

POPE WITH U.S. FLAGS—Pope Paul examines two American flags—one depicting the original 13 states and one having 50 stars—given him by a group of U.S. pilgrims

before the start of the Sept. 14 canonization rites for Mother Elizabeth Ann Seton, first native American to be named a saint of the Catholic Church. [RNS photo]

National Conference criticizes family viewing' plan for TV

WASHINGTON—The U.S. Catholic Conference administrative board has sharply criticized the new network television "family viewing" plan.

The board said that the plan depends on "self-regulation by the broadcast industry" and that the

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networks have not demonstrated a commitment to an "open, accountable, and cooperative process" necessary for effective self-regulation.

The board also questioned whether such a commitment is possible for the networks because of the "impact of commercial pressures upon their program decision-making."

THE FAMILY viewing plan, launched this season by the three major networks, provides that the first hour of entertainment programming in prime time, as well as the immediately preceding hour, generally not contain material judged unsuitable for younger family members. "Viewer advisories" are to accompany exceptions.

result of conversations earlier this year between Federal Com-munications Commission (FCC) chairman Richard Wiley and network

The plan was made public by the FCC in its "Report on the Broadcast of Violent, indecent and Obscene Material" on

The USCC statement claimed that the family viewing plan amounts to an industry system of program ratings similar to ratings used for movies and called for a congressional investigation of the TV rating system.

AFTER THE introduction of the movie rating plan, the statement said, there emerged "an attitude on the part of some film producers that 'now that the kids are protected, anything goes.' And in no short order, almost everything did go—including the standards for production."

excesses that have occurred in the motion picture medium" will not now occur in television.

The USCC administrative board complained that "neither the networks nor the FCC made any effort to consult the public."

THE USCC BOARD listed a number of specific objections to the family viewing plan?

-While it will cover the period from 7 to 9 p.m. on the East and West coasts, it will apply only from 6 to 8 p.m. in the Midwest and from 5 to 7 p.m. in the Rocky Mountain time zone. The fallure to achieve a uniform

BULLETIN

As The Criterion went to press late Wednesday, National Catholic News Service reported that the Senate subcommittee on constitutional amendments, chaired by Sen. Birch Bayh [D-Ind.], voted to reject proposed amendments to restrict abortion. Bayh had announced on Tuesday that he would vote against the proposals.

The subcommittee had conducted hearings during the past two years to consider testimony regarding anti-abortion legislation. Bayh's position on abortion—personally and as chairman of a key committee—was an issue in the 1974 senatorial campaign in Indiana.

time period in relation to local time because it would be too expensive is an "incredible concession to com mercial considerations (and) hardly

mercial considerations (and) hardly demonstrates an honest commitment by the networks to American parents."

—The use of "viewer advisories," in addition to opening "the door to abuse in order to attract larger audiences," indicates that neither the FCC nor the networks are "single-minded about the status of the section keeping the 'family viewing' period

—The plan amounts to a rating system which is being "foiated upon the American public without . . . it being candidly identified as a rating system and, of course, without any

-By leaving decisions about program suitability solely to the networks, the plan reinforces the fact that the networks "continue to be answerable to no one but themselves . . . The report of the commission is

an insuit to the public's intelligence and inescapably lends credence to the suspicion that the main function of

suspicion that the main function of the FCC is after all to act as a buffer between the networks and public accountability."

The USCC statement described domination by commercial interests" as the "core problem" in the area of broadcast industry self-regulation.

Bishop panel supports tight handgun control

BY JIM CASTELLI

WASHINGTON—The social justice arm of the U.S. Catholic Conference (USCC) has called for "effective and courageous action to control handguns, leading to their eventual elimination from our society."

The position was taken in a statement entitled "Handgun Violence: A Threat to Life," Issued by the USCC Committee on Social Development and World Peace with the approval of the USCC administrative board.

THE STATEMENT supported "reasonable exceptions" for police, military, security guards and "pistol clubs where guns would be kept on the premises under secure con-

"The unlimited freedom to possess and use handguns must give way to the rights of all people to safety and protection against those who misuse these weapons," the statement said.

"Only prohibiting the importation, manufacture, sale, possession and use of handguns, with the exceptions we have cited, will provide a comprehensive response to handgun

time when observers see the best chance in years of passing fairly tough gun control measures in Congress.

Violence colors land rebellions

BOGOTA, Colombia-The killing of BOGOTA, Colombia—The killing of priests and farm workers in the Central American republic of Honduras is not an isolated phenomenon but part of a chain of violence stretching across many other countries, according to the official bulletin of the Latin American Bishops' Council (CELAM).

American Bishops' Council (CELAM).

"Violence reigns and force strikes against those who labor for the cause of the landless peasant," said an editorial signed by Bishop Alfonso Lopez, secretary general of CELAM, which has headquarters here.

The CELAM editorial repeated the call of the Honduran bishops for just punishment of soldiers and large landowners indicted for the massacre in June of two missionary priests, two lay helpers, a rural teacher and 13 farm workers in Olancho. It pointed to a chain of killings elsewhere as far back as 1971.

"BETWEEN THE death of Father Gallego in Panama in similar circumstances, and the fresh graves at Olancho, there is a path of many crosses."

Father Hector Gallego, a young Colombian priest working in Panama, (Continued on Page 6)

NOTING THAT the "eventual elimination" of handguns would involve "a long process" before being realized, the committee called for several interim steps:

A ban on "Saturday Night Specials," cheap, poorly made handguns often used in street crime.

 Registration of handguns.
 Licensing of handgun owners. A several-day "cooling-off" period etween purchase and possession of handguns, aimed at reducing "crimes

More effective controls and better enforcement of existing laws regulating handguns.

THE "EASY availability" of handguns is "clearly a national problem," the statement said. "No state or locality is immune from the rising tide of violence. Individual state and local action can only provide a partial solution. We must have a coherent national firearms policy responsive to the overall public interest and respectful of the rights and privileges of all Americans."

The committee said its position was constitutional. Legal experts have argued that the constitutional "right to bear arms" referred essentially to police and military powers and does not extend to handoun ownership.

THE COMMITTEE statement also made an appeal to hunters and sportsmen, often leading opponents of gun control.

"We support the legitimate and proper use of rifles and shotguns for hunting and recreational purposes," the statement said. "We do not wish to unduly burden hunters and sportsmen. On the contrary, we wish to involve them in a joint effort to eliminate the criminal and deadly misuse of handguns."

The Cleveland diocese recently issued a strong statement against handguns, and gun control has been a focus of the "Respect Life" program of the U.S. bishops.

ROME—Nine Oblate missioners, summarily expelled from Laos by the communist Pathet Lao government, have denied communist allegations that the Laotian people had demonstrated against them.

The information service of the Oblates of Mary Immaculate quoted one of the missioners:

"ON THE contrary, despite being officially warned to stay away, the people of Luang Prabang showed up an masse at the airport—Christians and Buddhists alike. They stood there in the petiting rain, weeping. None of us will ever forget that scene."

The nine missionaries who arrived

first in Rome are part of a group of 29 Italian Oblates expelled by the communists. The other 20 are awaiting transportation in Laos and Thailand.

ITALIAN Oblates have been 18 years in Laos. They had developed successful rural cooperatives, run a leprosarium and several clinics in areas without medical resources, and launched several self-help development programs.

Colorful rite confers sainthood on the first native-born American

BY JOHN T. MUTHIG

VATICAN CITY-Pope Paul VI, making Mother Elizabeth Seton the first native of the United States to be proclaimed a saint, called her living proof that the United States can produce holiness.

"This most beautiful figure of a holy oman," he told the 15,000 Americans in a crowd estimated at 120,000 in St. Peter's Square for the canonization ceremony, "presents to the world and to history the affirmation of new and authentic riches that are yours: that religious spirituality which your mporal prosperity seemed to obscure and almost make impossible.

"Your land, America, is indeed worthy of receiving into its fertile ground the seed of evangelical

HE DESCRIBED Mother Seton, foundress of the Sisters of Charity in the United States, as "wholly American." Americans, the Pope said, should be proud of her.

The Pope also referred to Mother Seton's "complete femininity." He described himself as pleased that her canonization on September 14 had fallen within the UN-proclaimed international Women's Year.

He noted that the Women's Year "aims at promoting an awareness incumbent upon all to recognize the true role of women in the world and to contribute to their authentic advancement in

At about 10 a.m. Rome time, the Pope, seated before the vast crowd in the strong September sunshine, proclaimed slowly and in a loud voice: "We declare and we define that Blessed Elizabeth Ann Bayley, widow Seton, is a saint, and we inscribe her in the catalogue of the saints, with the mandate that members of the Universal Church should venerate her in the company of the saints with plous devotion."

The crowd burst into applause.

IN A TRIBUTE to the Episcopalian religion in which Mother Seton had been reared, the Pope praised it for having awakened and fostered the religious sense and Christian sen-timent" that showed themselves early in her life.

In the name of the newly proclaimed saint the Pope welcomed four emissaries from the Episcopal Communion in the United States at canonization ceremonies. He called their presence "a presage of ever-better ecumenical relations." The Pope delivered his address in

Cardinal Jan Willebrands, secretary of the Vatican's Christian Unity Secretariat, read the Gospel at the canonization Mass. This was seen as an added gesture toward non-Catholics.

During the rite of canonization, which began after the Kyrie of the Mass, four women joined the proprefect of the Congregation for Saints' Causes in formally asking the Pope to canonize Mother Seton.

DURING THE Mass, Cardinal Lawrence Shehan, former archbishop of Baltimore and one of eight who concelebrated with the Pope became the first priest to mention St. Elizabeth in a canon of the Mass. Mother Seton made her first Religious foundation in Baltimore.

Following the Mass, celebrated in almost 80-degree weather, the Pope received officials of Mother Seton's Religious congregations and others connected with the canonization process. They included the two people who were miraculously cured of fatal illnesses through Mother Seton's intercession—Ann O'Nelli Hooe of Severn, Md., and Carl Kalin of Yonkers, N.Y.

Seven U.S. cardinals in all, including the highest-ranking U.S. churchman at the Vatican, Cardinal John Wright, prefect of the Congregation for the Clergy, attended the ceremony. About 80 U.S. bishops were present.

Laos missioners deny charges

Their expulsion order, said the Oblate information service, coincided exactly with the forced exit of other missionaries from neighboring

Constitution adopted for education boards education at the Archdiocesan, district, and parish levels was adopted by the Archdiocesan Board of added, the channels now exist for an efficient and workable system of

Education at the monthly meeting Tuesday, Sept. 16. The meeting, held at Sacred Heart parish in Terre Haute, saw Father Kenneth Murphy installed as president of the board for the 1975-1976 year in a special liturgy presided by Father Francis Tuohy, Chancellor of the

Archdiocese.
The constitution adopted by the board had been ratified this past week by Archbishop George J. Biskup. According to Father Gerald Gettelfinger, Superintendent of Education, the ratification and adoption represents the end of two years of consultation at all levels.

IN OCTOBER, of 1973, Archbishop Biskup appointed a board evaluation commission to undertake a comprehensive study of the various boards and their functions. This commission headed by Dr. Daniel McDevitt, currently director of the Department of Schools, antimitted its report in Schools, submitted its report in November, 1974. At that time workshops were set up to effect district and local discussion with a goal toward hammering out a model constitution for all levels of board

operations.

In announcing the adoption of the model constitution, Father Get-telfinger emphasized that recommendations for change made by boards at the parish and district levels had been incorporated into the final

He remarked that the multi-level collaboration marked a significant accomplishment in the Office of Catholic Education's attempt to involve as many people as possible in the evaluation process.

"LOCAL PARISH and district boards," he said, "have the power and control for total religious education in their areas through this constitution. All that is needed is for them to use

Moreover, Father Gettelfinger communication from the parish board archbishop for developing total

Archdiocese of Indianapolis

INDIANAPOLIS, INDIANA, SEPTEMBER 19, 1975

religious education in any given area.
In other business at the meeting, the Office of Catholic Education submitted its annual report for the year 1974-1975. The report again reflects unprecedented ac-complishment in that previously there has been no system of accountability between the archdiocesan board and

Pope Paul VI ends his working vacation

VATICAN CITY-Pope Paul VI has finished his working vacation in the cooler climate of the hills south of Rome and has returned to Rome.

He arrived from Castelgandolfo Sept. 13, eve of the canonization of Mother Seton, via the helicopter he had been using regularly to commute to his Wednesday general audiences. He had gone to Castelgandolfo on July 17.

Pope Paul has used the aircraft, provided by the Italian Air Force, in order not to disappoint the Holy Year pilgrims and also not to disrupt the very heavy Roman traffic with a motorcade.

Fall Confirmation

Archbishop George J. Biskup's Fall Confirmation schedule appears on Page 8 in this issue of The Criterion. The schedule opens on Tuesday, Oct. 7, at St. John the Evangelist, Enochsburg, and ends on Sunday, Dec. 14, at St. Bernadette, Indianapolis.

Symposium to appraise new education mission

The Archdiocesan Office of Catholic Education and the St. Meinrad School of Theology will co-sponsor a two-day symposium on the question of "Wha is the Ministry of the Director of Religious Education?"

The symposium, to be held Thursday and Friday, Sept. 25 and 26 at St. Melnrad, will feature the presentation of four papers, each of which will consider the question from a different

Papers will be presented by Father Berard Marthaler, O.F.M. Conv., chairman of the religious studies department, Catholic University, and ditor of Living Light; Father Joseph McNally, pastor of Sacred Heart McNally, pastor of Sacred Heart parish, Jeffersonville; Father Robert Drewes, Archdiocesan Director of Religious Education and Jackie Kenney, Director of Religious Education (DRE), St. Pius X parish, Indianapolie

INVITED TO participate seminary supervisors, pastors, DREs, college and diocesan religious education personnel, and personnel directors for religious communities.

Symposium papers will be published at a later date along with recommendations and resolutions.

The program has been coordinated by Sister Mary Margaret Funk, DRE coordinator for the archdiocese, and Father Paul Camp, associate director of field education, St. Meinrad School

Sister Mary Margaret noted that DREs have been working in the ar-chdiocese for five years.

"WE NEED TO see what our ex- BY FR. BERARD MARTHALER

rience has taught us," she said. We would rather test our direction as a symposium than through five more ars of irreversible experience in the

We need to know more about how a DRE relates to the pastor and what characteristics, qualities and co petencies make an effective DRE. Sister Mary Margaret said that Arch-bishop George J. Biskup has urged parish to use the services



WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Agreement reached on Baptism

OTTAWA, Canada—Representatives of the Catholic, Anglican, Lutheran, Presbyterian and United Churches have reached an understanding by which one Church will recognize Baptisms conferred according to the established norms of other Churches. A common baptismal certificate, in addition to those already in use, is also foreseen. The study leading to this agreement was initiated by the Joint Working Group of the Canadian Council of Churches and the Canadian Catholic Conference.

NCCW slates annual convention

WASHINGTON-The theme "Spirited Women" has been chosen for the 37th national convention of the National Council of Catholic Women (NCCW) to be



held November 7-11 in Portland, Ore. The NCCW is a federation of 9,000 national, state and local organizations of Catholic women. Among convention speakers will be Archbishop Jean Jadot, Apostolic Delegate to the United States, and Dr. Virginia Trotter, assistant secretary for the Department of Health, Education and Wolfare. For the second time in the 54-year history of the organization convention.

history of the organization, convention delegates will elect national officers. Previously, officers had been chosen by the board of directors.

Scots oppose religious bigots

EDINBURGH, Scotland—Public outcry against the hooliganism that prevented an irish Catholic bishop from preaching in St. Giles Protestant cathedral has cut across sectarian lines in Scotland. The moderator of the General Assembly of the Church of Scotland (Presbyterian), the Rev. Dr. James G. Matheson, declared himself saddened by the action of about 20 protestors who drowned out the sermon of Bishop Edward Daly of Londonderry, a guest

No leftist, says Brazil prelate

LIMA, Peru—Archbishop Helder Camara of Olinda and Recife, Brazii, here to attend a meeting on social justice, rejected charges of being a leftist because of his crusade for the poor in Brazii. "We all have a right hand and a left hand. I am a

man of the Second Vatican Council and prompted by the need to follow no other prophet than Christ," he said before joining other participants in the Latin American Bishops' Council meeting on evangelization and social justice. "I believe in just efforts among peoples for the common good," the archbishop said, adding that all men should abide by the United Nations



Teachers' strike stalemated

Declaration of Human Rights.

BROOKLYN, N.Y.-A second round of negotiations almed at resolving a lay teachers atrike against live Brocklyn dlocesan high schools failed to produce a settlement as atriking teachers rejected a revised dlocesan contract proposal. Members of the Lay Faculty Association (LFA), an affiliate of the American Federation of Teachers, AFL-CIO, rejected the revised proposal after meeting with diocesan school officials Sept. 9 at the request of the Federal Mediation and Conciliation Service. No further negotiating sessions have been scheduled, according to a diocesan spokesperson.

Jesuit addresses chaplain meet

WASHINGTON-The ministry of the Catholic chaplain



"is to be a sign and agent of the reconciling Christ, to destroy disunity, to restore oneness, harmony, peace," Jesuit Father Walter J. Burghardt told a meeting of Catholic chaplains here. In an address to the annual convention of the National Association of Catholic Chaplains, Father Burghardt, professor of patristic theology at the Catholic University of America, focused on reconciliation, while noting that it is only one-image of the mystery of the Church," The mission of Christ, of the Church, "The mission of Christ, of the Church," The profile "Politing out that "to reconcile its to

"The mission of Christ, of the Church," he said, "is to reconcile." Pointing out that "to reconcile is to reunite, to bring back into harmony," Father Burghardt said; "If any one word sums up the 70s, it is disunity. If any one characteristic marks our present, it is cleavage, conflict, division, disharmony."

In capsule form . . .

Eleven denominations will share space in Wisconsin's first ecumenically-owned campus religious center at the University of Wisconsin campus With Pope Paul's appointment of Godefrold Mpwati, 47, as bishop of Points appointment of the Congo's dioceses are led by Congoborn bishops . . . Rhode Island's Catholic and Episcopal bishops called for greater cooperation by their memberships, reaffirming the covenant agreements entered into by six pairs of Catholic and Episcopal parishes in 1974. Blue Cross-Blue Shield Insurance for Catholic teachers

in St. Louis has been revised to exclude payment for abortion . . . For the first time in the history of the Benedictine order, founded in the fifth century, abbot presidents from throughout the world are meeting in the United States, near Latrobe, Pa. . . Cuban Catholics in the United States are donating a chapel for their patron saint, Our Lady of El Cobre, at the National Shrine of the

saint, Our Lady of El Cobre, at the National Shrine of the Immaculate Conception in Washington, D.C.
Attorneys for Pennsylvania will appeal directly to the U.S. Supreme Court a Sept. 4 decision by a three-judge federal district court which declared sections of the state's Abortion Control Act unconstitutional. . The Tennesses Supreme Court, in a 5-to-0 decision, banned snake handling and the drinking of poison in religious services. . Face to Face, a new quarterly bulletin published by the Anti-Defamation League of B'nal B'rith, will be distributed to Christian and Jewish clergy and educators.

The bishops of Chile have asked the nation's ruling military junta to end the torture of political prisoners and discrimination against those suspected of Maxism . . .

military junta to end the torture of political prisoners and discrimination against those suspected of Marxism . . . There were 1.3 million more Americans with incomes below the powerty level in 1974 than in 1973 . . The Catholic Order of Feresters has given \$30,000 to the Catholic Communications Foundation.

The Divine Word Society, a missionary order which works in 35 countries, celebrated its 100th birthday . . . The St. Petersburg diocese has issued guidelines for the Charismatic movement in that area . . The 37th annual meeting of the Canon Law Society of America will be held in San Diego, Calif., October 6-9.

The Little Sisters of the Poor broke ground in St. Paul, Minn., for a new \$5 million, 158-bed home for the elderly poor . . The national conference of the Holy Childhood Association will be held September 30 in Pittsburgh . . . The Vatican will establish an apostolic nunciature in the Southeast Asian republic of Sri Lanka, formerly known as Ceylon.

Human rights violations hit

WASHINGTON-The president of the U.S. Catholic

WASHINGTON—The president of the Conference has strongly protested recent human rights violations in Honduras. Archbishop Joseph L. Bernardin of Cincinnati, the USCC president, also expressed solidarity with those seeking to achieve justice in Honduras and pledged: "We will be sensitive to their comments regarding the role played by our government and by U.S.-based transnational corporations in their country." Such corporations, with resources, and



corporations in their country." Such corporations, with resources, and production and marketing outlets in various countries, have often been accused of exploiting both the natural resources and the peoples of underdeveloped nations.

Court upholds abortion ruling

HARTFORD, Conn.—The Connecticut Social Services
Department has reinstituted a policy requiring Medicald
recipients to prove medical necessity if they want abortions
paid for. A U.S. district court judge had declared the policy illegal last year, but the U.S. Second Circuit Court of Appeals overturned that decision and told the Social Services Department to determine its own policy.

Names . . .

newspaper columnist and prominent spokesman for Catholic conservatism, has requested an "Indefinite leave" from his order and severed connections with Twin Circle and National Catholic Register newspapers.

newspapers.
Dr. John M. Duggan, former vice-president at Vassar College, was installed as president of St. Mary's College, Notre Dame.
Jesuit Father Bernard J. Lonergan, one of the world's leading theologians, has been appointed professor of

been appointed professor of theology at Boston College. Bishop Roger Mahony, auxiliary of Fresno, Calif., was confirmed by the California Senate as

WASHINGTON—The National Conference of Catholic Bishops administrative committee has left standing a 1973 U.S. bishops resolution endorsing the nationwide boycott of table grapes and head lettuce until free secret ballot elections on union representation are held among the California farm workers. Those elections are now under

chairman of the state Agricultural Labor Relations Board.
Cardinal Maurice Roy of Quebec, Canada, has called for major changes in the world's agricultural policy, including better distribution of land ownership and fair taxes for farmers.
Father Alvara del Portillo, a native of Madrid, has been elected the second president-general of the international association Opus Del.
Dr. Edward Kilrey of Fairview Park, Ohio, was elected president of the National Federation of Catholio Physicians Guilds.
Pope Paul has named Magr. Amedee Proutx, 43, vicar for Religious of the

Grape, lettuce boycott stands

diocese, auxiliary bishop of

diocese, auxiliary bishop of Portland.

Father James P. Sinnott, a Maryknoll missionary who was expelled from South Korsa last May, was arrested in Washington, D.C., for attempting to pray inside the South Korsan embassy.

Dr. Le Thanh Minh Chau, former rector of the University of Hue in South Vietnam, has been appointed assistant to the vice-president at the University of Notre Dame.

Abigail McCarthy, addressing 150 priests in St. Paul, Minn., advocated the ordination of women and passage of the Equal Rights Amendment.

William J. Cox has been

William J. Cox has been named the executive director of the National Committee for a Human Life Amendment, succeeding Robert N. Lynch

Pope Paul sent a letter of congratulations to French philosopher Ettenne Gilson on his 91st birthday and praised him for his long service to the academic world and the Church.

Julia Taft, director of the President's Task Force for Indochina, has praised the U.S. Catholic Conference for

catholic Conference for its work in resettling refugees.

Rear Admiral Jeremish A. Denton, Jr., the Navy's senior POW in Vietnam, received the Celtic Cross Award of the Catholic War Veternes.

Veterans.

Msgr. Harrold A. Murray,
director of planning for the
Newark, N.J., archdiocese,
received the first Merit
Award given by the National
Association of Catholic
Chanisies

Chaplains.

The letters and books of the late Emmett J. Cuiligan, founder of the water treatment business, were presented to the diocesanrun University of San Diego.

Sister Ann Neale, a member of the Grey Nuns of the Sacred Heart, a specialist in ethical questions relating to medical science, has been named first fulltime director of the secretariat of the U.S. Bishops' Committee for Bishops' Committee for Human Values.

Sen. Jacob Javits (R-N.Y.) will be a guest speaker at the October 19-20 convention of the National Conference of Catholic Charities to be held

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THE TACKER

Still 'in focus'

BY FRED W. FRIES

The popular "Focus on Faith" television program is now in its twelfth year—a remarkable record of longevity in this age of "now-you-see-it, now-you-don't" television

The program is, in fact, according to Chuck Schiele, Archdiocesan communications director, the longest continuous religious-oriented television program in Indiana.

The idea for "Focus on Faith," which is currently aired on Sundays at noon over Channel 6, WRTV, Indianapolis, was conceived by Dr. Al Edysean, head of the drama and communications department at Christian Theological Seminary, who has served as the show's producer since its

DR. EDYVEAN FELT that a weekly panel discussion treating the religious impact of issues of the day—with the participants representing the Catholic, Protestant and Jewish faiths—would draw a responsive and sizeable audience, particularly in view of the burgeoning interest in ecumenism in the early 1960's.

Two ecumenical pioneers in the in-dianapolis area—Father Kenny Sweeney (then the Archdiocesan communications director) and Rabbi Maurice Davis of the Hebrew Congregation agreed on the idea's feasibility, and officials at old station WFBM-TV (now WRTV) consented to air the program on a trial basis. "Focus on Faith" has been on the air ever since.

The unique program is now throughout Indiana as well as in sections of illinois, Kentucky and Ohio through the facilities of cable TV, and draws an estimated 50,000 to 75,000 viewers each Sunday—a remarkably large audience for a program of this type.

OFFICIAL SPONSORS of "Focus on Faith" are the Catholic Communications Center, the Church Federation of Greater Indianapolis and the Jewish Welfare Federation with the cooperation, of course, of Channel 8, WRTV.

The following priests have appeared (some repeatedly) on the program during the past year, according to the Catholic Communications Center: Fr. Lawrence Voelker, Fr. Fred Easton, Fr. Donald Schneider, Fr. Gerald Gettelfinger, Magr. Richard Kavanagh, Fr. Francis Bryan, Megr. Francis Reine, Fr. Lawrence Moran, Fr. Robert Borchertmeyer, Fr. Bernard Head, Fr. Richard Terrill, Megr. Raymond T. Bosler, Fr. Joseph Beechem, and Fr. John LaBaure, S.V.D. LaBauve, S.V.D.

(Fr. Kenneth Smith was the priest panellat on Sept. 7 and Sept. 14. Fr. Robert Drewes will participate in the program on the last two Sundays of the month: Sept. 21 and Sept. 28.)

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er 15 years of experience.

seniors representing seven different Arch-diocesan secondary Schools are included in the latest list of Merit Scholarship Semi-finalists. They—along with some 15,000 Semifinalists from throughout the coun-try—were the survivors of tests taken in their Junior year, and they now become eligible to continue in competition for Merit eligible to continue in competition for Merit College Scholarships to be awarded in 1978. Archdlocesan nominees and their respective schools are as follows: Brebeuf Preparatory School—Mark D. Finney, Patrick J. Kelly, J. Clark Kelso and James R. Nygaard; Chatard High School—Christopher Broemmelsiek and Robert M. Marks; Ladywood-St. Agnes—Shella M. Smith; Latin School—Daniel P. Brandon and Richard A. Gillman; Ritter High School—Stephen J. Rutledge; Roncalli High School—Theresa A. Barbalas, Thomas M. Charlebols and Joseph M. Doerr: Immaculate Conception M. Doerr; Immaculate Conception
Academy, Oldenburg—Nancy S.
Klosterman. Tacker congratulates these
young scholars on their achievement and
wishes them well in their academic years

MARITAL MILESTONES—Tacker extends congratulations to the following couples who observed wedding anniversaries recently: Mr. and Mrs. Henry Lippe, Sr., 25th, Holy Trinity, New Albany; Mr. and Mrs. Louis Dezelan, 50th, St. Michael, Indianapolie; Mr. and Mrs. Frank A. Mayer, 50th, Our Lady of Lourdes, Indianapolis; Mr. and Mrs. Joseph Kleffer, 50th, St. Anthony, Indianapolis; Mr. and Mrs. Leonard C. Bates, 50th, St. Patrick, Indianapolis; Mr. and Mrs. Kenneth Cox, 50th, St. Philip Nerl, Indianapolis; Mr. and Mrs. Raymond Cahalan, 50th, Holy Trinity, New Albany; Mr. and Mrs. Fred Stevens, MARITAL MILESTONES—Tacker extends Mrs. Raymond Cahalan, 50th, Holy Trinity, New Albany; Mr. and Mrs. Fred Stevens, 50th, St. Barnebes, Indianapolis; Mr. and Mrs. George Radcliff, 50th, St. Mary-of-the-Knobs, Floyds Knobs; Mr. and Mrs. Donald Andrews, 25th, St. Philip Neri, Indianapolis; Mr. and Mrs. Leo Masse, 60th, Our Ledy of Lourdes, Indianapolis; Mr. and Mrs. Leo Masse, 60th, Our Ledy of Lourdes, Indianapolis; Mr. Our Lady of Lourdes, Indianapolis; Mr. and Mrs. Harold W. Thoman, 50th, St. Barnabas, indianapolis; Mr. and Mrs. Al Derieth, 50th, Sacred Heart, Indianapolis. Also Mr. and Mrs. Thomas O. Brune of St. Catherine parish, Indianapolis, who will mark their 50th anniversary on Sept. 21.

- tell 0

ATTENTION, MUSICIANS SONGWRITERS The Committee Liturgy for the 41st International Eucharistic Liturgy for the 41st International Euchartstic Congress, to be held in Philadelphia next August, is offering a cash prize of \$1,000 for an original hymn set to original music. The winning composition will become the official hymn of the Congress. The hymn, which must include organ accompaniment, should be written for both unison and four part yocal rendition. Entry deadline is Oct. part vocal rendition. Entry deadline is Oct. 31, 1975 with the winner to be announced Jan. 31, 1976. Applications may be obtained by writing to Sister Jane Marie Perrot, NCMCA, 7411 Riggs Road, Hyattsville, Md.,

A CONCEPT OF SERVICE

 Essential to the true concept of service is a willingness to respect points of view which do not always conform to your own. The funeral director cannot act in an arbitrary manner in an open society such as ours, although it is his legitimate function to make suggestions and give advice in the areas of his professional competence. In the final analysis it is the families we serve who determine, exactly how we shall serve them.

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Youth-Religion seminar planned by St. Maur's

INDIANAPOLIS — St. Maur's Theological Center will sponsor a seminar on Youth and Religion from October 1 through December

The seminar will meet 7:30-9 p.m. Wednesday evenings at the Center, 4545 evenings at the Center, 4545
Northwestern Ave., in Kelly
Lounge. Father Gordon
Wagoner, M.A., S.T.L., will
conduct the sessions. He is
an associate professor at St.
Maur's Theological
Seminary. His experience
includes five years as
diocesan director of the
Youth-Adult Council of the
Lafayette diocese and four Lafayette diocese and four years as Newman Chaplain to Wabash College.

The seminar, a survey of current religious trends among young Americans, is designed to help Catholic parents and religious educators deal with the phenomenon of a youngster who announces he is "leaving the Church" for a new religion.

Topics to be covered include Zen, astrology, chemical mysticism (drugs), occult, sex and occult, sex and secularization, Jesus freaks and transcendental meditation.

The fee is \$30 per person.

For registration, write the Admissions Office of the Center, or phone (317) 925-9095.

Chatard concert to benefit band

INDIANAPOLIS - Music in the style of Stan Kenton and Count Basie will be played during a concert by the Baron Von Ohlen Big Band to be held at 8 p.m., Thursday, Oct. 2, in the Chatard High School Auditorium. Featured soloist will be Chuck Carter on the barifone sax.

Ohlen, Carter and several other members of the 17piece band formerly played with Kenton.

The concert is being ponsored by the Chatard Music Department and the Music Department and the Band Boosters. Proceeds will go to the uniform fund. I Larry Krauser is head of the epartment.

Tickets are \$2 for students and \$3 for adults. Ticket information may be had by phoning Katle Goodin, 255-5209.

INDIANAPOLIS Calendar of Events

SOCIALS

MONDAY: 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 .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.; Scecina High School Cafeteria, 6 p.m. FRIDAY: 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 Nerl parish hall at 5

RUMMAGE SALE

INDIANAPOLIS — St. Mary's parish will sponsor a rummage sale on Friday and Saturday, Sept. 26 and 27, from 10 a.m. to 4 p.m. Free parking in lot south of Child Center.

Student prayerbook published NOTRE DAME, Ind. — A Thomas McNally, C.S.C., of new prayerbook for students, featuring a variety of contemporary prayers written by students and

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Scamp

MAKING NEW HOME-Four members of the Sout

MAKING NEW HOME—Four members of the South Vietnamese refugee family of Nguyen Khac Xuyen [far left] are shown in the "Freedom Shrine" of St. Ambrose School, Seymour. The family is being sponsored by a group of parishioners of St. Ambrose Church. Standing with Xuyen are, from left, Joseph V. Corcoran, coordinator of the sponsoring group; a son, Nguyen Khac Hung; Xuyen's wife, Nguyen Thi Lan; his sister, Nguyen Thi Giap; and Father Paul English, pastor of St. Ambrose. The shrine, containing reproductions of many of the nation's most famous documents, was given to the school by the

famous documents, was given to the school by the Seymour Exchange Club. The parish held a reception for the refugee family Sunday afternoon, Sept. 14, in the school gym [Seymour Daily Tribune photo].

faculty members and focusing on many world concerns-such as hunger and poverty—has been published by the Ave Maria Press at the University of Notre Dame. Entitled "Day by Day," It was edited by Father

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Jesuits report Viet pressures

ROME—Mounting pressure in a variety of forms is being placed on the Catholic Church in South Vietnam by the new communist government there, according to Jesuit missionaries recently expelled from that country.

The Jesuits said that the communications are communicative to the communication of the commu

munists have:

—Placed under heavy restrictions the coadjutor of Salgon, Bishop Francis Xavier Nguyen-Van Thuan.

—Frequently attacked religion in direct and indirect ways in the nationwide political formation classes

which Vietnamese must attend.

—Demanded in two dioceses that lists of seminarians to be ordained priests be submitted for prior

government approval.

—Placed surveillance on Catholics attending daily Mass, and blocked some Catholic meetings and Masses.

—Made travel for priests and

Religious almost impossible.

— Discriminated in employment against Catholics.

NC NEWS LEARNED of these developments in an interview at the Jesuit headquarters here with Jesuit Fathers Jose Diego and Roger Champoux.
Father Diego, until his expulsion

September 3 from South Vietnam, was rector of the Pontifical Seminary of St. Plus X at Dalat. He said it is one of only four such theological faculties in the Far East.

He, Father Champoux, and 12 other Jesuit professors from the seminary were expelled along with four Salesian missionaries who ran a Salesian seminary in Dalat, one French Franciscan priest and one priest of the Paris Foreign Mission Society.

The only reason the govern-ment gave for the action was that

they were foreigners, the priests

The Jesuits said that Bishop Thuan has been restricted by the government to a very small section of the extreme northern part of Salgon, Bishop Thuan would succeed Archbishop Paul Nguyen Van Binh of Salgon if Arch-bishop Binh were to leave office.

THE GOVERNMENT called a meeting August 15 of between 200 and 300 priests and Religious in Saigon,

The government explained that it had asked for Bishop Thuan's resignation but since he did not resign they were restricting his movement. The officials said that a bishop is a

kind of public functionary and must have government approval. Bishop Thuan is a nephew of the

late president of South Vietnam, Ngo Dinh Diem, But the Jesuits said his link with Diem is being used as a pretext to remove a man the govern-ment considers "too capable and too

On August 18, the priests added, Archbishop Binh appealed to Catholics to be calm and accept the government's decision.

SIMILAR PRESSURE is taking place in Dalat, the priests said. On August 16 the government announced at 3 p.m. that an ordination scheduled for the next day was "suspended." Church authorities negotiated and at 11 p.m. the government permitted the ordination. But the condition was that the list of ordinands be submitted for approval to the government for that ordination and subsequent ordinations, the Jesuits said

The government has demanded the ordination list in another

South Vietnamese diocese, they added.

Father Champoux, of Quebec, sald that a government informant attends every Mass in Dalat to report on who is there. Those attending are watched by the government, he added.

FATHER DIEGO said that control of the Jesuit-run seminary has been taken over by the bishop of Dalat. About 160 seminarians from all of South Vietnam are enrolled there.

He said that seven Vietnamese Jesuit priests remain at the seminary, but that five of them are still studying and are not ready to take over the running of the seminary.

"There is less than a 10% chance that the government will allow Jesuits to move from Saigon to Dalat to take our place," Father Champoux said. "But the Church is asking for that

THE PRIESTS said that prior to their departure, life at the modern seminary ntinued as before the communis takeover. Seminarians were not obliged to attend the government reeducation courses.

"But now the seminarians and lay eople feel that, after the expulsion of the foreign Religious, the government will conduct a repression and take a more rigid approach to religion, Father Champoux sald.

The expelled Jesuits Included five Canadians, one Cuban, two Hungarians, two Spaniards, two Chinese, one italiam and one Frenchman.

Two of the expelled Jesuits had founded the seminary.

The priest said that the pressure on Catholics was at this point non-

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FALL CALENDAR

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Introduction to Transactional Analysis An eight week course of the Fm Ok, you're Ok view of life. Begins Monday, September 22 at 1015 Woodbridge Lane 46260. Taught by John Rierson, Director of HRDQ. Two hours a week. Fee: \$30 per person \$45 the couple.

Transactional Analysis for Helping Professions

An eight week non-credit continuing education course at IUPUI. Begins September 30 at the IU Med Center-Nursing Building. Register through the continuing Education Center.

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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."

Boost to our morale

Mother Seton's canonization gave Americans one of those increasingly rare opportunities to be proud. We can sure use the lift, according to the historian who wrote much of the legislation creating the American Bicentennial Commission.

Eric Goldman, speaking at a DePauw University convocation recently, declared that the country is certainly not in a birthday mood and that the public's morale has sunk to an alltime low.

"Here we are at a bicen-tennial," he said, "and the country is not standing up and cheering . . . What do we expect? What are we supposed to sing about at the present

He's right, of course. A plenitude of tragedy and

scandal has deflated our ego and eroded our confidence in ourselves, our leadership, and our institutions. We used to be the world's braggart; now we're the global hangdog. They are equally unattractive poses for a nation so richly blessed.

We've had our bad days of late but the world's oppressed peoples would give anything to share the kind of life that is typical in the United States. The most prestigious tribute to one of our own, St. Elizabeth Seton, should make us resolve to be more mindful of the good that permeates this land and less despairing of its inadequacles. Let's hope the honor of having an American-born saint will give our national spirits-and our bicentennial celebration-a healthy shot in the arm.

Hearing the message

In this year of Reconciliation when our Archdiocese is about to begin a series of discussions on justice, it might be well to consider the aims of that program.

One aim is to broaden the individual Catholic's awareness of the meaning of justice in his daily life. Another aim is to listen to the Catholic express his needs for justice at the local level. If reconciliation is to be accomplished, local Church leaders might well emphasize the latter aim.

Much of the frustration which characterized the protest movements of the 1960s was generated because protesters claimed they had no say in running their own lives.

The same claim is made by people who protest the busing programs in Boston and Louisville. It is claimed by Palestinians who live in Israel, Irishmen in Northern Ireland, native blacks in white-ruled African countries. The message that comes through in the 1970s is "why bother to protest?" Polarization seethes until it explodes in the violence of destroying what one cannot change.

The official Catholic Church in Indiana is saying that it is willing to listen to what its people have to say in parishes, in institutions, wherever they come together in Jesus' name. The real need, however, is to listen to the message behind the message. Anyone who hears Catholics today listens to a variety of messages. What is

most significant about the messages is not the content but the feeling behind them.

Our Church may seem to be divided, yet there is less division within the Catholic Church than within most religious bodies or political organizations. There are lines of authority. Division may exist with respect to interpretation of those lines but the lines remain

We are, however, witnessing a difference in the expectations of leadership. We are witnessing a difference in expectations of how one lives as a Catholic. Moreover, we are learning that none of us—clergy, laity, parish, diocese—can live or function in isolation. The greatest challenge the Church has placed before us since Vatican II is to five boldly as a Catholic Christian and headon a world always hostile to such boldness. We can no longer live and function for the Catholic community

The commitment of the Catholic is to Jesus Christ. It is important that our clergy strongly assist the laity in living up to that commitment. But the laity will not listen to the words of Jesus if the clergy does not listen to the laity and to their fears, frustrations and confusions. The clergy must help the laity to understand, accept, and live with those feelings. If the official Church does this well, then the words of Jesus will be an oasis in the desert of

LIVING THE QUESTIONS

Priest needs encouragement of his people

BY FR. THOMAS WIDNER

The Archbishop of Indianapolis has

The Archbishop of Indianapolis has ordained seven new priests for the archdiocese in the past four months. What will help them to meet the challenge of the diocesan priesthood? Nothing is so important as their own faith and dependence on God. No other support system can be relied on solely. Beyond that they will need people—their families, friends, parishloners — to encourage them, to parishioners — to love them, to help them. For none of us can be good priests if the people we know do not demand it of us.

There is a scene in the novel The Once and Future King" by British author T. H. White in which the young man Arthur has discovered a stone in a

village churchyard from which a beautiful sword extends. In a hurry and needing the sword, Arthur pulls it away from the stone with some work and deliberation. As he does, however, Arthur finds himself surrounded by a variety of animals who had become his friends as a boy when Merlin the magician transformed Arthur into different animals so he could better observe human nature.

THESE FRIENDS, these animals, now appear with words of en-couragement so that Arthur might win the sword. It is only later that Arthur learns of the sword's legend. The man who would take the sword would be king of England. When he realizes the enormous responsibility this means, Arthur cries and wishes that he had never seen the sword. never seen the sword.

There comes a time when a man asks himself "Will I be a man?" as

Arthur had to ask himself "Will I be king?" Arthur did not choose his responsibility. It was demanded of him because of his action. Such is life. Challenges offer themselves and we grow or we die as we attempt to meet or run from them.

The Second Vatican Council tells us that the priest is the one who leads and builds community. Father Eugene Kennedy says that the priest is the one who helps other people open themselves to each other and through this to establish and grow in trusting relationships with one another. We call this service. In serving people, the priest serves Christ. This service includes a complementary suffering in loneliness for the priest which cries out for the support and couragement of people.

IN THE GOSPEL of John, Christ says that he is true flesh and true blood. He then offers himself to us as food and drink. The priest is ordained to bring this food and drink for the nourishment of people. The priest is ordained to help the nourishment of beelevers who can build the kingdom of God. Like the animals that encouraged Arthur, priests need people to encourage them. Like the hero Ulysses in Tennyson's poem, the priest should then say, "I am a part of all whom I have met."

Just as the boy Arthur cried and wished that he had never seen the sword in the stone, each of us may at times wish we did not have the responsibilities we do. We priests can become stale if people do not demand that we live up to our responsibilities. Priests can become bitter if people do not care-about building, the kingdom. We need people to encourage us to the

We need people to encourage us to

DALE FRANCIS SAYS

Learning to 'call things by right name'

BY DALE FRANCIS

When I was a boy my Dad used to tell me I had to get the nomenclature straight. "Call things by their right names," he said. I learned to un-derstand the importance of precision in language early and the more I observe the way things

明如

are the more I am convinced a great many difficulties come because of imprecision in language, because people don't get the nomenclature right.

Imprecision language, using the wrong terminology for

things is disastrous because it leads to imprecision in understanding. Imprecision in understanding can lead the kind of deviations that bring

The word "collegiality" has been used imprecisely by many in the Church and this has brought about

To the Editor:
I would like to reply to "Sign me "Lost" (9-12-75) of Brookville, Ind. I, too, am a member of Brookville's parish and would like to ask "Lost" a few pertinent questions and give a few personal observations.

There are not different in-

terpretations of the law for those who

keep themselves informed and up-to-date on the Church's teachings

through reading and/or study. Our Church is still One, Holy and

As for the priest whose leaving was

a blessing, is "Lost" unaware of the fact that priests are still human.

Therefore, some are good and some misguided. Still, they are priests and deserve respect for the ability they

have to bestow God's blessings on us.

Apostolic.

some real difficulties and con-frontations.

COLLEGIALITY is, of course, a valid and important concept in the Church. There is a College of Bishops. The Dogmatic Constitution on the Church, after explaining members of the College of Bishops exercise their authority with the successor of Peter. authority with the successor of Peter, goes on to say:

"This collegial union is apparent also in the mutual relations of the individual bishops with particular bishops and with the universal Church. The Roman Pontiff, as the successor of Peter, is the perpetual and visible source and foundation of and visible source and foundation of unity in his particular church, fashioned after the model of the universal Church. In and from such individual churches there comes into being the one and only Catholic Church. For this reason each individual bishop represents his own church, but all of them together in union with the Pope represent the

you do not love your brother whom

you can see?"
In regard to the questions and confusion, we had discussion groups for adults which were discontinued due to lack of interest. Did you attend these or were you too busy? And what of the programs offered by the Archdiocesan Office of Religious Education.

Education? Do you bother to attend these in the role of an interested adult

who wishes to learn more or would

If you took the time and trouble to ask

the proper parties, I know they would

do all they could to answer your questions.
As for the "final vote" on all

suggestions, isn't a scapegoat necessary in order to fix the blame in

every situation? The fact that our

LETTERS TO EDITOR

'Lost' and 'Found' in Brookville's parish

entire Church joined in the bond of peace, love and unity.

THAT PARAGRAPH Indicates the manner in which there is a College of Bishops, each with individual

Bishops, each with individual responsibilities and authority, but joined together with the Pope. Therefore, it is proper to speak of the collegiality of bishops.

But unfortunately the word "collegiality" has come to be used imprecisely. We hear talk of the collegiality of the bishops with priests, with the laity. When the word is used in this way it not only creates false impressions but false ex-Impressions but false

In the precise meaning of the word there is no collegial relationship of the hierarchy with either the priesthood or the laity. It is true as the Dogmatic Constitution on the Church says, that priests are united with the bishop in "sacerdotal dignity" but as the same document carefully states they do not document carefully states, they do not possess the highest degree of the priesthood and they are dependent on the bishops in the exercise of their PERAL DIOCESES STOUD - 19WOO

BECAUSE WE are all members of the Body of Christ, because we are all called to carry on the mission of the Church, the laity and the bishop are united in this way. But our functions, our responsibilities our authority

The Second Vatican Council called upon, the bishops to come to knowledge of priests and laity, to seek consultation with them, to understand their needs, to listen to them, to be in

their needs, to listen to them, to be in a special way united with those priests who "constitute one priesthood with their bishop."

But while bishops form with their fellow bishops and the Pope one College of Bishops, there is not the same collegiality of relationship between bishops and priests and between bishops and priests and people. There is a distinction in function, responsibility and authority.
To speak of this relationship as collegial is to be imprecise and from this imprecision there comes false expectations.

IF PRIESTS and people are led to, believe their relationship with their bishop is collegial, then they are likely to expect that their views should hold equal weight with that of the bishop.

It is important that a bishop be given the advantage of consultation with both his priests and the people. This enlarges his vision, improves the service he can offer. It is good when structures are formed that allow a bishop to learn from priests, Religious

and laity. But the difficulty comes if those who are consulted misun-derstand their function and equate consultation with decision.
Sometimes, as was there are when
Pope Paul issued thim and thee, the
decision that must be made may well
be in direct opposition to the be in direct opposition to the recommendation of those who have been consulted.

IF THOSE who are brought into consultation understand their own role, they will not be distressed if the decision made by the authority differs from their recommendation. But if they come to think of themselves in a collegial relationship with the bishop

collegial relationship with the bishop then they may expect their recommendations will direct the decision.

A bishop is a bishop, it is not a position of rule but service, not so much of authority as responsibility. He must make decisions in the light of responsibility to the whole. It is newtishle, that he decisions may inevitable that his decisions may conflict with what individuals or groups of individuals may wish, but he finally must act in the lonely isolation of his own conscience.

rish faithful dot to weekly Mass

DUBLIN, Ireland—A full 91% of adult Catholica in the Republic of Ireland attend Mass at least once a week, according to a survey of religious practice conducted by the research and development unit of the Irish Bishops' Conference.

And almost a quarter of Irish Catholics—24%—attend Mass more

Catholics-24%-attend Mass more than once a week.

The findings, published in the September Issue of Intercom, the bulletin of the Catholic Communications institute of Ireland, are based on interviews with a random sample of 2,499 lay Catholics aged 18

Of male Catholics, 88.4% attend Mass at least once a week; of females 93.3%. Married people (93.4%) are more likely than single (87.2%) to go

more likely than single (87.2%) to go to Mass weekly, as are farmers (93.4%) compared with unskilled manual workers (85.7%).

About two-thirds—65.6%—receive Communion at least once a month, with 91.9% receiving Communion at least once a year. Almost half—46.5%—go to Confession at least once a month and 89.8% at least once yearly.

Television's smokescreen

We are gratified by the hardhitting statement from the United States Catholic Conference exposing the new twohour "family viewing" time on television for what it is-a smokescreen to protect the industry from the wrath of the

The statement from the conference's administrative

The CRITERION

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board underlines the more outrageous aspects of the policy-the time zone differentials and the viewer 'advisories.'

Television officials claim it would be too costly to adopt a uniform family viewing slot. Consequently the programming in question is scheduled from 7 to 9 p.m. on the coasts, 6 to 8 p.m. In the Midwest, and 5 to 7 p.m. in the Rocky Mountain region. How's that for serving the public!

Then there's the matter of those viewer advisories which are supposed to warn parents that an unsuitable program is coming up. It is blatantly obvious that the networks have no intention of honoring their commitment to present only family fare or else why would there be a need for the ad-

Beyond that, the conference fears—and wisely so, we believe—that the broadcasters will exploit the advisories just as movie makers have exploited the "X" rating. If the film mess is any indication, the advisory soon will be used to hype viewer ratings rather than counsel parents to turn off the set.

The fundamental injustice of the policy, however, is that it is pure and simple a pact between the Federal Communications Commission and the networks. There was no consultation with individuals or groups interested in the public welfare. No public testimony was heard by the FCC prior to announcing the new policy.

Some members of Congress have criticized the plan, but more have halled it as responsible cooperation bet-ween government and industry. Responsible? To whom? The policy is another try at industry self-regulation that won't work any better than the discredited self-regulation of the movie industry.
The FCC has betrayed its

obligation to serve the public by its complicity in this phony effort to silence the demands of parents, educators, and church leaders for wholesome entertainment.

We are delighted that the conference has spoken so forcefully against the family viewing policy. We hope its criticism will be echoed by many other groups and organizations.—B.H.A.

THE PERSON OF TH

children skip Mass and the sacraments can also be traced to the As for their human side, the teachings of our religion state, "Judge not lest you be judged" and "Hew can you love God whom you cannot see if world we live in, not to mention the example of their parents who do not attend Mass or are among those who leave early. I know many teen-agers in this parish who are active in parish life,

and stay until the Mass is over.
I feel that you not only need help but

also sympathy because you have allowed yourself to become cut off from your parish for some reason. My family and I will pray that you find the way back to involvement with and understanding of your Church.
We are proud to be members of our

Sign me "Active, Informed and Found" Brookville, Ind.

Mrs. Cole remembers three-hour liturgies

To the Editor:
I am writing in answer to the letter regarding "Children at Mass" in your Letters to the Editor section (9-12-75). Letters to the Editor section (9-12-75).

My parents are Orthodox and their liturgies (Masses) are roughly three hours long. When I was young and attended church there before I changed to Catholicism, I remember all too well having to alt and be still without the added help of toys. That was for three hours not just one.

I was brought up believing that church was a holy place of worship. A place to pray and a place to ask forgiveness. It is not just another place to play.

My daughter is only four and she

My daughter is only four and she has no real trouble realizing the difference between God's house and a large playroom.

I don't feel one hour's time to be still is asking too much.

Mrs. Duncan [Mary] Cole



THANKS FOR THE RIDE, DAD-NICE GAME OF GOL-L-L-F!

Clears Communion-in-hand statement

BY MSGR. R. T. BOSLER

Q. I would like to make a few comments concerning your observations about Communion in the hand, in particular your statement: "For a law that is uncertain eventually becomes no law at all." What is so uncertain about this law? It is most clear to me. Communion is not to be given in the hands by anyone in the United States. What can be more certain? The uncertainty is not in the regulation, but in those people who do not wrish to obey the law.

There are many people who do not think they should pay taxes, but the law is clear. If we do some serious searching, we will find this is the reason for the uncertainty in the Church today. Everyone wants to believe, but no one wants to obey. All the uncertainty came from the "do-your-own-thing" mentality of the famous 1960's. I'll bet anything that the laws and teachings of Christ were very uncertain to the Pharisees. And Humanae Vitae is also uncertain to those who do not wish to obey, but is those who do not wish to obey, but is very clear to those who do obey. How would a family function if this kind of thinking were applied to it?

A. I appreciate your observations and am happy to publish them. However, I did not advocate breaking the law, even an uncertain one. I intended to point out a fact which seems undenlable, namely, that when a law is uncertain, it eventually will be no law at all. If tax laws were applied differently from state to state, they soon would become uncertain, and people would disregard them when they could. If "Humanae Vitae," the Pope's encyclical on family life and birth control, were applied differently birth control, were applied differently from country to country, it soon would cause to be respected. In a family, if father and mother disagree on how a rule is to be applied, the rule will soon cause to be observed by the children.

The point I was trying to make is that I felt the Church authorities made a mistake in this one instance of allowing national hierarchies to decide whether Communion could be received in the hand. And my reason for saying this is the fact that Catholic people are now confused. The citizens of the United States go to Rome and see Communion given to people in the hand at a Papal Mass, even though the Italian bishops have not yet granted this permission. With so many people from all parts of the world accustomed to this practice, the only charitable thing for those distributing Communion at the Papal Mass to do was to let each recipient follow his own

custom. In the United States in many cities bordering Canada and where Canadians vacation, the Canadian vacation is respected, and many U.S. citizens, seeing this, imitate them. So, in reality the law is fast becoming uncertain in the U.S. I am not necessarily approving this; I am describing the reality.

And now I am obliged to point out the tremendous difference between a moral teaching of the Church and her disciplinary laws. Fasting during Lent, abstinence on Friday, head covering for women in church, the manner of receiving Communion, these are disciplinary laws which can be changed, either directly by Church authority or indirectly when contrary oustoms are allowed by Church authority to be practiced. During the Second World War, Europeans and military personnel and their families all over the world were dispensed from fastion and shelp the work. military personnel and their families all over the world were dispensed from fasting and abstinence. After the war it was seemingly impossible to restore these disciplines; so the Church relaxed her laws and called for voluntary penance. This and other changes in disciplinary laws, allowing lay lectors and ministers of the Eucharist, have disturbed many Catholics who never understood the distinction between moral and disciplinary laws. The ones were the Church's interpretation of divine laws; the others were merely regulations the the others were merely regulations the Church made to fit certain cir-

cumstances and times which could be changed as conditions and needs altered. The failure to grasp this distinction is the root of much unrest and uneasiness in the Church today.

Q. My daughter spent a week-end in another state and at Mass on Sunday was given a book entitled "Good News for Modern Man: The New Testament and Psalms in Today's English Version." It was published and printed by the American Bible

Society. Could you please let me know the difference between this Bible and our Bible?

A. We no longer speak of "our" Bible. Catholic and Protestant scholars (and for the Old Testament, Jewish scholars) now cooperate in publishing translations and in-terpretations of the Bible in English, as they do in other languages. The New American Bible and the Jerusalem Bible are Catholic versions approved for use in the Mass, as is

also the Protestant Revised Standard version. The version you are asking about is a good translation that has been recommended by Catholic authorities. I am surprised you have not heard of it before, for several years ago, with the help of money from a foundation, Catholics and Protestants all over the United States cooperated in distributing "Good News for Modern Man" from door to door. also the Protestant Revised Standard

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Ministry experiment evaluated

HARTFORD, Conn.—The future shape of parish ministry in the U.S. Church could be affected significantly by the results of a new sociological study released Friday, Sept. 12.

The study evaluated a widespread experiment in team ministry in the Archdlocese of Hartford.

It found strong indications that in parishes now led by a team of priests there has been an improvement in pastoral care, in comparison with the previous pastor-and-assistant(s) form of leadership.

IT ALSO FOUND that the priests in team ministry were more satisfied with their work and more challenged by it than they had been in previous

Archbishop John F. Whealon of Hartford, who commissioned the

SOUTH BEND, Ind.—A group of Catholic charismatics who were once members of the now defunct True House community here have charged that a Catholic newspaper expose of problems in their community has "distorted" and "misrepresented" what that community was life.

It was a "violation of justice and

Christian charity" to publish the story instead of taking the findings to Church authorities, the group said.

True House, near the campuses of Notre Dame University and St. Mary's

what that community was like.

study, has said he plans to send a summary of it to the heads of all U.S. dioceses.

if the results of the study encourage other bishops to begin team ministry programs, it is possible that within a few years the ministerial team will be considered no longer an experiment, but rather a generally accepted alternative to the traditional pastorate.

Team ministry is relatively new in-the Catholic Church, in the traditionally structured parish with more than one priest, a pastor is the head and the other priests serve as his assistants. But in team ministry the priests are co-pastors who share the authority and divide up the areas of primary responsibility by mutual

SEVERAL DIOCESES around the country have started experiments with priest-teams, but the five-year-old Hartford experiment is one of the most

College, was one of the leading centers of the Catholic charlematic

movement for several years before it closed in 1974.

IN AUGUST this year the National Catholic Reporter (NCR), an independent Catholic weekly published in Kansas City, Mo., began a series of articles on the charismatic movement by Rick Casey. In his second article Casey (occupied on the "problems" of

Casey focused on the "problems" of True House which, he said, provoked

concern among other charismatic (Continued on Page 6)

extensive. One-fifth of its parishes with more than one priest are staffed by ministerial teams.

by ministerial teams.

The sociological study, which was conducted by the Center for Applied Research in the Apoatolate (CARA) in Washington, D.C., is the first in-depth evaluation of the results of team ministry.

Noting CARA's judgment that the Hartford experiment was a success, Archbishop Whealon said: "The Hartford experience in team ministry.

Hartford experience in team ministry should be of interest and help to other dioceses—especially to larger dioceses in which numerous parishes are staffed by more than one priest."

THE FOCUS OF the CARA study was to determine whether the team ministry experiment was in fact achieving its intended goals. These were to maintain "effective pastoral care for the laity" and to provide the priests on the teams with "substantial opportunities for personal growth and development."

From its findings CARA-concluded that "effective pastoral care for the laity" had at least been maintained under team ministry if not actually increased.

it found that the priests who are now on teams find their work more satisfying and challenging than they did before. They also feel that their skills are being utilized far more ef-

THE FOCUS OF the CARA study

fectively.

Even the priests who were pastors or in special ministries before, although they had felt high levels of job satisfaction in their previous work, indicated that in team ministry they find their work more satisfying and at least as challenging.



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THE PATRIARCHS

BY STEVE LANDREGAN

Central to Jewish and Christian belief is the saving intervention of God in the history of man. The New Testament witnesses to God's ultimate intervention, the incarnation, the act of God becoming a man, to

Old Testament, God's great act of intervention is the Exodus, the series of events by which He rescued the Israelites from oppression in Egypt so that they might receive the fullness of the

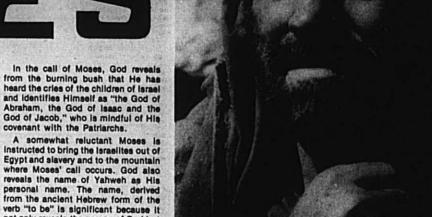
promises He had made to their ancestors.

The Book of Deuteronomy succinctly describes this central fact of the Old Testament: "My father was a wandering Aramean who went down to Egypt with a small household and lived there as an allen. But there he became a nation great, strong and numerous. When the Egyptians maltreated and oppressed us, im-posing hard labor upon us, we cried to the Lord, the God of our fathers, and he heard our cry and saw our affliction, our toll and our oppression. He brought us out of Egypt with his strong hand and outstretched arm, with terrifying power, with signs and wonders" (Dt. 26:5-8).

THE CENTRALITY of the Exodus lies in the fact that in it the Israelites find the beginning of their nationhood, the roots of their religious practices and the basis for their certainty that God fulfills His

At the center of the Exodus event is Moses, the Hebrew child, rescued from death and reared as an Egyptian prince by the daughter of the Pharaoh

Driven from Egypt into exile because of his intervention on behalf of a mistreated Hebrew he the Israelites out from the land of



oses prepares to lead his people to freedom from the rule of the Egyptians in a second part of a CBS television series called "Moses—the Lawgiver," arring Burt Lancaster in the title role. The programs were aired in June and

July. [NC photo courtesy CBS]

THE PLAGUES, which for the most art are natural phenomena known to part are natural phenomena known to the Egyptians, nonetheless become supernatural manifestations because of their intensity, the fact that they appear and disappear at the call of Moses, and that only the Egyptians and their stock are afflicted, not the Two documents cite 'techniques' The final plague, the death of the firstborn (Ex 11) claims the life of the Pharaoh's son and causes him to BY FR. AUGUSTINE HENNESSY, C.P. release the Israelites who have become such a curse to the Egyptians.

God's final act of deliverance on behalf of the Israelites occurs when Pharaoh, regretting his action, leads his charloteers in an

not only reveals the person of God but also reveals His character. It is

variously translated as "I am" and "He who is." The name Yahweh becomes

so sacred to the Israelites that it is

A Pharaoh, who is less than en-

thusiastic about losing his Hebrew laborers, refuses to permit them to

leave Egypt. His intransigence continues in the face of a series of plagues called upon the Egyptians by

Moses and his brother Aaro

It is not known for certain where the final event in the Exodus occured. The been translated "Red Sea" actually mean "reed sea" which could be either

attempt to recapture the fleeing

a proper name or a description. There are many lakes and marshes in the isthmus of Suez that could have been the site and it is not impossible that the northern tip of the Gulf of Suez, an extension of the Red Sea,

was the place. In any event the earliest tradition (Ex 14:21) reveals that as the Pharaoh's charlots closed in "then Moses stretched out his hand over the sea, and the Lord swept the sea with a strong east wind throughout the night and so turned it into dry land."

Whether it was a marshy lake or the provided with an escape route that was denied to their pursuers when the water returned at the command of Moses (Ex 14:27).

THE ISRAELITES were never to forget the intervention of Yahweh on their behalf and would commemorate the event by the annual Passover feast which recalls the Exodus as their supernatural birth as a nation, the

From the Exodus Moses leads his people to Sinal, the Holy Mountain, where Yahweh is to enter into a covenant with the people He has

o 1975, NC News Service

Exodus' has elements of adventure story

The People of God, as we now call ourselves, are a pligrim people. We grow up into godliness amidst the rigors of exile. We have not yet arrived at our promised land. So, in the meantime, we have to get tranquil in a world where we seem, at times, to be world where we seem, at times, to be wandering somewhat aimlessly in a wasteland. Our God of many promises sometimes seems too far away to be real. Consequently, we are tempted to grumble about His way of doing things. things.

Nobody can read the inspired words Nobody can read the inspired words of "Exodus" without admiration for its author's sense of the dramatic, As we turn its sacred pages, we find all the elements of an adventure story: the ensiavement of good people, the hard-heartedness of a tyrant, a meek man's reluctant acceptance of leadership, the painful pedagogy of plagues, the triumph of weakness over strength, the superficiality of the masses, the anguish of the true believer. And perhaps surprisingly, we find the touchiness of God about His own honor.

WE READ THAT WHEN the Israelites came into the desert of Sin on the 15th day of the second month after their departure from Egypt, "the after their departure from Egypt, "the whole community grumbled against Moses and Aaron." They were bewildered and scared by the rigors of the wilderness. "Would that we had died at the Lord's hand in the land of Egypt," they said, "as we sat by our fleshpots and ate our fill of breads! But you had to lead us into the description." But you had to lead us into this desert to make the whole community die of faminel (Exodus 16:12)

God heard their grumbling and took pity on their childishness. The Lord spoke to Moses and said, "I have spoke to Moses and said. "I have heard the grumbling of the Israelites. Tell them: In the evening twilight you shall eat flesh, and in the morning you shall have your fill of bread, so that you may know that I, the Lord, am

your God." (Exodus 16:12) Grumbling is a typically adolescent tactic for getting attention, it is a defense reaction against the insecurity of not being fully grown. It fits very snugly into the survival kit of an adolescent who suspects that there is a cosmic conspiracy against his right to be happy, comfortable, and uninterrupted at play.

GRUMBLING LOOKS Innocent enough until we see it as a hazard to hope in the heart of an adult pligrim. Then all of a sudden it becomes very close to looking like implicit despair. Grumbling can be a kind of disbeller in God's presence in His own world. It laments the rigors of exile so petulantly that it indirectly accuses the Lord of being unmindful of His covenant. No wonder the inspired writer imagined a touchiness in God about the discouriesy of grumblers. It looks as if God had to work dramatic wonders to placate His grumbling pilgrims and then underline His gesture as if to say, "There now; see, I told you so!"

Most of us, like the Israelites in the desert, have a little strain of the grumbler in our makeup. This may disappoint us, but it should not surprise us.

After all, we are still pligrims, And nobody gets completely comfortable in a wilderness. There is a very human tendency in all of us to look for superhuman leaders to whom we can utter the imperious cry: "Take us out of the wilderness."

Even our loving Father, God, does not escape our petulance. At least we want Him to be more visible and tangible and more obviously present than His own plan for dramatic en-trances. A pillar of cloud by day or a pillar of fire by night would do. But not the awful loneliness of being scared in

But our Father Insists on being trusted as a Father. He wants us to are yours, whether it be . . . the world, or life, or death, or the present, or the future: all these are yours, and you are Christ's, and Christ is God's."

e 1975, NC News Service

THE WORD THIS SUNDAY

By Indianapolis area priests

TWENTY-FIFTH SUNDAY OF THE YEAR

"The extravagance of God"

Isalah 55:6-9 Philippians 1:20-24, 27 Matthew 20:1-16

The Good News today is almost too good to be true. We humans aren't generous with one another, so we don't expect God to be either. But he is, no matter who we are or how we have lived. His thoughts are not ours. His ways are not ours. Does the way I live and treat

Hails summer training plan for deacons

BY FR. JOSEPH CHAMPLIN

Some persons, like Moses, seem to be born leaders. Others are placed in leadership positions and appear to learn or grow as they fulfill the tasks required of them.

It is basically unfair and unwise, It is basically unfair thowever, to prepare individuals for a lifelong future of leading others without extensive theoretical and practical preparation.

Twenty years ago I left the seminary with eight years of theory and theology behind me, but with almost no practical experience and very few pastoral suggestions as a guide.

When I walked into the Cathedral rectory on that February morning I had never baptized a child, never preached before a congregation of lay persons, never visited a home on census call, never seen books containing the official sacramental records.

Fortunately, generous and experienced priests took this young, enthusiastic, but extremely green priest under their wings and gave him a crash "how to do it" course in pastoral ministry.

TODAY'S SEMINARIANS are more fortunate. In our parish, for example, they receive diaconate during Holy Week, return to the seminary for continued study and week-end parish work, then come home for a summer of supervised training in assigned parishes.

Each deacon works under the guidance of a priest, who is his supervisor, in the specific parish. This priest-supervisor is expected to alt down at least once a week with the trainee and discuss the past seven days' experience with him.

The supervisor has been prepared for these respon-sibilities by a series of preliminary sessions outlining the what and how of his duties and continues to learn about them through a mid-point evaluation meeting with fellow supervisors.

This three-month training program benefits both the deacon and the host parish. People hear a different voice from the pulpit; priests learn about the latest teachings and techniques from one close to the academic scene; parishioners are inspired by the presence and visits of an earnest young man filled with ideals and

hopes for the future.

But the deacon probably reaps the greater reward. He gains countless practical experiences, meets a variety of people and comes to know first hand what are the joys and sorrows of private life.

CONSIDER SOME OF the activities our deacon at Holy Family has worked through in his brief May-August stay:

-Taken Holy Communion to a dozen sick persons confined to homes in the city and out in the country.

-Preached every three weeks at all the Masses and received each time written criticisms of his homilies from four representative, but anonymous (to him) lay persons, including a high school student.

—Assumed responsibility for our baptismal program, which meant visiting homes of the parents, conducting the Friday night instructional program, and celebrating the Bap-tisms on Sunday afternoon.

pligrimage to shrines in Canada for 40 parishloners, mainly older persons who would not otherwise have had such an opportunity.

-Censused 50-100 homes, par-ticularly of First Communion children. -Called upon the sick in our local hospital and nursing homes on a regularly scheduled basis.

—Assisted at weddings and funerals, including rehearsals, wakes and cemetery services.

-Made entries in all the official record books of the parish.

-Handled the complicated Mass stipend account during my partner's

—Worked in our Vacation with Christ two-week summer school of religion for children in grades 1-6.

-Conducted Communion services

His growing, learning days as a leader are not over. But as a priest, he will walk into the rectory of his first appointment much less green than I did, more experienced and more

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for Biblical study BY FR. JOSEPH JENSEN force a pagan culture upon them; and books such as Tobit and Judith, which Another Important Church concerning literary historical events.

criticism is the 1964 "Instruction on the Historical Truth of the Gospels." It states that unless the exegete (one who interprets text) "pays attention to all those factors which have a bearing on the origin and composition of the Gospets" (explicit mention is made of textual criticism, literary criticism, and form criticism) "and makes due use of the acceptable findings of modern research, he will fall in his

More recent is the address of Pope Paul VI to the Pontifical Biblical Commission on March 14, 1974, which refers to the official encouragement given to various types of literary

The Pope speaks of the attention now given to the historical development of a text and to the linguistic and cultural complex to which it belongs. Even the "plurality of theologies" recall, he says, "the choral symphony of the living com-munity, with its multiple voices which all profess faith in the one mystery."

MANY OF THE techniques referred were originally developed by holars whose systems contained elements unacceptable to Catholics For example, one of the most in-fluential of the form critics is Rudolf Bultmann, a Protestant scholar who rejects the New Testament miracles. It is not true, as some popular polemicists seem to suppose, that any Catholic writers of note or even many Protestant scholars follow Bultmann

(For critiques of various aspects of his thought, see R. E. Brown, "The Gospel Miracles," The Jerome Biblical Commentary, 78:109-130; J. L. McKenzie, "Bultmann and the Bible," in Vital Concepts of the Bible, 121-152; V. Taylor, "The Formation of the Gospel Tradition." Gospel Tradition.")

in discussing the composition of the Old Testament [the New Testament will be discussed later] we will utilize a division which is somewhat over-simplified but nonetheless useful, namely, into historical, prophetic, and wisdom books. We will discuss each of these groups separately.

That our division is oversimplified That our division is oversimplified becomes apparent as soon as we look closely into what must be included in the category of "historical books." Here would fall the Pentateuch (the first five books of the Bible: Genesis, Exodus, Levitiqus, Numbers, Deuteronomy) which attempts to tell the origins of the human race and of Israel from creation to the initial states of the conquest of the stages of the conquest of the Promised Land; Joshua and Judges, which tell of Israel's settlement in Canaan; 1-2 Samuel and 1-2 Kings, Canaan; 1-2 Samuel and 1-2 Kings, which trace israel's story through the days of Samuel, Saul, David, and the whole period of the monarchy to the time of its destruction and the beginning of the Babylonian captivity; Ezra and Nehemiah, which tell of the difficulties encountered as the Jews attempted to establish themselves again after the Babylonian exile; 1-2 Maccabees, which tell of the struggle of the Jews against an oppressive occupying power that attempted to

THE PERSON OF TH

are stories intended to edify and in-spire trust in God rather than to relate BEFORE GETTING DOWN to cases,

we must say a word about traditionary circles. Without some knowledge of them, it is impossible to speak of the development of a people's traditions. A traditionary circle is a group within which traditions are formulated and/or collected, preserved, and

The group will generally formulate or select materials that correspond to its own interests and will impress something of its own character in the transmission of them. Examples of traditionary circles would be clans. groups of priests, the scribes and wise men of the royal court, prophets living in community, and levites responsible for liturgy and administering covenant

The liturgy itself exercised a strong influence in the formation of Israel's traditions. An event experienced is not yet a narrative; it needs to be formulated in words by an individual who speaks for the community. Important occasions for such formulations were provided by the liturgy, e.g., covenant renewal ceremonies; at such times the Lord's mighty deeds in delivering israel were celebrated. These formulations tended to be poetic and hymnic in style, and their beginnings must go back to the day Israel left Equal. Egypt. The later prose narratives probably drew much from the earlier lyrical accounts.

e 1975, NC News Service

Violence colors land rebellions

(Continued from Page 1) was seized in June, 1971, by agents of landholders in Veraguas province and was never heard from again. He had worked with farm workers in farm cooperatives that were weakening the monopoly of the large landowners

ANOTHER COLOMBIAN priest, Father Ivan Betancourt, and American Conventual Franciscan Father Jerome Cypher, were killed in Olancho by soldiers and landholders trying to stop a cross-country march of Hondurean farm workers demanding land.

Two lay helpers were killed with the priests, while the farm workers were killed during raids on their union's headquarters.

The "path of crosses" between the

two events go from Chile and Bolivia in the south to the Dominican Republic in the Caribbean:

. In Chile, following a land-reform e in Chile, following a land-reorm program introduced by former Marxist President Salvador Allende, the military who deposed him two years ago turned the lands back to the large landholders. Armed violence left many

 In Bolivia the military government suppressed a revolt of farm workers and students at Cochabamba over the and students at Cochabamba over the issue of land tenure in January 1974. Almost 100 were killed. Reports on the massacre by a Catholic group led to its suppression and several missionaries were expelled in the following months.

. At Riobamba, Ecuador, soldiers

Charismatics charge 'distortion'

(Continued from Page 5)
leaders and eventually led to the community's dissolution.

community's dissolution.

In a statement to NCR and news services, eight former True House members said: "We believe that the reporting about True House has presented a distorted image of the community and misrepresented it. We also believe that the importance of True House and what happened in it have been exaggerated and unjustly and uncharitably made into a public

The group admitted that "pastoral ministry was at times wrongly exercised" in the community, but charged that the NCR report attributed "inordinate importance" to the breakthrough ministry and other poblems.

poblems.
Arthur Jones, executive editor of NCR, defended Casey's series as a balanced investigation into both the good and bad aspects of the Catholic charismatic movement.

wounded several Indian farmworkers and killed one of them, Lazaro Condo, last November. They also arrested an ailing rural pastor and the vicar general of Riobamba.

IN ADDITION to Honduras, two other Central American military governments have been involved in fatal violence against the farm-

in Nicaragua 20 farm worker hostages were executed in June for allegedly aiding guerrillas of a national liberation front.

in El Salvador, soldiers allegedly pursuing "bandits and subversives" killed in December six farmworkers at San Vicente. Another six, including young boys, were killed by soldiers in Santiago de Maria in July.

— in the Dominican Republic, government agents expelled in the

e in the Dominican Republic, government agents expelled in the spring of 1974 some 1,500 campesinos of the Christian Land League, who had occupied lands assigned under a tenure reform law.

The Agrarian Council in Mexico, an independent union of farmers, said six farmworkers were killed in land disputes with owners at Verseurs and

six farmworkers were killed in land disputes with owners at Veracruz and Hidalgo states in August.

The CELAM editorial condemned "destructive, institutionalized violence of capitalism; noisy, brutal violence of guerrilla warfare; calculated and systematic violence of communism, as well as the repressive violence of military regimes."

others reflect my gratitude of God's extravagant generosity to















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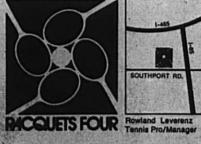
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DISCOVERY DAY—Eighth graders at St. Roch's School, Indianapolis, last Friday participated in a CYO-sponsored Discovery Day program held at St. Maur's Theological Center, in its third year, the spiritually-oriented program tries to help participants recognize and develop the qualities of Christian leadership. Shown [top left] concontinuation leadership. Shown [top lett] conferring as the program began are Father Ivan Hughes, O.S.B., St. Maur's; Miss Linda-Kleeman, volunteer adult leader; Father Michael Carr, pastor of St. Andrew's, Indianapolis, spiritual director for the day; and Sister Ellen Miller, O.S.F., who directs the program for the CVO Youngesters pictured in the photo top right. CYO. Youngsters pictured in the photo top right are practicing one of the pleasant requirements getting to know each other better. Middle photos show St. Roch principal Joseph Schaedel [left] and eighth grade teacher Ron Tellman [right] discussing aspects of leadership with groups of students. Important parts of the program were the liturgy celebrated by Father Carr [bottom left] and periods of quiet concentration [bottom right]. The CYO expects to conduct 20 Discovery Days this school year. [Criterion photos by Dave Skripsky]

CYO NOTES

CYO Office. All coaches, or in the Cadet and a representative should leagues must attend

Cadet Girls' Basketball entry blanks have been mailed. They are due no later than Oct. 10.

Kickball rosters, eligibility.

PLAN FIESTA

INDIANAPOLIS — The Fifth Wheelers, Catholic organization for widows and widowers, will sponsor a Flesta Mexicana on Saturday evening, Sept. 20, at the Patternmakers Hall, 1520 E. Riveralde Dr. Persons interested in joining the Fifth Wheeler organization should contact John O'Connor at 357-3258.

Junior Touch Football blanks and participation fees coaches will meet Monday are due today, Friday, Sept. night at 7:30 p.m. at the 19, at the CYO Office. Girls physicals.

Nomination forms for the St. John Bosco Medal have been malled to Pastors and Priest Moderators.

Those attending the National CYO Convention in San Antonio must have their balance of the convention fees in the CYO Office no later than Monday, Sept. 22.

CARD PARTY SET

INDIANAPOLIS - The INDIANAPOLIS — The Little Flower Auxillary, Knights of St. John, will sponsor a card party at 2 p.m. Sunday, Sept. 28, in the Little Flower auditorium, 14th and Bosart St. The public le leuted public is invited.

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75, SI, Michael, Sept. 12. Mother

of George R. Bard of Otlsco: Roy
Bard of Jeffersonville; and Dorothy
M. Mikesell of Glasgow, Ky.

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mother of Sandy Schmitt of
Sellersburg; Donna Winn of Floyds
Knobs; and Connie Bledsoe of
Pakin.

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† DENNIS F. WILSON, 44, Our
Lady of Greenwood, Sept. 13.
Father of Daniel and Janet D.
Wilson and Diana Jones; son of
Mrs. Phyllis E. Wilson.

INDIANAPOLIS

† LOUIS J. WENDLING, Sr., 80, St.
James the Greater, Sept. 10.
Husband of Beatrice L.: father of
Louis J. Jr., and Donald L. Wendling and Mrs. George Jennings;
brother of Alphonse and Herman
Wendling.

† JAMES L. BOWLEN, Jr., 53, Little Flower, Sept. 11. Husband of Patricla; father of Mark J. and Neal J. Bowlen and Linda Royer; brother of Marie Smith, Betty Reilly, Rosemary Jennings and Joan Humbles

† HONORA M. O'NEILL, 71, St. Barnabas, Sept. 12. Siater of Anna M. and Frederick A. O'Neill, Callista M. Kethcart, Gerardine Fox, Paula M. Doering and Cathryn O.

† ANTHONY G. ZAEPFEL, 80, St. Barnabas, Sept 12. Father of Robert A. Zaepfel and Mildred Brown.

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† GRANT THOMAS PYLE, Infant, Our Lady of Perpetual Help, Sept. 13. Son of Mr. and Mrs. Bruce Pyle of New Albany; brother of Ward and Scott Pyle, both at home; grandson of Mr. and Mrs. Herbert Pyle of Seymour; and Mr. and Mrs. Edgar Jenkins of Highland, Wis.; greatgrandson of Mrs. Anna Pyle of Evansville; and Mrs. L. E. Cassidy of Tell City.

TERRE HAUTE LOUISE M. WELCH, 66, St. Patrick, Sept. 11.

† MAXINE M. BRITTON, 57, St. Gabriel, Sept. 15. Wife of Charles O.; mother of Mary A. Metalic, Kay, Norman, John and Robert Britton; daughter of Naomi Baskerville; siater of Robert, Samuel, Michael, Donovan and Albert Baskerville, Mary Maled, Helen Lukasick, Charlotts Semich, Nancy Reichle and Dorothy Lehr. † FRANCES B. GROVES, 82, St.
Ann, Sept. 15. Mother of Regina
M. McCoskey; grandmother of Key
lale of Hartford, Conn.; aunt of
Sister Consuelo Burtschl, S.P., of
St. Mary-of-the-Woods; and
Jösephine and Mary Burtschl, both
of Vandalla, III.

JEFFERSONVILLE
† JAMES A. FLOOD, Sr., 75, St.
Augustine, Sept. 15. Father of
James A. Flood, Jr. of Jef-† JOSEPH THELEN, 50, St. Margaret Mary, Sept. 17. Husband of Martha; father of Michael with the U.S. Air Force; Martha of Terre Haute and Marie Flak of Milwaukee, Wisc. Son of Helen Doyle and brother of Michael Thelen, both of Milwaukee. NEW ALBANY
GENEVIEVE BISCOPINK, 81,
Holy Family, Sept. 10. No immediate survivors. KATHRYN E. CONNELL, 73, Holy

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PLAN FISH FRY

INDIANAPOLIS — A fish fry, sponsored by the Men's Club of Little Flower parish, will be held in the school half on Friday, Sept. 26 with serving time from 5 until 8 p.m. Parking available in the rear of 1401 N, Bosart, All are invited.

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An old favorite returns

BY JAMES W. ARNOLD

The return of "Singin' in KELLY PLAYS a hammy the Rain" is almost too good to be true, a reward to movie buffs comparable to a tax rebate. This 1952 Gene Kelly-Debbie Reynolds Reynolds comedy-musical made unpretentiously at the height of the great MGM musical period, appeals equally to film-art highbrows, worse talking than she is silent. As the script puts it, nostalgia freaks, and the tired businessman (or "She's a triple-threat She can't sing, she can't dance, and she can't act." woman). If a good movie is what makes you feel good, then "Singin'" is a good So the idea is to substitute

movie—by that criterion, maybe even the best. Its basic lovable quality is its joy-of-living exuberance, so typical of dancer Kelly and director Stanley Doner who went on to make "Seven Brides for Seven Brothers," "Funny Face," "Charade and (most recently) "The Little Prince." Everybody in it is pretty, upbeat, smart and funny. The usual corny slapdash musical plot is less of a drag because the movie is really about the hectic period in Hollywood in the Twenties when the medium was converting from silence to sound, offering Donen and writers Betty Comden and Adolph Green a chance

silent star of the swash-buckling Fairbanks type who finds he can save his career by switching to the singing and dancing sound musicals. But his co-idol sound blonde Jean Hagen, is about as talentless as the waitress in "Nashville," and is even

methods of making movies.

the voice of Kelly's girl friend, an unknown ingenue hopeful (Miss Reynolds). There is no need to underline the sticky complications, especially when Miss Hagen gets greedy and threatens to ruin the studio unless Debble sings for her "forever." Thus we get a glimpse of the stupidity and viciousness of Hollywood, though in comic terms. The Hagen character is a "star" who makes the mistake of believing her publicity

BUT ALL THIS is only an excuse for a series of boffo comedy and musical numbers. (The songs are mostly pop standards—"You Were Meant for Me,"
"Broadway Melody," "Good

Mornin'," etc.) There is a delicious spoof of the Fairbanks athletic-romantic style and the subtitled silent melodramas; a witty rehearsal where the actors learn to cope with microphones; a hilarious preview in which the dubbed soundtrack goes out-of-synch; a sendup of the elaborately choreographed Busby Berkeley-type musicals of the Thirties, the

stage styles of the Twentles (burlesque, vaudeville and Ziegfeld), and the classy super-productions that had dominated the Fortles. The last includes one of the more memorable and imaginative film ballets ever performed by Kelly and his beautiful partner, Cyd Charisse. In-triguingly, for unity's sake, it also spoofs an old movie plot, the gangster film "Scarface."

This is not even to mention the film's classic scenes, which turned out to be highlights in last year's "That's Entertainment": Donald O'Connor's energetic song-dance of "Make 'Em Laugh," using several movie sets as comic props, and Kelly's magnificent "Singin' in the Rain" dance, in which he turns an umbrella, a cobblestoned street and tons of water into a lyric tribute to the crazy delights of falling-in-love.

Unconsciously commenting on its own period, this utterly romantic flick is made with an absolute lack made with an absolute lack since half the original film of eroticism, except (as they dialog was in four-letter did it in those days) in the words. Satisfactory for

Charisse ballet. The entire mood of attraction is mood of attraction is conveyed by song and dance, and the inevitable smooch at the end. You may think that's great, or perhaps that it's phony. In either case, it's touchingly in-nocent, and shows how far

the movies have traveled in

THE EARLY 1950's was not a sophisticated movie period, and the excellence and wit of "Singin" was not as a little to the second of the second especially typical. It is less a relic of a Golden Age than a

The week's TV network films

THE STONE KILLER (1973) (NBC, Saturday, Sept. 20): More Bronson violence, this time as a tough Los Angeles cop trying to bust an internecine Maria assassination plot masterminded by Martin Balsam. Cops and killers are virtually indistinguishable, and the whole world seems to be going down the drain-Directed by Michael Winner ("Death Wish"). Not

SERPICO (1973) (ABC, Sunday, Sept. 21): Sidney Lumet's rather simpleminded and conventional film of the essentially factual account of how an honest cop discovered widespread corruption in New York's police force, and how his failure to join the hustle won him hatred instead of him hatred instead of respect. Serpico's genuine heroism and Al Pacino's sympathetic portrayal are the main assets. There will have to be a lot of TV bleeps, mature viewers.

CONRAK (1974) (CBS, Thursday, Sept. 25): A first-class teacher movie about an class teacher movie about an idealistic young man (Jon Volght) who both teaches and learns from a group of neglected black children on an island off the Carolina coast. A true story with an ambiguous ending, uplift-ing, and beautifully acted and photographed in Georgia. Directed by Martin Ritt ("Sounder"). Recommended for all ages.

CURRENT RECOM-MENDED FILMS (listed in the order in which they were reviewed here):

reviewed here):

The Great Waldo Pepper (A-2), Alice Doesn't Live Here Anymore (A-4), The Four Musketeers (A-3), Tommy (A-4), A Woman Under the Influence (A-3), At Long Last Love (A-3), A Brief Vacation (A-3). The Vacation (A-3), The Passenger (A-3), The Other Side of the Mountain (A-2), The Wind and the Lion (B), The Return of the Pink Panther (A-2), Nashville (A-4), Singin' in the Rain (A-1).

JAMES H. DREW

case of where, once, nearly everyone did everything right. The film ages splendidly, except perhaps for its sentimental ending, which may have been intended to fit the rest of the campy tone. Its only serious cinematic flaw is the reliance on sets and interiors. We've since been spoiled by the explosion into real locales of such musicals as "West Side Story," "Sound of Music," "Godspell," "Superstar" and others.

this time around. For once, everyone can agree with critic Pauline Kael, it is "just about the best Hollywood musical of all-time." [Rating—A-1: unob-jectionable for all]

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Oct. 19, Sunday, 2 p.m.,
St. Dennis; 5 p.m.,

Oct. 21, Tuesday, 7:30 p.m., St. Pius X. Oct. 26, Sunday, 1 p.m.

Oak Forest; 3:30 p.m., St. Mary-of-the-Rock. Oct. 30, Thursday, 7:30 p.m., Little Flower, In-

p.m., Holy Family, Rich-

Nov. 11, Tuesday, 7:30

Nov. 23, Sunday, 2 p.m., Starlight; 5 p.m., St. Maryof-the-Knobs.

Dec. 2, Tuesday, 7:30 p.m., Greenwood. Dec. 4, Thursday, 7:30 p.m., Holy Name, Beech

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p.m., Brownsburg. Nov. 16, Sunday, 2 p.m., Clarksville; 5 p.m., Sacred Heart, Jeffersonville. Famed deaf-blind poet to appear at Marian

Deaf-blind poet, educator and global traveler, Dr. Richard Kinney, and his biographer, Lyle M. Crist, will share an "Evening of Rainbows" in a program open to the public at Marian College at 7:30 p.m. Tuesday, Sept. 30.

Episodes from "Through the Rain and Rainbow, Crist's biography of Dr. Kinney, will provide numerous topics for reflection, humor and dialog by the two men, both of whom are published poets and teachers.

Dr. Kinney, totally deaf and blind for more than a quarter-century, is president of the Hadley School for the Blind in Winnetka, III., a pondence school with students and ten correspondence school

IN ADDITION TO his duties at the school, Dr. Kinney has traveled extensively for the U.S. Department of State in

WOMEN TO MEET

INDIANAPOLIS - The fall quarterly meeting of the South Deanery Council of Catholic Women will be held 7:30 p.m., Tuesday, Sept. S. East St.

behalf of the blind and deafblind around the world.

Crist is a professor of English at Mount Union College, Alliance, Ohio, the school from which Dr. Kinney was graduated with honors in 1954 as the third deaf-blind person to earn a college degree at that time.

Marian College invites the public, especially the handicapped, the blind, and the deaf to this unique program of inspiration, insight, and entertainment. An interpreter will be present for the deaf in the audience. Aides will be provided to assist the handicapped.

Co-sponsoring the event with the college are the Indianapolis Star Blind Fund, the Indiana Association of Workers for the Blind, Lions Clubs of Indianapolis, and the Mental Health Association.

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Then tell him how much you want to give to the missions—

Then tell him to word it this way-

I give . . . etc. . . . to the Society for The PROPAGATION OF THE FAITH, Inc., 136 West Georgia Street, Indianapolis, Indiana, the sum of \$ for its corporate purposes.

HOME AND

MSGR. VICTOR L. GOOSSENS, DIRECTOR

136 WEST GEORGIA ST.

INDIANAPOLIS, IND. 46225