

Report from the Chancery

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

CHANCERY OFFICE—Archbishop Biskup installed Bishop McManus as the seventh Bishop of Fort Wayne-South Bend at ceremonies in the Cathedral of the Immaculate Conception on Tuesday, Oct. 19, at 3 p.m. The following day, October 20, at 11 a.m., bishops visiting the diocese joined Archbishop Jean Jadot, Apostolic Delegate, and Bishop McManus in a concelebrated Mass in St. Matthew Cathedral, South Bend. The current policy of the Church is that the metropolitan (Archbishop) ordain or install suffragan bishops within his province. Thus even though Archbishop Jadot was present for the installation, Archbishop Biskup presided. . . . Administration of the Sacrament of Confirmation in 27 Archdiocesan parishes and missions will begin on Sunday, Nov. 7, and will continue through Dec. 12. Father Francis R. Tuohy and Father Robert A. Mohrhaus will be assisting Archbishop Biskup with these ceremonies. The duties of master of ceremonies will be shared by Fathers Michael Welch, Michael Hilderbrand and Stephen Jarrell. . . . The Rites of Admission to Candidacy and ceremonies of Installation to Ministries of Lector and Acolyte will be conducted by Archbishop Biskup at St. Meinrad Seminary the first weekend in November. . . . The Retirement Plan for lay employees of the Archdiocese is now in full operation. It has now been possible to give attention to that group of former employees who retired prior to July, 1970, and who were employed more than 10 years. If you know of any such persons, please notify the Chancery. Only those who apply for a benefit prior to January 1, 1977, will be eligible for a one-time benefit payment. Especially hoped to be located and benefitted are retired priest housekeepers and janitors who worked many years for the Church. Since many such people may well be in nursing homes or otherwise unable to apply for benefits, priests and other persons are asked to notify the Chancery of any such persons. A specified sum has been allocated for this program, and after it is divided among qualified applicants, no further benefits will be possible. You will be doing a great act of charity for deserving servants of the Church if you send in names and addresses of any such possible candidates for benefits. . . . Even though the severe shortage of priests has not allowed for the establishment of new parishes since 1970, it is still wise to plan for the future by maintaining "sites for future parishes." An analysis of these sites several years ago has resulted in some being sold for various reasons and others more desirable being purchased. Not only does such long range planning result in lower cost for parish sites, but allows for selection of better locations and large enough tracts of land.

OFFICE OF CATHOLIC EDUCATION—All twelve educational districts in the archdiocese have had their constitutions and bylaws approved by the Archdiocesan Board. Those parishes failing to have duly approved constitutions and bylaws according to the models are, as of October 1, 1976, without representation on the district board—they are, however, bound by the decisions of their respective boards even though they are, by choice, without voice and vote. . . . Four elementary and one secondary principal have been ap-

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REMEMBER THE MISSIONS—Sunday, Oct. 24, is Mission Sunday, the 50th anniversary of this worldwide day of prayer and almsgiving for the Church's missionary apostolate. These hungry Cambodian children in a refugee camp clutching their rice bowls point up the need for help throughout the world. In a letter to be read at Masses this week-end, Archbishop George J. Biskup urges the faithful to be generous "in prayer and sacrifice."

Action urged to ease copyright problems

BY FR. THOMAS C. WIDNER

INDIANAPOLIS—The Federation of Diocesan Liturgical Commissions (FDLC) called here for appointment of a national "facilitator to simplify the process of obtaining copyright permission" and the use of such a

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facilitator on the local level "to insure that all American parishes are using legal music."

Though the FDLC's national meeting here was intended to focus on the new rite of Christian Initiation for adults, discussion outside the workshop sessions centered on problems related to the recent law suit filed by F.E.L. Publications, Ltd., a Los Angeles liturgical music publisher, charging Catholic sources in Chicago with violations of copyright laws.

IN ADDITION TO THE resolution calling for a national copyright facilitator, the FDLC approved a corollary resolution directing diocesan liturgical commissions to:

—Inform all parishes and schools of the justice of paying royalties on copyrighted materials to the copyright owners;

—Inform parishes of the new "not-for-profit" facilitator and of the new effort to insure observance of copyright laws;

—Inform parishes of the names of cooperating copyright holders;

—Inform parishes of the means of non-cooperating copyright holders, who continue to have a right for their materials.

Bishop Rene H. Gracida of Pensacola-Tallahassee, Fla., a member of the National Conference of Catholic Bishops (NCCB) committee on the liturgy, told the FDLC meeting of the bishops' concern about the music copyright law controversy.

Bishop Gracida said also that an

NCCB statement discouraging the multiplication of theme Sundays for the purpose of fund drives has not corrected that growing practice.

Another resolution approved by the FDLC called for "opening the official ministries of the Church to women, including a proposed ministry of music and continued work in clergy education."

THE FDLC RECOMMENDED continued work on the rite of Christian Initiation but said "there should be a long period of implementation and formation before official adaptations are considered."

Benedictine Father Aidan Kavanagh, professor of liturgics and acting director of the Institute of Sacred Music at Yale University, suggested recognition of the rite of Christian Initiation as the norm for bringing people into the Church.

"We have to cease the indiscriminate baptism of anyone—adult and child—for sentimental reasons," Father Kavanagh said. "Being a Christian does not mean living passively on divine welfare."

Benedictine Father Nathan Mitchell, professor of liturgy at St. Meinrad Archabbey School of Theology, St. Meinrad, Ind., said developing an adult catechumenate requires an understanding of what it means to be a Christian in a pluralistic world.

"The outcry against liturgical change is not an outcry against liturgical change," Father Gerard Sloyan, professor of religion at Temple University in Philadelphia, told the meeting. "It is the cry of people hurting, people who want and need the attention of a caring Church. And we must listen to them."

Another speaker, Father Richard McBrien, professor of theology at Boston College, urged Catholics to take more active roles in the Church in the United States. "The idea that God will sort things out, and all we have to do is sit and wait for things to be sorted out is not a feasible one," Father McBrien said.

Education Institute to attract over 4,000

BY FRED W. FRIES

More than 4,000 persons will converge on the spacious Convention Center in downtown Indianapolis next Thursday and Friday, October 28 and 29, to participate in the second biennial Indiana Catholic Education Institute.

Preparations for the giant conclave have been two years in the making, and delegates are expected from all five dioceses as well as from neighboring states. Planning officials expect the attendance to virtually double that of the inaugural session in 1974, when some 2,000 registered.

The institute is open, not only to teachers and principals and others directly related to the academic community, but to all clergy, religious and laity who are interested in improving Catholic education in the state of Indiana.

THEME FOR THIS YEAR'S parley is "Justice . . . in the Name of God," chosen to coincide with the Biocentennial theme selected by the Bishops of the United States.

Registration will open at 8 a.m. on both days.

Following a welcome by the host prelate, Archbishop George J. Biskup, all delegates will attend an opening general session at 10 a.m. Thursday. The speaker will be Father Alfred McBride, O. Praem., Director of the National Forum for Religious Education, Washington, D.C., and well-known author and columnist in the Catholic press. His subject is entitled: "Feed the Hungry."

Throughout the two days of the convention, delegates will have a choice of attending addresses by keynote speakers (three each day) or sitting in on smaller group sessions covering every conceivable aspect of Catholic education. These discussions will be led by specialists in their respective fields—most of them from Indiana, but some from outside the Hoosier state.

ABOUT 100 OF THESE smaller workshops are scheduled, treating such widely diversified topics as: "Racism and Education," "Let's Stop Picking on High School Kids," "O my God, I am Pretty Sorry," and "The Total School and Parish Music Program."

Keynote speakers for Thursday and their subjects include:

Dr. James McGinnis, Coordinator of the Peace and Justice Institute, St. Louis, Mo.—"Justice in the Name of . . ."—12:15 p.m.

Bishop Daniel E. Pilarczyk, Vicar of Education, Archdiocese of Cincinnati: "The Contemporary Principal: Minister of Justice"—1:30 p.m.

Father Patrick Farrell, Associate Superintendent of Schools, Archdiocese of Chicago: "Schools: Why Catholic?"—2:45 p.m.

KEYNOTE SPEAKERS on Friday and their topics are:

Rabbi Mark Tanenbaum, National Director of Interreligious Affairs for the American Jewish Committee, New York, N.Y.—"Religious Values in an Age of Violence"—11 a.m.

Msgr. Wilfrid Paradis, Project Director, National Catechetical Directory, Washington, D.C.: "The National Catechetical Directory: Can Justice Be Taught?"—12:15 p.m.

Dr. William May, Professor and Chairman of the Department of Religious Studies, Indiana University, Bloomington, Ind.: "In Pursuit of Happiness—a Quest for Justice: a Biblical Perspective"—1:30 p.m.

When they are not attending the various keynote addresses or the



Father Alfred McBride, O. Praem., and Dorothy Day are scheduled to address opening and closing General Sessions, respectively.



Individual workshops, delegates will have the opportunity to visit the Exhibit Hall, which will contain displays by more than 120 separate companies which supply various church and education related products and services.

Archbishop Biskup will concelebrate the Liturgy at 9:30 a.m. on Friday in St. John's Church, across the street from the Convention Center.

Concelebrating with him will be the four other Ordinaries of Indiana: Bishops William McManus of Ft. Wayne-South Bend, Raymond Gallagher of Lafayette, Andrew Grutka of Gary, and Francis Shea of Evansville. Also concelebrating will be retired Bishop Leo Pursley and Auxiliary Bishop Joseph Crowley, both of Ft. Wayne-South Bend.

CONVENTION-GOERS will enjoy a musical treat on Thursday evening at 8 p.m. when the Indianapolis Symphony Orchestra will combine their talents with the Indianapolis Symphonic Choir in a religious-oriented program. The director will be Charles H. Webb, Dean of the Indiana University School of Music.

'Church, World Needs' to be topic of seminar

INDIANAPOLIS—On Saturday, Oct. 30, a seminar on "The Church and World Needs," will be held at St. Rita's parish from 10 a.m. until 4:45 p.m.

The seminar is being offered as a program of social ministry in conjunction with the Campaign for Human Development and the St. Vincent de Paul Society. The main objective of the seminar is to help people become more aware of the problems to which these two programs direct themselves and to increase parish participation in them.

Hermitage Grant

INDIANAPOLIS—The Indianapolis Foundation recently announced awarding a total of \$275,984 in grants to nine local organizations.

Included among the grants was \$50,000 toward a \$600,000 expansion program of St. Paul Hermitage in Beech Grove. St. Patrick's Center received \$15,000 for interim financing of its teaching program of educationally disadvantaged adults. The largest single grant of \$95,000 went to the United Way of Greater Indianapolis.

The program will include "Come Let Us Sing," the opening chorus from Mendelssohn's celebrated "Palm 95"; Bloch's Concerto Grosso No. 1; and Samuel Adler's "The Binding." There will be an admission charge of \$1.00 for the concert, and it is open to the public.

THE INSTITUTE will close with a General Session in the ballroom, at which the legendary Dorothy Day, editor and publisher of the Catholic Worker, is scheduled to speak. At Criterion press time, an Institute spokesman stated that Dorothy Day's appearance was still doubtful and would depend on her health and ability to travel. In the event that she is unable to attend, Sister Francesca Thompson, O.F.M., of the Marian College faculty, will serve as the alternate speaker.

Those who have not registered may still do so at the door on Thursday morning. The individual registration is \$10.

Sister Joann Hunt, O.S.B., Joseph Schaedel and Stephen Noone form the Institute's Executive Committee, and Sister Mary Margaret Funk, O.S.B. and Sister Sharon Sheridan, O.S.F., served as Coordinators for the Office of Catholic Education.

All Souls Day

Masses on the hour—from 8 a.m. through 6 p.m.—will be offered in St. Joseph's Cemetery again this year in observance of All Souls Day, Tuesday, Nov. 2.

Celebrants of the Masses will be as follows: 8 a.m.—Father Francis Dooley, St. Catherine; 9 a.m.—Father Herman Lutz of the Matrimonial Tribunal; 10 a.m.—Father Michael Bradley, St. Patrick; 11 a.m.—Father Larry Crawford, Holy Trinity; 12 noon—Father John Ryan, St. Anthony; 1 p.m.—Father Ivan Hughes, O.S.B., St. Maur Seminary; 2 p.m.—Father William Morley, St. Jude; 3 p.m.—Father William Ernst, St. Bernadette; 4 p.m.—Father Brian Kinn, O.F.M., Sacred Heart; 5 p.m.—Father Joseph Rautenberg, Our Lady of Lourdes; and 6 p.m.—Father John Hartzler, St. Mark.



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RABBI MARC TANENBAUM



REV. PATRICK FARRELL

Week's News in Brief

BY NC NEWS SERVICE

Vatican confirms letter

VATICAN CITY—The Vatican has confirmed that Pope Paul VI sent a lengthy letter to rebel Archbishop Marcel Lefebvre, asking him to reconsider his traditionalist stance and turn over jurisdiction of his religious houses to Church authorities. But Vatican spokesman Father Romeo Panciroli denied reports that the papal letter ordered the archbishop to cede property and financial holdings of the traditionalist institutions to the Pope. The Vatican had made no public mention of the letter until reporters in Switzerland and France learned of it from traditionalist sources. It has refused to make the letter public "for the moment."

Cardinal Lercaro dies

BOLOGNA, Italy—Cardinal Giacomo Lercaro, former archbishop of this city and a pioneer in Catholic liturgical reform, died here Oct. 18 after suffering a heart attack. The prelate, who was brought in his final hours from the hospital to his residence, would have celebrated his 85th birthday Oct. 28. He was known as a leader in Church renewal both before and during the Second Vatican Council.

Pallottines sell condominium

BALTIMORE—The first regular reports from the Pallottine Fathers to Maryland Attorney General Francis Burch show that the order has sold its Sanibel Island, Fla., condominium for \$625,000, about \$125,000 more than the purchase price. The report is part of an agreement signed by the Eastern province of the order after an audit revealed that it raised about \$20 million over an 18-month period through direct-mail solicitations, but sent just \$1.5 million to missions.

Canon lawyers favor women's role

BY MSGR. JOHN P. FOLEY

PHILADELPHIA—Adoption of a resolution supporting a greater role for women in the Church was a highlight of the business meeting of Canon Law Society of America (CLSA) at the Bellevue-Stratford Hotel here in mid-October.

The 300 canon lawyers accepted by a voice vote—with some audible dissent—a statement asking for equality for women in the Church submitted by 24 participants in a symposium on "Women and Church Law," sponsored by the CLSA at Rosemont College.

As a result of the Rosemont meeting, the canon lawyers agreed to name a committee to analyze new Church legislation from the perspective of women's juridical status and to consider amending Church law to:

- Open the ministries of lector and acolyte to women;
- Permit qualified lay men and women to preach;
- Give women the same functions in Church courts as men;
- Open to men and women all administrative positions in the Church that do not require ordination; and
- Correct instances of discrimination against women.

The CLSA also decided to launch studies on divine law, which has implications for the women's ordination issue; the relationships between legal theory and practice; the relationship between Holy Orders and jurisdiction and the legal effects of charisms (spiritual gifts).

Resolutions adopted without dissent by the convention included proposals to:

- Study canonical provisions and current practices regarding fiscal

accountability within the U.S. Catholic Church;

- Cooperate with contemplative Sisters in sponsoring a seminar for contemplatives on the theology of Church and law;

—Cooperate with the canonical affairs committee of the National Conference of Catholic Bishops in a study of the procedure and policy of the Congregation for the Doctrine of the Faith, which grants dispensations from the obligations of the priesthood.

In a surprise move, the convention elected as its president for the coming year a priest who was nominated from the floor at the last minute, Father Edward Dillon, administrative judge of the Atlanta archdiocese. The two candidates presented by the nominating committee were Fathers Edward Graham of Rockville Centre and Edward J. Luca of Cleveland.

Moral values subject of meet

WASHINGTON—A pastoral letter on moral values which applies the teachings of the Gospel to a wide range of contemporary problems is scheduled for final approval at the meeting of the National Conference of Catholic Bishops and the U.S. Catholic Conference Nov. 8-11.

CRS aids flood survivors

NEW YORK—Catholic Relief Services has allocated \$10,000 to help survivors of a flood unleashed after Hurricane Liza flattened a river dam in La Paz, Mexico late last month. Sections of La Paz, a city of 80,000 about 700 miles below the U.S. border, were devastated by the waters of Cajoncito River. Authorities, who set the death toll at over 2,500, said it will take two years to restore normal activities.

In capsule form . . .

As a strike by nurses and physicians in Colombia's social security hospitals entered its fifth week, the country declared a state of emergency . . . More than 75 religious groups, 34 of them Catholic, have endorsed Proposition 14, the farm labor initiative slated for a Nov. 2 vote in California, according to the United Farm workers of America (UFWA) . . . U.S. District Court Judge John J. Sirica has extended for another 10 days a restraining order preventing the government from enforcing its ban on welfare abortions. The ban was enacted Sept. 30 . . . The Holy See and Iceland have decided to establish diplomatic relations, the Vatican has announced. Iceland thus becomes the 31st nation to establish such relations with the Vatican during the 13-year reign of Pope Paul VI.

Alumni to dance at Roncalli

INDIANAPOLIS — All alumni of Sacred Heart Central, Kennedy Memorial, Chartrand and Roncalli High Schools are invited to an Alumni Dance in the Roncalli cafeteria Friday night, Oct. 22, following Roncalli's homecoming football game against Wood High School. Admission will be \$2 a couple or without charge to card-carrying Roncalli Faculty-Parents Association members.

Turkey shoot at Sellersburg

SELLERSBURG, Ind. — St. Paul parish will hold a Turkey Shoot on Sunday, Oct. 31, at the Silver Creek Conservation Club, beginning at 10 a.m. Fried chicken sandwiches, chili and pie will be served. There will be games and booths featuring homemade cakes and other items.

Major awards include \$250 in cash, a CB radio and a handmade quilt. Father Aloysius Barthel, pastor, and his parishioners extend an invitation to the public to attend.

Homecoming set

INDIANAPOLIS — The Altar and Rosary Society at Assumption parish is sponsoring a parish homecoming Sunday, Oct. 24, immediately following the 11 a.m. Mass. A homecooked Smorgasbord will be featured. The charge will be a free-will offering. An invitation is extended to the public.

GUILD PILGRIMAGE

The St. Maur's Seminary Guild will sponsor a pilgrimage on Sunday, Oct. 24 beginning at 10 a.m. with a celebration of Mass in the chapel of St. Maur Seminary. The pilgrimage will then proceed to a series of churches in the Indianapolis area. Benediction will end the pilgrimage at 4 p.m. at the seminary. For further information, call Sylvia Williams 928-9904.

Ten years ago Canadian bishops abolished the Friday abstinence law for Canadians.

Smorgasbord

INDIANAPOLIS — A Smorgasbord is set for Sunday, Nov. 7, at St. Anthony parish hall, 359 N. Warman Ave., from noon until 3 p.m. Adult tickets are \$2.50. Tickets for children under 12 are \$1.25. The public is invited.

Rummage sale

INDIANAPOLIS — St. Roch parish is sponsoring a rummage sale on Friday and Saturday, Oct. 29 and 30. All clothes on the tables will be sold for 10 cents.



MARRIED 65 YEARS—Mr. and Mrs. Herbert Hermes of Route 7, Greensburg, will observe their 65th wedding anniversary on Oct. 25. A Mass of Thanksgiving will be celebrated at 7:30 p.m. on Oct. 23 at St. Mary Church. Relatives and friends are invited to an Open House in their honor at the Hermes home on Sunday, Oct. 24 at 1:30 p.m. Mrs. Hermes is the former Josephine Trine.

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MISSION SUNDAY
OCTOBER 24

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The Society for the Propagation of the Faith

Catholic Home and Foreign Missions

136 West Georgia St., Indianapolis, Ind. 46225



"Ask and you shall receive, seek and you shall find; knock and it shall be opened to you." Taught by a Missionary that God listens and cares, the Oriental mother brings her troubles before the Altar. (What solace can people find who know nothing of God's love?) The Mission Church is indeed a place to pray . . . to hope . . . to knock.



To know that Christ died and rose again is the first step toward the knowledge that we too face a very real resurrection to eternal life. In reciting the final prayers for the deceased, Father affirms this most hopeful of truths for the grieving family.

How do you like the seminary today, young men?

BY FR. THOMAS WIDNER

The desire to be of help to other human beings—that's the reason nine men from the Archdiocese have begun studying for the priesthood at St. Meinrad Seminary this year. They are part of nearly 250 young men enrolled in the college there.

"BEING A PRIEST means helping people see what they're doing, what they're capable of," said Bob Gottschalt, first year collegian from St.

Lawrence parish, Indianapolis. A graduate of the Latin School, Bob and seven of the eight other new seminarians studying for the Archdiocese met to express a variety of thoughts about the seminary, their future as priests and the Archdiocese itself.

"I feel I want to serve others somehow," said Tom Kenter, freshman from Holy Name parish, Beech Grove, and also a Latin School graduate.

"A priest is a mediator between God

and his people," Tom explained, "but he's still a human being. I don't want to be put on a pedestal."

"I just hope I'll be able to help people get along," remarked John Reiderman, graduate of Soecina High School and member of Little Flower parish, Indianapolis.

Each of the nine comes from diverse backgrounds. Bob Gottschalt, a convert to Catholicism at age 15, wrote a paper on Catholicism that got him interested.

"It made sense to me," he said,

"and after I became Catholic I became curious about the priesthood."

Kelly Niles, freshman from St. Anne parish, New Castle, graduated from Chrysler High School there. He spent a year as an exchange student in Ireland and then worked as assistant manager in a restaurant in New Castle before entering the seminary.

Jeff Charlton, a graduate of Ritter High School and a member of St. Joseph parish, Indianapolis, is a sophomore at St. Meinrad. He spent a year at Indiana University.

"I wanted something more than the world," he explained. "I really can't say that anyone influenced me to come although I do have a brother who is a Jesuit. My friends at I.U. seemed to respect me more when I told them my decision. In fact, I would have to say that my experiences at I.U. actually strengthened my vocation."

For most of the others, the interest in becoming a priest stems from the influence of another priest: Father Mike Welch, Archdiocesan vocation director, is an ongoing influence. But Father Welch must pick up where the attention of another priest began.

For Reiderman it began with Father Sam Curry.

"He suggested the idea to me," Reiderman said. "I hadn't really thought of it before that. It was a turning point in my life."

Mike Kramer expressed gratitude for the influence of Tim Berg, a seminarian from the diocese of Evansville, who spent a summer at Mike's home parish, St. Mary in Greensburg. Kramer visited St. Meinrad with Berg. For Kramer it was the end of a search for a college.

GOTTSCHALT SPOKE WITH his pastor, Father Joe Beechem, about his interest in the priesthood. Magr. Joseph Brokhage, who also lived at St. Lawrence parish, toured the Latin School with Gottschalt who trans-

ferred there his junior year of high school.

Rick Flory, freshman from Our Lady of Greenwood parish and another Latin School graduate, acknowledged the initial influence of Father Jim Bonke, former associate pastor at Greenwood.

"He got me interested when I was in the seventh and eighth grades there," Flory remarked. "After that I decided to attend the Latin School. While a junior we made our retreat at St. Meinrad. I liked it and decided to come here for college."

The encouragement to continue studying also comes from priests and the seminarians were glowing in their praise of St. Meinrad.

"The priests here really seem to know what they're talking about," exclaimed Gottschalt. "There's a lot of thought in their programs, too."

"The community spirit is especially good," said Charlton.

ONE ISSUE they must face realistically is priestly celibacy.

"I never thought too much about it before coming to St. Meinrad," said Charlton. "But you really have to think seriously about it."

Kenter felt the St. Meinrad atmosphere gave the seminarians a trapped feeling.

"It's really a very open place but you have more opportunity to consider celibacy here. It's like waiting for a

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Mini-course in copyright laws for churches

Q. What is copyright?

A. Copyright is the exclusive legal right to make copies of intellectual property: books, music, poetry, pictures, drawings, etc.

Q. Who owns this exclusive legal right to make copies?

A. The original creator(s); or assigned agents such as publishers.

Q. Why can't I copy anything I want?

A. It's against the law to make unauthorized copies of copyrighted materials. It's something like dollar bills and postage stamps. You are not permitted to make your own.

Q. Who made this Copyright Law?

A. When the Founding Fathers wrote the U.S. Constitution, they empowered Congress to grant copyrights and patents to authors and inventors, for limited times, and Congress passed the necessary legislation.

Q. What was the idea?

A. The Founding Fathers believed that a nation should stimulate and encourage its most creative people in order to promote the general welfare of all the people. The idea was to make the work of creative minds and hands directly profitable to the creators, by granting them an exclusive property right for limited times.

Q. Do other countries have copyright laws?

A. Today, yes, including socialist and communist countries. All the world now seems to recognize the need to give incentive to creative thinkers.

Q. What's this business about "limited times"?

A. Copyrights and patents "run out" after a period of time. After the term expires, the intellectual property goes into the Public Domain, and becomes the property of all the people: anyone can then legally make copies. See what the Founding Fathers had in mind? It builds like a pyramid.

Q. How can I tell if a piece of music is copyrighted?

A. By law, to be protected, a published piece of copyrighted music must carry a notice near the beginning that includes: 1) the word "Copyright," or the symbol "©"; 2) the year the copyright was registered with the library of Congress; 3) the name of the proprietor of the copyright.

Q. How long does the copyright term run?

A. It varies, especially now (1973) because a new copyright bill is under consideration in Congress. Any piece of music with a copyright date of 1905

or earlier is now in the Public Domain, and it belongs to you.

Q. Is arranging considered to be copying?

A. Yes. You must ask for and receive permission from the copyright owner before you are allowed to arrange a copyrighted piece of music.

Q. What about the words only of a copyrighted song?

A. If they are original lyrics, they are protected by the copyright, and they may not be copied without permission. This includes "song sheets." Texts from the Bible, Shakespeare, or dated pre-1905 are, of course, in the Public Domain and O.K.

Q. Are there any "teeth" in the Copyright Law?

A. Yes. Under the present Copyright Law, people found guilty of violating the law are subject to fines and jail sentences. The law has been tested, and fines and jail sentences have been imposed by the courts.

Q. Does the Copyright Law apply in non-profit situations?

A. Yes. Schools and churches do not live outside the law.

Q. What if I'm faced with a special situation?

A. If you want to include copyrighted lyrics in a song sheet

or arrange a copyrighted popular song for four baritone and kazoo . . . or make any special use of copyrighted music which the publisher cannot supply in regular published form, the magic word is: ASK. You may or may not receive permission, but when you use someone else's property—you must have the property owner's permission.

Q. What if there's not time to ask?

A. Again, think of copyrighted music as a piece of property, and you'll be on the right track. Plan ahead.

Q. What about photocopies that

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Egan cites Religious leadership

SOUTH BEND, Ind. — Women's religious communities are likely to have a leading role in carrying through resolutions that will come out of the Bishops' Bicentennial Conference on Liberty and Justice for All.

Magr. John J. Egan told major superiors of Michigan

and Indiana at their annual October meeting.

He saw this to be true for two reasons. Members of the Leadership Conference of Women Religious (LCWR) this year are committed to bonding with other women in the cause of justice for women and in shared ministry of all types. Secondly, women religious are organized to a greater extent, possibly, than any other section of the Church, and they know the mechanism of organization and the mechanism of communication, he said.

In the business meetings that followed, Sister Mary Kinney, I.H.M., of Monroe, Mich., was elected vice-chairman of the region to serve with Sister Mary Maxine Teipen, S.P., of Indianapolis, the Region VII chairman.

NO TACKER

Fred W. Fries is on vacation. His Tacker column will be resumed with the Oct. 29 issue.

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Schedule of Performance Times:

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| Sat., Nov. 6 | 1:00 PM Holiday Dinner & Entertainment |
| Sat., Nov. 6 | 5:00 PM Holiday Dinner & Entertainment |
| Sat., Nov. 6 | 8:30 PM Holiday Dinner & Entertainment |
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CAMBRIDGE CITY

† JOHN HUMM, 79, St. Elizabeth, Oct. 20. Father of Kathleen Duesel and Mrs. Howard Stuey, both of Cambridge City; and Mrs. William Turk of Levittown, Pa.; brother of Alma Doll of Batesville.

CLINTON

† MARY DELLACCA, 77, Sacred Heart, Oct. 15. Mother of John A. of Houston, Tex.; sister of Lucy Pomeroy of Catlin, Ind.

GREENWOOD

† MARY J. MITCHELL, 35, Our Lady of Greenwood, Oct. 15. Wife of David; mother of Diane, Charly, Stephen, John and Charles Mitchell; daughter of Mr. and Mrs. Albert Lee; sister of Robert and Alois Lee.

INDIANAPOLIS

† JAMES L. HALL, 77, Assump-

tion, Oct. 16. Husband of Martha F.; father of Dorothy Hatley and Margaret Rybolt.

† HELEN A. KELLY, 84, Our Lady of Lourdes, Oct. 16. Mother of Esther Henn, Mary G. Morrison and Agnes C. Langenbacher, Joan Wyant and Patricia Gause; sister of John Laffey.

† WILLIAM J. SANDERS, 72, St. Philip, Oct. 16. Father of William E. Sanders; brother of Alma Sanders. Joseph and Lawrence Sanders.

† DAVID A. M. DIEHL, 60, Holy Spirit, Oct. 15. Husband of Meatha; father of Trudy C. Turner and Michael N. Diehl; son of Mr. and Mrs. Lloyd Diehl; brother of Betty D. Ashworth and George E. Diehl.

† MARY M. DAILY, 72, Little Flower, Oct. 16. Mother of George Daily; sister of Walter, Thomas and Hubert Broderick.

JEFFERSONVILLE

† GLEN E. HARRELL, 71, St. Augustine, Oct. 11. Husband of Marie.

† LAWRENCE D. FORD, 68, St. Augustine, Oct. 20. No survivors listed.

RICHMOND

† MARY L. CRAMER, 42, St. Mary, Oct. 18. Mother of Carl, Michael, Robert, Steven and James Cramer, all at home; daughter of Mr. and Mrs. Frank Bertach; sister of Agnes Lawler, Betty Maurer, Ruth Wright and Joseph Bertach, all of Richmond.

† CLARA C. PEGG, 64, St. Andrew, Oct. 18. Mother of Donald of Columbus, Ohio; Daryl of Kettering, Ohio; Richard serving with the U.S. Army in Germany; Donald and David Pegg, both of Richmond; sister of Martha Bradshaw of Richmond.

† ANGELA ANN SPEARS, infant, Holy Family, Oct. 18. Daughter of Mr. and Mrs. David Spears; granddaughter of Mr. and Mrs. Lowell M. Oldham and Mr. and Mrs. Robert Spears; great-granddaughter of Mr. and Mrs. Marion Oldham and Mrs. Bernadette Ellis; great-great-granddaughter of Mrs. Ethel Oldham.

† PEARL M. KING, 87, St. Andrew, Oct. 19. Mother of John of Sinks

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"Our ethnic heritage is the living fiber that holds America together. I intend to see it is preserved"

Jimmy Carter

In the past two years, Jimmy Carter has spoken to more diverse groups than perhaps any Presidential candidate in history. He has a deep respect for the ardent patriotism and devotion to our country shared by people of differing religions and cultures.

He also understands that the most vital elements in American life are its families and its neighborhoods.

And he has seen the slow destruction of both by the uncaring and unresponsive Republican Administrations.

He has seen tax policies that discriminate against families—especially low-income families.

He has seen an economic policy that eliminates any chance that many families could afford their own home.

He has seen urban renewal that destroys, rather than rebuilds, our neighborhoods.

Jimmy Carter knows what has happened.

More important, he intends to do something about it.

The American Family: "Everywhere I go I find people deeply concerned about the loss of stability in our families. Forty percent of all marriages in America now end in divorce. There can be no more urgent priority than to see that every decision our government makes is designed to support and strengthen the American family. I intend to bring this about."

The American Neighborhood: "It is time for us to recognize that neighborhoods are more than sections of the city. They are the living fiber that holds our society together. Until we place

them at the very top of our national policy, our hopes for the nation, and our goals for our private lives, will not be attained."

Housing: "No government that cared about our neighborhoods would stack the tax deck against them. A landlord can let a building run down and make a good living on tax breaks. But when a home owner spends a little hard-earned money fixing up his home, the assessor raises his taxes. It's a disgrace. And the present state of the FHA is so sloppy and corrupt that last year, it lost 600 million dollars. It no longer cares about families getting started in their own home. I intend to restore the FHA to the time when, for a down payment, a family could get a mortgage which the government would insure."

Urban Renewal: "We have urban renewal programs that shatter homes and families and entire neighborhoods. We have sent in bulldozers and called it urban policy. I have never seen a freeway going through a golf course, but I've seen too many freeways cut through the heart of a living neighborhood, where people have lived for generations. The government must give neighborhoods what they really need—a chance to make it on their own."

Private and Parochial Schools: "I am firmly committed to conducting a systematic and continuing search for constitutionally acceptable methods for providing aid to parents whose children attend nonsegregated private schools—that means they should

benefit fully from federal education programs. At stake is the right of millions of low and middle income Americans to choose a religious education for their children. While I was Governor of Georgia, voters authorized annual grants for students attending private colleges in Georgia. We must develop similar programs on a federal level for nonpublic elementary and secondary schools."

Inflation and Unemployment: "The rate of inflation today (6%) is higher than it was at any time between the Korean War and the inauguration of Richard Nixon. The level of unemployment is 50% greater today than it was when Mr. Ford took office. The level of unemployment (7.5 million people) is higher today than under any President since the Great Depression."

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Commentary

The opinions expressed in these editorial columns represent a Catholic viewpoint—not necessarily THE Catholic viewpoint. They are efforts of the editors to serve public opinion within the Church and within the Nation.

United Way

In a pastoral letter to his diocese, Archbishop Raymond G. Hunthausen of Seattle encouraged support for United Way fund raising this year. Most of the funds go to good causes, he said, although a very small percentage has in the past been given to organizations encouraging or making referrals for abortions.

Archbishop Hunthausen explained his decision in the context of moral decision-making in "conflict-of-value" situations. The command to love others that comes from Christ, he indicated, must sometimes be made in situations in which one is not certain how to act. The conflict-of-value situations, he said, exist in matters of war, homicide, abortion, capital punishment, suicide, self-defense, giving one's life for another.

"We cannot act," he stated, "as though the only norm there is: Human life is sacred. We cannot act as though the only principle there is: Human life must always be respected. We must recognize that the sacred value of one person's life can come into conflict with other values in concrete daily life. We have to try to act in a way which respects all values when we are faced with 'value-conflict' decisions. Sometimes this is impossible, and we have no choice but to choose one value over another."

The Archbishop used the example of a mother's donation of one of her healthy kidneys to a daughter with two diseased kidneys. The mother's intention to save her daughter's health or life, he said, "contains a value which outweighs the counter-value—the evil—of removing the mother's perfectly good

kidney and leaving her with only one."

Speaking of his decision to support the United Way, Archbishop Hunthausen agreed that it was a more difficult moral decision because the issue is more complex. But he gave the following reasons for his support:

1) The United Way is an organization which collects funds from individuals and other organizations and allots them to agencies "whose assistance-oriented aims it judges to be worthy." Decisions about distribution are made by United Way board members who are free individuals and about whose decisions "I cannot have advance certitude."

2) United Way funds are distributed to organizations which assist thousands of people in need of help. This is a great value, he said.

3) The past allotment of "a very small percentage of the funds" to organizations that encourage and make referrals for abortions "is a counter-value. These few organizations seem not to exist exclusively for the purpose of encouraging abortions. They also offer valuable services to the people who seek their help."

4) The counter-value is not extensive enough to warrant a refusal to support United Way. The vast majority of funds goes to the support of good causes. "I cannot justify withholding support from the United Way," he said, "for it is a source of far more good than evil."

We think Archbishop Hunthausen's support of United Way reflects intelligent, Catholic thinking. We encourage all in the support of United Way.—T.W.

Awareness of sin means need for forgiveness

BY FR. THOMAS WIDNER

In a recent conversation with a good friend of mine, a layman who is sensitive to the Church and to the movement of Christ in his own life, I found myself working through an understanding of the sacrament of penance.

The new Rite of Reconciliation had been only a vague, cloudy reality until I began discussing it with him. Of course, our conversation was not so much specifically about the Rite as it was about why he didn't feel the need to go to confession.

For most of us the little information we have heard about the Rite of Reconciliation is meaningless. What bothers us (or doesn't bother us) is why we don't go to confession. What we ask is why the Church bothers to keep that sacrament around when most of us have decided for ourselves that we don't need it and even if we do, we don't need it very often. Oh, yes, one other thing bothers us. Why do we need to confess our sins to a priest when we can confess to God ourselves without any outside help?

I RECALLED from my earliest memories of grade school theology being herded into church with my classmates once a month to make a confession before First Friday. I was always certain that I had something to confess. But I remember too in graduate school talking with a nun who spoke of her required weekly confession to the convent chaplain. After a few months of required weekly confessions, she realized that she had worn out most of the real ones early in the game. She also realized that the confessor seemed to know this and so going to confession became a comic ritual, a quick exchange of sin and absolution necessitated only by the requirements of rules.

These recollections could make me too believe that confession is not a necessity in my own life. However, I kept thinking of these things in terms of not going to confession but in terms of my own need for forgiveness.

My question to my friend was simply this: Do you feel the need for forgiveness in your life? Any kind of forgiveness? Do you ever act in such a way or not act in such a way that you realize you need to be forgiven by someone for what you have done? And sometimes for what you have not done?

He said that he does have a need to be forgiven. I think this is very basic with us as Catholics. Unless we know that we are capable of doing wrong, capable of making mistakes, some of which we can classify as sin, and unless we know that we need to be forgiven by someone other than ourselves, then it is very difficult to make a leap into the need for going to confession.

WHAT WE EXPERIENCED in childhood and in growing up with going to confession, however, was the requirement of going to confession and not always the need of going to confession. Many of us looked back at our childhood and saw how paltry our sins were then and believed very little had been accomplished by our visits to the "hot box." Learning about the sacrament was completed in grade school and few of us ever had the opportunity to go beyond a childhood mentality of penance as we entered adolescence and finally adulthood. Most of us, I am sure, still regard the most important aspect of going to confession to be the taking away of our sins.

So I am still with my friend who experienced all that too. And I am reminded of a recent book. Dr. Karl Menninger, the psychiatrist, wrote a

work entitled *Whatever Became of Sin?* He expressed the notion that modern man has lost a sense of sin and further expressed the need to reassert the sense of personal responsibility for our actions, good or bad.

THE TENDENCY in our society to disclaim personal responsibility for actions is revealed in the Watergate experience. It is revealed in the response of soldiers in the Vietnamese war, e.g., the Calley case. If each of us believes he can act without taking responsibility for what he does, then, of course, there is no such thing as sin. But if that is so, then why did some people make an issue of Watergate, an issue of Lt. Calley?

To be aware of sin in one's life! Menninger defines sin as being selfish behavior in which I knowingly and willingly hurt another by my aggressive behavior or injure myself by my own self-destructive behavior. Obviously these do not have to be physical injuries either. To be aware of such sin then seeks an awareness of needing to be forgiven. If one can reach that point, then one can begin to talk about the need for going to confession.

[First of a series]

THE YARDSTICK

Yes! Teachers' unions are really here to stay

BY MSGR. GEORGE G. HIGGINS

The National Catholic Educational Association (NCEA) recently held a three-day symposium in Washington, D.C. on "Collective Bargaining in Catholic Schools." In the keynote address, I tried to put the meeting in some kind of historical perspective by summarizing what had taken place at the last such seminar, held in 1968 under the auspices of the USCC Education Department.

The NC News Service, in reporting on the 1968 seminar, said that Msgr. Edward Hughes, then Superintendent of Catholic Schools in Philadelphia and currently Auxiliary Bishop of Philadelphia, was "in the position of an Old Testament prophet" who was fortunate enough to have lived to see his prophecies come true.

THE NC STORY WAS referring to the fact that, roughly a year before the USCC meeting, Hughes had begun telling colleagues across the country that he had known all along: Teachers unions are here to stay, and we had better learn how to deal with them constructively.

Hughes acknowledged at the USCC seminar that his prophecies had come true. "This is the first time I have seen a consensus on the scope and significance of this problem," he said, somewhat surprised, during one working session. And he was right. There was no discernible dissent from Hughes' year-old prediction that unions are here to stay. Nor was there any significant opposition to the unions. Some superintendents wished they would be a little less militant, but none wished they would go away, or thought they would.

This is not to say that the seminar was without problems. It had to grapple with certain

problems which have plagued school officials since the beginning. Nevertheless, for the first time, there seemed to be general agreement on most of the substantive issues.

This brief summary of the 1968 USCC seminar suggests that we have lost ground during the past eight years. Had the consensus arrived at in 1968 held firm, presumably there would have been no need for NCEA's recent follow-up symposium. In short, the NCEA meeting, which came none too soon, was in response to a crisis which, unfortunately, may get worse before it gets better.

In response to this crisis, a Joint USCC Education-Social Development Committee is drafting a policy statement which, in due time, will be transmitted to the general assembly of the bishops for their consideration. When I first met informally with one section of committee representatives, I pointed out that almost everything necessary to say about the unionization of Catholic school teachers had been said well by the late Father Robert E. Reicher of the now defunct Chicago Catholic Council on Working Life in his scholarly, carefully nuanced article, "Collective Bargaining and Catholic Schools," in the November, 1967 NCEA Bulletin.

This article is, by far, the best thing ever written on the subject. With one exception, it covered all major problems on the NCEA symposium agenda.

THAT ONE EXCEPTION is the continuing controversy as to whether or not the National Labor Relations Board (NLRB) can properly claim jurisdiction over Catholic schools. When Reicher's article appeared almost ten years ago, the board had not yet claimed jurisdiction in this area, and, odd as it may sound today, he and many others were hoping then that the board would do so in the interest of helping the parties to develop a realistic system of labor-management relations.

For better or worse, the situation has radically changed. The NLRB recently claimed jurisdiction in several

cases and, in each case, has been challenged on constitutional grounds. Because this matter has yet to be adjudicated by the federal courts, it would be awkward for me, as a USCC staff member, to voice an opinion.

For the time being one can only express the hope that this highly volatile issue will not be used as a delaying tactic and will not distract the parties from facing up to the essential question confronting all of us: the right of teachers to organize into a union of their choice and to bargain collectively with their employers.

There are those who think, whether correctly or not, that if this issue had been dealt with realistically across the board, the question of NLRB jurisdiction might never have arisen.

Whatever of that, if the consensus which Bishop Hughes discerned at the 1968 USCC seminar has begun to fall apart, one can only hope it will be put back together again soon, for unless we can agree without equivocation that teachers have the right to organize and bargain collectively and that school administrators have the duty to honor this right in practice, we are heading for serious trouble—the kind of trouble that could divide the Catholic community for many years to come. This could be a scandal and would predictably do almost irreparable harm to the Catholic school system in the United States.

LETTERS WELCOME

The Criterion welcomes letters to the editor. Readers should keep their letters as brief as possible. All letters must be signed though names can be withheld upon request. Address your letters to: The Criterion, P.O. Box 174, Indianapolis, Ind. 46206.

DALE FRANCIS SAYS

Catholics don't sing very well—but should

BY DALE FRANCIS

We should sing in church, for we have something to sing about. The truth is we don't sing very well.

Of course, there are parishes where the people do sing well. I've come on them as I go around the country. But I've been in enough parishes, and heard reports about other parishes, that I do not think it an unfair generalization to say that Catholics don't sing very well.

I get invitations to speak at Protestant churches, and the bishop of our diocese allows me to accept these invitations. What I observe is that at Protestant services the people do sing well—they sing out joyfully. It might be worthwhile to examine some of the reasons why they sing out well to see if there are lessons we might learn. First of all, they've been doing it longer than we have. Congregational singing is an important part of Protestant worship. Most have been singing in church since they were children. The singing at Mass goes back only a little more than a decade. That accounts for some of the difference.

BUT THERE ARE OTHER THINGS that make a difference. Protestants sing familiar hymns. Their denominational hymn books may be revised, but in the revisions old

familiar hymns always remain. When Protestants sing, they sing hymns which they know. There may be a couple of hundred choices in the hymnals, but congregations find their favorite hymns and stay pretty much with a relatively few hymns. The hymns they choose are singable.

In most Catholic parishes I've observed the people are always being given new hymns to sing. Many of these are not easy to sing. You can't really expect people to sing out on hymns which they do not know.

Something else I noticed in Protestant congregational singing: They sing all the verses. What I've observed is that they may sing the first verse a little tentatively, the second verse they sing better, and by the third and fourth verses, they are singing out joyfully.

But in many Catholic parishes, only one or two verses are sung. When you give people a hymn they don't know very well, and then allow them to sing only one verse, it isn't strange they do not sing well.

In our parish, a few years ago during the Lenten season, it was decided to have the children at daily Mass sing "Were You There When They Crucified My Lord?"—all the verses. By the time we reached Holy Week, the children were singing this hymn beautifully and getting meaning from their singing.

WHEN I FIRST BECAME A Catholic, back in the days when Catholics were silent at Mass, it was the singing I missed most of all. I wrote then how frustrating it was that when I had more to sing about than ever before, happy to be in Christ's Church, wanting to praise the Lord in song more than ever, I wasn't allowed to sing.

My own attitude was conditioned by my childhood experience. I realize that some Catholics who grew up with silent Masses, who developed a participation in Mass through prayer and meditation, may find today's participation a distraction.

But really it shouldn't be. We are called to participate in the Mass, and we are called, when there is singing at Mass, to praise the Lord in song. It should be a way to increase our devotion, to show our love for Our Lord.

Some say they don't sing very well so they don't sing at all. But to praise the Lord in song we do not have to be

skilled singers. Our singing should come from our hearts, and if there's an off-key note, then surely the Lord can be praised by an off-key note that is derived from love for Him.

I THINK ONE OF THE things that could help us to sing better at Mass would be some leaders. I'm not talking about a song leader—although one parish I know where the people do sing well they have a song leader. What I suggest is that some members of the parish who enjoy singing should get together to get to know the hymns well, perhaps meeting once a week to practice. Then at Mass they would not sing as a choir, but in the

pews, scattered among the people, to help lead all the parishioners.

I'm certain that trained musicians would have other suggestions. I speak only as an ordinary parishioner. But I think if we were allowed to become familiar with some hymns that have beauty in melody and words and can be sung with some ease, if we were allowed to sing not just one verse, but all the verses of the songs, if some among us who sing well would learn the hymns and offer us leadership in the pews, then Catholics would start singing well.

And we really should, for we have something to sing about.

Letters to the Editor

'Another parent' lends moral support

To the Editor:

I would like to lend my moral support to the lady who wrote to Channel 6, NBC, and the FCC objecting to the nude scene in "Captains and the Kings."

I share this lady's sense of frustration and discouragement since I have written similar letters in the past and also felt that I was probably the only one who was protesting this type of TV fare being blasted into my living room.

It is truly discouraging that many parents no longer care enough to make a phone call or write to voice their objection to this pollution of the airwaves. What is perhaps more discouraging, however, is that the clergy, including most of our priests, appear to lack the courage to speak

out on the need for morality in the entertainment media.

These members of the clergy have the pulpits; they have the audience; indeed, it seems to me they have the serious obligation to lead and encourage their flocks in the struggle to create a moral climate conducive to raising a family attuned to receiving the Good News of Jesus Christ.

To the lady who wrote, I would like to say that I, too, care deeply. I applaud her concern and her efforts, and I pray that many others in both the laity and the clergy will realize that the one sure way for our entertainment media to succumb to the fifth merchants is for good people to sit around and do nothing.

Another Concerned Parent
Indianapolis

Fr. Jarrell reflects 'disappointment'

To the Editor:

I was disappointed when I saw the picture of the "renovated" church of St. Boniface in Fulda which appeared in the October 15th issue of The Criterion.

The photograph clearly shows that what is claimed to be a renovation is nothing other than a restoration. No real liturgical advantage seems to have been gained. The candles, flowers and angels which decorate the "old high altar" clearly show where the focus has been placed. The altar presently used for the Eucharist is stark in comparison.

In order that this error might not be

repeated, I refer pastors and parishioners to the official Art and Architecture Guidelines of the Archdiocese which clearly states in the introduction "Dual altars and makeshift furnishings should be replaced by properly planned liturgically and aesthetically pleasing modifications."

Our churches deserve better than cosmetic paint and carpeting changes. It's time to give serious thought to authentic renovation.

Father Stephen Jarrell
Director
Office of Worship
Indianapolis



The Criterion

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ROOTS OF OUR FAITH: BIBLICAL INSIGHTS

HOW IS GOD A FATHER?

BY DEACON STEVE LANDREGAN

Jesus gave us the issue of God as our father when His disciples asked Him to teach them to pray as John the Baptist had taught his followers. His response (Lk. 11, 2-4) was simply, "When you pray, say: Father, hallowed be your name, your kingdom come . . ."

For us today thinking of God as Father is as natural as breathing. Not so for the followers of Jesus. His referring to God as Father was new and strange . . . and His use of the very personal term "Abba" (translated



daddy or papa) bordered on the blasphemous.

In the Old Testament, using "Father" to describe the relationship between God and man was rare at best. Where such a father image is found, it refers to God's being a Father to His people Israel.

Just as a natural father would do, God gave His chosen people their existence, their essential character, set them aside for special responsibility, and never withheld His love or forgiveness.

FINALLY, GOD SENT His Divine Son to complete Israel's notion of God through personal contact and presence. Not only did He address God as Father, but He often referred

while preaching to "your father," and "their father," as well as "my father."

He called on His disciples to imitate God their Father by being perfect as He is, by being merciful as He is and by forgiving as He forgives.

In Divine Revelation God communicates Himself to us in language and images that we can grasp and understand. This is true of the vivid and concrete images of Jewish thought patterns and word usage.

Darkness and light conjure up real images to men and women who experience the dangers and limitations of darkness in their world as opposed to openness and vital qualities of light. In the modern idiom they can "identify" with it. On the other hand it is difficult for most of us to identify with "Infinite perfection."

God reveals Himself to us as Father through Jesus because the people to whom Jesus preached understood the father image as being the careful balance of love and authority, of discipline and forgiveness. Of course, there are always those whose natural fathers do not reflect the love-authority balance, yet even these persons usually recognize and long for the true paternal figure.

The dominant image of God in Divine Revelation is as Father. It is familiar because the closest human approximation of God's selfless love that forgives and forgives even in the face of rebellion and apostasy, is familial love. The selfless, forgiving, long suffering love between parent and child.

GOD AS FATHER CANNOT be considered apart from Jesus as Son. It is the Son who reveals the Father, to know and see the Son is to know and see the Father and no one can come to the Father except through the Son.

The metaphorical relationship of Israelites as sons of God becomes a reality to Christians who are now sons of God through their faith in Christ, adopted sons through the Holy Spirit dwelling within them. "Any who did accept him he empowered to become children of God" (John 1, 12).

God is a Father to us because through our faith in Jesus we have become children of God, sons and daughters with the Son, whose inheritance includes a participation in the very nature of our Father. With Him we truly say "Father, hallowed be your name, your kingdom come . . ."

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Seminary

(Continued from Page 3)

voice to tell you the right thing to do. I wonder if I'll get ordained and then start wondering what it would be like to be married and have three or four kids."

"The first thing you notice," said Kramer, "is that there are no girls. That's the reality here."

Bill Christopher, Latin School graduate from St. Barnabas parish, Indianapolis, expressed fear that "I'll get ordained and then find out I'm not supposed to be a priest."

Christopher's family spent many years in the military and he attributes his interest in priesthood to the chaplains he knew.

He says, "They always seemed more priestly to me than some other priests I know. They were always doing a lot of counseling and it seemed that they had more work to do."

WHAT DO THESE MEN think of the Archdiocese?

"Until I came to St. Meinrad, I didn't know what the Archdiocese was," was Kramer's reply.

Niles' concern was that the Archdiocese of Indianapolis appears to be mainly the city of Indianapolis.

"The priests in the diocese," Gottschall mused, "are so spread out. The community spirit among them seems awfully low."

ALTHOUGH PRIESTHOOD is eight years away for most of them, they do have definite ideas about its usefulness.

"It's to help people live in this crazy, mixed up world," said Charlton.

"It's to influence the world, make it better," said Kramer.

"We are real people!" This remark summed up the general feeling of the group toward those who might think they have somehow left the world.

"People look up to you," Kramer said, "and I ask myself if I'll be capable of meeting their needs."

Their enthusiasm for St. Meinrad Seminary, their hesitation and fears about priesthood, their gratitude for the influence of other priests—these points reveal the quality and personality of a new generation of seminarians. Their preparation will be long and thorough. The prospects for the Church of the future are indeed promising.

[John Paparella, St. Philip Neri parish, Indianapolis, was not present for the interview.]

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We are indeed all children of God

BY FR. JOHN J. CASTELOT

In the Bible, one of the most commonly used expressions for the divine-human relationship is that of father and child. The people of God experienced this kind of relationship in His dealings with their king and with themselves.

A key chapter in the Old Testament is 2 Sm. 7. David has captured Jerusalem and has brought thither the Ark of the Covenant, for which he wants to build a permanent abode. God, however, informs Nathan that David is not to build a temple; that will be the task of his son and successor, Solomon.

In a delightful word-play Nathan tells David that, on the contrary, Yahweh will build a house (a royal dynasty) for David. Nathan says: "The Lord also reveals to you that he will establish a house for you. And when the time comes and you rest with your ancestors, I will raise up your heir after you, sprung from your line, and I will make his kingdom firm. It is he who shall build a house for my name. And I will make his royal throne firm forever. I will be a father to him and he shall be a son to me" (2 Sm. 7, 11-14).



THUS, WAS ESTABLISHED the sacred, intimate relationship between Yahweh and the king. What better way to express it than in terms of father-son? It became an integral part of the people's notion of kingship, and there is a strong reflection of it in Psalm 2. This psalm seems to have been used in the liturgy for the solemn enthronement of subsequent kings. The people sang their verses; the new king sang his, and one of his verses was the following: "I will proclaim the decree of the Lord: The Lord said to me, 'You are my son; this day I have begotten you'" (Ps 2, 7).

Not only the king was looked upon as God's "son." Yahweh was father to all His people. There is this beautiful passage at the beginning of Hosea 11:

When Israel was a child I loved him, out of Egypt I called my son. The more I called them, the farther they went from me. Yet it was I who taught Ephraim to walk, who took them in my arms; I drew them with human cords, with bands of love; I fostered them like one who raises an infant to his cheeks; Yet, though I stooped to feed my child, they did not know that I was their healer (1-4).

This passage serves as a good transition to the father-son relationship in the New Testament. In his infancy story, Matthew applies the second part of verse 1 to the return of the Holy Family from Egypt.

He writes: "He stayed there until the death of Herod, to fulfill what the Lord had said through the prophet: 'Out of Egypt I have called my son'" (Mt. 2, 15). But now, in the Gospel context, the child is God's son in a way far transcending the sonship of Israel. He is, in a unique sense, the Son of God. What was once a beautiful figure of speech is now a stupendous reality.

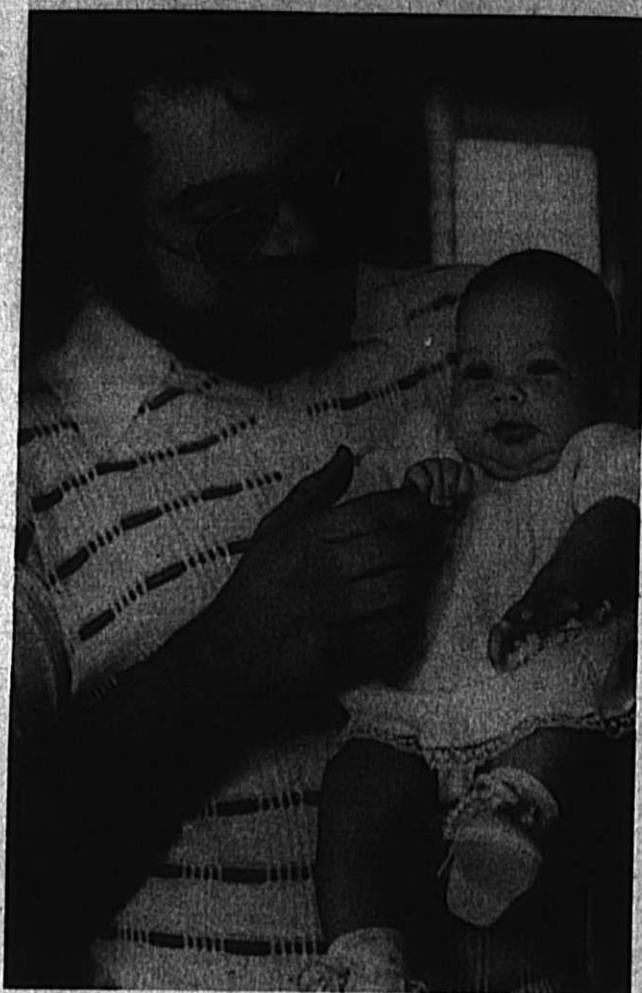
Of course, Matthew was writing from the vantage point of post-resurrection faith, when Jesus' true identity was finally realized. Before the resurrection it was not, and we don't find His divine Sonship spelled out explicitly in the Gospels (especially the Synoptics), which are accounts of His public ministry.

None of Jesus' contemporaries, even His intimates, suspected His full identity. It was hard enough for them to accept Him as Messiah; that He would have been the Son of God was simply inconceivable.

THE LETTER TO THE ROMANS speaks of the Good News "concerning His Son, who was descended from David according to the flesh but was proclaimed 'Son-of-God-in-power' according to the spirit of holiness, by His resurrection from the dead: Jesus Christ our Lord" (Rom. 1, 3-4).

In Hebrews we read: "Son though he was, he learned obedience from what he suffered; and when perfected, he became the source of eternal salvation for all who obey him" (Heb. 5, 8). At any rate, the New Testament leaves not the slightest doubt that Jesus was the unique Son of God. And amazingly, we who are one with Him share His sonship:

"All who are led by the Spirit of God are sons of God. You did not receive a spirit of slavery leading you back into fear, but a spirit of adoption through which we cry out, 'Abba' (that is, 'Father'). The Spirit himself gives witness with our spirit that we are children of God. But if we are children, we are heirs as well: heirs of God, heirs with Christ, if only we suffer with him so as to be glorified with him" (Rom. 8, 14-17).



Steve Landregan writes, "God reveals Himself to us as Father through Jesus because the people to whom Jesus preached understood the father image as being the careful balance of love and authority, of discipline and forgiveness. Of course, there are always those whose natural fathers do not reflect the love-authority balance, yet even these persons usually recognize and long for the true paternal figure." A young Rochester, N.Y. father admires his baby daughter. [NC photo by Susan McKinney]

How should we refer to God?

BY ANTOINETTE BOSCO

You may have heard an often-repeated story made to bring a smile to the face and a jolt to the brain. It's about a group discussing their belief in "God," when a

feminist comments: "Yes, I believe in HER."

The remark may sound blasphemous to those who have a traditionalist approach to religion. And the newly popular phrase "Father/Mother God" may cause the same reaction. Nevertheless, this is a current issue. So we must ask: Are we dealing with irreverence? Or are we dealing with valid questioning?

Since this issue has been taken seriously by eminent scholars and theologians, it is safe to say immediately that the questioning is valid.

We know, too, beyond the shadow of a doubt that God is the One who gives us life and nourishes us—a function which belongs to both Father and Mother. Obviously, God is a Parent.

IN TIMES PAST no one questioned the image of God as Father. But we live in an age when "sexism" is undergoing eradication. And what could be more sexist than confining God—the Creator—to a male body?

Unfortunately, we're caught up in images. Since the male Father image of God has always been a firm tenet of Christian belief, tampering with the image is shattering. So we've fallen into the easy but wrong position of identifying God with an image. After all, we can understand an image much easier than we can revel in the mystery of His immenseness.

For a moment, let's look at the Jewish roots of our Christian faith in the Old Testament. The Jewish people viewed God as so holy that only the Hebrew priests were allowed to say His name, Yahweh. Not only was He their creator, but He was also their Father who guided and protected them. He was a Parent in every sense of the word—He told His children what to do and expected them to obey Him. When they rebelled, He punished them. But His immense love for them spread its protective umbrella over them.

He gave them manna from heaven when the earth produced no food in the desert wastelands; He parted a sea for them so they could cross it to freedom and closed it when they were on the other side allowing no enemy to follow them. His people felt many things for Him—awe, respect, love.

He led them to a knowledge of Him slowly, gently. And when the time for a fuller knowledge was at hand, He sent His only Son to live among them and to share in their humanity. This Son, Jesus, grew to manhood in the ordinary way of the rest of us. But

when He reached His prime, He went out among the people and told them about His Father and the heavenly kingdom.

Through Jesus, revelation reached its glorious climax. Jesus made it easy to approach God. The world will never forget that He walked with us hand in hand. He spoke of His Father easily, helping the people to know Him and to understand fully that He is a gentle Father full of compassion, understanding, and mercy. But the Father also possessed the quality every good parent must have—a guiding hand for His children, an insistence on obedience, a penalty to pay for deliberate failure. His model of parenthood tells us that a good parent is not stupidly indulgent; but expects performance in accordance with ability.

IN JESUS' TIME, it was natural for Him to use the Father image because it was an understandable concept for the people in that age.

While God has not changed, we have. Our male/female concepts are different today. We challenge the idea of male over female. So continuing to refer to God as Father, male, upsets people who want to move faster into sex-role equality. They feel that God, the Ultimate, when given a male status, is an impossible obstacle.

Of course, it would be ridiculous if God's image swung from male to female. A reversal of the problem would generate the same questions now raised by a male God: Is God white, black, red? Does God speak English, German, Hebrew?

Looking at God logically, we know that He is all things to all of us. He made us, put us on a beautiful planet that provides us with food to eat, material we use for shelter and clothes. The only reasonable image (and being human, we need an image) is parent. It's a term that leaves no room for anyone to be upset.

Our real danger in speaking of God is that we presume to bring Him down to our size. The God I want is the One who has always been known to be Intelligence, Creative Power, beyond real definition—the One who shares life with me and sustains me. Call this God Father, Mother Parent—as the cultural occasion determines—but let's not reduce Him to a discussion of sex and roles. This hopelessly shrinks our understanding of Him.

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Personal prayer to the Father

BY MSGR. JOSEPH M. CHAMPLIN

I joined five couples the other night at a home in our parish for a combination "after-the-meeting-let's-relax" and "before-a-big-event-wish-you-well" kind of session.

Two of the couples had been commissioned a few weeks earlier as special ministers of Holy Communion to the sick. That evening they joined the other 10 ministers in the church hall to evaluate those initial Sunday visits to the ill, to share their reactions, to make practical plans for the future and to view filmstrips on the Eucharist and Penance. Now at 10:30, they were sitting on the floor of this house unwinding in the midst of several persons especially close to them.

One of the couples had returned earlier in the week from a "deeper" Marriage Encounter. Selected to become a member of teams who present the talks on regular M.E. week-ends, this husband and wife traveled to New York for that special three-day training experience.

THEY WERE STILL FLOATING on a cloud or, perhaps more accurately, were still tasting the profound spiritual peace of those 44 hours.

Another couple, our host and hostess, would leave the next afternoon for Syracuse to "give" an M.E. week-end. Their talks were written and had been carefully critiqued by veteran couples in the movement. However, the anticipation of sitting before 25 new couples, quite intimately revealing one's self to them, and hoping the experience will touch these husbands and wives leaves any presenting couple anxious. We were on hand to support Pat and Donna with our presence and prayers.

The last couple, a veteran "presenting" husband and wife scheduled for a week-end several months later, understood and shared the feelings of those present.

When I left, we all, in a frequently practiced Marriage Encounter tradition, formed a circle and prayed. The prayer was informal, spontaneous, personal and addressed to the Father. Each one participated.

"Thank you, Father, for this evening and for humor."

"Father, bless Pat and Donna and the couples they will touch this week-end."

"Take care of our father, Father, as he leaves for Rome."

"Help the sick we visit."

"Thank you, Father, for giving us one another."

NONE OF THOSE COUPLES two years earlier would have prayed like that. They were then and are now excellent Catholics and active parishioners. But such open, shared prayer to our Father in heaven was not a pattern in their lives.

Archbishop Jean Jadot, Pope Paul's representative in the United States, sees in the charismatic movement and in marriage encounter two great signs of renewal in the Church. My own experience with M.E. leads me to agree strongly with him in that observation. It was the marriage encounter week-end and follow-up programs which brought those five couples to such a desire for an openness in prayer to the Father.

The liturgical reforms rather neatly coincide with this emphasis on our relationship to the Father.

Revisions in the prefaces and Eucharistic prayers, for example, restore the original notion that the Mass is worship of the Father through Christ our mediator in the Holy Spirit. Notice, this Sunday, how often the word "Father" occurs.

The opening prayer also illustrates that point. As a conclusion to the Introductory Rites, it "expresses the theme of the celebration and by the words of the priest a petition is addressed to God the Father through the mediation of Christ in the Holy Spirit" (General Instruction, No. 32).

The celebrant with hands outstretched (sending our petitions heavenward and hoping to receive God's gifts in response), speaks as a general rule directly to the Father in the collect's beginning.

"Almighty and ever-living God."

"God of power and mercy."

"Father of all that is good."

We, standing out of respect for the risen Lord, lend our agreement to this prayer and petition to the Father with a loud "Amen" at the end.

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Meetings slated to aid musicians

The Office of Worship is sponsoring regional meetings for Church musicians throughout the Archdiocese. Every parish is strongly urged to send at least one representative to one of the meetings.

Conducted by Father Steve Jarrell and Charles Gardner, the meetings, which begin at 7:30 p.m. (local time), open with a prayer service followed by a presentation on "The Place of Music in Parish Worship." A short discussion will conclude the meetings.

The purpose of the meetings is to enable Church musicians to become better acquainted with each other and the music programs in differing parishes, to acquaint the musicians with resources and materials for Church music, and to enable the Office of Worship to better plan Archdiocesan music programs based on the expressed needs of parish musicians.

Meetings have already

been held in Seymour and New Albany. Remaining gatherings are scheduled as follows: Monday, Oct. 25, Holy Spirit, Indianapolis; Wednesday, Nov. 3, St. Christopher, Speedway; Monday, Nov. 8, St. Louis, Batesville; Monday, Nov. 15, Schulte High School, Terre Haute.

Sr. Innocentia dies at Woods

ST. MARY-OF-THE-WOODS, Ind. — Sister Innocentia Ashley, S.P., 84, died at the motherhouse of the Sisters of Providence on Monday, Oct. 11. A native of Chicago, Sister Innocentia entered the Providence community in 1913 and made profession of vows in 1915.

The funeral Mass was held at the Church of the Immaculate Conception on Thursday, Oct. 14. Sister Innocentia's 85th birthday. She was a teacher, chaplain's housekeeper and nurses' aide during her years of service.

Survivors include one sister, Mrs. Dorothy Sipchen of Chicago; and one brother, Earl Ashley of Houston, Tex. Another sister, Sister Mary Charlotte, S.P., preceded her in death in 1914.

Knobs Social set

FLOYDS KNOBS, Ind. — A public card party is set for Wednesday, Oct. 27, at St. Mary-of-the-Knobs parish hall, beginning at 7:30 p.m. Special prizes for the evening include a quilt and an afghan. Tickets are \$1.25.



PLAN LOURDES FALL FESTIVAL—Jim and Mary Kohout and Karen Gilmore at the right are finalizing plans for Our Lady of Lourdes Fall Festival on Friday and Saturday, Oct. 29 and 30. Roast beef, turkey, ham and fish dinners are on the menu with serving to begin at 4:30 p.m. Prizes totaling \$6,000 will be awarded. The Kohouts and Karen and Jim Gilmore are co-chairmen for the event.

Report from the Chancery

(Continued from Page 1)

pointed by Father Gettelinger to serve as a steering committee to reorganize the department of schools of the Office of Catholic Education. Once the department of schools is reorganized the Steering Committee will assist in the search for permanent professional personnel for the department. The members of the committee are: Sister Rosina Emery, O.S.F., St. Mary, North Vernon; David Losey, Immaculate Heart of Mary, Indianapolis; Stephen Noone, Chatard High School, Indianapolis; Sister Antoinette Purcell, O.S.B., St. Plus, X, Indianapolis; and Sister Betty Sloan, S.P., St. Thomas, Indianapolis. The committee members elected Noone as Chairman.

PRIESTS' SENATE—Senate business of significance at this time is:

- 1) Senate elections to be concluded by the middle of November.
- 2) The annual Presbytery meeting to be held at the Latin School, 29 November 1976, from 10:30 a.m. - 4 p.m.
- 3) Embarking on an education program for developing a permanent diaconate program for the diocese.
- 4) A committee to study the Selection of Bishops process to develop a profile of the diocese and of

the kind of bishop needed to serve it.

5) A committee to study the problem of divorced and re-married Catholics has been formed. A proposal will be made later.

6) Development of guidelines concerning teen-age marriages.

ECUMENICAL COMMISSION—The Archdiocese of Indianapolis through the Commission for Ecumenism participated in the sponsorship of Father Edward Flannery, executive secretary of the Secretariat for Christian/Jewish Relations for the National Conference of Catholic Bishops (NCCB) and author of *Anguish of the Jews*, who visited Indianapolis on September 18. The visit was initiated by the National Conference of Christians and Jews (NCCJ) Board of Directors of which Father Richard Terrill is a member. Other sponsors included the Anti-Defamation League of B'nai B'rith; the Church Federation of Indianapolis; Indiana Council of Churches; Indiana Interreligious Commission on Human Equality; Jewish Community Relations Council. . . . The Commission is in the midst of an in-depth preparation process to develop a "Parish Action Program for Ecumenism." Following a meeting with the Archbishop and a meeting with the Executive Committee it has been decided to postpone our

orientation program for commission members until November. . . . A Lutheran/Catholic Clergy Retreat is to be held at Fatima Retreat House on Nov. 29 and 30. Any priest interested in attending may contact Father Mike Albright or Father Richard Terrill. . . . The Commission urges parishes and communities to begin plans for Christian Unity Week in January 1977. The planning should begin in November.

CATHOLIC COMMUNICATIONS CENTER—The Archdiocesan Catholic Communications Center hosted a regional meeting of various diocesan broadcast and communications personnel at the Center offices in Indianapolis on October 18th. Those attending represented diocesan radio, TV and communications offices from the states of Indiana, Illinois and Wisconsin. This is a function of UNDA-USA. . . . The Communications Center staff is presently deeply involved in planning the 11th Annual GABRIEL Awards Banquet. This annual event is held in various locations throughout the U.S. each year to honor network, local station, syndicated program and local religious radio and TV producers of programs which are judged to be outstanding examples of using the broadcast media to reflect a deeper understanding of God and of man.

Simeon Project

The Simeon Project (a program convened by Archdiocesan Social Ministries), is a training and service program for and with the elderly. Training sessions will begin Wednesday, October 27 from 4 p.m. to 6 p.m. at the Cathedral Parish Nutrition Center, 1324 North Pennsylvania. The first topic to be discussed will be "General Facts and Aspects of Aging." Everyone is welcome. For more information, call Sue Ley, 634-1913.

Three division champions to end season

CYO Football leagues have three division champions already determined before the final week of season play.

The Cadet League action this Sunday, Oct. 24, will see Division Two champion St. Philip Neri, (6-1) tackling St. Lawrence, (0-7) at 2:30 p.m. at St. Lawrence.

DIVISION THREE Champion Our Lady of Lourdes, sporting a 6-0 slate, will meet St. Gabriel (3-3), at Ellenberger at 1:45 p.m.

Two key cadet games remain with Division One, St. Simon (7-0) in a must game with Arch-rival Central Catholic (6-1) at Roncalli

High School at 2:30 p.m. Division Four finds St. Luke (6-0) pitted against a strong Immaculate Heart squad (5-1) at CYO North #1 (Chatard) at 3 p.m. Sunday afternoon.

The "56" League finds each division with one undefeated team remaining, and they can each clinch division play-off berths with wins this week-end.

Division One St. Malachy (6-0), will tangle with St. Christopher (5-1) at Thatcher Park at 12:30 p.m.

REPRESENTING Division Two, St. Plus X (6-0) will meet winless All Saints (0-6) at Max Bahr Park at 12:30 p.m. St. Jude (6-0) of Division Three will play Our Lady of Greenwood (1-5) at Roncalli High School at 12 noon. The Division Four Champion will emerge if Little Flower (6-0) can claim

a victory over Central Catholic (3-3) this Sunday at 1:15 p.m. at Roncalli.

The CYO 56 "B" football league has its division champion in St. Luke with a perfect record of 5-0. The two second place teams (St. Plus X and St. Barnabas, both 4-1) will meet in a play-off game later.

Recollection set

INDIANAPOLIS — The St. Mary-of-the-Woods Alumnae Club of Indianapolis will sponsor an Evening of Recollection at Fatima Retreat House on Monday, Oct. 25. Father Donald Schneider will speak on "Christian Women in Today's World." Registration will begin at 7 p.m., followed by discussion and Mass. All Alumnae and friends are invited to attend.

CYO NOTES

All basketball referees interested in officiating games this season should immediately call the CYO Office at 632-9311.

Criterion Quiz entries are due Nov. 1.

Season closes for fall Kickball

The CYO Fall Kickball came to a close last Sunday with the Junior League champion, Holy Name, coached by Herb DeVore, defeating Mary Jane Gallagher's St. Roch club in a well-played game, which was closer than the final score, 11-4.

Cadet B Champion Holy Spirit, coached by Judy Feltz, defeated Gerry Miller's St. Jude squad, 10-5.

In the "56" League Coach Carol Boyle's Immaculate Heart girls defeated St. Lawrence, coached by Karen Klee, 15-13.

Entries in the Junior Baking Contest are due no later than Thursday, Oct. 28, in the CYO Office. The contest will be held Sunday, Oct. 31, at St. Andrew.

Cadet Girls' Basketball Rosters, Eligibility Blanks, Physical Slips and Participation Fees are due in the CYO Office today, Oct. 22.

Participants in the Cadet Hobby Show should report to the Little Flower Gymnasium between 12:30 and 3:30 p.m. on Wednesday, Oct. 27. This applies to all but Baking Contest participants. Baked goods may be brought in Thursday, from 10 a.m. until noon.

Game changes for CYO Football—Sunday, Nov. 24: 56 League—St. Michael vs. Holy Angels from Ritter to Riverside at 12 noon and Cadet League: St. Michael vs. St. Jude from Ritter to Riverside at 1:15 p.m.

Entries for the Junior St. Rita Bowling Tournament are due Tuesday, Nov. 9. Call Brother Howard Studvanti, O.S.B., 632-9349 or CYO, 632-9311.

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VIEWING WITH ARNOLD

Truth behind 'The Front'

BY JAMES W. ARNOLD

"The Front" is the strongest film effort so far to explore the Disneyland anti-communist paranoia of the 1950's and its effect on both individuals and society. Not so odd, since the subject has been scrupulously avoided for 20 years. It comes in the relatively gentle form of a comedy with Woody Allen.

At the time, of course, it wasn't very funny, for either the victimizers or the victims. The U.S. had just

emerged from a hot war with the Nazis—the patriotic kettles were steaming—and was suddenly immersed in a cold war with the Soviets, our former allies, who seemed a lot like Nazis carrying a different colored flag. Native communist sympathizers were perceived in the context of the hated Nazi "fifth column"—agents of subversion who softened a society from within so that military takeover was swift and easy.

HOW MUCH THE Reds went beyond normal espionage is still disputed, but it was a dreary time in which opportunistic politicians, led by the late Sen. Joseph McCarthy, and other self-anointed saviors of the republic went about flushing "communists" out of government and presumably influential positions in universities and the arts.

Little effort was made to distinguish among spies, ideological Marxists, dupes, sympathizers, social reformers or mere liberals. Worse, there were few legal protections. A person only had to be "named," often on the basis of the flimsiest associations, and unless he

recanted or "cooperated," he wound up on a blacklist and unemployed.

Back in the Fifties, the only films made were anti-communist, much in the style of the anti-Nazi melodramas of a decade earlier (using many of the same villains).

I recall "My Son John," by Catholic director Leo McCarey ("Going My Way"), in which the bad guy was a sleazy intellectual communist while his wholesome football-playing brother was fighting in Korea. Later, the other side has finally gotten to say a few words in its behalf, most notably in "The Way We Were" and the 1975 TV film "Fear on Trial."

IN "THE FRONT," Allen plays his typical character, a likeable New York loser, who suddenly gains wealth, status and sex appeal by pretending to be the author of television scripts furnished by a trio of gifted blacklisted writers. (The use of a "front," real or fictional, was a common refuge for writers in both New York and Hollywood.) The fun is in watching Woody exploit his new identity and avoid detection, but slowly all of us are drawn into the horror of the situation, particularly as it destroys the career of an innocent TV comic (Zero Mostel). A front is impossible for an actor—"what can he do if he can't show his face?"

In the end, perhaps predictably, Woody's new role as an artist changes and matures him. Called to testify before the House Un-American Activities Committee and expected to be a friendly, conforming witness, he is defiant and talks back (in a comic way), and ends up going to jail, a leftist hero. The bad guys are symbolically defeated, and the clown becomes a martyr.

MANY CATHOLICS will have trouble with this movie because, clearly, many were on the opposite side, and may still feel they were right. (The chief heavy, an ex-FBI agent who heads the agency that investigates and "clears" suspected Reds, is named F. X. Hennessy, and probably spoke at lots of Communion breakfasts). The period was traumatic for the

Church, an early crystallization of the liberal-conservative split still ranking in the 1970's. Something made us vulnerable—obviously fear of the militant anti-religious nature of communism, but beyond that also some anti-semitism and a psychological conditioning to believe in the importance of sins of thought, and in lingering guilt that can only be purged by confession and repentance. On top of it all, there was a distressing eagerness to be totally amoral in a brawl with an enemy seen as Evil.

As the Hennessy character puts it, "We're at war with a ruthless enemy. To be a spy on the side of freedom is an honor."

The film is created by several people who were themselves blacklisted, including actor Mostel, writer Walter Bernstein and producer-director Martin Ritt ("Sounder," "Conrack"). While their approach is occasionally simplistic, they

are honest enough to admit that the victims included hard-core Reds as well as innocents, and that some even benefited; e.g., the guy who was forced to go home to Oklahoma to work his family farm and discovered oil.

IN TERMS OF art rather than message, "The Front" is a mixed bag. Despite the lack of typical Allen parody and slapstick, his fans won't be disappointed. He has a ton of bright moments and lines. The Mostel sequences seem more melodramatic than tragic, but there are solid insights into the business mentality that made the blacklist work, e.g., the tendency to play along because "who needs trouble?"

Ultimately, there is moral benefit in opening up the dark closets of the recent past. "The Front" is not the whole truth, but it's a part of the truth, and it's a part that hurts. (Rating: A-3—unobjectionable for adults)

The week's TV network films

DIRTY HARRY (1971) (NBC, Saturday Oct. 23): The prototype Cop as Superman movie, with Clint Eastwood as a salt-eyed San Francisco detective who tracks down and obliterates a mad young killer before the soft-hearted judges can find an excuse to set him free. Sick, violent and disturbing: a genuine native fascist film. Not recommended.

STEPPED WIVES (1975) (ABC, Sunday, Oct. 24): Director Bryan Forbes and an exceptionally intelligent cast make a superb thriller out of Ira Levin's whimsical tale about some determinedly ruthless male chauvinist husbands in a Connecticut suburb. The film might be called the first Women's Lib horror story. Katharine Ross is the heroine haunted by women friends who seem too feminine and too perfect.

SATISFACTORY for adults and mature youth. **BADLANDS** (1974) (CBS, Friday, Oct. 29): Very bright young director Terrence Malick takes us on a symbolic tour of American culture and values, while ostensibly telling the story of a couple of teenagers on a spree of violence in Dakota and Montana in the 1950's. A complex, rewarding film for attentive viewers, and not easy to take on the level of melodrama. An extraordinary first film, recommended for mature viewers.

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Third Order convention set

Six fraternities of the Falls Cities Area Council of the Third Order of St. Francis will have a one-day convention on Sunday, Oct. 31, at St. Boniface parish in Louisville to commemorate the 750th anniversary of the death of St. Francis.

The Louisville-Southern Indiana site for the convention was chosen by the Franciscan North American Federation because of the cooperation between the Franciscans of the two jurisdictions—Order of Friars Minor (O.F.M.) and the Order of Friars Minor Conventual (O.F.M. Conv.).

The two Southern Indiana fraternities include Holy Family Fraternity of Clarksville with Father Kenneth Waller, O.F.M. Conv., spiritual director, and Clara Weidner, lay prefect; and St. Mary Fraternity in New Albany with Victor Soergel, lay prefect.

A concelebrated Mass at 11 a.m. will open the convention with Archbishop Thomas McDonough of Louisville as the principal

celebrant. Soergel will serve as one of the lectors for the Mass, and Clara Sargent of Holy Family Fraternity will take part in the presentation of the gifts.

Father Noel William, O.F.M., of Lafayette will deliver the keynote address on "How Do We Call Lay Franciscans to Action?"

The convention will close with Benediction at 3:30 p.m. Father Kenneth Waller, associate pastor of St. Anthony parish, Clarksville, will officiate.

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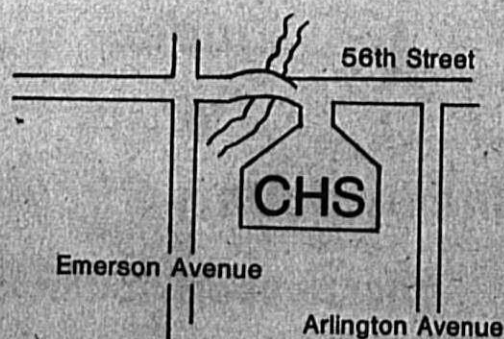
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