

# the CRITERION

Archdiocese of Indianapolis

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INDIANAPOLIS, INDIANA, JUNE 4, 1976



SR. ANN MARGARET



DANIEL P. EDWARDS

## Nun, layman named to administrative posts at St. Mary-of-Woods

ST. MARY-OF-THE-WOODS, Ind.—Sister Jeanne Knoerle, S.P., president of St. Mary-of-the-Woods College, has announced the appointment of two new administrators for the college.

Daniel P. Edwards will assume duties as director of development on June 21, while Sister Ann Margaret O'Hara, S.P., will become dean of administration, effective July 1.

For the past three years, Edwards has served as director of development and public relations at Gibault School for Boys, where he has been responsible for all aspects of both fund-raising and media and donor relations. A graduate of Murray State University, he also holds a master's degree in education from Indiana State University.

As director of development at St.

Mary-of-the-Woods, Edwards will oversee the division of external affairs consisting of the office of development, the office of alumnae affairs and the public relations office. Edwards and his wife, Judi, are the parents of one son and two daughters.

SISTER ANN MARGARET is a 1960 graduate of SMWC and will return to the college in the newly created post of dean of administration to assist the president.

The position has been necessitated, Sister Jeanne explained in her announcement, by the growing complexity and diversification of programs being developed by the college as well as the increased need for the president to be away from the campus more frequently for professional and developmental purposes.

In addition to a master of science degree in business education from Indiana University, Sister Ann Margaret pursued further graduate work in the area of student personnel services at both George Washington and Georgetown universities in Washington, D.C. while serving as director of student personnel at Immaculate College of Washington since 1967. She also headed the business division at Chartrand High School, Indianapolis, and St. Francis Xavier School in Wilmette, Ill.

In coordination with her duties at the college, Sister Ann Margaret will pursue part-time studies toward a doctorate in higher education.

## Polish war victims remembered at Mass

ROME—A special memorial Mass for the 1,200 Polish soldiers killed in the World War II battle of Monte Cassino was celebrated at the famed Benedictine abbey to mark the 32nd anniversary of the battle.

The Mass, concelebrated by 30 Polish priests, was held in a cemetery below the Abbey, where the soldiers are buried.

The 6th Century Benedictine Abbey was bombed in March, 1944, by the Allies in an effort to wipe out German defenses around the abbey that were holding up an Allied advance. The bombardment killed several hundred refugees.

Two months later, after a prolonged assault and heavy casualties, Polish troops captured the hill on which the abbey stood. The abbey was rebuilt after the war.

## Cardinal Baum tours Italy's stricken areas

BY FR. THOMAS DONLAN, O.P.

ROME—Cardinal William Baum of Washington, after a tour of the quake-ravaged Friuli region in northern Italy, said that the dispossessed victims there gave him the gift of courage.

"I will never forget the courage of these people," the new cardinal told NC News after his return to Rome. "With every apparent reason for despair, they had faith and hope to share with us."

Cardinal Baum and Magr. James Gillen, his secretary, went May 31 to the quake-stricken area around Udine, where they were met by Archbishop Alfredo Battisti of Udine.

"OUR FIRST VISIT," said the cardinal, "was to Gemona, which is now a heap of rubble punctured by a few standing walls. Troops from West Germany were flown in and they cleared the remains of the cathedral and built an attractive altar of fallen stones, where the shattered community gathered for Mass."

Cardinal Baum said, "The tent cities are unbelievably clean and orderly. Schools have been organized and social life goes on."

"But," he added, "the great fear is of winter. If more permanent buildings are not constructed in the next few months, there will be a renewed disaster."

The area has more than 120,000 homeless. So far, 950 bodies have been recovered, and more are thought to be buried in the ruins.

"If there could be some good fortune in the midst of such a catastrophe," the cardinal said, "it was that Catholic Relief Services (the U.S. Catholic overseas aid agency) had Magr. Alfredo Bottizer in Trieste, close to the quake area. He has been there since 1948, and has resettled over 500,000 refugees from Eastern Europe."

THE MONSIGNOR, he said, "brought his entire experience, supported by the generosity of our American Catholics, to help the quake victims."

"The efforts of Catholic Relief Services are closely tied in with the local bishops and parish priests. There was also great help from the American, German, Austrian, Italian and French military units in the area."

After Mass in a ruined church, the cardinal said the pastor told him, "This might look like a sepulcher to you, but we hope to make it the scene of our resurrection."

## 'Militant atheism' target of Pope

VATICAN CITY—Pope Paul VI vigorously warned Catholics June 2 to be vigilant against today's "militant atheism" which, he said, threatens to "subvert all order."

Less than three weeks before Italians go to the polls in national elections, the Pope at his weekly general audience decried an anti-religious tide rising up against religious traditions "even in countries historically imbued with religion."

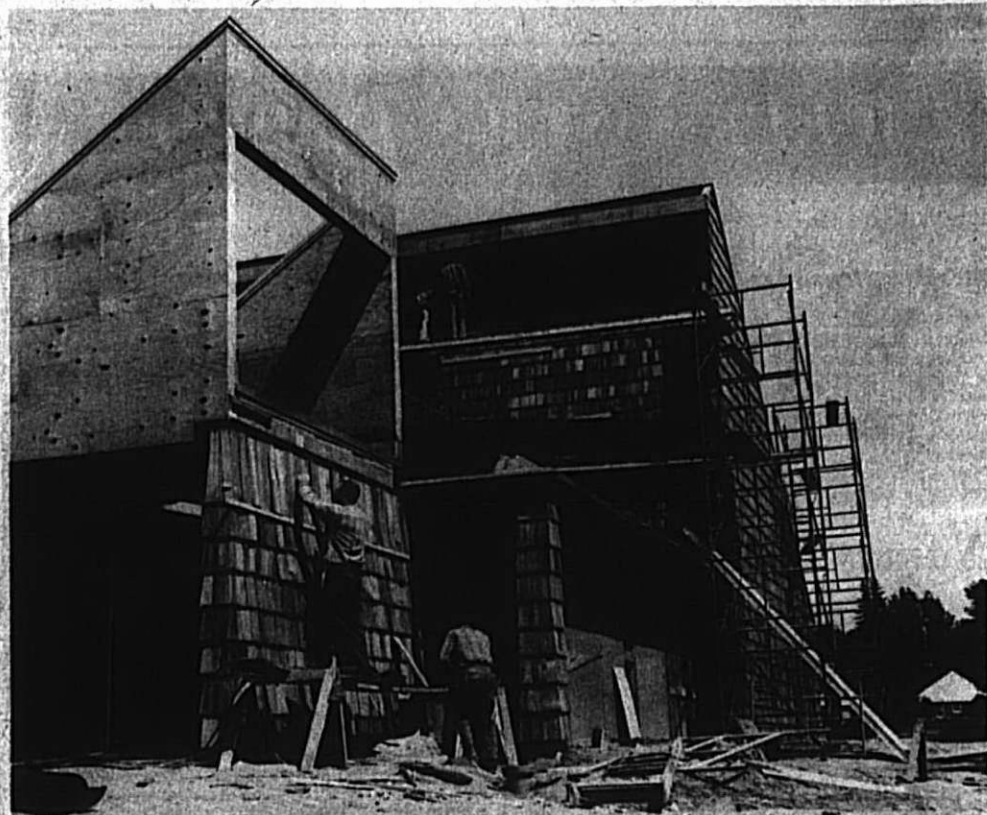
"We are aware," he told the crowd of 6,000, "how atheism poses a threat within the soul to the consistent reasons which justify and call men to practice religion."

Atheism, the Pope continued, "was judged negatively by the public as an absence of a common faith. But now it is judged positively as progress and liberation from a primitive mentality based on myths, and as the standard of a new age."

THE POPE URGED Catholics not to "feel satisfied by a mental formation which is purely and exclusively secular, that is which ignores systematically and in every field of thought and life any logical reference to religion."

Those who deny religion and put all their faith in science, Pope Paul claimed, are living a double standard. "He who recognizes the depth and rigor of science cannot, must not ban from the world of thought metaphysical and mystical problems."

"The man who does not want to humble reason to conventional confines must admit that there is a need to transcend, and a joy in transcending, these confines to seek, (Continued on Page 6)



PROGRESS REPORT—Notable progress is being made in the construction of the new St. Andrew's Church, Indianapolis, as this photo, taken two weeks ago, indicates. Weather permitting, completion is expected in late July with the dedication scheduled for Sept. 12. The fan-shaped contemporary structure features a unique exterior of

contrasting stucco and cedar shingles. Brother Mel Meyer, S.M., well-known liturgical artist from St. Louis, Mo., is in charge of major portions of the interior design. The church, which includes a separate bell tower (top left in photo), is expected to accommodate about 350 worshippers. (Photo by Dave Skripsky)

## 1,000 priests concelebrate Charismatic Renewal Mass

NOTRE DAME, Ind.—A thousand priests of the charismatic movement danced and leapt on the field after concelebrating Mass in the stadium at the University of Notre Dame, climaxing the 1976 Continental Conference of the Charismatic Renewal here.

Bishop Joseph C. McKinney, auxiliary of Grand Rapids, Mich., concelebrated the Mass as the participants praised and sang with upraised hands.

In the opening address of the three-day conference, Archbishop Joseph L. Bernardin of Cincinnati, president of the National Conference of Catholic Bishops, officially and personally endorsed and encouraged the continued growth of the charismatic movement.

Workshops dealt with the conference theme, "Lord, the Kingdom, the Power, the Glory are Yours."

THE "POWER" WORKSHOP, the largest of the three and attended by over 12,000 people, explored the sources of spiritual power available to the individual and the Church, and how to exercise ministries such as teaching, sharing, healing and deliverance.

The "Glory" workshop included teachings designed to bring participants to experience God's glory through praise, worship, exhortation, song and dance.

The "Kingdom" workshop dealt with normal Christian living and behavior, as contrasted with life in a world indifferent to God.

The keynote speaker at the general session, attended by over 30,000 in the rain, was Father Michael Scanlan, a Third Order Regular Franciscan.

Father Scanlan's message was "that a new day is coming," bringing darkness for many, but immeasurable glory for those obeying God and following the prompting of the Spirit.

There was also a preaching service with Father Jim Ferry of New Jersey's House of Prayer Experience (H.O.P.E.); Ralph Marin, coordinator of The Word of God Covenant Community in Ann Arbor, Mich., and the Rev. Larry Christenson, Lutheran minister and author of the book "The Christian Family."

## Charismatic Mass

NEWTON, Mass.—Cardinal Humberto Medeiros, Archbishop of Boston, will be principal celebrant and homilist at a Pentecost Sunday Liturgy opening a convocation of Charismatic Prayer Communities here on June 6 at Boston College.

The convocation, which has as its theme "The Spirit in '76," is expected to draw some 5,000 participants. It will be the first charismatic meeting of its kind of the Boston archdiocese.

## Fr. Denis Quinkert sets Mass, reception

NEW ALBANY, Ind.—Father Denis Quinkert, O.S.B., who was ordained on May 25 at Blue Cloud Abbey, South Dakota, will offer a Mass of Thanksgiving in St. Mary's Church here at 5:30 p.m. on June 5. A reception will follow in Holy Trinity parish hall.

Father Denis is a former Brother who has been working in the Benedictine Indian apostolate in South Dakota.

FORTY-SIX NATIONS were represented at the conference, as well as groups and individuals from the 50 states. During an afternoon liturgy, 179 chalices and 159 ciboria were used at 154 Communion stations throughout the stadium.

A feature at this year's conference

was "The Camp," a tent city with 13 tents housing about 5,000 persons. The theme of the tent city was "The Camp: an Experience of 'In Tents' Christian living."

A total of over 93,000 meals was served by the Notre Dame Food Services.

## Bicentennial Mass set at Vincennes June 13

BY ANN REIN

Of all the places where a Bicentennial Mass will be celebrated this year, few can compete with the appropriateness of a Vincennes churchyard.

At the Old Cathedral for the diocese that once included all of Indiana, a Field Mass on Sunday, June 13, will honor Vincennes' early French settlers. That seems routine enough in this bicentennial era, but these French Catholics played a special role in the American Revolution although hundreds of miles from the colonies on the eastern seaboard.

Advised by their priest, the French befriended a small force led by George Rogers Clark who attacked the British at Fort Sackville in Vincennes in February, 1779. The Americans were not only successful, but that victory in a French village on the Wabash River gave the colonies claim to the whole Northwest Territory.

HISTORIANS SPECULATE that if the French at Vincennes had aided the British, Clark would have been defeated—and the United States may have been confined east of the Alleghenies.

John Cardinal Dearden, bicentennial chairman for the National Conference of Catholic Bishops, is coming from Detroit to be a principal concelebrant of the 5 p.m. Mass in the Old Cathedral churchyard. The liturgy is one specially prepared for use throughout the country at Masses commemorating the Bicentennial.

Bishop Francis R. Shea of Evansville will be a principal concelebrant. The Mass is the Evansville diocesan Bicentennial celebration, and the priests of its 74 parishes have been invited to be concelebrants. In addition, priests have been invited from the other Indiana dioceses as well as from the states which were carved out of the Northwest Territory—Illinois, Michigan, Ohio, Wisconsin and part of Minnesota.

According to Magr. Leo J. Conti, pastor of the Vincennes Old Cathedral parish (Basilica of St. Francis Xavier), the Field Mass will be preceded by a band concert at the neighboring George Rogers Clark National Memorial. The memorial, on the banks of the Wabash River, dominates the site where Fort Sackville once stood.

THE OLD CATHEDRAL churchyard was once the burial ground for parishioners. Though only a few soft sandstone markers remain in the 4-acre walled yard, it is still referred to as the Old Indian and French Cemetery. Among those said to be buried there was Clark's aide Major Joseph Bowman. He died a few months after the capture of Fort Sackville, of blood poisoning from a wound received at the time of the capture. His journals kept during the mid-winter march of Clark and his men to Vincennes tell of incredible hardships.

## READER SURVEY

What do you like best about The Criterion? We're interested in your feelings about us. In this week's issue, we are initiating a survey. You'll find it on page 2. Won't you take a few minutes and fill it out? Let us know what you read (and don't read) in The Criterion. If you have any further thoughts about the paper and its contents, won't you jot them down on a piece of paper and include them with your survey blank? Once we tabulate the results, we'll publish them in The Criterion. Your responses will hopefully guide us and help to provide you with a better Archdiocesan newspaper.



DEDICATION SET SATURDAY—Formal dedication of the Chapel-Mausoleum in Calvary Cemetery will be held at 2 p.m. Saturday, June 5. Archbishop George J. Skup will officiate. Also participating will be Father Robert

Mohrhaus, Archdiocesan Chancellor, and members of the Cemetery Board, including Col. Patrick M. Callinan, Director of Cemeteries. The public is invited to participate.



## WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

### Sterilization ban reaffirmed

WASHINGTON, D.C.—A Vatican document restating the Church's position that direct sterilization, even when another pregnancy is considered likely to result in mental or physical illness, "remains absolutely forbidden" has been released here. The document by the Vatican's Doctrinal Congregation was a response to inquiries by the National Conference of Catholic Bishops (NCCB) and was released by the NCCB here after it was made public at the Third European Congress of Physicians' Associations meeting in London.

### Quinlan physicians changed

DENVILLE, N.J.—A new team of seven physicians has agreed to treat 22-year-old Karen Anne Quinlan when her parents, Mr. and Mrs. Joseph Quinlan, find a nursing home to which she may be removed from St. Clare's Hospital here. The young woman, in a coma 13 months, has been removed from a life sustaining respirator since May 22. If Miss Quinlan is transferred to a new medical facility, it was understood she would not be put back on a respirator in the event of a medical crisis and would be allowed to die.

### Names . .

XXIII, died May 27 at his home in Northern Lombardy.

Bowie K. Kuhn, commissioner of baseball, has been named chairman of National Bible Week, which will be observed Nov. 21 through Nov. 28.

Father Frank Mahler, administrator of Good Shepherd parish, Mt. Vernon, Va., has refused to allow members of a dissident parish group to use the church building or grounds for paratiturgical worship services.

### In capsule form . . .

As the bloody civil war in Lebanon enters its 13th month, Catholic Relief Services (CRS) continues to supply relief commodities and financial assistance to victims of the conflict. The CRS headquarters here announced May 16 that in the past 11 months it has supplied \$232,400 in cash and commodities to the Lebanese refugee relief effort. . . . Bank employees striking for better pay have appealed to Pope Paul VI and Bogota Church leaders to intercede for them with the Colombian government. More than 300 of the workers have been on a hunger strike since mid-May. They have occupied a dozen churches here and in Medellin, Barranquilla and Bucaramanga. . . . Cardinal Joseph Marie Trn Nhu Khue of Hanoi, whose sudden and unexpected creation as cardinal was the dramatic surprise of the May 24 consistory, is, at 76, the oldest of the new cardinals. In a visit with an American delegation after his elevation to the college of cardinals, the Hanoi archbishop stressed the need for prayer and offered his blessing to the Vietnamese refugees now living in the United States.

### Separated, Divorced group to meet

INDIANAPOLIS — The Indianapolis Chapter of Separated, Divorced and Remarried Catholics Group will hold its monthly

meeting on June 8 at 7:30 p.m. at Catholic Social Services, 623 E. North St. Representatives from Home Management Roundtable, Inc. will present a program entitled "How to Cope."

All interested persons are invited to attend. Further information can be obtained by calling Catholic Social Services at 632-9401. SDRC is a grass roots organization that gives support to separated, divorced and remarried Catholics "who want to maintain their Christian heritage and beliefs."

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## Reader Survey

Here's your opportunity to let us know what you read in the Criterion and what you don't. If you have any additional comments as to what you would like to see in The Criterion, as well as what you don't like that already is in The Criterion, we'd appreciate hearing about them, too. Just fill out the survey blank and send it to: CRITERION SURVEY, P.O. Box 174, Indianapolis, Ind. 46206. Additional comments can be added on a separate sheet of paper.

I read this feature . . . . .	Always	Generally	Seldom	Never
News in Brief . . . . .	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
The Tacker (Fred Fries) . . . . .	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Obituaries . . . . .	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Editorials . . . . .	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Living the Questions (Fr. Widner) . . . . .	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
The Yardstick (Msgr. Higgins) . . . . .	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Dale Francis Says . . . . .	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Cornucopia (Alice Daily) . . . . .	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Letters to the Editor . . . . .	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Question Box (Msgr. Bosler) . . . . .	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Know Your Faith page . . . . .	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Liturgy (Fr. Champin) . . . . .	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
The Word This Sunday (Fr. Raabe) . . . . .	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
CYO and Youth News . . . . .	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Viewing With Arnold . . . . .	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Report from the Chancery . . . . .	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

For statistical purposes, we ask that you fill out the following:

Your Age \_\_\_\_\_ Your City or Town \_\_\_\_\_

Your Sex: M ☐ F ☐

Are you a layman ☐ priest ☐ Sister ☐ Brother ☐

### Guild picnic

INDIANAPOLIS — The Ave Maria Guild's annual picnic will be held at the home of Mrs. Harold Kirch, Olive Branch Road, Greenwood, on Tuesday, June 8, beginning at 12 noon. Members are asked to bring a covered dish, and the Guild will provide the main course.

### OPPORTUNITY

Principal needed for large Catholic elementary school in Indianapolis area. Direct inquiries to: School Search, P.O. Box 174, Indpls., Ind. 46206.

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TO NOTE 50TH JUBILEE—Mr. and Mrs. Carl A. Strack will mark their Golden Jubilee with a Mass of Thanksgiving at 2 p.m. Sunday, June 13, in Sacred Heart Church, Indianapolis. A reception will follow in the parish hall. No invitations have been issued, and friends and relatives are invited. The couple has asked that gifts be omitted. There are two children: Mrs. Waring Lynch of Beech Grove and Father Charles Strack of Chicago.

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## THE TACKER

## He finished 13th

BY FRED W. FRIES

The item in last week's column concerning the late Bert Dingley's participation in the 1912 Indianapolis 500-Mile Race evoked several interesting questions from one of our readers.

In view of last Sunday's rain-shortened race, the reader wanted to know whether the 1912 version went the full 500 miles and whether Dingley—a prominent CYO benefactor in later years—finished the race.

In researching the answers to these queries, we came across some other intriguing data about that particular race 64 years ago.

IN REPLY TO THE first question: Yes, the 1912 classic did go the entire 200 laps (the weather was overcast, but there was no threat of rain). Dingley, however, was forced out of the competition on the 117th lap when his Simplex was grounded with a broken connecting rod. Out of a starting field of 24 cars, he was awarded 13th place.

Ten of the entries completed the 500 miles. The number of cars permitted to start in early races varied from a low of 21 in 1916 to a high of 42 in 1933. The present limit of 33 cars—11 rows, three abreast—was formally adopted in 1934.

To qualify for the 1912 race a driver had merely to complete a single lap at a minimum speed of 75 miles per hour, and the rules permitted three qualification attempts. Dingley's top qualification run was 80.77 m.p.h., well above the minimum requirement. Incidentally, Joe Dawson, the winner, posted an average of 78.72 m.p.h. for the race itself.

ALTHOUGH HE WAS highly regarded among pioneer race drivers, particularly on the West Coast, Dingley competed in only the one 500-Mile classic.

Estimated attendance at the 1912 race was 80,000. Besides seemingly limitless acres of parking space for automobiles, the Speedway provided several thousand hitching posts for fans who preferred the alternate mode of transportation.

MISSING CLASSMATES—The 1955 graduating class of St. Mary Academy ("largest in history at 127 strong") is planning a 20th anniversary reunion on Saturday, June 26, and they are seeking the present whereabouts of four missing members. They are: Bertha Blevins, Cynthia [Carl] Steiner, Patricia [DeLong] Receveur and Patricia [Wigg] Harrison. Calls should be directed to Carol [Kramer] Taylor, 243-0155. Barbara [Stetzel] Wellhamer, 697-0168, is handling reservations for the reunion, which will be held at 6 p.m. on June 26 at the Sherwood, 8520 S. Emerson Ave.

AROUND AND ABOUT—Catholic Charities workers met recently in South Bend for their Second Annual State Conference. Those attending from the Indianapolis Archdiocese included: Tom Hoelng, Anne Hoelng, James O'Donnell and Tony Logan. . . . Maura Healey of Indianapolis was among this year's graduates at the College of St. Catherine, St. Paul, Minnesota. . . . Timothy Griffin of St. Bernadette parish and Fatima Council, Knights of Columbus, was recently named "Columbian Squire of the Year" for the state of Indiana. . . . Coach Dave Alexander's Chatham High School Trojans won their second consecutive Indianapolis city baseball championship by upending Marshall in a cliffhanger, 9 to 8. . . . Father Joseph Beechem, pastor of St. Lawrence Church, Indianapolis, will participate in a Bicentennial Sunrise Service at Lawrence Community Park on June 6.

UNITY AND DIVERSITY—The First Reading from the Acts of the Apostles at the Masses for Pentecost Sunday at St. Monica's Church, Indianapolis, will be rendered in five languages in addition to English. According to the pastor, Father Albert Ajamie, the multiple languages will be used to exemplify the "unity and diversity" of Pentecost. The languages to be employed in the unique presentation include Vietnamese, Ugandese, Taglo, French and Spanish. All will be read simultaneously with the English version dominating over the public address system, Father Ajamie said. All six lectors, however, will render the closing paragraph of the reading in English.

TOPS IN CHEMISTRY—Brebeuf Preparatory School placed first in the state this past year in the annual chemistry competition sponsored by the Indiana section of the American Chemical Society. Three staffers received awards for excellence in chemistry teaching: Claire Baker, Dave Beckmann and Don Malnes.

RECOGNITION—Three members of Indianapolis area parishes were among nine persons who were given certificates of commendation by Governor Otis Bowen recently for outstanding work for the mentally ill deaf residents at Central State Hospital. They include Bobby Mosby, St. Christopher's; Marie Bentlage, SS. Peter and Paul Cathedral; and Lois Ann Goodyear, St. Simon's. The Mental Health Association program for the mentally ill deaf is the first of its kind in the country.

Couple to note  
50th anniversary

INDIANAPOLIS — Mr. and Mrs. Frank E. Kinney will celebrate their 50th wedding anniversary with a Mass of Thanksgiving in Little Flower Church on Saturday, June 5 at 7 p.m.

The Mass will be celebrated by Fr. John Gillman, associate pastor of Little Flower, and Fr. Donn Raabe, co-pastor of St. Joan of Arc Church, and former associate pastor of Little Flower.

Mrs. Kinney is the former Helen Grannan.

Following the Mass, a dinner for relatives and close friends will be held at the Fatima Council K of C Clubhouse.

## CARD PARTY SET

INDIANAPOLIS — The St. Philip Neri Altar Society will sponsor a card party at 8 p.m. Wednesday, June 9, in the community room, 550 N. Rural St. Public invited.



ST. ANTHONY SETS FESTIVAL—The annual parish festival of St. Anthony's parish, Indianapolis, will be held on Thursday, Friday and Saturday, June 10, 11 and 12. Activities will begin each evening at 8 p.m., including delicious food and a variety of games and rides. A grand prize of \$1,000 will be given away on the final evening. The pastor, Father John Ryan, is pictured above with Festival workers Barbara Easton and Jim Roseman.

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INDIANAPOLIS  
† FRANCIS BARTERY, 73, St. Simon, May 27. Father of Francis; brother of John F., Margaret Egeeser, Mable Keister and Helen Geesert.

† THOMAS W. SULLIVAN, 66, St. Joan of Arc, May 29. Brother of James J. and Margaret Hicks.

† MARIE A. MEYER, 70, St. Roch, June 1. Wife of William B. Meyer; mother of Charles Elkins; step-mother of Mrs. William Hurrie and Mrs. Rita Able; sister of John, Burton, Ted and William Salyers.

† RUSSEL B. MOORE, 66, St. Philip, June 1. Husband of Rose M.; father of Richard and Robert; brother of Leo McClure.

† JULIA PUISANS, 66, Holy Name, June 2. Wife of Albert; mother of Rasma Karlins and Anna Subis.

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† ILEEN M. WHITE, 58, St. John, June 3. Wife of Fred C.; mother of Patricia Shepherd and Sharon Greene; sister of Kathleen Mitchell, Mary C. Otto, Thomas, Joseph and William Halloran.

† LACY I. DUECKER, 81, Little Flower, June 3. Mother of John F. Duecker, Jr.

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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

## Render to Caesar

Brother Joseph Davis, director of the National Office for Black Catholics, in an interview recently spoke of the "difficulty in making distinctions between the role of the Church in teaching the Gospel and its role as a national institution." His comment was made concerning the entanglement of church people and U.S. foreign and domestic intelligence agencies.

Father Bryan Hehir, Associate Secretary for International Justice and Peace for the U.S. Catholic Conference, in the same interview indicated a desire for the Church to be more active in policing itself and its people to prevent collaboration with the CIA. Father Hehir was speaking specifically of the problem discovered in foreign countries in which instances occurred of missionaries being used to further overseas projects. According to reports from the Senate Intelligence Committee, the CIA has admitted using 21 church personnel in 14 separate projects.

The problem is of significance if for no other reason than the principle of separation of Church and State. One writer has indicated that this separation usually is confined to non-interference in forms of worship, but points out that it also refers to such things as the churches' tax exempt status. To the churches, he says, it means "distinguishing themselves as institutions with a universal and transcendent commitment, not as agents of a national government."

History has recounted repeatedly the temporal disasters affecting the Church

when it has embroiled itself in worldly ways. The present sin seems to involve the free choice of individual missionaries in aiding the CIA. The problem for the churches in this regard is the lack of agreement among the churches themselves about cooperation with government intelligence agencies. Jim Castelli, NC news correspondent, reported recently that "some church people find nothing wrong with providing information and assistance to the CIA out of a sense of patriotism."

Despite efforts to preclude such activities, we think they will probably continue in isolated instances. The question that looms most importantly to us is the question of the individual's commitment. Can the individual missionary be committed both to his country and his Church? Can he work effectively for both? Does the direction of Jesus apply here: "Render to Caesar what is Caesar's?"

We believe there is a definite conflict. Paying your taxes to Caesar is one thing. Engaging in intelligence projects is another. An obvious problem is the time involved. Where did the missionaries who engaged in the projects get the time? What work that should have been done in the name of Christianity was passed over in favor of gathering intelligence information?

The ultimate problem we see involved is the same one which applied to Pontius Pilate. What will the missionary's choice be when he is confronted with the demands of a secular society to sever his association with the innocent and suffering Christ?

—T.W.

BY FR. THOMAS WIDNER

Whether it is news to anyone or not, the fact is that no Catholic school system exists in the Archdiocese of Indianapolis. There is a loose federation of institutions bound together by an ultimate responsibility to the Archbishop of Indianapolis. Popular belief to the contrary, the Office of Catholic Education has no authority to impose on individual schools any systematic operation.

The efforts of the Office of Catholic Education to re-structure itself the past few years have come about in part through a need for greater cooperation among schools as well as a need to achieve a greater sense of belonging to the diocese. The Office initially works toward this sense through assisting in the creation of boards of education at the district and local level which, in time and with practice, can offer a more consistent and more uniform policy in operating educational programs. A board of education places responsibility where it must be—on the local community which desires the school in the first place.

The concept "board of education" in the Archdiocese is, however, a much broader idea. For a board of education takes responsibility not just for schools, but for programs outside of schools. Thus, Catholic education, which is education in the continuing work of the Gospel, involves programs both in school and out of school, plus programs for adults. A board of education, then, has the responsibility for seeing that its local community has access to Catholic education for all ages, not just elementary and secondary age school children.

WHILE THE OFFICE of Catholic Education can assist in the creation of these boards, it cannot legislate them. Moreover, it cannot finance the schools and programs which the local community approves.

In the city of Indianapolis, legislation of financial matters such as the schedule of administrator and teacher salaries, tuition and fees, high school assessments, and district and parish sharing formulas is handled by a group known as the Indianapolis District Coordinating Committee (IDCC). Outside the city of Indianapolis, such matters are handled either by a district board or a local parish.

The IDCC consists of two members each plus one pastor from the four city of Indianapolis educational districts—North, South, East, and West. The



committee's purpose is "to coordinate the policies and activities of the Indianapolis District Boards of Education in matters that are of an interdistrict nature." The committee's actions are recommendatory except in financial considerations which are legislative. The committee's existence was approved by each of the four Indianapolis education district boards which have seats on the committee.

At present the committee has had little opportunity to deal with matters other than financial. The real contribution of the IDCC could be toward a cooperative educational plan in the city of Indianapolis. Unfortunately, the IDCC is constantly bogged down in teacher salary schedules and high school assessment and parish sharing formulas.

For example: a few years ago the IDCC began to deal with the inequity in the teaching salary schedule. Secondary teachers receive higher pay than elementary teachers. To bring the two into line in one year's time would have provoked an even greater financial disaster on parishes than what already exists. It is the parishes which must pay the salaries for their school's teachers. So the IDCC drew up a five-year plan for equalizing salaries.

EACH YEAR THAT plan has to be re-examined, since the base pay for a teacher in the city of Indianapolis Catholic schools fluctuates between 80% and 90% of Indianapolis public school teacher salaries. The principle for salaries in Catholic schools then is

based on public school salaries. One important reason for maintaining a percentage of public school salaries as the base concerns the vocational commitment to Catholic schools. In other words, teaching in a Catholic school ought to be regarded not only as a job but also as a commission to continue teaching the Gospel as Jesus taught. Salaries, therefore, should be just but not absolute.

Public school teacher salaries have been known to increase sometimes twice a year. Base pay in the Indianapolis public school system as of January, 1976 is \$8,700. That represents a teacher with a bachelor degree and an Indiana license. In the Indianapolis Catholic schools the base pay is currently \$6,800. That is slightly below the 80% principle. The present base is geared to the public school base as of August, 1975.

The five-year plan mentioned earlier has perhaps three years before equalization. The real inequity exists in terms of teaching experience. At present an elementary teacher in the Catholic schools who has five years' teaching experience earns \$7,772 while a secondary teacher earns \$8,233. Again, these figures are based on teachers with bachelor degrees and Indiana licenses.

A change in the fiscal policy of the Archdiocese called all financial legislation into question a year ago. Raising teacher salaries on a cost of living basis and trying to keep up with a five-year plan and a percentage of public school base was threatened by the double burden placed on parishes

in new policies for debt retirement. So the average increase for parishes for teacher salaries this past year was only 6% rather than a healthy 8% which would have brought salaries into line with the public school base percentage.

THIS IS ONLY a small amount of information concerning the work of the IDCC. It does not even begin to touch the hours of work which go into formulating high school assessments and parish sharing schedules. The group has consistently been responsible in dealing with parishes and has only had difficulty where parishes have been less than cooperative in providing information to it. The IDCC does its homework and some individuals who have served on the IDCC have perhaps a better knowledge of finances in parishes and schools in the city of Indianapolis than anyone else.

The responsibilities for this committee were set into motion by the district boards. At the time the boards may not have been very aware in understanding the power and authority they granted to the IDCC. For, in effect, the IDCC has the power to tax any income which parishes have and turn it over for educational purposes. If there is too much money going into schools, it is going there because individual parishioners who sit on parish and district boards have given themselves the power to transfer the money out of the parishes into the schools.

(To be continued)

DALE FRANCIS SAYS

## U.S. Bishops and the press

BY DALE FRANCIS

When the U.S. Bishops met in Chicago for their recent spring meeting, the secular press didn't pay much attention.

There were some who looked on this with alarm and wondered why it was that the U.S. Bishops never made much of an impact on the secular press. The fact is I don't worry at all about this, although I do worry a little that some bishops might think it important enough to worry about.

If ever the bishops were to start thinking about pleasing the press—secular or Catholic—they would be in difficulty.

Bishops must be bishops. A bishop has a responsibility to preach, to proclaim the message of Christ. He must stand up for the truths that have been taught through the centuries by the Church. He must not be afraid to say the unpopular thing if the unpopular thing happens to be true.



WE ARE PLAQUED today by sociologists, as in ancient times they were plagued by locusts, and one of the sociologists said the other day that the teaching Church should declare a moratorium on all pronouncements related to sexual ethics until the learning Church has been consulted.

This kind of nonsense has made a great deal of headway in recent years. I hope I was mistaken but I sensed that an archbishop was among those who seemed to be suggesting that the bishops must try to discover the consensus of the faithful before they teach.

This is getting the cart before the horse; it is precisely the opposite of what should be the true function of the bishop. He cannot possibly wait for a consensus when he speaks in the realm of faith and morals. Quite the opposite, his function is one of creating the consensus. The responsibility of his leadership includes the formation of the people.

THIS MAY SEEM to some a contradiction of other things I have said. I do believe it is important for the

## Mrs. Lang praises Ordination Mass

To the Editor:

I am sure that other readers shared my pleasure with the extensive picture coverage which The Criterion gave the recent ordination ceremonies at St. Peter and Paul Cathedral.

It was also heartening to me to see the large crowd which attended the rites and thereby gave support to the five young ordinands as they assume the awesome responsibilities of the priesthood in an age when the clerical life is not held in the high esteem it once commanded.

I would like to comment on the fine musical program at the ordination. The singing—both by the choir and the congregation—was extremely moving and added a major dimension to a truly memorable occasion. Charles Gardner and others responsible are to be congratulated.

A.D.'s fine editorial, "A cheering assist," also must have been a source of encouragement for the new priests as they embark on their careers of service in Christ's vineyard.

Mrs. John Lang

Thomas J. Weber

Indianapolis

Indianapolis

## LETTERS TO THE EDITOR

### Pope Paul VI's warning against Italian communism seen 'too late'

To the Editor:

For Pope Paul VI to come out against communism at this time is like closing the barn door after the horses have escaped. Recently the Pope warned Italian Catholics against supporting Communists in Italy's national elections.

In May 1973 the Office of Strategic Services released a declassified report

from Italy. The report dated August 28, 1944—Report JR1022 contained the following information:

1. "On July 10, 1944, at the home of Christian Democratic Minister, the acting Secretary of State, Monsignor Giovanni Battisti, conferred with Togliatti, Communist minister without portfolio in the Bonomi government . . ."

2. "The discussion between Monsignor Montini and Togliatti was the first direct contact between a high prelate of the Vatican and a leader of communism. After having examined the situation, they acknowledged the practical possibility of a contingent alliance between Catholics and Communists in Italy . . ."

3. "They also drafted a plan of the fundamental lines along which a practical understanding between the Holy See and Russia in their new relations could be created . . ."

Pope Pius XII was very adamant in his decree concerning Communists: "Catholics everywhere were solemnly forbidden to collaborate with or take part in the activities of the Communist Party."

Monsignor Giovanni Battisti Montini, of course, is now Pope Paul VI. He alone could have prevented this fiasco in Italy by coming out strongly against Communism about three or four elections ago.

Quoting a recent editorial by T.W. "Politically the Communists offer reform and change" is pure bunk. No wonder Catholics are confused with misinformation like this. Communism offers slavery, insidious evil, glorification of the devil and all his works and loss of personal property.

George Doyle

Indiana

### Black Bishops would speak for all Catholics

To the Editor:

In reference to Msgr. Bosler's recent column on a Black Ordinary for the Catholic Church, I suggest the time is overdue for the Catholic Church to take this affirmative action step.

The column compares the issue to that of ethnic immigrant groups and the passage of time before, for example, an Irish Bishop was named to a city with a large Irish Catholic

population. I do not find this parallel valid today. A Black Ordinary would be Bishop of all the people. A location should not be required to have a large Black Catholic population before a Black Ordinary would be named.

The column also suggests that if Bishops were elected, then there would not be a Black Ordinary, as there would not be enough Black Catholics to elect one. To me the reason the Catholic Church does not have a Black Ordinary is found in just such thinking that suggests that only Blacks would vote for a Black Ordinary, who would then somehow be the "Black Catholics' Bishop."

The time is now for a Black to be named Ordinary of the People of God in an American diocese.

Thomas J. Weber

Indianapolis

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.

## The CRITERION

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## NEW TESTAMENT

# THE LAST DAYS

BY FR. JOHN J. CASTELOT

Scholars are of the opinion that the story of the passion was the first continuous narrative of the Christ-event to have been composed. The reason for this may very well be the intimate connection between the passion-death-resurrection and the Eucharist.

The Eucharist was celebrated right from the beginning of Christianity, and it is, among other things, the memorial, the sacramental reenactment, of the passion-death-resurrection experience. Just as, among the Jews, the story of the Exodus was recited each year during the Passover meal, so the story of the passion was probably recited during the Eucharistic meal, to bring out its significance. As a result it would have been formulated quite early. Indeed, many of the differences in the various Gospel accounts of the Last Supper may reflect varying Eucharistic liturgies in individual communities.

Mark's account is brief and to the point. It begins with a notice that it was the first day of the unleavened bread, when it was customary to sacrifice the paschal lamb. Thus he pinpoints the day to the Passover itself by referring to the paschal lamb which was eaten at the festive meal on the eve of the feast. However, it is not the celebration of the feast itself which is paramount in Mark's account. This is Jesus' own Passover, in a double sense: He will transform it into the new Passover, the Eucharist, and it will mark the solemn beginning of His passing over from this life, through death, to glory—although the note of glory is soft-pedaled in Mark's consistently stark, sombre account.

HE INTRODUCES the story of the supper itself with a remark which could be rather incidental, but which, in the context, is threateningly



ominous. We read: "As it grew dark he arrived with the Twelve." "As it grew dark"—this is indeed the hour of darkness or, as Luke has it, "the triumph of darkness." For in the course of the meal Jesus told them: "I give you my word, one of you is about to betray me, yes, one who is eating with me—a man who dips into the dish with me." The announcement of the impending treachery is all the more shocking, all the more poignant, coming as it does in the intimacy of a shared meal, the symbol of love and fellowship. Jesus' words, "It were

better for him had he never been born," are so harsh, so bitter, that Luke, in his later account, will omit them.

It was the role of the father of the family at the Passover meal to invoke a blessing on the bread, break it up, and hand it around. Jesus now assumes this role. "He took bread, blessed and broke it and gave it to them. 'Take this,' he said, 'this is my body.'"

Mark has pared the account down to

the bare essentials: the gestures, the simple, direct words. No command to eat, as in Matthew, no reference to His body being given up for them, no instruction to do this in His memory, as in Luke and Paul (Paul's account in 1 Cor. 11, by the way, is the earliest account of the institution of the Eucharist, antedating Mark by about 10 years.) Mark is a bit more detailed about the consecration of the wine. "This is my blood, the blood of the covenant, to be poured out on behalf of many."

He doesn't identify the cup, but we

know from Luke's account that it was very probably the third and last cup of the Passover meal, the cup of blessing, which was drunk after the main course, just before the concluding psalm. Jesus links His blood with the blood of the covenant, i.e., the blood of the sacrificial animal poured out at the foot of Mt. Sinai to signify the new relationship between God and His people Israel. Jesus is the new sacrificial lamb, the Lamb of God, establishing by His blood a new relationship, a new covenant, between God and all humanity.

Finally, Jesus points out the eternal dimension of the Eucharist: "I will never again drink of the fruit of the vine until the day when I drink it new in the reign of God." It refers to the day when the earthly Eucharist, a joyous symbol of the messianic banquet, will be celebrated by Jesus and His faithful followers in a new and transcendent way in the Kingdom of the Father.

It is hard to say whether the sad little episode which follows took place while they were still at table or on their way to Gethsemane. Verse 26 would suggest the latter: "After singing songs of praise, they walked out to the Mount of Olives." But the following verse would seem to support the former: "Jesus then said to them"—as a continuation of his table talk. And, in fact, Luke places Jesus' prediction of Peter's denial squarely within the context of the supper. This could be an example of Mark's frequent awkwardness of style and the resultant obscurity.

AT ANY RATE, Jesus sadly foretells the shock they will experience at His crucifixion and their abandonment of Him. Peter, with typical impetuosity, blurts out, "Even though all are shaken in faith, it will not be that way with me." "Jesus answered, 'I give you my assurance, this very night before the cock crows twice you will deny me three times.' But Peter kept reassuring vehemently, 'Even if I have to die with you, I will not deny you.' Mark adds: 'They all said the same.'"

The events that followed are so familiar to us: the agony in the garden, the kiss of Judas, the arrest, the trial with its brutality, all ending in the crucifixion, a type of capital punishment so horrible that it was reserved for the slave class. It looked for all the world like utter defeat. But something was to happen after a few days—that would turn it into glorious victory.

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## Suffering can unite mankind with the human Jesus

BY WILLIAM E. MAY

All of us are familiar with the Gospel accounts of the final days of Jesus: how He entered Jerusalem on Palm Sunday, prepared to eat the pasch with His disciples, gave Himself as food and drink to His apostles at the Last Supper, prayed in the garden, submitted to arrest, was tried and sentenced to death, was cruelly scourged and mocked, and finally was nailed to a cross to die an agonizing death (Matt 26:1-27:61; Mk 14:1-15:47; Lk 22:1-23:56; Jn 13:1-19:42).

The significance of these final days of Jesus' life is also familiar to us, but perhaps this very familiarity at times keeps us from deepening our appreciation of what Jesus has done and indeed still does for us. By suffering and dying Jesus has made it possible for us to share in His redeeming act and to become identified with Him, just as He became perfectly one with us. This is one of the central truths that Jesus teaches us by His gift of Himself.

Word-become-flesh, become man, become truly one of us. Too frequently we think that just because Jesus was God His suffering and death were different from ours. Too often, I believe, we are disappointed because Jesus did not give us a rational explanation of the suffering and agony and pain and frustration that we all experience. We fail to realize that He gave us something better. Let me try to explain.

If we look at the Gospels we discover that Jesus did not promise us an answer to the mystery of evil, to the problem of suffering. He simply said that He, the Son of Man, had to suffer and that everyone who wants to become identified with Him would have to suffer too. Yet if we take His humanity seriously, if we try to appreciate the meaning of the incarnation—that God loves us so

deeply that He "emptied Himself" of His divinity so that He could become perfectly one with us (see Philippians 2:6-11)—then we can begin to see that by suffering and dying Jesus makes it possible for us to become identified with Him and, through and in Him, with the Father who has sent Him.

Jesus' favorite way of referring to Himself in the Gospels was to call Himself the "Son of Man," and He identified Himself with the suffering servant portrayed in the songs of Isaiah. By doing this He wanted to teach us that He, the Word-made-flesh, was truly one of us and that He fully experienced what it means to be a human being. And precisely by becoming completely identified with us in our suffering and agony, He makes it possible for

us to become completely identified with Himself.

John L. McKenzie, the noted biblical scholar, has expressed this truth eloquently. He says that those who wish to identify themselves with Jesus cannot share His divine sonship except by adoption. But they can, he noted, "share his human condition. Suffering and death are the normal human condition. Jesus does not ennoble them, but he makes them the means by which man is liberated from sin and death. Those who accept the human condition with Him share in the redemptive act, the saving act of God . . . The ultimate futility in the life of unbelieving and hopeless man becomes the means of the ultimate fulfillment of the human potential. The deliverance of man is not to be accomplished by an act which can be

shared by only a few. It is accomplished by perfect identity between Jesus and the race which he incorporates in Himself." ("The Power and the Wisdom," p. 102).

IF WE REFLECT on Jesus' final gift of Himself in this light, we will, I believe, come to a newer and deeper appreciation of the meaning of the beatitudes. We shall see why it is true that we should "rejoice and be glad" when we are insulted and persecuted and why we who suffer shall be consoled (cf. Matt 5:3-12).

The quite ordinary life of Jesus is the great stumbling block, the scandal of belief. To accept this scandal is to accept the mystery of the incarnation, the truly wondrous, paradoxical, completely unexpected gift of God's consuming love for us: His gift of Himself in a created human reality that

He has made His own and, in making it His own, has raised to the level of life with Himself.

At each Eucharist we call to mind the saving death of Jesus. Eucharist means thanksgiving, and there is a reason why we should give thanks and be glad: God, the most marvelous friend we can ever have, has made Himself to be one of us and invites us to become one with Him and makes it possible for us to do so. We can become one with Him today, in the suffering and disappointment that we will experience; and He, our Risen Lord, will be with us to comfort and support us in our struggle to be what we really are: precious words of God that He, the Uncreated Word, has become.

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## Small liturgy fosters caring community

BY FR. JOSEPH M. CHAMPLIN

Would you feel missed at the parish next week-end if for some reason you did not come to Sunday Mass? Do you think the priest might notice your absence or the congregation be aware you were not there?

Father Robert Hovda has been writing and speaking on liturgical topics for many years. But on Sundays he joins a unique worshiping unit in suburban Washington for their weekly Eucharist. He could respond "yes" to both those questions.

In a recent lecture/article on "The Sunday Eucharist and the Parish Community," he comments:

"So we need human congregational units, where there is care and support, and where encouragement can be felt . . . I am talking about the kind of community in which one feels that one is missed if one is absent from the Sunday assembly. How many of us can say that about any parish we know? I belong to a small non-territorial community, so I can say it. I know I am missed when I am not there. That's a very important human thing."

Ed and Mildred Battisti with their three daughters feel they, too, would be missed. Newcomers to our city and

parish, I stopped on Sunday night to census the house and visit with them in their own home setting.

Their observations about Holy Family paralleled Father Hovda's remarks about his week-end community.

"We noticed a difference the first time we went there for Sunday Mass. The people seemed friendly and made us welcome. We would feel missed if we did not make it."

Three couples enroute home from a Saturday of skiing in the mountains stopped for our 5:15 p.m. Eucharist and caught that caring atmosphere. Two women (both over 60 and one near 80) in the pew before them turned to these strangers at the sign of peace and said, "Have a safe trip home."

A woman in her 30s, recently crushed by her husband's sudden heart attack death, unfortunately never discovered that warm, supportive atmosphere at her parish church.

I HAD OFFICIATED at the wedding a dozen or so years ago. Recently, I ran into her for the first time since their marriage. Her husband had been dead only a few months. She informed me then, somewhat apologetically, but firmly, "I have left the Catholic Church. It was simply not giving me the day to day support for living I need."

Her new spiritual home is a small non-denominational congregation; her former church was a mammoth 3,000-family parish.

I am not certain of the motives why she abandoned the latter for the former. The reasons may have been theological. However, my guess is that she needed and was seeking a spiritual community of people who cared, who would support her, who might "miss" her if she was absent on a given Sunday.

The smaller church could offer this type of personalized, loving attention; the larger Catholic parish would find it surely difficult and nearly impossible to offer that kind of service, even though staffed by several hardworking priests and Sisters.

We usually think of the obligation to worship each Sunday in terms of our relationship to God. Perhaps we should view it also in connection with others.

Our presence at Mass can give encouragement to those who pray with us. When people look around and see a crowd of persons sharing, apparently, the same faith, the same Lord, the same Eucharist, they must experience a certain reinforcement of their own beliefs.

SIMILARLY, when parishioners smile at strangers, welcome them and reach out to these persons in their needs, the recipients should feel they have become part of a loving, caring

community and would be missed if not present.

These points hold true for the priest as well. During the past winter months a heavy rash of illnesses caused many of our people to miss Mass, occasionally for weeks at a time. We are not always aware of the cause for such absences and thus I found it rather disheartening to note an unusual number of empty seats for the liturgies.

Conversely, "a full house," an attentive group of believers, and a community of Christians truly concerned about others lifts up the celebrant's spirit and strengthens his own faith.

© 1976, NC News Service

### 'Atheism'

(Continued from Page 1)

to experience and to enjoy, if possible, the encounter with wisdom and with the word which humbles a man in religious adoration but which also elevates him to a supernatural dialogue—prayer."

Counseling Catholics that "he who does not pray does not have a complete vision of life," the Pope warned against letting the soul atrophy to the point where it "feels and tastes nothing and cannot speak of God or to Him."

## THE WORD THIS SUNDAY

By Father Donn Raabe

### PENTECOST

"The Marvels God Has Accomplished"

Acts 2:1-11  
1 Corinthians 12:3-7, 12-13  
John 20:19-23

The Holy Spirit filled them, dispelled the fear that had filled them and brought them Peace. This is the movement of God's Spirit seen in today's readings ("The marvels God has accomplished.") The Spirit draws us to believe in Jesus and, in turn, be one with the Father ("No one can come to the Father except through the Son.") There is one God but many manifestations of His Spirit (us). The work of the Spirit is to bring about Peace—oneness in Faith and living together. It comes from love, faith and a hope that never gives up, but is always willing to forgive ("If you forgive man's sins . . .")

know  
your  
faith





**PLAN PROVIDENCE DINNERS**—One of the features of this year's two-day "Providence Spring Festival '76" to be held on June 5 and 6, will be the homemade Chicken 'n' Dumpling dinner which will be the menu highlight on Sunday. The meal—an "all-you-can-eat" affair—will be topped off with strawberry shortcake. The Festival, which will be held on the Clarksville grounds, opens at 5 p.m. on Saturday and 11 a.m. on Sunday. The workers shown, left to right, are: Rosie Block, kitchen co-chairman; Agnes Valetta, student workers' co-chairman; Betty Jones, dinner chairman; and Diane Murphy, quilt booth chairman.

## St. Mark's girls win in kickball

Another CYO Kickball season ended with exciting competition last week.

In Cadet, "A" action, St. Mark defeated northside rival, St. Gabriel, 9-5 in a defensive battle. Sharon and Kathy Kijovsky coached the victors, and Fred Thorman led the runners-up. Semi-finalists were St. Andrew and Little Flower.

Coach Fred Sanders' St. Luke squad edged Peg Kleifgen's Little Flower team in the 56 "A" title game, 22-21, last week. Holy Spirit and St. Malachy lost in the semi-finals.

In the Cadet "B" post-season tournament, Kathy Sahm's Immaculate Heart of Mary (Blue) team defeated St. Jude, 26-16. Gerry Miller coached St. Jude. Immaculate Heart of Mary (White) and St. Barnabas lost out in the semi-finals.

The meeting, which will include a pitch-in luncheon, will be held at the William P. Sweeney residence, 7055 N. Meridian St. It will begin with a 11 a.m. social hour.

### BOUTIQUE SET

INDIANAPOLIS — The Women's Club of St. Jude parish will hold a Boutique in the cafeteria on June 12 from 8 a.m. to 5 p.m.

## Guild to present elephant sale

INDIANAPOLIS — The June 11th meeting of the St. Vincent Hospital Guild will feature a white elephant sale.

The meeting, which will include a pitch-in luncheon, will be held at the William P. Sweeney residence, 7055 N. Meridian St. It will begin with a 11 a.m. social hour.

## Junior and Cadet girls to compete in track Sunday

For the first time in the history of the Girls' City-Wide Track Meet, both the Cadet and Junior Meets will be held on the same day.

Field events begin at 12 noon at the CYO Stadium, Sunday, June 6. Heats in the running events begin shortly after noon.

More than 500 participants are expected in the day-long event. Junior and Cadet girls will not be in competition with each other, but will compete in their respective age groups.

Trophies are awarded to the Class A, B and C Champions and to the overall champions. Also, Cadet League trophies will be presented to the Division Champions. There is no League on the Junior level.

Admission prices are 75 cents for adults, 50 cents for grade school pupils and \$2 for an entire family.

### CYO NOTES

Timers and Judges are needed for the Cadet and Junior Girls' Track Meet at CYO Stadium at 12 noon Sunday, June 6.

Applications are being taken for both CYO Camps Rancho Framasa and Christina.

Boys' and Girls' Junior Softball coaches will meet next Tuesday, June 8, at 7:30 p.m. in the CYO Office. All teams should be represented.



CADET TRACK CHAMPIONS—St. Simon's perennial Cadet Track champions did it again on May 9 once again annexing the Over-All Championship. Pictured with the champs is the coach, Carl Wagner.

## Clergy plan golf outing

INDIANAPOLIS — More than 50 priests of the Archdiocese (and a scattering of visitors from neighboring dioceses) are expected to participate in the annual Clergy Golf and Tennis Outing next Tuesday, June 8. The event will be held this year at the Prestwick Country Club at Avon, Ind.

The first group will tee off at 11 a.m., and the tennis action is scheduled to start at 12 noon, according to the chairman, Father Mark Svarczkopf. Swimming is also an option, beginning at 1 p.m.

The usual prizes for athletic excellence will be distributed at a smorgasbord

## South Deanery women to meet

INDIANAPOLIS — The South Deanery Council of Catholic Women will meet at 6:30 p.m. Tuesday, June 15, at the Msgr. Downey Council, Knights of Columbus, 511 E. Thompson Road.

Those attending are asked to bring a covered dish and their own table service.

### Ultreya slated

Tuesday, June 15

INDIANAPOLIS — A city-wide Ultreya will be held at St. Luke's parish here on Friday, June 11, beginning with Mass at 8 p.m.

Father Bernard Head will offer the Mass and serve as priest speaker at the observance.

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### ALUMNI DANCE SET

INDIANAPOLIS — The class of '61 is sponsoring a Sacred Heart Alumni Dance at the Southside K of C, on June 25 from 8:30 p.m. to 1 a.m. Music will be provided by The Third Generation. Tickets are \$6 a couple. For tickets, call Jan Toler, 784-6498, or Nancy Hagerly, 787-9102.

### PILGRIMAGE TOUR

INDIANAPOLIS — The Women's Tri-Acts Club of Indianapolis is sponsoring a bus tour to Our Lady of the Snows Shrine in Belleville, Ill., on Saturday, June 26. The bus will be leaving from St. Bridget's Church at 7 a.m. For further information and reservations call Jane Batsell: 926-9276.

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## VIEWING WITH ARNOLD

## 'Breaks' has 'reverse moral'



BY JAMES W. ARNOLD

"The Missouri Breaks" is a thoroughly cynical western with a kind of reverse moral. The cattle rustler-hero learns to abandon, at least temporarily, his most civilized traits—a touch of honor, reluctance to kill—if he is to survive in the badlands.

The rustler is Jack Nicholson, playing with his usual drawing seedy charm, and his opponents are Marlon Brando, a flamboyant but totally ruthless

hired killer, and John McLiam, one of those familiar movie pioneer cattle ranchers who becomes too powerful in his part of the Montana territory and presumably becomes a worse problem than the rustlers. McLiam hires Brando to keep law and order and discovers—as occasionally happens with police chiefs—that it's like keeping a lion as a watchdog.

EARLY IN THE movie, Nicholson gently criticizes

Brando for his habit of blasting people he doesn't like from a distance with a high-powered rifle. It seems immoral to him: "If you can't look 'em in the eye, it makes a difference." "No," Brando replies, "it gets the job done is the thing." Later, Nicholson sure enough refuses to shoot Brando when Marlon is squatting defenseless covered with soap bubbles in a bathtub. Instead, he symbolically shoots a hole in the tub, leaving Marlon high, dry and humiliated.

That tactic doesn't work very well, since Brando spends the next half hour bumping off Nicholson's half-witted, crooked friends in cold blood with shameless delight. So finally Jack cuts Marlon's throat while he's sleeping, waking

him up just so he'll notice for a few horrifying moments what has happened. It's not ethically inspiring; as a final confrontation in an action film, it also has all the dramatic impact of watching crabgrass die from a shot of Scott's Plus.

In the case of McLiam, Nicholson is about to let the sick old man off because of the pleas of his lovely daughter and aged family retainer. But as soon as Jack turns his back, McLiam grabs a gun, and Jack has to shoot him anyway. So much for the value of compassion.

"BREAKS" is essentially the brainchild of absurdist writer Thomas McGuane ("Rancho Deluxe," "92 in the Shade"), whose view of the human condition is dim, and it has been given a

property, and Brando enjoys killing for its own sake. The distinction between the two sides falls short of providing the basis for an intellectually stimulating two hours.

NEWCOMER KATHERINE Lloyd provides the romantic interest, and seems as much at home in the Old West as Cosmopolitan magazine.

Probably the best thing in "Breaks"—which obviously isn't saying a whole lot—is Brando's sly performance in building a character out of a routine thug. A killer in fringed buckskins, with longish white hair and Indian band, he is a birdwatcher (always carrying binoculars and field guide), croons with the mandolin, and is given to such bizarre costumes as a granny dress and Chinese coolie hat. He talks in a brogue that makes him sound like Richard Harris. He may have picked it up during "Mutiny on the Bounty," when he and Harris reportedly feuded. In that case, "Breaks" is Brando's final revenge. [Rating not yet available]

Thematic and moral points are fuzzy, but apparently Nicholson and his gang are sympathetic because they only steal horses and otherwise enjoy life with gusto and schoolboy comradeship. McLiam and Brando, in contrast, are austere weirdos in their personal lives. McLiam also seems willing to embrace violence in defense of his



JUBILARIANS—Mr. and Mrs. Clem Steinmetz will mark their golden wedding anniversary with a Mass of Thanksgiving at 10 a.m. Sunday, June 6, in St. Martin's Church, Yorkville. An Open House will be held from 2 until 4 p.m. on the same day at the residence of Mr. and Mrs. Marvin Steinmetz in Yorkville. Friends and relatives are invited. The couple requests that gifts be omitted. They have eight children: Father Gerald Steinmetz, O.F.M., of Santa Fe, New Mexico; Stanley and Ronald of Cincinnati; Lyle of St. Leon; Mrs. Robert (Marlene) Warner of Harrison, O.; Elmer and Marvin Steinmetz and Mrs. Clarence (Anita) Back, all of Yorkville.

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## The week's TV network films

**THE NELSON AFFAIR** (1973) (NBC, Saturday, June 5): Glenda Jackson chews all the scenery in sight in this Hall Wallis version of the notorious love affair between Lord Nelson (Peter Finch) and his Lady Hamilton (Jackson). But history and total artistic effect are mostly ignored, and the result is an expensive inept costume melodrama. Not recommended.

**HEY, I'M ALIVE** (1975): An oddly affecting made-for-TV movie about a true incident in which an adventurous young woman (Sally Struthers) and an older, deeply religious Chicano man (Edward Asner) try to survive a plane crash in the frozen Yukon. Satisfactory entertainment for adults and mature youth.

**X, Y AND ZEE** (1972) (ABC, Sunday, June 6): Liz Taylor does her showbiz bit as the tragically jealous wife of a playboy husband (Michael Caine) who, alas, finally falls in love. The chief distinction of the film is to add a title to the very short list of movies that begin with the letter "X." Not recommended.

**PRUDENCE AND THE PILL** (1968) (ABC, Tuesday, June 8): A highly complicated British bedroom farce, in which five couples who are unhappy and loveless "on the Pill" are suddenly taken "off"—by choice, chance or subterfuge. As parents, their lives are suddenly filled with bliss. A typical sex farce that thrives on bad taste, this one

is also talky, intolerably cute, and bound to offend the morally fastidious. Not recommended.

**THE SALZBURG CONNECTION** (1972) (CBS, Friday, June 11): A confusing version of the Helen MacInnes espionage best-seller about a search for a list of names of Nazi collaborators, buried somewhere in the Alps. The Austrian scenery is great. Not recommended.

**THE HONKERS** (1972) (ABC, Friday, June 11): James Coburn as a likeable but shiftless rodeo performer whose selfish lifestyle disturbs his wife (Lola Nettleton), son (Ted Eccles) and friend (Slim Pickens). A good, if familiar, idea, but it never really goes anywhere. Not recommended.

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