness of the clergy and laity to confront the problems which face them and to deal with them directly.

Many of us act and respond like children who refuse to grow up. We refuse to take responsibility for what is ours. We deal secretly with one another in our backbiting and other uncharitableness. We make snide remarks to one another or write caustic comments in parish bulletins.

Terre Haute is setting the stage for an Archdiocesan wide reaction to that kind of behavior. It is time for the clergy and laity to stop passing the buck to an Office of Education, to a Chancery Office, to an Archbishop. We are the problem with our poor self-images and our inability to take responsibility for our Church. We, on our boards and in our parishes, are the ones responsible for each other's lives. We are the ones who need to look inside ourselves and find the Christ who isn't there before we can discover the Christ who is there who will forgive and heal us.

—T.W.

Labor organization promotes social justice

BY MSGR. GEORGE G. HIGGINS

The International Labor Organization (ILO)—an organization of government, labor and employer delegates—is one of the United Nations' specialized agencies. Established in 1919, it promotes the cause of social justice for workers not only in industrialized nations but, more especially now, in Third World developing nations.

Even before the U.S. government joined the ILO in 1934, the American labor movement was one of its strongest supporters. Since 1934, the U.S. government and representatives of American workers and employers have played an important role in ILO.

In recent years, U.S. support has given way to increasing concern, and last November Secretary of State Kissinger, presumably at the urging of the American labor movement and the E.S. employer delegates served notice of the U.S. intention to withdraw from the ILO.

SECRETARY KISSINGER listed four matters of fundamental concern: 1. The erosion of tripartite representation in the ILO; 2. ILO's allegedly selective

concern for human rights; 3. ILO's alleged disregard of due process; 4. The increasing politicization of the organization.

The United States has not yet withdrawn from ILO but has served notice of its intention to withdraw. I interpret this as a U.S. effort to dramatize the extent of its concern with the way things have been going in the ILO. It appears to be a bargaining tactic.

I understand and sympathize with Kissinger's position. While I hope the United States will not withdraw, I think the points he raised merit serious consideration.

But a word of caution is in order. Whatever the ILO's shortcomings, there is no justification for the failure of the U.S. House of Representatives to appropriate funds to pay our 1975 assessment. ILO dues are paid on a calendar year basis. The United States has not paid its dues since July 1, 1975.

I agree with Rep. Frank Thompson of the House Labor Committee that this is "morally and legally wrong." In a letter-to-the-editor congratulating the New York Times on the "accuracy and cogency" of its April 25 editorial on this matter, Thompson pointed out that failure to appropriate money to pay back dues to the ILO will have a

boomerang effect. He said that it will seriously undercut Kissinger's efforts to correct or modify ILO policies and procedures which the U.S. government objects to.

This is no time for the United States to make a spectacle of itself in the world community by defaulting on its financial obligations to any international organization. This kind of financial blackmail is unworthy of the world's most powerful nation.

Thompson also noted that the straw that broke the camel's back—the incident which triggered the recent ILO crisis—was the admission of the Palestine Liberation Organization (PLO) as an observer in the general and regional conferences of ILO. Thompson found it anomalous that the incident should have moved our government to threaten to withdraw from the ILO.

"The ILO," he noted "was among the last of all the organizations in the UN system to admit the PLO to observer status. We are making no plans to withdraw from any of the others. While we express our intention to leave, the Israelis, who are the object of PLO attacks, elected to remain. In fact, Mr. Ben-Israel of Histadrut [the Israeli labor movement] was elected to the governing body of the ILO."

The congressman's point is well taken.

This is not to agree, however, with seating PLO at ILO meetings. I believe that was a serious mistake, and I am glad the American delegates to the 1975 ILO conference fought it to the finish and are still trying to get it reversed.

ANOTHER WORD OF CAUTION—as AFL-CIO president George Meany pointed out in 1961 when the ILO was involved in a similar crisis, the way to propagate the democratic faith is "to stand firm against totalitarianism in such world forums as the ILO." At that time, the U.S. employer delegates were nominated jointly by the National Association of Manufacturers (NAM) and the U.S. Chamber of Commerce. The NAM boycotted the ILO. Fortunately, the Chamber of Commerce broke with the NAM on this issue and continued to nominate employer delegates. Meany said the Chamber's decision was "realistic and statesmanlike." Contrarywise, he stated, the NAM's position was unfortunate.

Meany was right. We have everything to lose and nothing to gain by adopting an isolationist policy with regard to the UN and its specialized agencies.

© 1975, NC News Service

DALE FRANCIS SAYS

Who knows better than Pope and Bishops?

BY DALE FRANCIS

There are those among us who have announced the Catholic Church is near collapse. It is to be hoped that those who read their dire predictions are able to understand what they are trying to accomplish.

Their complaint really is that the Church isn't doing what they want the Church to do. They are certain—you may be sure they are sincere in this—that they know better than the Pope and the Bishops what the Church should be doing.

They are appalled that the Pope believes artificial contraception is wrong. It embarrasses them, for the Pope is obviously out of harmony with the secular world. They are certain the Church must abandon the idea of the

indissolubility of marriage since the divorce rate is higher than ever before. They can't understand why the Church should be so old-fashioned as to insist that pre-marital and extra-marital sexual relations are wrong since any study of the society today would show a majority of people no longer accept this.

So, because the Church keeps taking positions out of harmony with the secular society, they believe the Church is gradually disintegrating. They announce that the Church is dying, not understanding it is their own faith that is in precarious health.

THEIR FAVORITE tactic is to insist that the learning Church, the people in the process of experience, must be consulted if the Church is to teach authentically.

Sometimes they offer Cardinal Newman's stress upon the sense of faith of the people as an argument for their position. But they obviously

haven't read Newman. It was Newman's contention that the sense of the faith of the people would finally protect the Church from deviations from the truth. He cited as an example a time in history when Arianism deceived even many of the bishops of the Church, but the faith of the people held to orthodox truth against the heresy of Arianism.

To propose that Newman would defend deviations from Catholic moral teaching because a majority of the people reject Catholic moral teaching is a total perversion of Newman's concept. They seem unable to realize that in the very example used by Newman—Arianism—the majority was in error. The concept—and I believe in it—is that the simple faith of the people will finally turn the tide against error. This does not mean the sense of faith will be held by a majority necessarily but that it will be held by enough to serve to turn away error.

There is no doubt that there is a decline in the practice of the faith in the Church in this country today. Since all surveys tell us fewer people are going to Mass, it would be foolish to insist that there is no truth in the surveys.

But it doesn't follow that this decline affects all. What is certain to me—from the Catholics I meet across the country and the Catholics who write to me—is that there are millions of Catholics who are more dedicated than ever, who are fully committed to Jesus Christ and to the Church which He established. I think it quite possible that because there are those who have abandoned the practice of their faith that this center of Catholic faithfulness is more dedicated than ever.

THERE ARE TWO misapprehensions that need to be corrected.

The first concerns the Church and the secular society. Those who are dismayed because the official teachings of the Church are in conflict with the secular society fail to understand a basic truth—there are times when the Catholic Church must stand opposed to the secular society. For example, it is true that sexual attitudes in the secular society are more liberal than ever. But instead of this being a reason for the Catholic Church to conform to what sociological studies show the people accept, it is an even more imperative reason for the Church to stand against these deviations.

The second misapprehension is that numbers are important. We get used to reading that the Church is growing in numbers, so we're concerned when statistics show fewer people are going to Mass. But if there are more people who accept secular standards, it is not strange that there will be fewer who are faithful to the Catholic Church. Our Lord, when there were those who found His teaching on the Eucharist too hard to believe, did not soften His teaching, but allowed those who refused to believe, Scripture tells us, to turn away and no longer follow Him. We must not be dismayed if in this day, as then, there are still some who find His teachings too hard to follow.

Churches eye needs of elderly

BY RELIGIOUS NEWS SERVICE

Call them the elderly, the aging, or senior citizens; these men and women are a growing segment of national and religious life.

Whatever the description, the over-65 age group—some 22 million or 15% of the population—is causing religious bodies to consider revamping their social and pastoral programs and, even more significantly, to look toward the emergence of a new theology that will address the special needs of older citizens.

In recent months, several religious and interreligious bodies, such as the U.S. Catholic Bishops' Conference, the United Methodist Board of Church and Society, the Consulting Committee on Aging of the Lutheran Church in America, and the National Interfaith Coalition on Aging, have taken steps to bring the plight of elderly Americans into clearer perspective.

POOR HOUSING, inadequate "fixed" incomes and health care, and the unavailability of social, cultural, educational and recreational activities to the elderly are some of the top concerns. But the religious community is also seeking to muster efforts to alter the "negative image" of the elderly and bridge the generations' gap that has caused a form of discrimination which rejects contributions of the elderly.

Although ministry to the elderly is nothing new and has been maintained to some extent over the years, economic recession and inflation in recent times have focused new attention on the significant number of those persons over 65 who live near, or below the poverty level.

In addition, a 1975 Harris survey for

the National Council on Aging, Inc., pointed out that religion is "very important" for more than 70% of the elderly, compared with 49% of those under 65 who say religion is important. The survey said that the importance people attach to religion increases with age.

The result of a 20-year study of the elderly by a Duke University research team, also released in 1975, confirmed that "positive religious attitudes" hold firm among older people. However, the study warned that there is a decline in religious activity among the elderly and indicated that the cause is lack of religious outreach.

The study also indicated that religion appeared to plan an important and beneficial role in such things as happiness, feelings of usefulness and personal adjustment of people in old age.

"One implication," the paper stated, "would be that churches need to give special attention to their elderly members in order to compensate for their generally declining religious activities and to maximize the benefits of their religious experience."

THE NATION'S CATHOLIC bishops, during their May meeting in Chicago, overwhelmingly endorsed a statement in which they pledged themselves, their communities, their influence and their prayers to bring about "reconciliation between society and its elderly."

The statement charged that this nation, "instead of viewing old age as an achievement and a natural stage of life with its own merits, wisdom and beauty . . . all too often ignores, rejects and isolates the elderly." It said "the reconciliation we seek

LETTERS TO THE EDITOR

Friends remember Father Herold

To the Editor:
On May 12 it was our privilege to

Words of the 'Bears'

To the Editor:
The kids . . . excuse me, the SCHULTE GOLDEN BEARS, have spoken!

Richard T. Martin
Terre Haute, Ind.

attend the funeral Mass for a dear friend and priest, Father Matthew Herold. The liturgy and homily were most appropriate. We were fortunate to have as our pastor this holy man for five years at St. Thomas, Fortville.

He will be greatly missed by countless people whose lives he touched.

May he rest in peace.
Rex and Carolyn McKeeman
Greenfield, Ind.



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The CRITERION

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Isn't it about time the U.S. got a black Ordinary?

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NEW TESTAMENT

JESUS' MANIFESTATION OF POWER

BY STEVE LANDREGAN

The rupture between God and man that Jesus reconciled had four dimensions described by Father Walter J. Burghardt, S.J., in his excellent little book "Towards Reconciliation."

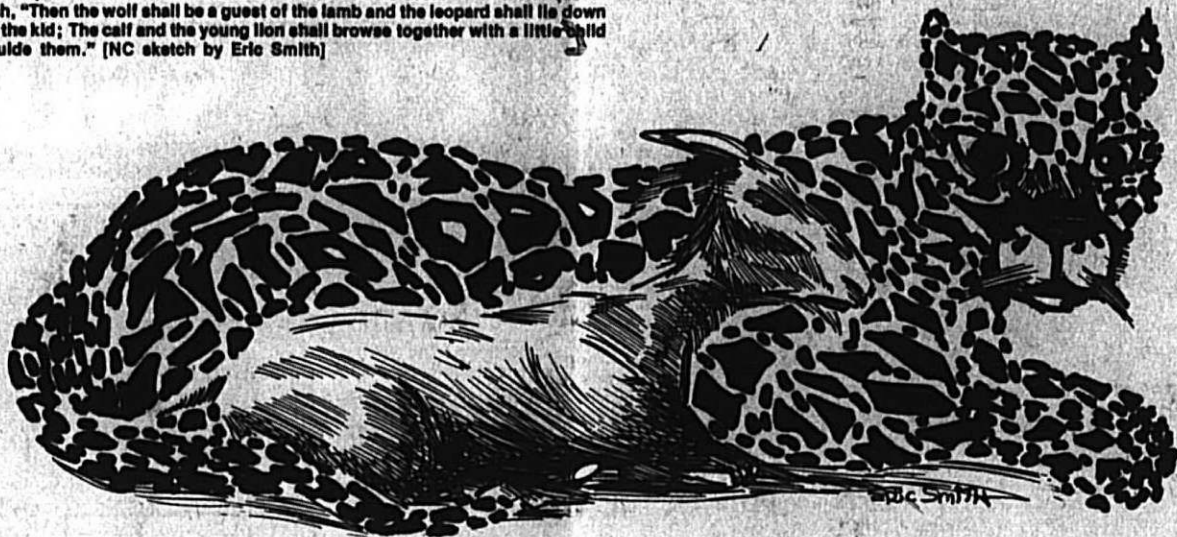
"In the first place there is—disunity between man and nature . . . This disunity between man and nature is a symbol and to some extent an effect, of the disunity that exists within man himself . . . This disunity within man himself is a symbol and to some extent a cause, of the disunity that prevails between man and man . . . All these disunities, man and nature, man himself, man and man, are but a symptom, and in great measure an effect, of the most tragic disunity of all: the rupture between man and God."

We have mentioned earlier that to the Jew of Jesus' time the Kingdom of God was seen as a period when man would once again live in harmony with God, with his neighbor, with himself and with the created world about him.

MAN'S STRUGGLE with nature; his constant battle against the elements; the terror of drought, of flood; the ever-present threat of blight or infestation; the scourge of wild animals, poisonous reptiles, insects, were all seen by biblical man as manifestations of divine punishment.

Conversely the advent of Shalom, the Messianic Kingdom, was to be marked by the restoration of harmony. "Then the wolf shall be a guest of the lamb and the leopard shall lie down

In his article "Jesus' Manifestations of Power During Earthly Life," Steve Landregan writes that to the Jew of Jesus' time the Kingdom of God was seen as a period when man would once again live in harmony with God, with his neighbor, with himself and with the created world around him. He quotes Isaiah, "Then the wolf shall be a guest of the lamb and the leopard shall lie down with the kid; The calf and the young lion shall browse together with a little child to guide them." [NC sketch by Eric Smith]



with the kid; The calf and the young lion shall browse together, and a little child to guide them. The cow and the bear shall be neighbors, together they shall rest; the lion shall eat like the ox. The baby shall play by the cobra's den, and the child lay his hand on the adder's lair. There shall be no harm or ruin on all my holy mountain" (Isa 11:6-9).

St. Paul writes: "We know that all creation groans in agony even until now."

Thus, it is that the nature miracles in the Gospel signal the beginning of a restoration of the harmony of nature, just as the exorcisms, healings and raising of Jesus signalled the inbreak of the time when every tear would be

wiped away.

The raging sea responds to Jesus' rebuke (Mark 4:37-41). In an incident that bears striking similarity to Jesus rebuking sickness or driving out demons, Jesus walks on water and is recognized by the Apostles, he orders them out to sea for a miraculous catch of fish, he feeds crowds of 4,000 and 5,000 in the wilderness, in miracles

that the Gospels see as conveying the full messianic significance of Christ and challenging men to faith.

ANOTHER SIGN OF A different sort was the cleansing or purging of the Temple by Jesus. This story as told by John (2:13-22) and the other Evangelists has two dimensions. One is the fulfillment of an Old Testament

prophecy (Zec 14:21), the other is that of a prophecy of Christ concerning the new temple.

At pasover time, Jesus, angered by the presence of sacrificial animal booths, money changers, and others in the Temple drove the merchants out. Challenging Jesus, those in the Temple asked him, "What sign can you show us authorizing you to do these things?"

Jesus replied, "Destroy this Temple and in three days I will build it up." His reply referred to the destruction of Herod's Temple by the Romans, but beyond that it referred, John tells us, to the Temple of his Body. His prophecy points to His death and His resurrection and the ultimate signs to which all other miracles and signs of Jesus are but a prelude, the empty tomb and the Body of the Risen Christ.

ONE OF THE GREAT symbols of John the Evangelist is the Body of the Risen Christ. It is to be the focus of worship in spirit and truth (John 4:21f), the spiritual temple from which flow living waters (7:37-39), and the only temple in the New Jerusalem (Rev. 21:22).

This ultimate sign, like the healings and raisings of Jesus, like glorious manifestations of Jesus during His earthly life, like His victory over the forces of nature, points to the time when man will be reconciled with God, with Himself, with his neighbor and all creation and Jesus, conqueror of all his enemies, will hand over the Kingdom to the Father (1 Cor 15:24) and His disciples will share His glory (Rev. 3:21).

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We move to break life's old shells of indifference

BY MARY MAHER

Some time ago I stood with a dear friend for a long time at an open incubator in a Chicago technology museum and watched chickens hatch.

The first evidence of their desire to be born in a new way was the eggs' trembling movements. The shells were being pecked from within by the small beaks and being kicked at by the fragile but lively little legs within. Then a crack would appear, a beak would make the crack into a jagged hole and the legs would kick the hole into a wide passage for exiting.

Soon a wet ball of new life would flop out onto the earth. It lay impotent for a few minutes. Then other small chickens would come near to examine it and would huddle around it, touching it and drying its down. Gradually it would get up on one wobbly foot, fall down and then it would try again and again. Soon it would be up fully on two feet.

In about an hour it could walk and later even run a wee bit. Then it could begin to dry out the other chickens who came as it had come into the world; a wet, feeble ball of life.

That is what my experience of life tells me that Jesus' resurrection is like for me and for many whom I know.

WE HAVE ALL SEEN powerful pictures of Jesus moving through rock and we may tend to think that this power of His is to be duplicated likewise in our lives. For most of us, Jesus' power is not so dramatic, not so spectacular.

It comes in life itself, in our small movements to break shells of indifference which surround us and keep us in old life. It comes in the struggle we have to break through shells on non-communications that we so desire to break in order that we may experience others in more healing ways. It comes as we help a lost visitor in a city find his bus or an elderly gentleman pick up oranges that fell through his broken grocery sack onto the sidewalk. It comes as we visit those sick in our hospitals whom no one visits and who live the loneliness of anonymity. It comes as we join to celebrate with those who pass exams or find jobs.

Jesus' power comes as our fragile legs move to our neighborhood meetings to work for better schooling

or fairer wages or better garbage collection. It comes as we often, like newly hatched chicks, lie and wait, fresh with new insights about ourselves but ones which we need friends to help us live.

We ourselves also wait for Jesus' power to move in close to us with our brothers' comfort, care and concern.

Jesus' power waits to break through our excuses for not reaching out to others who suffer because we are already too busy doing his work. Jesus' power comes as we walk out of fears which we have which both comfort us with their familiarity and paralyze us with their infantile possibilities. Jesus' power comes as

we run to others—in our joy, in our love, in our concern, in our pain, in our confusion, in our woundedness. It was the original resurrection that flooded a world with tenderness and not rock-shattering magic.

POWER IS A FUNNY, broken work in our culture. It is often perceived to

be that selfish dynamic which exists when men will not share and when thousands of their brothers live in powerless conditions of poverty because wealth speaks so strongly that it paralyzes the will of others to create against its tyranny. Jesus' power is very different than most power we see around us today. It is so tender, so outreaching and often so quiet. It makes no pretense, needs neither filmstrip nor billboard to verify it; in fact, it doesn't even need a bumper sticker to help us remember it.

It blesses others in beatitude that comes of giving hands and caring eyes and careful listening. It is a strong power because it comes from a strong Lord. It is unlike that weak power which decays weak men by their own deception of strength.

Jesus lives in this world in His power. The tomb that He may ask us first to allow shattered is our unbelief that indeed He is here in every action where men love others with Gospel delicacy.

Chickens or cross or crises—what power but the power of Life itself allows the broken tomb or shell or situation?

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Report from the Chancery

(Continued from Page 1)

The Office for 1976-77 has been finalized with the exception of a replacement for Sister Sharon Sheridan, O.S.F., Coordinator of Schools, who will be leaving her post on June 30. . . . Father Drewes is coordinating the gathering of materials on programs and dates for the 1976-77 Program Brochure. The brochure will be ready for distribution in July. . . . Father Drewes will continue his studies in Religious Education at the University of Seattle this summer. Sister Mary Jeanne Ples, O.S.B., Resource Center Coordinator, will continue her studies at St. Louis

University. . . . Membership of the In-Service Team for Boards of Education for 1976-77 has been finalized and training sessions have begun. Evaluations of the active District Boards have been completed. This was followed by a meeting with the Executive Committee to discuss the evaluation and plan for the future. In-service sessions for new members of boards elected in May will begin the first week of June and be completed July 6. . . . The Superintendent and Director of Planning participated in special sessions for parishes in North Vernon, Bedford, and Tell City Deaneries on Archdiocesan Educational Planning. . . . All parishes of the Archdiocese have received a Data Collection Instrument for Parish Religious Education. Information from this data collection will be included in the annual report of the Office of Catholic Education in September. . . . Twenty-two Sisters have volunteered their services to conduct Bible schools in parishes during the week of June 14-18. . . . Father Drewes attended the meeting of the Executive Committee of the High School Religion Teachers Council which evaluated the group's program for 1975-76 and made preliminary plans for 1976-77. . . . He also attended the annual meeting of the National Conference of Diocesan Directors of Religious Education in Boston. . . . The Department of Schools completed day-long visitations to 25 elementary and 2 secondary schools throughout the Archdiocese.

Official appointment. It is only after the acceptance of the Archbishop's appointment that an announcement may be made to the parish. One week-end is allotted for the priest to make the announcement to his parish before the appointments appear in The Criterion. After they are published in The Criterion, they are given to the public press.

VOCATIONS OFFICE—Rev. Mr. Ronald Ashmore, Rev. Mr. Conrad Cambron, Rev. Mr. Mark Gottemoeller, Rev. Mr. Michael Hilderbrand received their Master of Divinity degrees from St. Meinrad School of Theology on May 6. . . . John Buckel, John Cannaday, Paul Des Lauriers, David Donahue, Thomas Haerle, John Hall, and Glenn O'Connor were graduated from St. Meinrad College on May 14. . . . As of May 14, ten men (including four graduates of this year's Latin School senior class) have applied for affiliation with the Archdiocese of Indianapolis and have been accepted. . . . Eighth grade vocation retreats were held in May for Richmond, Terre Haute, Tell City areas and the parishes of Holy Family and Our Lady of Perpetual Help in New Albany and St. Bartholomew and St. Columba in Columbus. . . . The first of five ministry posters has been forwarded to all parishes and schools. This will remain on display until September. . . . Rev. Mr. Paul Koetter is coordinating the Summer Ministry Program for seminarians working in parishes during the summer.

LITURGICAL COMMISSION—Representatives of the Archdiocesan commission attended a meeting of Region VII (Indiana and Illinois) diocesan commission in Joliet, Ill., on May 5 and 6. Priorities established at the national meeting last fall were reviewed. These are: liturgy in seminary curricula; women in liturgical ministries; and need for full-time personnel in liturgy in each diocese.

PERSONNEL OFFICE—The Personnel Board is having frequent meetings finalizing a slate of appointments for special ministries and parochial assignments. Board policy is that the slate must be completed before individual priests are approached and asked to consider a given assignment. The individual priest may accept or reject the offer. After all are contacted, the slate must be revised according to the acceptance or rejections. After acceptances are received on the whole slate, the Archbishop sends the of-

CATHOLIC COMMUNICATIONS CENTER—The Center has worked closely with Father Francis Tuohy, Vicar-General, in preparing and distributing news releases and radio spot announcements promoting the Archdiocese's participation in the pilgrimage to Philadelphia for the International Eucharistic Congress in August. . . . The Center also coordinated receipt and distribution of release information and media coverage of the ordinations on May 22 in the city of Indianapolis and throughout the Archdiocese. . . . Meetings continue with an inter-denominational committee to discuss plans for a program of viewing a series of films on the family and holding home discussion group sessions following the programs which will be carried on channel 4, WTTV, in October and November. Denominational leaders throughout the state attended a preview showing followed by discussion on May 19.

—Compiled by Father Thomas Widner

How to select a new bishop

BY FR. JOSEPH M. CHAMPLIN

"He who governs all should be selected by all."

"It comes from divine authority that a bishop be chosen in the presence of all the people before the eyes of all, and that he be approved as worthy and fit by public judgment and testimony."

Do these quotes sound like the breath assertions of angry liberals who maintain a bishop today ought to be elected by the people?

They are in fact words attributed to Pope Gregory the Great and St. Cyprian. Those leaders of the Church centuries ago apparently felt the general populace's voice would help insure the choice of a Christ-like shepherd.

This question of how a new bishop is or should be selected has now become a very practical concern and a matter of importance for people in our diocese.

Bishop David F. Cunningham celebrated his 75th birthday last December and, according to Church regulations, must submit a formal resignation some time during 1978. When and if that action is accepted by

the Holy Father, a new shepherd will be appointed to the See of Syracuse.

OUR BISHOP'S Senate of Priests has been anxious to offer those responsible for that selection its ideas about the present state and the future needs of our diocese as well as a general profile of the desirable qualities in the bishop who ultimately will succeed Bishop Cunningham.

To achieve that goal, the Senate appointed a committee of representative priests, religious and lay persons who were joined by a personal representative of the bishop. This highly qualified group quickly decided that their report would be based on two sources: reports from eight diocesan agencies (e.g., Catholic school office, religious education department, Catholic social services) and grass-roots input.

The latter formed the more difficult task. How do you, from a practical standpoint, ask thousands of people to express their views on these topics? Once you work out those logistics, is it reasonable to expect much of a response from persons who have never before been publicly asked to share in such a delicate and serious decision? Will their observations be informed, prayerfully considered comments?

Despite a tight timetable and unclear answers to those questions, the committee believed the value of this process outweighed any risks involved.

As result, it set up a procedure by which every Catholic in the diocese could participate in this praying, listening, reflecting, and speaking consultation. Publication of a special section in the diocesan paper, The Catholic Sun, served as the main vehicle for communication of the process.

Praying. A diocesan prayer and votive Masses were suggested, both

excerpted from the Roman Missal in its section interestingly entitled "For the Election of a Pope or Bishop." In addition, a local Jesuit priest developed a prayer service for individual and group use.

Listening. Since the respondents should comment in an informed way with an appreciation of what the Church and office of bishop is or ought to be, the prayer service contained four readings. These texts—Words of Jesus, St. Paul, Ignatius of Antioch and Vatican II Fathers—all touched on the function of a bishop and authority in Christ's Church. There were also references in the paper's special section to other appropriate biblical and conciliar passages.

Reflecting. A period of reflective silence after the prayers and readings was inserted hoping to insure that participants approached the consultation process with an attitude seeking to discern the Holy Spirit's movement within their own hearts and in the hearts of others.

Speaking. Participants had three ways of manifesting their opinions. Public hearings with the message tape recorded and reproduced for the other committee members, was one. Group discussions using a standard questionnaire, another. Individual completion of the same inquiry, the third. Results of the latter two were to be computerized.

THE COMMITTEE'S final report, amended and approved by the Bishop's Senate, would then be forwarded to a number of appropriate individuals including the Apostolic Delegate in Washington.

This widespread Scripture and prayer oriented process and the document produced for that consultation will not be the only factor determining the choice of our next bishop. But it certainly should be one of them.

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THE WORD THIS SUNDAY

By Father Donn Raabe

SIXTH SUNDAY OF EASTER

"Me First!"

Acts 10:25-26, 34-35, 44-48
1 John 4:7-10
John 15:9-17

In today's readings it's almost as though God is saying: "Me first!" Because God had first given His Spirit to Cornelius and his household, Peter baptised them with water. Baptism was the outward sign of the Spirit's prior presence, as well as the reinforcement of the spirit to grow in faith and communion with the Lord and the other believers. John's letter continues the theme by showing that love comes from God first and whoever truly loves manifests a prior connection with Him. St. Augustine says a similar thing: God has loved us first—in His Son we are made lovable and able to love. The Gospel command to "love one another as I have loved you" can only happen because we have first been loved with the strength to so love. To love is God's gift of being like He is. If I forget it, I end up saying—"me first" selfishly. Instead of letting God say "me first" lovingly. Then I can love selflessly.



St. Simon's lads again capture CYO Cadet Track, Field honors

St. Simon continued to dominate the City Cadet Boys' Track and Field Meet scoring its eighth team victory in nine years in last week's renewal of the annual classic.

Coach Carl Wagner's castlesiders edged rival St. Plus X by eight points for the "Over-All" Team Trophy. The four top performers were St. Simon 198 2/5, St. Plus X

188, Our Lady of Mount Carmel, 118 2/5, and St. Lawrence 93 4/5.

ST. SIMON ALSO captured the Class A and Class B Team trophies, while St. Plus X garnered the Class C title.

In the Class "A" category, St. Simon's Keith Jones captured three events, the 50 yard dash, the Shot Put and

the Long Jump. His Long Jump was a record leap of 19'3".

From St. Plus X, Class "C" contestant Steve Battreal won the 220 yard dash, the 440 yard run and the Baseball Throw.

In Class "B," St. Plus' Dean Bease, also won three events—the 50 yard dash, 220 yard dash and the Long Jump.

THE TEAM RESULTS were as follows:

CLASS A—1. St. Simon 90; 2. St. Plus X 58 1/2; 3. St. Lawrence 44; 4. Our Lady of Mount Carmel 33 1/2.
CLASS B—1. St. Simon 65 1/2; 2. St. Plus X 58; 3. Our Lady of Mount Carmel 27 1/2; 4. St. Lawrence 28 4/5.
CLASS C—1. St. Plus X 61 1/2; 2. Mount Carmel 57 1/2; 3. St. Andrew 47; 4. St. Simon 31.

OVER-ALL TEAMS
1. St. Simon 198 2/5; 2. St. Plus X 188; 3. Mount Carmel 118 2/5; 4. St. Lawrence 93 4/5.

'500' SOCIAL

INDIANAPOLIS — Cathedral High School will again be holding their 500 Parade Ice Cream Social in front of Cathedral High School on Saturday, May 29, from 10 a.m. until after the parade. The Fighting Irish Band will perform at this time. Everyone is invited.



HONORED BY NCEA—Auxiliary Bishop William E. McManus (right) of Chicago receives the C. Albert Koob Award from Bishop Cletus F. O'Donnell of Madison, chairman of the board of directors of the National Catholic Educational Association (NCEA), during the organization's recent convention in Chicago. Bishop McManus, chairman of the U.S. Catholic Conference's education committee, was honored for outstanding contributions to Catholic education. The award is named after Father C. Albert Koob, O. Praem., past president of the NCEA. [RNS photo]

Excuses for missing Mass 'silly, feeble and false'

CHICAGO — A priest writing in a national magazine says excuses for not going to church on Sunday are "silly," "feeble," and "false."

Refusing to attend Mass because of "songs, or the

sermons, or the decor, or the prayers, or the language, or the aesthetics, or the architecture, or the music" is "refusing Christ," writes Father Henry Fehren in the May issue of U.S. Catholic, published here by the Claretian Fathers.

He advises readers to seek cathedrals if they want "good architecture," to "try the Met opera" for good music, the Bolshoi Ballet for "beautiful ritual movement," the United Nations "if you want language you can't understand," and Richard Burton for a "sermon delivered with a rich, dramatic voice."

"It is good to be critical," Father Fehren says, to "find out what is not yet perfect and then work to improve it." But "we are not going to improve on Jesus Christ, and He is the reason we come to Mass."

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St. John's will have a special 7 p.m. Mass on Sunday, May 30, for the convenience of race fans.

Everyone Welcome

Maria Cantwell 1st girl to head Youth Council

Maria Cantwell, a Manual High School Junior and member of St. Catherine's parish, is the 1976-77 Junior Youth Council president.

Miss Cantwell becomes the first girl President of the Youth Council, a representative body of 3,500 young people in the Indianapolis Dioceses.

Other officers are: Jane McLaughlin, St. Andrew, Vice-President; Ann Papesh, St. Catherine, Secretary; and Mary Ellen Spanke, Holy Spirit, Treasurer.

STANDINGS

CADET BASEBALL

(As of May 18)

DIVISION I—St. Christopher 3-2; 1. St. Susanna 3-2; 2. St. Luke 2-2; 3. All Saints 2-3; 4. St. Monica 2-4; 5. St. Gabriel 1-4; 6. St. Michael (White) 1-6.

DIVISION II—St. Joan of Arc 7-1; St. Michael (Red) 5-1; St. Matthew 4-1; St. Plus X (Purple) 3-3; Christ the King 2-3; Immaculate Heart 0-5-1.

DIVISION III—St. Jude 5-1; St. Mark 3-2; Holy Spirit (Green) 3-3; Little Flower (Gold) 3-4; Holy Name 2-4; Central Catholic 0-3; St. Barnabas 0-5.

DIVISION IV—Little Flower (Blue) 6-1; St. Bernadette 4-2; St. Simon 4-2; St. Lawrence 3-2; St. Philip Neri 3-2; Our Lady of Lourdes 3-3; Holy Spirit (White) 2-3.

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CYO NOTES

Entries for the Junior Girls' and Boys' Softball Leagues were due last Tuesday.

Applications are being taken for CYO Camps Rancho Framasa and Christina. For information call the CYO Office, 632-9311.

Timers, Judges and Writers are needed for the Cadet and Junior Girls' Track Meet Sunday, June 6. The meet begins at 12 noon.

Entries for the Junior Golf Outing and Match Play Golf Tournament have been mailed. They are due June 16 and June 17, respectively.

Information regarding the CYO Athletic Directors' Meeting has been mailed to All Priest Moderators and Athletic Directors. The meeting is scheduled for Wednesday, June 23, at 7:30 p.m. in the cafeteria at Our Lady of Lourdes.

Titles on line

Division and League Champions will be crowned next week in all CYO Kick-ball Leagues.

Junior Girls play for the title Sunday, May 23, at Christ the King at 2 p.m. A Cadet "A" Champion will be crowned Tuesday, May 25, at St. James at 4:30 p.m. The "50" League title game is slated for Wednesday, May 26, at Christ the King at 4:30 p.m.

A Cadet "B" League Tournament will be held next week.

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VIEWING WITH ARNOLD

'Lipstick' is film about rape

BY JAMES W. ARNOLD

"Lipstick," which is really the first major film about rape from a feminist point of view, gets two typical reactions. One, largely from young women, is emotional and positive. The second, more detached and objective, tends toward shock and disgust, and is reflected by the C or "condemned" rating by the U.S. Catholic Conference's Division for Film and Broadcasting.

The charge is exploitation, and it's as convincing as similar salvos directed against such earlier vigilante films as "Death Wish" and "The Human Factor." The plot pattern is familiar. An outrageous crime is committed, and we're allowed to see it in considerable detail, to store up a reservoir of moral anger. Then the normal legal procedures of attaining justice are shown to fail. Finally, the hero (or

heroine) strikes back on his (or her) own: the revenge catharsis sweeps over the audience. One way or another, the film justifies the act of revenge, and the spectators go home satisfied that things work out in the cinema, if not in the more ambiguous world of reality.

FILMS LIKE "Lipstick" are tied up with two kinds of fear. In trying to cope with one, they stir up the other. The first is the real-life fear of rape, and the belief of many women that the legal system deals clumsily with

it, so that often the rapist gets off and the humiliated victim goes on suffering. "Lipstick" follows this scheme precisely, and adds symbolic protest by having the woman punish the rapist as she believes society ought to have done. The extent of the anger behind the protest is shown in the fury of the punishment. The woman destroys the man's body with bullets, and keeps pumping the trigger longer after the rifle is empty.

The second fear has the difficulty of being

more sophisticated and abstract. Basically, it's the fear that showing rape and killing as theatrical entertainment can serve no useful moral purpose, and only helps to make movie producers rich.

Some also think it very dangerous to show the law as impotent (though it sometimes is) and to suggest to people that the best sure way to get justice is with a gun. Violence has always begotten violence, but hasn't Christian civilization measured its progress by other means?

It's one of those cases where almost everybody is right. A film is, after all, only a film. "Lipstick" is a fable in which a social grievance is acted out. It's not recommending a real-life solution. But some people may take it that way, or be subtly persuaded that it's a mean world in which it's more satisfying to fight nastiness with even more nastiness. In any case, it gets the problem talked about. The sudden visibility of rape in the media has already encouraged more victims to prosecute, more police to change their methods, and more jurors to examine their

biases about why and how rape occurs.

THIS DOESN'T change the fact that rape is a sex-violence subject. Movies that try to deal with it, given their inevitable mixture of a little social conscience and a lot of profit motive, plus widely varying amounts of sincerity and sheer talent, won't succeed very often. In "Lipstick," the big scene, in

which an attractive but psychotic music teacher (Chris Sarandon) brutalizes the cosmetic model-heroine (Margaux Hemingway), is a bit too lengthy, sadistic and direct. Even so, it has apparently been toned down because of the negative reaction of a California preview audience. One could always argue that rape is ugly, after all. But even popular art should be able to make the point without indulging in ugliness itself.

The rest of the film, as make-believe if not moral philosophy, is intelligently achieved by director Lamont Johnson, who is one of television's best ("Fear on Trial," "Execution of Pvt. Slovik"). The trial scenes are good, with a tight-as-a-

mainpring cameo by Anne Bancroft as the prosecutor, and there is an imaginative final chase through a spooky, half-finished modern office building. Best of all, the script by David Rayfiel manages to suggest a connection between sexual crime and our society's overall obsession with look-but-don't-touch sex as a gimmick for sales and personal success. (Don't be sexy, we tell young people,

but look sexy). Ironically, rape films like "Lipstick" are, in their weaker moments, examples of the same fault. They discuss the problem, and are part of the problem they discuss. Trying to do an "entertaining" film about rape is about as self-deluding as building a sports car that won't go fast. Both are part of the American Way. (Rating: C—sexy, condemned)

The week's TV network films

HANG 'EM HIGH (1968) (ABC, Sunday, May 23): Clint Eastwood's first American-made western has surprising class. It's a moderately intelligent and compassionate study of the dilemmas of law enforcement and justice in the Oklahoma Territory. The supporting cast is excellent, even the bad guys behave like real people, and there is a memorable mass hanging that is perceptive American sociology. Satisfactory for adults and mature youth, a must for western fans.

THE SKIN GAME (1971) (CBS, Friday, May 28): In Old Missouri, James Garner is a con artist who blinks the

hicks by pretending to sell his black friend (Lou Gossett) as a slave. The result is an offbeat comedy that takes aim at almost everything, but never takes itself too seriously. Satisfactory adult entertainment.

THE BURGLARS (1972) (ABC, Friday, May 28): A slick, if occasionally silly, caper film about jewel thieves, made on the Greek island of Corfu by French director Henri Verneuil. The international cast includes Omar Sharif, Dyan Cannon and Jean-Paul Belmondo. Satisfactory, fast-moving adult entertainment.



DANCE RECITAL SLATED—Linda Leonard's Experience in Dance Studio will hold its Spring Recital this Sunday, May 23, at 2 p.m. in the Marian College auditorium, 3200 Cold Spring Road. Admission is free and all dance enthusiasts are invited. Dancers pictured above are: Shantelle Croesley, Pamela Willis, Lisa New, Kim Cronley and Tina Henderson.

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Varied Fatima schedule is announced for June

INDIANAPOLIS — Fatima Retreat House offers a variety of programs during the month of June. The first week-end of the month (June 4 to 6) there will be a retreat for Widows and Widowers directed by Father Louis Range, O.S.B., St. Meinrad Archabbey. Week-end retreats begin with registration at 7:30 Friday evening and conclude by 3:30 p.m. Sunday.

A Women's Retreat, open to women of all ages, will be held June 11 to 13 with Father Lawrence Moran, pastor of St. Joseph Church, Rockville, directing the week-end conferences, Liturgy, quiet time and dialogue.

A retreat for Married Couples will be held June 25-27 under the direction of

Father Leo Piguet, Director of St. Thomas Center at Purdue University. For reservations or further information, call Fatima Retreat House, 545-7681.

PARISH FESTIVAL INDIANAPOLIS — St. Anthony Church is sponsoring a Parish Festival on June 10, 11 and 12 beginning at 5 p.m. each evening on the parish grounds at 359 N. Warman Ave.

Sr. M. Amadeus buried at Woods

ST. MARY-OF-THE-WOODS, Ind. — The Funeral Mass was offered here on May 12 for Sister Mary Amadeus Ziolkowski, S.P., who died May 10.

Archdiocesan schools in which she taught included St. Catherine, St. Simon, St. Jude and St. Philip Neri in Indianapolis.

Immediate survivors are four sisters and one brother: Sister Serena, S.P., Hawthorne, Calif.; Mrs. Laura Maynard of Cary, Ill.; Mrs. Jean Lewandowski of Huntley, Ill.; Mrs. Ethel Wallenberg, Miss Helen Ziolkowski and Leonard Ziolkowski, all of Phoenix, Ariz.

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