

Bishops of U.S. give approval to pastoral about moral values

Word from the Archbishop

My dear Family in Christ:

It is from the Gospel that we are guided as followers of Christ. It provides the source of our faith and the direction of our actions. The Holy Spirit gives us the confidence and strength to fulfill our responsibilities towards seeing that His will is done on earth as it is in heaven.

A constant part of the Church's response to the Gospel has been ministry to those who experience the indignities of poverty and injustice. In our own country millions experience these indignities daily. There are also many groups which seek to help people work to correct the causes of their situation.

The Catholic Church responds to the needed support of these efforts through the annual collection of the Campaign for Human Development. The campaign strives to create an awareness of poverty and injustice as well as to give financial support to projects which help people to help themselves.

All Catholics have the opportunity on this feast of Christ the King to participate in the annual collection for the Campaign for Human Development. Your generosity will enable many people to gain some measure of dignity. Our brothers and sisters in Christ need our help.

Asking God's blessing for all of you, I am

Devotedly yours in Christ,

George J. Biskup

Most Rev. George J. Biskup
Archbishop of Indianapolis

November 15, 1976

TWO SIMILAR PARLEYS HELD CENTURY AGO

Detroit's 'Call to Action' was not the first

BY MSGR. JOHN J. DOYLE

The accounts of the bicentennial "Call to Action" conference last month in Detroit might lead the reader to believe that nothing like it had ever happened before. Yet, nearly 100 years ago there were two gatherings of Catholic laymen from every part of the country not entirely different from the recent one.

In 1889 the bishops were planning two celebrations in which they would play the major role. One of these, to be held in Baltimore, would mark the centenary of the founding of that diocese, the first in the nation, and the appointment of John Carroll to be its bishop. The other would be the opening of the Catholic University in Washington under the direction of the bishops—the first American institution aspiring to high scholarship and research.

While the bishops were deliberating, there came from Detroit (perhaps an augury of the distant future) a proposal that there should be joined to these observances an assembly of Catholic laymen representing all the dioceses of the nation.

The author of this proposal was Henry F. Brownson, whose father Orville had been in his lifetime a leading Catholic man of letters. Among others urging such a convention were William J. Onahan of Chicago and Henry J. Spaulding of the Central Verein of St. Louis.

So novel a suggestion took many of the bishops aback; even Cardinal James Gibbons, who as archbishop of Baltimore, would be the host to the celebrations, was at first cool to the idea. Others, led by Archbishop John

Ireland of St. Paul, gave the proposal their hearty support and, winning the cardinal's assent, they prevailed.

THE FIRST AMERICAN Catholic Congress had its solemn opening in the Baltimore Cathedral on November 11, 1889. On that day and the next the 1,500 delegates, appointed by their bishops, gathered in the Concordia Opera House and heard 14 addresses. Among the speakers were Brownson, Charles J. Bonaparte, and John Gilmary Shea, the historian of the Church in this country.

They passed resolutions condemning divorce, secret

societies, nihilism, socialism, communism, and "the heartless greed of capital" and declared that labor had "the privilege to organize." They pledged their allegiance to the Pope and demanded temporal freedom for the Holy See. They called for support of the Catholic press and for Catholic education and for cooperation with Protestants in the movement for Sunday closing laws and in charitable and civic causes. Finally they agreed that a second congress should be held at the World's Columbian Exposition in Chicago in 1892 and 1893.

Questioning whether war as it is waged today can be morally justified, (Continued on Page 7)

Migrant ministry pulls itself together

BY FR. THOMAS WIDNER

AUSTIN—Less than a month ago three priests, four nuns, a layman and a laywoman sat in a circle in the living room of a rented house here evaluating their efforts in the preceding four months. They all participated in a ministry to migrant workers in two areas of the Archdiocese—one at Austin and the other at New Castle.

Father Steve Hay, director of the Department of Spanish Speaking for the Archdiocese, led the group in Spanish language hymns at the conclusion. The group's enthusiasm far outweighed the difficulties they encountered over the summer. Indeed, each participant looked forward to the next summer.

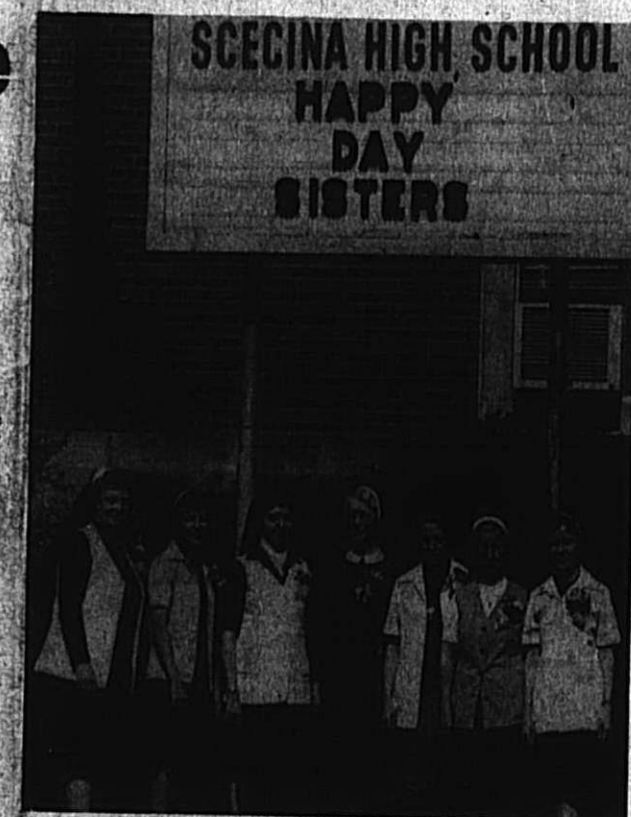
BECAUSE THERE WAS no one else available to assist him, Father Hay invited the School Sisters of

Notre Dame from DeKalb, Ill., to set up programs among the migrants at the camps near Austin. The three camps here received the assistance of Sisters Maria Gerlini and Mary Soledad Juarez. Having spent the summer of 1975 here also, the two Sisters served the nearly 1,000 migrants in the area in a variety of ways.

"The main thing we did," said Sister Maria, "was to visit the families in the camps. Many of the people were very surprised by that. They never expected to see us there."

There was definitely a value in their presence in the camps, according to Margaret Buchanan, an Austin resident and member of the Church of the North American Martyrs at Scottsburg. She assisted the Sisters in a liaison capacity through the parish.

"I heard many people speak of



THE SIGN SAYS IT ALL—The Franciscan Sisters who teach at Scecina High School, Indianapolis, were honored recently for their 23 years of service to the school. Among the gifts presented to the nuns was a color television set from the student body for use at the convent. Pictured, left to right, are: Sister Dolores Jean Nellis, Rita Horstman, Boniface Konrad, Romona Merkel, Lavonne Long, Carmen de Barros and Francis Ellen Hannigan.

Hermitage fund drive to finance expansion

BEECH GROVE, Ind.—"Opportunity for the Aging," a three-year \$600,000 capital fund drive for St. Paul Hermitage, will be launched this month, according to Sister Mary Gilbert Schipp, O.S.B., administrator of the retirement residence.

The lay advisory board headed by Elton H. Geshwiler will direct the drive, the first for funds since St. Paul's was built in 1959. Owned and operated by the Benedictine Sisters of Our Lady of Grace Convent, it is open to the aged of all creeds.

FUNDS RAISED WILL be used for an addition which will provide physical, occupational and

recreational therapy facilities.

The new physical therapy department will be equipped to treat such health problems of the elderly as the effects of strokes, bone fractures and arthritis, Sister Mary Gilbert said.

The occupational and recreational therapy facilities will allow for the development of programs to enable aged residents to maintain normal activity and interest and enjoy new creative experiences, the administrator added.

In addition to providing space for these therapy areas, the new addition will include six residential rooms.

The Hermitage is unique among retirement facilities in the Indianapolis area in that it combines both residential units and nursing care facilities in the same building on a 40-acre site. Its operation also is unique for the Benedictine Sisters who work primarily in the teaching field. The order's members who staff St. Paul's include those with professional training in administration and nursing.

SISTER MARY PHILIP Seib, O.S.B., prioress of Our Lady of Grace Convent, is honorary chairman of the "Opportunity for the Aging" drive.

The campaign will be conducted in three phases: The first phase, headed by Geshwiler who is mayor of Beech Grove, will be directed toward foundations.

The Memorial Gifts phase will have a goal of \$350,000 in gifts of \$1,000 or more. Its chairman is Charles E. Stimming, chairman of the board of France Stone Company. The third thrust of the drive will seek \$100,000 in Benefactor Gifts of under \$1,000. Karl J. Stipher, a partner of the law firm of Baker & Daniels, will direct the third phase.

In addition to Geshwiler, Stimming and Stipher, those on the campaign committee are J. Joseph Tuohy, vice-chairman of the board of American Fletcher National Bank; and John J. vanBenten, a partner of Geo. S. Olive & Co., CPA firm.

Marian sponsors College night

Nearly 50 colleges and universities will be presented in the annual College Night program at Marian College on Monday, Nov. 22.

Sponsored by the Indianapolis Catholic high schools, the event will begin at 6:30 p.m. Financial aid sessions will be held for students and parents at 7 and 8 p.m.

All high school juniors, seniors and parents are invited to attend. Coordinating the program is Richard Scott, Marian Admissions Director.

Report from the Chancery

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

CHANCERY OFFICE—Archbishop Biskup instituted theology students at St. Meinrad into the ministries of Lector and Acolyte and presided at the ceremony of Admission to Candidacy on Friday and Saturday, Nov. 5 and 6. For the Archdiocese of Indianapolis, Thomas Heerie, John Hall and Glenn O'Connor II were instituted Lectors, and John Brandon and Paul Shikany were instituted Acolytes. In addition, young men from more than 20 other dioceses were similarly instituted by the Archbishop. . . . A committee has been appointed by Archbishop Biskup to study the office space needs of all Archdiocesan offices and departments and how these needs might be met. All buildings currently used or available will likewise be evaluated to develop a plan for the future. Members of the study committee are John Hart, James Wilhelm, Joseph Wood, Rev. Harold Kruever and Rev. John Ryan. . . . The Indianapolis Parks Department has asked for an option to purchase the CYO Field as part of its development of Bush Stadium. The option has been granted for four months. The old Cathedral High School building is being secured and prepared for winter. Plumbing is being drained and the building will not be heated this winter. The Kennedy High School building is still for sale, and is partially occupied by Archdiocesan Social Ministries. The Kennedy gym will likewise be available for CYO and youth side parish use this basketball season.

CATHOLIC CHARITIES—Archdiocesan Social Ministries—Training sessions for Birthline and Simeon projects are currently being conducted at St. Barnabas and Cathedral parishes, respectively. St. Vincent de Paul conferences are planned for three parishes. . . . Phase II of Vietnamese resettlement has begun with a grant of \$124,000 from HEW to Catholic Charities in Indiana. This grant, channeled through Catholic Charities of Ft. Wayne-South Bend involves a job development program for Vietnamese families. . . . Campaign for Human Development Collection will be held November 21. Thanksgiving Clothing Collection will begin November 28. Actual collection at various sites will begin December 11. . . . The Board of Social Ministries will meet for a week-end program at St. Meinrad (November 19-21) to (Continued on Page 2)

Workshop set with focus on desegregation

A one-day workshop focusing on the responsibility of Catholics in the peaceful desegregation of local public schools will be held Saturday, Dec. 4, from 8:30 a.m. to 4 p.m. at St. Lawrence parish, Indianapolis. The program is co-sponsored by The Black Catholics Concerned, the Archdiocesan Co-ordinator of the Indiana Catholic Conference and the Indiana Interreligious Commission on Human Equality.

Similar workshops have been presented with Jewish, Catholic and Protestant groups around the state. The Archdiocese of Indianapolis is a founding and sustaining member of the IICHE, which stresses an awareness of the moral responsibility of the Church in the community to work toward acceptance of school desegregation and broader aspects of quality education for all children.

At the Dec. 4 meeting, Joe Smith of the Human Relations Consortium will speak on legal issues, while Father Larry Voelker and Father Robert Drewes will discuss the moral responsibility of Catholics to work for peaceful desegregation. Panel discussions will also be a part of the day's program.

All Catholics, as individuals or as part of a parish team, are invited to attend. The pre-registration fee is \$2 per participant. This includes luncheon and workshop materials. Checks should be made payable to the Archdiocesan Black Catholics Concerned and mailed to IICHE, 1100 W. 42nd Street, Indianapolis 46206 by Tuesday, Nov. 30.

Week's News in Brief

BY NC NEWS SERVICE

Kennedys get papal audience

VATICAN CITY—Pope Paul VI received Sen. Edward M. Kennedy (D. Mass.) and his nephew, Joseph, in a half-hour private audience here Nov. 11. It was Kennedy's first meeting with Pope Paul at the Vatican. The two had met in New York in 1965 during Pope Paul's trip to address the United Nations general assembly.

Close canonization process

VATICAN CITY—One of the final steps leading to canonization of the first U.S. male saint was solemnly completed here Nov. 13 as Pope Paul VI and Vatican officials formally certified a miracle attributed to the intercession of Blessed John Nepomucene Neumann. The formal reading of the decree certifying the miracle—the scientifically unexplainable cure from cancer of Michael Flannigan, a teenager from Wildwood Villas, N.J.—closes over half a century of paperwork on Blessed John's canonization process within the Congregation for saints' causes.



FIFTIETH WEDDING ANNIVERSARY—Mr. and Mrs. Joseph F. Pardieck will observe their golden wedding anniversary on Thanksgiving Day, Nov. 25, with a Mass of Thanksgiving at 11 a.m. at Holy Family Church, Richmond. They were married Nov. 25, 1926, by Mgr. Francis A. Roell in St. Andrew Church. Mrs. Pardieck is the former Agnes H. Kutter. An Open House for relatives and friends will be held at the K of C Hall from 2:30 p.m. to 4:30 p.m., hosted by the couple's children: Barbara McBride of Carmel; Marilyn Sittich of Rising Sun; James, Robert and William Pardieck, all of Richmond; and Dr. David Pardieck of Dayton, O. The jubiliants request that gifts be omitted.

Assumption Parish, 1115 South Blaine

Turkey Dinner

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Newman College to open

NORMANDY, Mo.—Cardinal Newman College, a self-described "authentically Catholic" institution, will open in September on a 17-acre campus in this St. Louis suburb. The site was purchased from the Logan College of Chiropractic Medicine for "less than \$1 million," according to A. Martial Capbern, executive director of the Chicago-based Manresa Educational Corporation, which has organized and raised funds for the college since 1974.

In capsule form . . .

Bishops should provide their priests with opportunities both to receive spiritual direction and to become more skilled as spiritual directors, the U.S. Bishops' Committee on Priestly Life and Ministry has recommended. . . . More than 200 people attended a funeral Mass in New York on Nov. 10 for Thomas Fitzgerald, a 21-year-old student stabbed to death five days earlier during hazing rites involving members of a St. John University R.O.T.C. fraternity. . . . The Boston city council overrode (7-0) Mayor Kevin H. White's veto of an ordinance to require licensing of non-hospital abortion clinics. The ordinance, passed in September and vetoed by the mayor (Oct. 12), provides for the annual licensing at a fee of \$1,000. . . . A three-judge federal court has ended a 30-year policy of discrimination against Catholic high school students by administrators of a scholarship fund set up by the late Funk and Wagnalls heiress, Mabel Wagnalls Jones. Trustees of the Wagnalls Memorial added a requirement that to be eligible, a student had to be graduated from one of the two public high schools in the Lancaster, Ohio area.

Names . . .

Cardinal George Basil Hume of Westminster, Anglican Archbishop Donald Coggan of Canterbury and Dr. John Huxtable, moderator of the Free Church Federal Council, will lead an Irish peace rally in London's Trafalgar Square Nov. 27.

Cardinal Vicente Enrique Tarazona of Madrid said he approved of the many Masses to be said Nov. 20 on the anniversary of Gen. Francisco Franco's death, but refused permission for an open-air Mass in front of the royal palace in Madrid.

Parish to hold Pro-Life Night

INDIANAPOLIS — Pro-Life Night, a program sponsored by the adult education committee of Immaculate Heart of Mary parish, will be held Tuesday, Nov. 23, at 8 p.m. in the church auditorium.

Dr. Donald L. Cline and John R. Price will give the presentation on the medical aspects of abortion and the measures available to counteract its legalization.

Dr. Cline, obstetrician and gynecologist, is on the staffs of St. Vincent and Methodist Hospitals. Price is an attorney and businessman. The public is invited to attend.

Turkey Party

SELLERSBURG, Ind. — A Turkey Award Party is scheduled for Saturday, Nov. 20, at 6:15 p.m. at St. Paul parish. The public is invited.

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Report from the Chancery

(Continued from Page 1)

assess total direction and program. . . . St. Elizabeth's Home—St. Elizabeth's is operating at 100.5% capacity, demonstrating the need for its services and the degree to which they are respected and used. . . . Its board is studying reports on needs for modernization of the facilities at St. Elizabeth's. . . . St. Mary's Child Center—The annual St. Mary's Child Center dinner-dance will be held on Friday, December 3. This activity is, together with United Way allocations, the principal support of the Child Center. . . . Catholic Social Service—Catholic Social Service is developing a new concept in foster care called "therapeutic foster care." The program will involve much more intensified work with children and foster families to make available the advice and counseling of psychologists, psychiatrists, special education consultants. . . . The school outreach program was recently evaluated by teachers, principals, parents, students. This program services 16 Indianapolis parishes. Its usefulness was seen as extremely high by over 90% of participants.

INDIANA CATHOLIC CONFERENCE

—The 10th anniversary report was presented to the board by Raymond Ruffo, Executive Director. This report called for a continuation of the concept of local coordination and its expansion by creation of a coordinating unit within each diocese. The coordinating units would be representative of all elements within the diocese and would review all conference programs and positions prior to their consideration by the Advisory Council. Ruffo is currently visiting the respective Ordinaries to evaluate and plan for conference directions within the respective dioceses. . . . The Social and Moral Issues committee has begun consideration of those areas of public policy which can be expected to surface in Indiana over the next six months. Restriction of focus to those items which will be real issues in Indiana in the immediate future still resulted in over 120 problems which should be addressed by the Church. The committee will report to the board in January. . . . A committee has been formed to study continuing education needs of priests. This committee is chaired by Father Frank Quinlivan. Father Harold Kneuen and Father Francis Buck of the Archdiocese are serving on the committee. . . . Local Level—Plans for Respect Life Sunday were implemented with a high degree of success. In Indianapolis the sale of roses netted more than \$6,000. Reports from across the Archdiocese indicate a greater degree of visibility for the issue of Respect Life and a

greater level of cooperation between pro-life groups and parishes than before. This cooperation continued through the dissemination of pro-life voters' guides. . . . Future plans of the pro-life committee are for the formation of a pro-life committee in each parish. Currently under study are such questions as "What would a pro-life group do, how would it be trained, whom would it relate to?" . . . Deanery parish council workshops for priests will be completed by November 19. Attendance by priests is running at 50%. The immediate focus of deanery orientations is the model constitution. We are attempting to place this within the larger context of the total spirituality of the parish. Future plans call for workshops in the winter focusing on the Parish Council in relation to total parish spirituality. Workshops will be held in the Spring for steering committees from those parishes without councils and for representatives of those parishes with councils. . . . Evenings of recollection have been sponsored for those concerned about Social Justice questions. The goal is to develop a greater level of support for and among those already involved and to integrate concern for spirituality with the Social Ministry of the Church.

OFFICE OF WORSHIP

—In the November edition of the Federation of Diocesan Commissions Newsletter, the National Liturgy Convention (held last month in Indianapolis) was described as "the best ever" and "superb." The Eucharist received the greatest acclaim: "In simple beauty, in depth of spirit, that Eucharist celebrated what the FDLC and its national meetings are all about." . . . Charles Gardner and Father Stephen Jarrell concluded a series of six Archdiocesan church musician meetings. Held in Seymour, New Albany, Indianapolis, Batesville and Terre Haute, these meetings have included a prayer service, a presentation and discussion, and singing. Participants completed a questionnaire and the results will be made available in December. . . . The Office just completed a 100-page Penance Packet to be sent to all the priests to enable them to properly instruct the faithful of the archdiocese in the celebration of the New Rite of Reconciliation. Regional meetings will be conducted for the priests in late November and early December to give them the opportunity to discuss in small groups the material in the Penance Packet. In cooperation with the Office of Catholic Education (Religious Education Library), we have purchased a video-tape program on the New Rite of Reconciliation which will be viewed by the priests at their regional meetings. This program will be made available to all the parishes in the near

future. . . . Father Steve Jarrell and Charlie Gardner have volunteered as resource persons to the Federation of Diocesan Liturgical Commissions. Mr. Gardner recently directed a music workshop for the Diocese of Providence, Rhode Island.

CATHOLIC COMMUNICATIONS CENTER

—The Catholic Communications Center staff, Chuck Schiela, Ethel Brown, Mary Ellen Russell, and long-time C.C.C. volunteer, Mrs. J. Nancy Stewart, are responsible for the overall coordination of the 11th Annual Gabriel Awards Banquet to be held at the Pier 66 Hotel in Ft. Lauderdale, Florida, on December 2nd, 1976. The Gabriel statuette is presented annually to commercial, educational, cable TV, syndicators and local church producers of radio and TV programs, for outstanding achievement in programming. The Communications Center will be staffed by Miss Mary Ryves, long-time Center volunteer, the week-end of November 29-December 6th.

CYO—The 1976-77 CYO Basketball

season will begin Nov. 27th for the Cadet "A", Cadet "B", 56 "A" and 56 "B" Leagues. Competition for the Freshman-Sophomore and Junior-Senior Leagues will begin Nov. 28th. . . . The Camp Committee of the CYO Board of Directors met Thursday, Nov. 11 to discuss the 1977 CYO Camping Season. . . . A search week-end program is scheduled for high school students Nov. 19-21 at St. Maur's Seminary. . . . Archdiocesan Youth Council will meet in New Albany the week-end of Nov. 20-21.

—compiled by Fr. Thomas Widner

Cathedral trustees re-elect R.V. Welch as Board Chairman

Robert V. Welch was re-elected Chairman of the Board of Directors of Cathedral High School at the annual Trustees' Dinner on Nov. 9.

Other Board officers re-elected were Mgr. James P. Galvin, Father James P. Higgins, David W. Foley, Joseph Broecker and Father Patrick Kelly. Newly elected as an officer of the Board was Sister Mary Plus Regnier, S.P., former superior general of the Sisters of Providence, filling a vacancy left by the resignation of Dr. Frederick R. Van Abeles.

Also elected to the Board were Mrs. Edward V. Drew, John Moran, Mrs. James L. Tuohy and Mrs. Howard S. Young.

In Your Charity—Pray for these Souls who were buried during the month of October in our Cemeteries

Holy Cross

Sullivan, Joseph Hubert
Carr, Muriel
White, Paul E.
Blinger, Arthur M.
Raney, John F.
Crawford, Sarah Louise
Wyant, Eleanor J.
O'Connor, John R.
Mitchell, Mary Jane
Hall, James L.
Kelly, Helen A.
Feller, Infant Kathleen
Spittman, Della
Warr, Clemens
Wells, Alvin J.
Scanlon, Thelma L.
Bernhart, Okay M.

Vargo, Infant Brennan
Eschenbach, Andrew G.
Bradshaw, Janet R.
Schell, Frances A.
Early, Alice B.
Dugan, Edward L.
Kelly, Irene R.

St. Joseph

Jones, Catherine F.
Sander, Hugo M.
Schultz, Roy A.
Gmili, Eva M.
Werner, Alfred F.
Holland, Robert P.
Holloran, Jennifer A.
Pokulis Antons
Sanders, William J.
Dally, Mary Molly
Litzelman, Grace R.

Minatel, Anthony
Miller, Marie M.
Kirby, Ray

Calvary

Fitzgerald, John M.
Cieslak, Chester J.
Diehl, David A. M.
Wright, Alma G.
Harkbury, Elizabeth
Thon, Mary Ann
Trefry, Theodora Leo
Ciaccio, Albert Leonard
Hutline, Infant Boy
Worthington, Virgil R.

Calvary Mausoleum

Moore, Clinton B.
Veel, Inf. Sue Emma
Veel, Inf. Katarina Ann

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COLLECTION SUNDAY

NOVEMBER 21

Pope Paul VI



THE TACKER

Guzzettas honored

BY FRED W. FRIES

The dedication of Guzzetta Hall on the campus of the University of Akron on Oct. 29 paid tribute to a former president of Marian College, Dominic J. Guzzetta and his late wife, Nola M. Guzzetta.

Dr. Guzzetta left the Marian College post in 1971 to assume the presidency of the Ohio Institution of Higher Learning—where he had served earlier in various administrative and faculty positions from 1954 until his appointment to Marian in 1968.

The new facility—second phase in the University of Akron's long-range concept of a Performing Arts Center—houses the Department of Music and the Department of Speech and Theatre Arts.

Both Dr. Guzzetta and Nola Guzzetta, who passed away January 1, 1976, had a life-long interest in the musical arts.

Mrs. Guzzetta's special preoccupation with helping the blind has been memorialized with a special "braille room" in the \$5.5 million facility, which was funded by an appropriation approved by the Ohio General Assembly.

Alberta Hensley, former alumni director at Marian College who now serves on the staff of the University of Akron and who sent us the information on the new Guzzetta Hall, asked to be remembered to her many friends at Marian and in the Archdiocese.

THANKSGIVING CELEBRATIONS—Two Indianapolis parishes will sponsor traditional Thanksgiving dinners and celebrations on Nov. 25: St. Andrew and Our Lady of Lourdes. Single or widowed persons as well as families are invited. Those attending are asked to bring a favorite covered dish. Reservations are requested: St. Andrew's, 548-1571 (days) and 545-3135 (evenings); Lourdes, 358-7291.

BITS AND PIECES—Joan Dierkes, graduate of Shaw Memorial High School, Madison, is among some 44 recipients of Trustee Scholarships for 1976-77 awarded by St. Mary-of-the-Woods College. Holy Family parish, is the subject of an article in the November 5th issue of the Richmond Palladium-Item.

CLASS REUNION—A unique reunion of the 1956 ordination class of St. Meinrad Seminary was held this past week-end in Indianapolis. Auxiliary Bishop Joseph Hart of Cheyenne, Wyoming, joined some 19 other members of the class to celebrate a Mass in the residence of Mr. and Mrs. William Kaiser, 5620 Norwalk, Indianapolis. The site was selected because it is the home of Father George Stahl, a member of the class who is confined to a wheel chair with multiple sclerosis. The chasuble worn by Bishop Hart was one of the last fabricated at the Carmelite Monastery on Cold Spring Road. A dinner followed the celebration of the liturgy. Participants included priests from a number of dioceses across the country. Concelebrants from the Archdiocese were Father John Ryan, Joseph Riedman, John Luerman and Donald Schmidlin, and Fathers Alvin Leibold, O.S.B. and Cyril Davis, O.S.B. of the St. Meinrad Community. Another member of the class from the Archdiocese, Father Don Ewyand, was unable to attend. One of the participants from outside the state was Father Joseph Wahl, Provost of the Oratorian Fathers, Rock Hill, South Carolina.

MUSICALLY SPEAKING—The Youth Choir of St. Rita parish, Indianapolis, will present a special concert in the church at 3 p.m. Sunday, Nov. 28, to which the public is invited. Evelyn Holland is the director. Ruth and Mary Berkable, Marian College music majors, will be heard in a dual-piano concert at 2 p.m. on Sunday, Nov. 21, in Stokely's Music Hall on the college campus. The performance is open to the public at no admission charge. Tacker salutes Tillie Kulinski, who recently completed 30 years as parish organist at St. Joseph Church, Terre Haute.

KNIGHT AND LADY—Two former members of St. Joan of Arc parish, Indianapolis, were recently invested as a Knight and Lady, respectively, in the Order of the Holy Sepulchre in the Cathedral in Tucson, Arizona. Honored for outstanding work for the Church in the diocese of Anchorage, Alaska, where they now reside, were Mr. and Mrs. William J. Tobin. She is the former Majorie F. Stuhldreher, daughter of Mrs. Walter Stuhldreher of Immaculate Heart parish, Indianapolis.

Remember them in your prayers Parish operates

'Food Pantry' to help needy

BRADFORD
† MARCELLUS ROCHNER, 71, St. Michael, Nov. 12. Husband of Florence; father of Rosemary and Joann, both of Bradford.

CLARKSVILLE
† JOHN HOLDEN, Jr., 36, St. Anthony, Nov. 9. Husband of Kathleen; son of Martha S. Holden of New Albany; grandson of Edna W. Schaff of New Albany; and Lena C. Holden of Jeffersonville.

HAMBURG
† FRANCIS N. AUGUSTIN, St. Anne, Nov. 10. Wife of Louise; father of Agnes Bohman, of St. Maurice, Ind.; Bernadette and Catherine Augustin, both of Pekin, Ind.; brother of Joseph of Madison; Nicholas of Indianapolis; and John of California.

INDIANAPOLIS
† OPAL J. PURISAN, 79, Holy Spirit, Nov. 11. Wife of Paul M.; mother of Joan Lampke and Suzanne Purisan; sister of Mabel Wooten.

† ANNA E. GRIFFIN DINE, 69, Sacred Heart, Nov. 12. Wife of William; sister of Marie Lawhorn, Gertrude Arneson, Joseph D., Paul E., Stephen F. and John E. Lawhorn.

† GENEVIEVE J. STENDER, 78, St. Barnabas, Nov. 12. Sister of Edward J. and Cletus F. Stender.

† LAWRENCE P. ERPELDING, 65, St. Francis de Sales, Nov. 12. Husband of Gertrude; brother of Joseph and Lucile Erpelding.

† ROY A. SPARKS, 48, St. Bernadette, Nov. 12. Husband of Shirley A.; father of Debra A. Ehrst, Carol J., Richard C., Joseph A., Byron R. and Ray C. Sparks; brother of Lawrence, Heady, Ray E. and Hilary Sparks.

† GEORGE D. HAMILTON, 79, St. Mary, Nov. 13. Husband of Margaret; father of Helen Clingerman, Mary Britton, Jack Hamilton, William, Norman and James Clark; sister of Mary Ruse.

† ROBERT G. BAAR, 59, St. Roch, Nov. 13. Husband of Angela M.; father of Mrs. David Dunne, Rita Trickle, Mrs. Palmer Ryan, Mrs. Charles Treadwell, Juli-Ann, William, Robert, Chris, Dennis, Daniel and Mark Baar; brother of Mrs. Don Yount, Mrs. Gene Gallier, Mrs. Charles Whitsett, Mrs. Paul Schmitz, Mrs. Frank Paradise and William Baar.

LAWRENCEBURG
† GARNETT RUBLE, 59, St. Lawrence, Nov. 13. Wife of Ray; mother of Ray, Jr., of Moore Hill; sister of Joe Wallace of Lawrenceburg.

MADISON
† LILLIAN R. MULLEN, 87, St. Mary, Nov. 4. Mother of Sister Emily Meyer of Canyon City, Colo.

† RUBY W. DAVIS, 58, St. Mary, Nov. 6. Mother of Adam Davis of Madison; and Carolyn Kessler of Greenfield; sister of Harvey and Ernest Ayres, both of Columbus; and Paul Moore of Nashville, Ind.; and Eugene Wolfshag of Madison.

NEW ALBANY
† RAYMOND J. STUMLER, 71, St. Mary, Nov. 12. Husband of Mathilda.

† MARGARET KAHOE, St. Mary, Nov. 15. Sister of Rose A. Mary A., and Katherine J. Kahoe, and Neil Dierling, all of New Albany; and Flora McIntyre of Jeffersonville.

ST. CROIX
† DELPHINE FLANNAGAN, 90, Holy Cross, Nov. 12. Mother of Agnes Brinkner of Fortoria, Ohio; Florence Flannagan of Louisville; Helen Beck of Lexington, Ky.; Ann Ramsey of Newburgh, Ind.; Irene Flannigan, Christine Hawkins and Dr. Charles Flannagan, all of Tell City.

Albert of St. Croix; and Martin of Chillicothe, Ohio; sister of Mrs. Paul Cunningham of St. Croix; Jane Bodart of Tell City; Julia Hammer and Emil Bodart, both of Fortoria, Ohio.

TERRE HAUTE
† SAMUEL S. BIDDLE, 74, St. Patrick, Nov. 18. Husband of Marguerite; brother of Frances Biddle and Mrs. Theo Blach, both of Terre Haute; Catherine Nickoli of Cincinnati; and Elizabeth Pierce, Shiloh, Wis.

† MARY C. FOX, 87, St. Patrick, Nov. 12. Wife of Paul; sister of Francis Heas of Jackson, Mich.; Walter Heas of Grand Rapids, Mich., and John Heas of Terre Haute.

Two Franciscan Sisters buried

OLDENBURG, Ind.—Two Franciscan Sisters died at the motherhouse of the Sisters of St. Francis here during the past week.

The Mass of Christian burial was celebrated for Sister Mary Cornelia Klenke, 61, on Thursday, Nov. 11, and for Sister Rose Catherine Walseneger, 85, on Saturday, Nov. 13.

Both Sisters were in retirement at the motherhouse after years of teaching in elementary schools in the Archdioceses of Indianapolis, Cincinnati and St. Louis and in the Dioceses of Columbus and Evansville.

Sister Mary Cornelia is survived by two brothers, Father Paul Klenke of Cincinnati and Henry Klenke of Bryan, Texas. She has a niece, Sister M. Geraldyn, S.S.M., of St. Louis.

Survivors of Sister Rose Catherine include three sisters, Sister Mary Amabilia, S.M.S., of St. Louis; Mrs. Frank Spaeth and Mrs. George Willman, both of Prairie Village, Kansas.

A Food Pantry at Holy Cross parish has been supplying non-perishable food to needy families in the inner city area served primarily by the Near East Side Community Organization. The on-going program was launched last Christmas with the help of the Church Federation of Indianapolis and a grant from Lilly Endowment, Inc.

Father James Byrne, Holy Cross pastor and president of NESCO, has issued a plea to parishes in the area for help to continue the project since the original funding is now depleted.

The program is carried out with volunteer workers. Men of the Holy Cross St. Vincent de Paul Society purchase the food in wholesale quantities. It is shelved and dispensed under the supervision of Sister Martha Wessel, S.P., a teacher at Holy Cross School. She is assisted by five other volunteers in processing the requests for help from the Pantry, which are screened by personnel of the community's Social Service Center at 2222 E. Tenth St.

Any parish organization is invited to participate in this inner-city mission project. To date, Our Lady of Mount Carmel and Holy Spirit parishes have contributed sizeable donations that have kept the program in operation in recent weeks. Other parishes interested in helping out are asked to call 637-2620.

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Bazaar slated

INDIANAPOLIS—A variety of booths and entertainment will be featured at the annual Christmas Bazaar at St. Bernadette parish school hall on Saturday, Nov. 20, from 9 a.m. until 7 p.m. and on Sunday, Nov. 21, from 9 a.m. until 3 p.m.

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This week-end includes: description of and time for meditation; shared prayer and solitude; eastern/western meditation techniques; nature of prayer and contemplation; Yoga and/or Transcendental meditation; methods of Christian prayer.

WHO SHOULD ATTEND: Any interested lay man or woman, any interested Religious.

WHEN: Saturday, Dec. 11, 1976, 10 a.m. to Sunday, Dec. 12, 1976, 4 p.m.

WHERE: Saint Mary-of-the-Woods College (5 miles from Terre Haute on highway 150)

TUITION: \$15—housing is available at the College and meals may be purchased in the College dining room.

Pre-registration required no later than Nov. 30, 1976. For further information or registration write: Director of Continuing Education, Saint Mary-of-the-Woods College, Saint Mary-of-the-Woods, Indiana 47780 or call: 612-535-4141, Ext. 222.

Fr. Farrell to speak at Ecumenical Prayer Service

INDIANAPOLIS — The

Turkey Dinner

INDIANAPOLIS—Assumption parish will have their annual Turkey Dinner Sunday, Nov. 21. Serving will begin immediately after the 11 a.m. Mass and continue until 2 p.m.

Northside Baptist Church, 3021 E. 71st St., will host an Ecumenical Thanksgiving Prayer Service at 7 p.m. on Sunday, Nov. 21. The speaker for the joint worship service will be Fr. James Farrell, Associate Pastor of St. Plus X Catholic Church. The program is being planned by the Glendale Ministerial Association

which includes the Glendale Christian, Keystone Reformed, Epworth United Methodist, Allisonville Christian, Cross and Crown Lutheran Churches, in addition to Northside Baptist and St. Plus X. Rev. James Curran, Pastor of Northside Baptist Church is president of the Association.

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'ARSENIC AND OLD LACE' AT RONCALLI—The Drama Department at Roncalli High School will give public presentations of the Broadway classic "Arsenic and Old Lace" on Saturday, Nov. 20, at 8 p.m. and Sunday, Nov. 21, at 7 p.m. at the school. Three members of the cast include from left, Chris Herbertz, Jim Conner and Mike Rhode. Tickets can be purchased at the door at \$1.50 for adults and \$1 for students.

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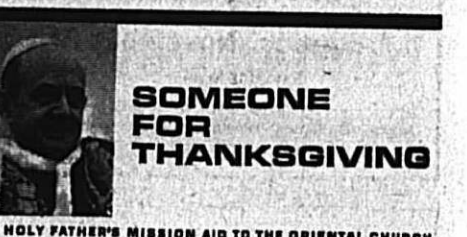
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You'll be happier this Thanksgiving if you give something of yourself to someone who has nobody.

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Attend Mass that morning in your parish church.

SOMEONE WHO HAS NOBODY Take fifteen minutes to visit someone in the hospital.

Have someone who eats alone join your family for turkey and all the trimmings.

Better yet, feed someone who needs food.

There are millions of people in the world who have hollow eyes and swollen stomachs because they have no food.

We don't see them because they're overseas.

We know they're there, however.

Can we ignore them, let them starve?

Your \$20 by itself will feed a family of refugees for a month.

\$200 will feed ten families.

\$975 will give a two-acre model farm to a parish in southern India, so that the priest can raise his own food and teach his people better crop-production.

St. Mary's North Pudukud, India, is one of the seven churches built or founded by St. Thomas the Apostle. Now over 1,500 years old, it is sadly in need of reconstruction. \$3,500 has been collected locally from the poor parishioners. Another \$3,500 is needed to complete the work. Any amount you can give will help.

Giving belongs to Thanksgiving, it's part of life.

How much will you give back to God?

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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.

A teaching role

Last week's meeting of the American bishops in Washington suggested once again that they have become more sensitive to their roles as teachers in the Church and that in many ways they are more progressive than American Catholics themselves.

If there is a negative note to be sounded, it is that the bishops, like many of us, remain confused about solutions to problems facing the Church. Overwhelmed by them at times, the bishops too seem stymied by the possibility of having to take stands that might incur the wrath of a Catholic-secular society. Yet they do make decisions which on the surface seem small but have tremendous ramifications.

Examples—as teachers the bishops are certainly doing their job when they reaffirm the Church's traditional teaching on morals. They are tremendously sensitive to the pastoral implications of their stand also. Do some actually expect the bishops to approve the casual and immature behavior of modern society? The Church is not, after all, a scorekeeper of public views but a teacher of values. Her concern is how the present affects the future.

Yet, while the Bishops seem quite able and willing to take decisive stands concerning the lives of the laity they seem more reluctant to speak publicly about the clergy. A common objection from the laity concerns the apparent hardness of the Bishops' stands on marriage and the apparent laxness concerning the permanency of the vocation of its own celibate clergy. To the laity who have found difficulties in marriage, the relative ease with which a

priest seems to be able to change vocations is somewhat of a mystery.

At the Bishops' meeting an annual assessment of ten cents from every parochial school student for educational research and experimentation did not receive the necessary two-thirds support for implementation. That could possibly be another nail in the coffin for Catholic schools. But the Bishops expressed the fear of the wrath of their own constituents who are already complaining about finances in home dioceses.

Finally, Archbishop Jadot, the Apostolic Delegate, made a plea for the Bishops to give greater responsibilities to the laity for "some priests are dying from overwork" as the number of priests decreases. Why are the possibilities of Religious women in ministry rarely mentioned in official circles? Quite true, the laity should assume a greater responsibility for their own Church, but there are many Religious women qualified and available for ministry other than classroom teaching. There are within our own Archdiocese some notable examples. The problem is mainly one of opening one's eyes and looking to see what is being done.

So in the main, the Bishops did what they are supposed to do—teach. They provided a base of support in a world otherwise unsupportive and a locus of commitment otherwise non-existent. The hope now is that they will be able to communicate to their clergy and laity the importance of enduring patiently in a world that seems hell-bent toward self-destruction.—T.W.

DALE FRANCIS SAYS

Human development more than campaign

BY DALE FRANCIS

When the U.S. Bishops began the Campaign for Human Development, six years ago, there were those who didn't give it much hope of success. For one thing, the Catholic people were already giving generously to the missions and to Catholic relief along with all their giving to their parishes, schools and sundry other worthy causes. Another major national collection didn't seem likely to draw support from the people.

Moreover, even if the people didn't already have enough calls on their generosity, the concept of the Campaign for Human Development was too different to be likely to have much appeal. Helping the poor was certainly something Catholics could understand, giving them food, clothing, household goods. But the Campaign for Human Development didn't propose to do this.

Instead, it planned to give the poor money for their work projects, community organizations. This wasn't going to be money provided to set up programs to which the poor might come to get help, the idea was to allow the poor themselves to choose their own projects.

"Break the circle of poverty," That

was one of the early slogans. The poor are poor because they are dragged down by their own poverty, the children of the poor—undernourished, undereducated, doomed to be poor in their adulthood as they were in their childhood. So what the Campaign for Human Development planned to do was give the poor the help that would allow them to help themselves.

EVEN THAT, AS DIFFERENT from usual concepts of helping the poor as it was, wasn't as surprising as something else about the campaign. Catholics weren't going to be just helping their fellow Catholics. The Campaign for Human Development let it be known that its help would go to those in need, whatever their race, whatever their religion.

Some, when they heard that, grumbled that this was something the government should be doing. After all, they argued, we paid our taxes to take care of projects like these. But that wasn't true, the Campaign for Human Development planned to give help to the kind of projects the government wouldn't touch, too small, too risky for the government.

So figure it out yourself. Here was this campaign, asking the people to give money when they already had too many calls for their help. Asking money not to give food and clothing to the poor but to hand money over to them to use on projects they worked out themselves. Asking them to give money not just to help the unfortunate among their fellow Catholics, but to help people of all religions or no religion at all, people of all races. Would you figure that an appeal like this could succeed?

Well, it did. It succeeded because the Catholic people are a generous people, because the Catholic people are a caring people, because the Catholic people have a compassion for people that is not circumscribed but open to people of all faiths, all races.

Those are nice things I'm saying about you—because you are the Catholic people, and because they are true. You gave \$45 million to the Campaign for Human Development in the last six years. That's a lot of money, and that's a lot of help.

A management consultant fund has just made a survey of the projects that have been financed by the Campaign for Human Development. It reported that of the projects sponsored by the

BY FR. THOMAS WIDNER

When we confess our sins to the one against whom we have sinned, we are completing only the first part of a process of reconciliation. When a child tells a lie to a parent and he later

admits it, he is confessing. When an adult woman tells her husband she is sorry she yelled at him, she is confessing. When an adult man tells his wife he is sorry he forgot to give her a kiss when he arrived home, he is confessing a fault if not a sin. Confession is good and necessary for the sinner—for the one who has committed the offense.

But that is only the beginning. In each case above, the one offended must then offer forgiveness. Confession is a two-way street. In ordinary day-to-day situations, the problem with people's faults and sins is not so much that we commit them, but that very often we don't receive forgiveness for them. The problem is that the one



offended cannot always handle forgiveness.

THAT IS NOT TRUE, of course, with God. There is one positive, outstanding fact about the sacrament of Reconciliation—the sacrament of Penance—that we cannot forget. That is the constant readiness of God to forgive even when we are not ready to ask forgiveness. But that's with God. It may, indeed, be much easier to ask forgiveness of God than to ask forgiveness of one's neighbor.

A husband who seeks his wife's forgiveness for cheating on her can obviously count on God's forgiveness too. But the reverse is not necessarily true. His relationship with his wife is not likely to repair so easily if he thinks that all he has to do is ask the priest-mediator's forgiveness in the name of God and forgets that the one who has really been hurt is his own wife. Even if the wife is not consciously aware of her husband's infidelity, the husband's own knowledge of his infidelity is going to affect his present and future relationship with her. And if he lets that relationship deteriorate, he is actually going to

compound his sin rather than be truly forgiven.

The point is not to say that every infidelity between husband and wife necessarily has to be made public. The point is that only telling the priest in confession is not going to solve the infidelity. God is not the one being hurt by the infidelity, after all. The relationship with God is impaired because the relationship between husband and wife is impaired. The same holds true in many other sins, too.

I AM SPEAKING, of course, with regard to sins that do occur more than once. Some sins may, in fact, be a one-time event in the lives of some. But it is more likely that our sinfulness is such that we commit the same offense over and over. And when I refer to confession of sins, I am talking about major sins, either because of seriousness or frequency. The sin of the one-time adulterer is neither less nor greater than the sin of the habitual gossip. Weakness in human beings is acceptable only if our sinful weakness is worked on. The habitual gossip who makes no

attempt to change his ways ought not to regard himself as less sinful than the one-time adulterer who sinned, recognized it, and paid for it.

SO FOR THE CATHOLIC Christian, not only is God's forgiveness required, but also the forgiveness of the human being offended. In other words, serious sins demand reparation.

One reason why many may not regard confession very seriously these days is because the confessor may be letting the sinner off too free. Hopefully, with the new Rite of Penance, the confessor will see the need to challenge the sinner to make a meaningful reparation for his sinful acts.

Sinners will not take the sacrament very seriously if they do not believe the confessor himself takes it seriously. The sinner who receives a penance of five Hail Mary's for having murdered his great aunt with an axe, to cite a hypothetical case, will likely conclude that his sin must not be so grievous after all.

[To be continued]

LIVING THE QUESTIONS

Two-way street: confessing needs forgiving

BY FR. THOMAS WIDNER

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[To be continued]

THE YARDSTICK

Calling to action a process of collaboration

BY MSGR. GEORGE G. HIGGINS

The "Call to Action" conference held in Detroit, Oct. 21-23, as the climax of the U.S. Catholic observance of the nation's Bicentennial, was an historic event in more ways than one. Jerry Fitteau, NC News Service, may have exaggerated a bit, but not by much, when he wrote in his roundup piece that "In its scope and style it was widely believed to be unique, not only in the history of U.S. Catholicism but in the history of any Christian church in the world."

The culmination of a two-year series of regional, diocesan and parish hearings, the Detroit meeting brought together more than 1,300 delegates (bishops, priests, Religious and lay persons, each with a single vote) for the purpose of establishing U.S. Catholic social priorities over the next five years.

With emphasis on shared responsibility, the conference dramatically symbolized what Cardinal Dearden, chairman of the National Council of Catholic Bishops sponsoring committee, described in his opening address as a "new way of doing the work of the Church in America."

"WE MAY FAIL," the Cardinal added, "but let us try and let people in the nation say of us that they cared enough to try."

The question arises, then: Did the conference succeed or fail in its overall objective? The answer depends in large measure on how one defines success in this context.

I have felt from the beginning that the conference would have to be judged, not so much in terms of its specific resolutions and recommendations—though these, of course, are extremely important—but rather as part of an ongoing process whereby the various sectors of the Catholic community in the U.S. are brought into closer collaboration and

campaign that 22% had substantially achieved the campaign's primary goals of attacking the basic causes of poverty by changing institutions, generating cooperation among and within diverse groups and attaining self-sufficiency.

The consultant firm said that 45% of the projects had achieved moderate success, 33% had achieved minimal success and only 5% had failed completely.

Let me show you how good a record this is. About the same time the story of the evaluation of the campaign projects was released, there was another story on the government's Small Business Administration's S-A program, designed to help companies operated by black or Latin American businessmen. The government has given \$1.4 billion in contracts to these companies under the S-A program, but of the 3,000 companies participating only 72 have successfully completed the program.

FR. LAWRENCE McNAMARA, a Chicago-born priest from the Diocese of Kansas City-St. Joseph, is executive director of the Campaign for Human Development. He's a man who all his life has been helping people, and he is carrying on the work today with that same intensity.

And he needs your help. Yes, again, the Campaign for Human Development depends on you. On Sunday, November 21, you can celebrate a real Thanksgiving by giving others something to be thankful about. That's when you'll be asked to give again to the Campaign for Human Development. And anyone who thinks that there won't be another generous response just doesn't understand the kind of people these Catholics of the United States are.

cooperation with the hierarchy and with one another on all matters affecting the life of the Church.

From this viewpoint, I thought the conference—one of the best organized Catholic meetings I have ever attended—was a great success.

It gave a major, irreversible impetus to the post-Vatican II movement toward shared responsibility. In this respect, it was one of the most important meetings of its kind sponsored by any local church since the end of the Council. I believe historians will credit it with having made a substantial impact on the life of the Church far beyond the boundaries of our country.

This is not to say, however, that the "Call to Action" conference was necessarily a complete success from every viewpoint. As Cardinal Dearden described the meeting in his opening address, it was meant to be an open-ended listening, learning experience. The only way to perfect such an experimental process is by trial and error. To expect it to operate without a hitch the first time around would be unrealistic.

REALISTICALLY SPEAKING, then, I

would say, as one very enthusiastic participant in the Detroit conference, that the process which it so successfully inaugurated needs to be examined objectively, for future reference, in the form of a series of questions.

In the first place, we need to ask whether or not the agenda was too comprehensive to be covered adequately in the limited time allotted. I happen to think it was, but that's only one man's opinion. The question remains to be examined rather scientifically, not by any one participant, in the Detroit meeting—bishop, priest, Religious or lay person—but by a representative cross section of delegates, aided, if necessary, by outside specialists.

Secondly, I think it would be helpful for future reference to ask a series of questions about the specific role of special interest groups in a deliberative assembly of the type that was held in Detroit.

Did any of them overplay their hand? How can such groups best reconcile their own legitimate goals and aspirations with the overall purpose of the general assembly?

Thirdly, it would be helpful to know

whether or not the Detroit assembly was genuinely representative of the total U.S. Catholic community. Was the manner of choosing delegates sufficiently uniform and refined to provide a good cross section of Catholic opinion in this country? Did representatives of various national organizations, as opposed to diocesan delegations exercise a disproportionate influence at the conference, as some have alleged?

THE ANSWERS TO these and a number of related questions will help us perfect the process which was started so successfully in Detroit. In raising them now, I do not mean to criticize the procedures followed at the Detroit conference, much less to denigrate the importance of what was accomplished at the meeting. To the contrary, I thought the "Call to Action" conference was an extraordinary event in the American Catholic history and one that will inevitably be of great benefit to the Church universal as well.

Sincere congratulations to Cardinal Dearden, his committee members and the professional and volunteer staff members who put it all together so efficiently. We owe them a great debt of gratitude.

© 1976, NC News Service

Letters to the Editor

'The liturgy gives a sense of belonging and participating'

To the Editor:

I was interested in the article in the Criterion about "Catholics Don't Sing Very Well—But Should" by Dale Francis.

I am a Methodist married to a Catholic. My suggestion is this. Protestants should adopt a form of liturgy and the Catholics should adopt the Protestant songs. Ecumenism. I am for it. Take the good points of both churches and put them together.

The liturgy gives each participant a sense of belonging to the congregation and participating. You

only have to attend a good Protestant church to realize there is joy and fulfillment in the beautiful songs.

If the Catholics would have a hymnal like the Methodists and would have the same service each Sunday, the Mass would be less confusing, and it would be easy to find the place.

As a Methodist, I believe in open Communion. I believe that all religions are a way to find your way to God. I have respect for all religions.

The Southern Baptists and the Assembly of God Churches have beautiful congregational singing as a rule. The spirit of God can be demonstrated through singing.

So I suggest you get song books, announce the songs and sing about three during each Mass. Congregations will love it.

I just returned from a tour of Europe and talked to lots of Catholics on the tour. They expressed this desire for different music to me.

Congregational singing has been proved to be effective in Protestant congregations—tried and proved. You should copy anything that brings good results. Children should be taught the songs along with the Catechism. I taught Bible School for years, and they love these songs.

We attended Catholic Church in Chicago (Hazelcrest) and they had young folks' Masses and all the new songs. I also attended at Laredo, Texas. They, too, had a young folks' choir with marimba and Mexican-type, peppy songs. Very nice!

Ruth Orschell

Osgood, Ind.

Divita challenges Francis' position

To the Editor:

Dale Francis in his article in the November 5 Criterion castigates the Episcopal Church for deciding a theological issue by majority vote, a way "which does not have any relevance to the Catholic Church."

The truth is ecumenical councils are arenas of discussion and voting on theological issues.

In the two Vatican Councils, for example, neither papal infallibility nor collegiality of bishops was approved unanimously. In 1870 some 88 bishops voted in committee against the proposed papal infallibility statement and left Rome rather than join the two bishops who actually voted against it on the floor of the council. In 1965 two bishops voted against the statement on the bishops' pastoral office in the church.

Francis needs to inform his readers on exactly how he thinks the Catholic Church handles theological issues in light of its traditions and history.

James J. Divita

Indianapolis

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. 46208.



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Why was crime 'boss' given Church burial?

BY MSGR. R. T. BOSLER

Q. Can you, or anyone else, explain to me how Carlo Gambino, the reputed "boss of bosses" of organized crime, could have been buried in a Roman Catholic Church with full funeral rites? Non-Catholics must certainly question what kind of a religion Catholicism is. And Catholics can't figure out how ordinary folks, like those who didn't go to church very often or were married outside the Church, have been refused church burial.



A. I have no problems with the church burial of Gambino, who I presume made his peace with God

before his death. I have problems with priests or bishops who refuse Christian burial to death-bed penitents who neglected church-going most of their adult life or lived in a marriage not recognized by the Church. A Church that claims as its head the Jesus who associated with sinners and promised heaven immediately to the thief on the cross, has no business refusing to embrace the returning sinner, as did the father in the parable of the prodigal son.

Officially, the Church wants us to bend over backward in our efforts to grant Christian burial to any sinner who shows some sign of repentance before death. In 1887 the Holy Office was asked whether an ex-communicated person who was a public and notorious sinner, and who

was either dead or unconscious when the priest arrived, may be given church burial when the relations or friends who called the priest assert that he wanted the priest, or that he gave some signs of repentance by kissing the crucifix or by other manifestations of devotion. The sacred congregation answered that church burial may be given to him, but that ecclesiastical pomp and ceremony must be avoided at the funeral.

There may have been some pomp and ceremony at the Gambino funeral, but we may presume that his relations with the Church and God in his last hours were much clearer than that of the sinner in the case submitted to the Holy Office. I am proud to be a member of a Church that accepts sinners back at the last moment no

matter what others may think or say.

Q. What does it mean to pray for someone? Isn't everything in God's hands already? What we do doesn't really matter, does it? We can't bargain with God for a favor; he decides anyway. So why bother?

A. Yes, God knows all things and doesn't need us to help him along, but how he knows them we mere humans simply do not know. Only Jesus knows the Father, and he taught us to pray for our daily bread, and he himself prayed for the spiritual welfare of others. He said to Peter: "I have prayed for you that your faith may not fail" (Lk. 22:32).

St. Paul, the great apostle of Jesus, often asked for prayers for himself, as for example, in his letter to the

Romans: "I beg you brothers . . . join me in the struggle by your prayers to God on my behalf. Pray that I may be kept safe from the unbelievers in Judea and that the offerings I bring to Jerusalem may be well received by the saints there" (15: 30-31).

Perhaps the most astounding of the revelations made to us by Jesus was in the word "Abba" with which he addressed God and told us to use in the Lord's Prayer. "Abba" is a term of endearment and familiarity, something like our papa or daddy. In the use of this word, Jesus impressed upon his disciples that God is a loving father. Loving fathers like to have their children dependent upon them and asking for the things they need even though they know very well what the needs are without being told.

Q. Why is cremation now permitted when at one time it was not allowed? Doesn't this conflict with the Church's teaching on the raising of the dead?

A. At a time when cremation was promoted by unbelievers who denied the resurrection, the Church quite logically forbade its members to practice cremation. During times of plague—and, sorry to say, in the burning of heretics at the stake—the Church cooperated with cremation of bodies; so the Church saw nothing in cremation as such which conflicted with belief in the resurrection. So long as cremation is sought for proper reasons and not because of rejection of belief in the resurrection, the Church today permits it.

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Detroit's 'Call to Action' not the first

(Continued from Page 1)

congress, which was of course national, not world wide, was Archbishop Patrick A. Feehan of Chicago. Again there were about 1,500 delegates when it opened in the Memorial Art Palace in Chicago in September, 1893. This time the proceedings continued for five days, and 18 papers were read.

Pope Leo XIII had lent to the exposition maps and charts from the Vatican Library which illustrated the geographical knowledge of Columbus' time and had sent them under the care of Archbishop Francesco Satolli, his representative at the exposition, whom he had just appointed as Apostolic Delegate to the United States. The delegate made an address to the Catholic Congress, which was notable for its concluding words:

Go forward, in one hand bearing the book of Christian truth and in the other the Constitution of the United States. Christian truth and American liberty will make you free, happy and prosperous. They will put you on the road to progress. May your steps ever persevere on that road.

Other speakers were Maurice Francis Egan and George Parsons Lathrop, a well-known writer who had entered the Church a short time before.

WHILE THE CONGRESSES of 1889 and 1893 resembled the Detroit conference in some particulars, such as the appointment of delegates by their respective bishops, it differed in the nationwide participation and in the number of those attending, as well as in other ways. For one thing, there appears not to have been any preparation for it, such as the Listening Sessions that took place in our diocese and in some other places. Again, the delegates to the 1976 conference included men and women, clergy, laity, and Religious, whereas

all those taking part in the 1889 and 1893 gatherings appear to have been laymen; at least no account mentions a woman delegate or speaker. Then one gets the impression that this year's assembly had a larger proportion of dioceses participating than the earlier ones did. Finally, while vigorous discussions and debates appear to have marked the Detroit conference, the congresses of Baltimore and Chicago adopted their resolutions without discussion.

Although The Catholic Record of Indianapolis treated both congresses at great length, printing several of the addresses in full, it appears not to have carried any report of the participation in the proceedings by representatives of the diocese of Vincennes. Happily, however, there exists information to fill the gap, at least for the first congress. Pasted on a leaf of the register of St. Augustine parish in Jeffersonville for the year 1889 is a newspaper clipping, unidentified and undated, which reads:

The delegates from the Vincennes diocese of the Catholic Congress of America, which is to meet in Baltimore on the 11th of next month, have been appointed by Bishop Chataud as follows: John McDonagh, John A. Rietz, Evansville; Henry S. Cauthorn, Vincennes; Henry Hullman, Terre Haute; John N. Breen, Logansport; A. S. Chapman, C. A. Korbly, Madison; M. O'Connor, Peter Gramling, Indianapolis; Senator Frank Burke, Jeffersonville.

Below, in ink so faded as to be barely legible, is written: "Only those whose names are underlined attended. I, of course, was among the group: E.A." (Note—the underlined names are in bold face type in the above listing)

The listing is that of Father Ernest Audran, who was pastor of St. Augustine church from 1888 until his

death in 1899. Apparently there was among Hoosiers no burning interest in the Catholic Congress.

There is further evidence of the attendance at the congress of two persons from Indiana.

From 1846, the year of his ordination, until 1888, Father Audran had been rector of the cathedral in Vincennes, where one of his closest friends was Henry Cauthorn. In 1892 Cauthorn published his book, St. Francis Xavier Cathedral, which contains biographical sketches of the lives of all the priests who had ever signed the cathedral register, the longest being that of Ernest Audran. On page 192 we read:

The last time I saw Father Audran was in Baltimore, in November, 1889, at the meeting of the first Catholic Congress. He was then in the best health and spirits, and his cup of joy was full on beholding the progress made by the Church at the first century of her hierarchy in the United States.

At least one person from Indiana, it appears, found inspiration in the congress.

Indeed, so greatly was Father Audran inspired that the very next year he published a pamphlet with the title, A Retrospect of the Events Which Made Possible the Baltimore Convention, and a Complement to the Same, which appears not to have had so wide a circulation as he had hoped. There is no copy of the pamphlet in the archives of the Archdiocese.

Father Audran's health was failing, and he appears not to have attended the Chicago congress, and we have no record of the participation by delegates of the diocese of Vincennes in that gathering. Anyone having information concerning the pamphlet or of the Indiana delegates to the second Catholic Congress would confer a favor on the archives by communicating it to this writer.

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ROOTS OF OUR FAITH: BIBLICAL INSIGHTS

God's presence in the liturgy

BY FR. JOHN J. CASTELOT

The psalms celebrate God's presence among His people in their liturgy. In fact, many of these sacred songs took their inspiration and origin from the official worship of the Israelites, from their conviction that in their liturgy He was present to them in a special way.

Even prayers which were originally very personal responses to God's goodness or intimate pleas for His help eventually found their way into the liturgy as the hymns of the whole people. The transition was not difficult, for according to their mind-set, every Israelite was, in a very real way,



all of Israel, and vice versa. Expressions of the people's awareness of God's presence among them, especially in the Ark of the Covenant and later in the temple, are quite beautiful and almost embarrassingly rich: "Oh, that I might lodge in your tent forever, and take refuge in the shelter of your wings!" (Ps. 61:5).

SOME PSALMS CONTAIN dramatic and theologically significant descriptions of the transfer of the Ark to its permanent resting place on Mt. Zion after the capture of Jerusalem by David:

"The chariots of God are myriad, thousands on thousands; the Lord advances from Sinai to the sanctuary . . . They view your progress, O God,

the progress of my God, my King, into the sanctuary; The singers lead, the minstrels follow, in their midst the maidens play on timbrels. In your choirs bless God; bless the Lord; you of Israel's well-spring!" (Ps. 68:18, 25-27)

They knew, of course that God could not be localized, confined to a building atop a mountain. But they believed that in some mysterious yet very real way He was uniquely present to His people in the temple, especially when they gathered before Him to worship.

Turning to the New Testament, we find Jesus, a devout Jew, actively faithful to the temple liturgy in spite of His objections to the abuses that had crept into its celebration.

His disciples followed His example, and Luke concludes his Gospel by pointing out that, after the Lord's ascension and their return to Jerusalem, "there they were to be found in the temple constantly speaking the praises of God" (Lk. 24, 53).

JESUS ACCEPTED, too, the current belief that the temple was in a special way the place of God's dwelling among His people. In John's account of the cleansing of the Temple we read: "He told those who were selling doves: 'Get them out of here! Stop turning my Father's house into a market-place!' His disciples recalled the words of Scripture: 'Zeal for your house consumes me'" (Jn. 2, 16-17).

However, Jesus did much more than simply accept these ideas of His contemporaries, valid as they may have been. He went far beyond them. And with the insight of post-resurrection faith and after decades of reflection on the mystery of Christ, John and the disciples who gave the fourth Gospel its present form realized that the temple (in ruins when they wrote) had been replaced by the glorified body of the risen Lord.

Again in the cleansing narrative we read: "Destroy this temple," was Jesus' answer, "and in three days I will raise it up."

Actually he was talking about the temple of His body. Only after Jesus had been raised from the dead did His disciples recall that He had said this, and came to believe the Scripture and the Word He had spoken (Jn. 2, 19, 21-22).

IT IS THIS RISEN Lord who is present to us in a unique way in the Eucharist, as the words of institution indicate so clearly: "This is my body . . . This is my blood." Paul situates his narrative of the institution squarely within the framework of the early Christian liturgy and says, among other things, "Every time, then, you eat this bread and drink this cup, you proclaim the death of the Lord until He comes!" (1 Cor. 11, 26-27).

And in the language of the Bible, this is not a proclamation of something which happened once upon a time. It is a proclamation of something really, existentially—even though sacramentally—taking place in our midst. The Lord, the risen Christ, is now present to His people in their liturgy in a way of which the people of old could not even have dreamed.

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Migrant ministry

(Continued from Page 1)

associate pastor at St. Mary parish, Indianapolis. Frank Schaler, organist at St. Mary, added to the liturgical team by assisting at Masses with his musical skills. Schaler has even been learning Spanish in order to deal more directly with the Spanish-speaking.

"Of course, one of our biggest problems is getting the families to Mass," said Sister Mary Soledad. "They would turn up in great numbers when we would provide services at the camp, but they were very reluctant to come to the local parish."

The migrants have a strong family structure, and parents are often known to do without so that their children may eat or have new clothes. The Catholic population of the United States now shows that one-fourth are Spanish speaking. Though the bulk of this population is found in the southwestern part of the country, large numbers migrate from Texas and Florida during the growing season to find work. Around Austin, the migrants find seasonal jobs picking tomatoes.

TWO NUNS IN THE Archdiocese have participated in the migrant ministry for the first time this year. Sister Mary Kay Duffy, a Sister of Providence, and Sister Mary Richard



Jesus, Father John J. Castelot writes, was "actively faithful to the temple liturgy in spite of the abuses that had crept into its celebration. Jesus accepted, too, the current belief that the temple was . . . the place of God's dwelling." A rare moment of anger came when He drove the merchants from the temple as depicted in this 19th-century woodcut by Gustave Dore.

Ark of the Covenant symbol of God's glory

BY FR. ALFRED McBRIDE, O. Praem.

The most revered possession of the early Hebrews was the Ark of the Covenant. The designer made a chest of locust wood, paneled it with gold and mounted two gold angels on its lid. Kneeling in a gesture of awe, the angels indicated the presence of God, who would come to rest on the ark. From time to time this presence was signaled by a luminous cloud. The Hebrews called this cloud-presence of God the "Glory."

When Solomon dedicated the Temple, this shining cloud-presence of the Lord was so intense that it evoked the profoundest reverence from the onlookers. "The glory of the Lord filled the temple. And the priests could not enter the house of the Lord because the glory of the Lord filled the Lord's house" (2 Chron. 7, 1).

This image of the presence of God's glory at Temple worship foreshadows the presence of our Easter Christ at Eucharistic worship. The biblical theme of the glory offers rich possibilities for catechesis concerning the divine presence during worship.

THE GLORY IS GOD experienced in terms of presence. The Bible illustrates this in terms of majesty, power, the glow of his friendly holiness and the dynamism of His loving outreach to people. The glory evokes the presence that Isaiah felt in his temple vision where he experienced God with the vividness of welcome cloth against the skin. And . . . the train of her garment (Is. 6, 1).

royal garments) filling the temple" (Is. 6, 1).

When identifying the glory with God's presence, be sure to distinguish local from personal presence. Local presence is a physical matter, like a chair on a carpet or a person simply sitting on a bench. Personal presence implies two persons in which each one is interacting with the other. In personal presence there is an exchange of thoughts, of affections, of hopes.

The biblical image of the glory of God adopts person-like traits. God "talks," for example, in the Isaiah temple vision. This is not meant to reduce God to a human person, but to say that the experience of His presence is like the experience of human intimacy. The glory-presence of God comes through at worship in terms of light, warmth, guidance, surprise, acceptance—and causes self-discovery in the worshiper.

The pillar of cloud and fire that marched before the pilgrim Israelites showed that God's presence will light up one's world of meaning and guide everyone to a better life.

The glory as breath and air speak of God's presence to all creation. The glory of God is not just a quality of His life. It is an act of loving communion with people. To speak of God's presence is not just to use a noun, but to use something like a verb, indicating the vitality of God's desire to be present with us and to us.

THE MASTERS OF THE spiritual life have always urged people to practice the presence of God, meaning to get in touch with the Lord. What the Bible and worship teach is that Christ is practicing the presence of man, that is, the passionate effort of the divine to get in touch with people. We do not have a religion that urges people to look for a God who cares little for such a yearning. In fact, the evidence is quite the opposite. All indications are that God is a tireless pursuer of people, a "heavenly hound" who wants to give us love with inexhaustible affection.

The burning bush, the Ark of the Covenant, the pillar of cloud and fire are but some biblical testimonies to this passion of God.

The greatest evidence of all is the appearance of Jesus Christ our Lord and Savior. Especially in the continuation of His Easter Life through the Real Presence of the Eucharist—above all at liturgy—and the other acts of worship.

God attempts to break through to us in terms of talking and hearing. Not of course in a voice that can be heard by our physical ears, but in something similar to silent thought: which the faithful listener must learn to perceive. Something of this mood is caught in Simon and Garfunkle's *Sounds of Silence*:

"Hello darkness, my old friend, I've come to talk to you again, away from the noise of people, talking without speaking, hearing without listening. . . . His words like silent raindrops fell and echoed in the wells of silence."

Confidence needed to sing well

BY MSGR. JOSEPH M. CHAMPLIN

The 8 a.m. week-day Mass at St. Columban's Cathedral in the industrial city of Youngstown, Ohio, draws a gathering of believers typical for that hour in the day. Ten to 20 persons assemble in or near the side Blessed Sacrament alcove of this handsome structure for the early morning liturgy.

Despite the sleepy hour and the absence of organ accompaniment, these worshippers do sing. The celebrant or, if he comes, a combination lector-leader or song-server announces the page number of the entrance melody. Then with large, recently purchased hymnals in hand, the community breaks out into an appropriate introductory song ("Ode to Joy" the day I concelebrated).

On occasion we attempt something similar for the 9:15 a.m. or 5:15 p.m. week-day celebrations at Holy Family, but instead of hymnals employ the monthly Mass booklets.

LEADERS OF WORSHIP who encourage this type of congregational response and those who participate in it are following both an ancient tradition and a modern Church directive.

Article 19 of the Roman Missal's General Instruction states: "The faithful who gather to await the Lord's coming are urged by the Apostle Paul to sing psalms, hymns, and inspired songs (see Colossians 3, 16). Song is the sign of the heart's joy (see Acts 2, 46), and St. Augustine said: 'To sing belongs to lovers.' Even in antiquity it was proverbial to say, 'He prays twice who sings well.'"

"Singing should be widely used at Mass, depending on the type of people and the capability of each congregation, but it is not always necessary to sing all the texts which were composed for singing."

The type and degree of singing thus will vary from celebration to celebration. Those week-day liturgies we described are not as solemn as Sunday Masses. So, too, our 5:15 p.m. and 8:30 a.m. week-end Eucharists include less solemn songs than the 9:15 a.m. and 5:15 p.m. major services at 9:45 and 11:15 on that day.

Comfortableness and confidence is the key to full music participation by a community. Those small clusters of people at Youngstown and Fulton were generally disposed to begin congregational song because of their familiarity and comfortableness with one another. As verses followed verses, the volume increased and hesitant singers joined the braver ones—both individuals and the group felt a growing confidence in their ability to handle this hymn.

ANTIPHONAL SINGING by choir/cantor and the congregation of the psalm which follows the first reading is an excellent method for building up that comfortableness and confidence.

The choir or cantor sings the brief refrain through once, then the congregation repeats this phrase. The choir and/or cantor next chants the psalm, with the congregation responding after every verse or two by a repetition of the beginning antiphon or refrain.

I have experienced many instances in which the congregation started in very weak, timid fashion, but when the psalm was finished and they had sung the antiphon or refrain a half dozen times, the participation developed into a full, strong, confident response.

The Alleluia before our Gospel texts is also a highly effective vehicle for the facilitation of community singing. Its exchange between choir and congregation parallels the pattern for a responsorial psalm.

The Alleluia is, as a matter of fact, intended to be sung, not recited. Many congregations and their leaders seem to be unaware of article 30 which declares: "The alleluia or the verse before the Gospel may be omitted if not sung." The merely spoken recitation of one alleluia by priest and then by the congregation—a rather common practice in the United States—leaves something to be desired.

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Divine presence hard to realize

BY PAUL LAROSE

Oscar Wilde, English poet and dramatist, was once a guest at a nobleman's lawn party. He strolled across the huge lawn which had a lone tree in its center—and walked directly into the tree! When his host brought him back to consciousness, he asked Wilde if he hadn't seen the tree. "Of course I saw it," replied the poet, "but I didn't realize it."

All of us, I think, face a similar situation with something extremely common, air. We know that it's present—but we very seldom realize it. We don't think about air unless we're at a high altitude, and recognize its relative absence, or unless we see a very visible sign of its presence, like a high wind.

THE AVERAGE MAN, I suppose, has much the same problem about God. He's there, we know—but we don't think about His presence unless He seems to be absent. In facing problems that seem to be beyond solution; when we are trying to persevere in a prayer that seems to remain unanswered—then we think of God's presence, when He seems to be absent. I most think of God's presence

when I ask, "Why have You forsaken me?"

He may also realize that God is there when we see a very visible sign of His presence: the beauty of an old woman's faith or a young child's trust, the truth of a poem or a concerto, the strength of a waterfall.

God is always present to us, and most especially so when two, or three, or more, are gathered in His name—and He is among us, as He promised. In the Eucharistic liturgy, He comes to us in a most solemn way: "Take and eat . . . drink this cup . . . I am giving you myself." But God is present at these times through signs, through symbols—not in the style of face-to-face contact, but in the style of signs directing us to our destination.

Each of us is receptive to some symbols—the wedding ring, the Christmas tree, the flag. But others may be closed to us—and if these are liturgical symbols, it is impossible for us to realize God's presence in the liturgical celebration. If red is only a color, and not a sign of the Holy Spirit among us, Pentecost is only another day.

AT THE PENTECOST liturgy I attended this year, the priest was speaking about growth in the Spirit and through the Spirit. The red stole that he wore about his neck was slightly twisted so that the other side—green in color—was visible near his waist. The accidental conjunction of red (the Spirit) and green (the color of springtime and growing vegetation) was a very concrete and tangible sign of the rather abstract notion of "the Spirit giving life to the earth." The liturgy was far more meaningful to me because the symbols spoke even more than the homily.

In the Mass, a multitude of symbols come together as ordinary things reveal God's most intimate presence. It is probably best to concentrate on a single symbol, be receptive to a particular sign, at each liturgy.

At one liturgy, my family will concentrate on the Christian community coming together, and all the signs of unity in the liturgy. Sharing a meal; communal prayer; young and old and in-between assembling from near and far; such prayers as "from age to age you gather a people together . . ."—these are signs of people gathering in Christ's name, and we realize that He is present among us.

AT ANOTHER LITURGY, we might concentrate on bread as a sign of nourishment. God nourishes us with Himself in Communion. But He also nourishes us with daily bread; and He meets our other bodily needs for air, warmth, shelter. At a deeper level, God nourishes us by giving us the people we love and a supportive community. In the most profound way, God satisfied our need for Absolute Being. One can realize all these ways in which God is present through the very simple water of bread.

Wine is also nourishing; and it is a source of joy (see the delightful parable of trees in Judges 9, 12-13). The wine is the sign of God giving us joy as He gives us Himself; and it also reminds us that God is present in laughter and enjoyment. God gives joy to our youth; the Lord is our joy.

God is always present, but we don't always realize it. If we become like little children—and are open to hints and suggestions, rather than treating everything as what it is and nothing more—the liturgical signs will direct us on the path to God.

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THE WORD THIS SUNDAY

By Father Donn Raabe

FEAST OF CHRIST THE KING

"Dominion, Power and Glory"

Daniel 7:13-14
Psalm 93:1-2, 5
Revelations 1:5-8
John 18:33-37

As I sit here preparing this week's "Word," I see the brown leaves blowing across the lawn. The year is drawing to a close. A new Church year is also just around the corner. What fascinates me is that in the midst of the "death" of late fall and winter, we celebrate life in death. That is the paradox of the Resurrection too—we celebrate life in death. Even our spirits get touched. You may like the gorgeous fall colors or the smell of burning leaves, but you know those winter doldrums are at hand. It's a very brooding, emotion-filled time of year. So hearing things like "Christ the King" or "Kingdom of God" doesn't exactly touch the same level. They are more distant and heady kinds of things. But we are called to make them more than ideas. We are invited to experience Jesus' Lordship in our lives. His is not a heavy dominion, but a "yoke that is easy, a burden that is light." It is something that can bring us to life as we wend our way to death. God is the beginning and end of my life. I came into this world naked, and I go out that way. My only companion in the coming and going is God. And when I go, it would be a good thing for him to have been the only Lord of my life!

It's Cathedral vs. Merrillville for all the marbles

BY FRED W. FRIS

The Irish of Cathedral High School will meet highly regarded Merrillville at 7:30 p.m. this (Friday) evening for the Class AAA state football championship. A standing-room-only crowd is expected

at the Indianapolis CYO Stadium. Last Friday Cathedral won a tightly-fought semi-final showdown against Reitz of Evansville, 7-0. It was their 20th consecutive victory over a two-season span. On the same evening the

Rebels of Roncalli dropped a squeaker to Jasper, 7-6, in the Class AA semi-final playoff.

A 30-YARD touchdown pass from Irish quarterback Jimmy O'Hara to Jerry Leahy with less than 10 minutes

remaining on the clock proved to be the clincher for Cathedral in the Pocket City, as more than 9,500 fans looked on. Cullina made the conversion.

O'Hara's passing was a deciding factor as he completed five of 12, while his counterpart, Mike Morrow, could connect on only three of 17 attempts. In losing to Cathedral, Reitz absorbed its first shut-out in 34 games.

IN THE Roncalli-Jasper game, played at Warren Central, the Rebels drew

first blood on a 42-yard sprint by Mike Sullivan in the second quarter. They missed the extra-point attempt.

A freak back-to-back double penalty in the third canto (a pass interference call followed by an unsportsmanlike conduct whistle, never satisfactorily explained to Coach Butch Branson) proved to be the Rebels' undoing. It put the ball on the Roncalli 11. Two plays later Wildcat speedster Tony Ahrens carried the ball across for Jasper, and the extra point proved to be the margin of victory.

The Rebels finished with a 9-3 record for the season, the best in the school's history.

CYO NOTES

CYO Basketball Coaches meet next Monday, Nov. 22 at 7:30 p.m. in the Brebeuf Cafeteria.

The CYO Priests' Advisory Board will meet Thursday, Dec. 2, at 8 p.m. in the CYO Office.

Girls' cage title up for grabs

Four teams advanced to the play-offs in the 1976 Cadel Girls' Basketball

Youth leaders slate meeting at New Albany

NEW ALBANY, Ind. — Our Lady of Perpetual Help parish here will host the quarterly meeting of the Archdiocesan Junior CYO Youth Council Nov. 20-21. About 150 officers of parish units are expected to attend. Special project of the meeting will be the visitation of some 10 nursing homes and similar institutions in the area, which will occur after a 1 p.m. luncheon on Saturday. The youngsters will then return to Our Lady of Perpetual Help for discussion. The Liturgy and a dance will conclude the agenda.

The Sunday activities include a prayer service, business meeting and a luncheon before adjournment. Registration is set for 12 noon on Saturday.

Dance on tap

FLOYDS KNOBS, Ind. — A dance will be held at the Floyds Knobs Community Club Saturday, Nov. 20, from 8 p.m. to 1 a.m. for the benefit of the Cub Scout Pack of St. Mary-of-the-Knobs parish. Tickets will be available at the door.

CORRECTION

In last week's front page photo of the CYO Hobby Show winners, the girl at the right in the back row was Jill Seston, not Shilley. Crafts winner, and not Susan Barrett, Baking Contest champion, who could not be present for the photo. We regret the error.

Ten years ago Cardinal Joseph Ritter of St. Louis declared a moratorium on Archdiocesan construction.

St. Simon "A" played Little Flower "B" in the first game, and Holy Spirit met the Division One Champion in the second game. The champion, either Christ the King or St. Michael "A," was not known at press time.

The Championship game is scheduled for tonight.

Mass, dinner set for Feast

Two hundred young people and adult leaders are expected to converge Sunday evening at 5:30 p.m. on Holy Spirit Church, Indianapolis, for the annual CYO Mass of the Feast of Christ the King and the Communion Supper.

Father Kimball Wolf will be the principal celebrant at the Mass. Immediately following the Mass, the CYOs will be served a spaghetti dinner. Stephen P. Dietzel, area representative for the Fellowship of Christian Athletes, will speak.

The \$1.75 charge for dinner will be payable at the door.

Two services

NEW ALBANY, Ind. — The Floyd County Ministerial Association will sponsor two community pre-Thanksgiving services Wednesday, Nov. 24. A noon service will be held at St. Mark Church on Spring St. and a 7:30 p.m. service at Holy Family Church, 129 W. Daley Lane. Those attending are urged to bring a donation of canned goods or money for the needy.

Father Conrad Cambron, of St. Mary parish, will give the homily at St. Mark and Rev. Wilson Waters, of the Advent Christian Church, at Holy Family.

Approve pastoral on moral values

(Continued from Page 1)

The pastoral says it is wrong to launch a nuclear attack on civilian populations or to threaten such an attack as part of a strategy of military deterrence.

BY A 170-61 VOTE, the bishops approved the statement supporting negotiations for a new treaty to return sovereignty over the Panama Canal to Panama.

The existing treaty, signed in 1903, recognizes Panamanian sovereignty over the Canal Zone, but gives the United States "in perpetuity" rights it would have if it were sovereign.

By a 201-23 vote, the bishops approved a statement on early childhood care and education. It called for efforts in the Church to give guidance on early childhood development and religious formation to parents before the Baptism of their children. The bishops recommended beginning such instruction several months before Baptism.

Education for parenthood should be given also to engaged couples and adolescents, the statement said.

The bishops acknowledged a role for federal, state and local governments in early childhood care and education, subordinate to the rights of parents. They endorsed Church action to help single parents, working mothers and families where both

parents work outside the home to obtain child care and education which "reflect their own best wishes and ideals."

The bishops rejected a proposal for special funding of educational research and experimentation. Financial pressures in their own dioceses and fear of setting a precedent led many bishops to vote against the proposal, a spokesman said.

The bishops unanimously approved the statement supporting help for immigrants and criticizing a new immigration law signed last month.

THE BISHOPS ELECTED four delegates to the fall 1977 World Synod of Bishops in Rome on catechists: Archbishop Joseph Bernardin of Cincinnati, NCCB president; Cardinal John Carberry of St. Louis, NCCB vice-president; Cardinal John Dearden of Detroit, and Bishop Raymond Lucker of New Ulm, Minn. Synod alternates elected were: Archbishop John Quinn of Oklahoma City and John Whealon of Hartford, Conn.

In an address to the meeting, Archbishop Bernardin said reaction to the bishops' meeting with the Democratic and Republican presidential candidates had taught that "neither we nor the many Americans who oppose abortion and desire the remedy of a constitutional amendment can expect universal approval for our efforts." He said also the moral values

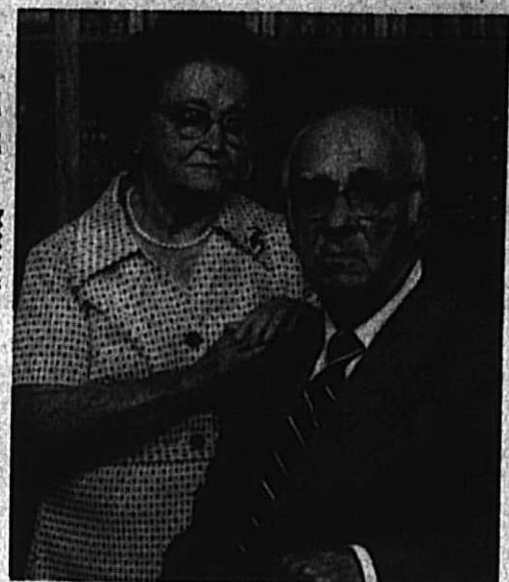
pastoral could not be expected by itself to remove the confusion among Catholics and others on moral principles and their application to specific questions. "Instead we must think seriously of how we wish to communicate its message to the many people who crave to hear Christ's moral teaching."

Cardinal Dearden, chairman of the NCCB bicentennial committee, which organized the "Call to Action" conference last month in Detroit and the two-year-long consultative process that led to it, urged the bishops "to make clear a continued commitment to shared responsibility" in evaluating and responding to the conference's recommendations.

In another address, Archbishop Jean Jadot, apostolic delegate in the United States, told the bishops that a shortage of priests, the size of Church communities and the treatment of racial and ethnic minorities are three major problems facing the U.S. Church in the next few years.

Pointing out that some priests are dying from overwork, he urged giving greater responsibilities to the laity, both men and women. He also suggested developing new forms of parish organization so that the parish can become "a community of small communities."

By a vote of 125-1, the bishops approved a 1977 NCCB-USCC budget of \$3,672,000, down from \$3,876,000 in 1976.



GOLDEN WEDDING CELEBRATION—Mr. and Mrs. Frank Bryan will mark their 50th wedding anniversary with a Mass of Thanksgiving at Assumption Church, Indianapolis, on Sunday, Nov. 28, at 2 p.m. A reception honoring the couple will follow the Mass in the parish hall. Relatives and friends are invited. Their seven children include Father Francis Bryan of Marian College and Joseph Bryan of Indianapolis; Dr. Paul Bryan of Madison; Catherine Stout of New York; Agnes Lococo of New Albany; Theresa Station of Beech Grove; and Elizabeth Morgan of Galveston, Texas.

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VIEWING WITH ARNOLD

'Old Gun,' empty protest

BY JAMES W. ARNOLD

"The Old Gun" is the second French movie I've seen recently with Philippe Noiret, a solid and versatile middle-aged actor whom Stanley Kauffmann has called the Walter Matthau of France. Noiret is outstanding as usual, but "Gun" is interesting mostly as a variation on "Death Wish," the story of extreme violence and extreme revenge. The French manage to make it no less ugly, but at least more human and palatable.

Noiret is a provincial doctor in the last hectic days of World War II, when the Germans are leaving and the French fascists are taking their last licks at their

enemies in the underground. He sends his much-loved young wife (Romy Schneider) and daughter to the country for safety, but by random bad luck, they fall into the path of a desperate Nazi SS platoon that casually kills them and takes over their chateau.

The movie mostly describes how civilian Noiret, using only an ancient shotgun and his knowledge of the chateau and its dazling array of basements and subterranean passages, works his revenge. There is as much of more of the usual graphic violence, especially in scenes involving a flamethrower, but the war setting at least provides an acceptable moral framework.

More importantly, director

Robert Enrico gives equal emphasis, through artful and poignant flashbacks, to the hero's love for his family and their central place in his life. There is effective contrast

and balance between violence and the values it destroys. (In one memorable sequence, Noiret watches in agony as the Nazis find his old home movies and screen them, with mocking indifference for their own entertainment.)

In the end, successful vengeance offers no help or release—it's only an empty protest, offering cruelty for cruelty. The memory of love is the only consolation. (Rating: A-3—unobjectionable for adults)

The week's TV network films

BILLY JACK (1971) (NBC, Saturday, Nov. 20): Tom Laughlin's simple-minded but terribly sincere youth-culture blockbuster about an Indian superhero who stands guard over a progressive school for teen-age dropouts against the world's most brutal and dim-witted collection of rednecks. The mixture of violence, preaching and non-stop gut appeal made it the surprise box-office movie of the

1970's. Mostly a curiosity piece; not recommended.

SOUNDER (1972) (ABC, Sunday, Nov. 21): This is the second half of the original film—the first half played Nov. 14. Martin Ritt's luminous film about a black Louisiana farm family's troubles during the Depression, filled with love of family and place and superb realistic photography. With Cicely Tyson, Paul Winfield, Kevin Hooks. Highly recommended for viewers of all ages.

FRENCH CONNECTION (1971) (CBS, Wednesday, Nov. 24): William Friedkin's stomach-churning predecessor to "The Exorcist," an adult chase film in which the co-hero (Gene Hackman) is as much a professional brute as the drug-peddler he pursues. Often very unpleasant, but real, thoughtful, and very exciting. Recommended for mature viewers.

FRENCH CONNECTION II (1975) (CBS, Friday, Nov. 26): The sequel finds Hackman's hero in Marseilles tracking down the French heavy who escaped in the first film. Not bad as a thriller, but not in the same class as the original. The best part is a long sequence where Hackman quits a heroin habit "cold turkey." Satisfactory entertainment for adults and mature youth.

Charities grant for refugees

INDIANAPOLIS — Catholic Charities in Indiana has been awarded a Federal grant of nearly \$125,000 to improve the employment situation for Indo-Chinese refugees now living within the state's boundaries.

In announcing the grant

from the Department of Health, Education and Welfare, Tom Morgan, Director of Archdiocesan Social Ministries, stated that the money would be used in all five dioceses with the Fort Wayne-South Bend agency coordinating the

project. Morgan explained that the project—entitled "IM-PLOY—Refugee Self-Support," is designed to provide employment opportunities for refugees now on the state's Welfare rolls and to improve the plight of those who are currently under-employed.

Sue Ley, Social Ministries staff member, pointed out that the severity of the problem is evident from the fact that there is a 40% unemployment rate among the refugees compared with only 6% among the general population.

Morgan stated that the new project would be operated in conjunction with the State Unemployment Service to provide a short-term intensive assistance program to ease the plight of the 2,000 Indo-Chinese refugees residing in Indiana.

Day of prayer planned

BEDFORD, Ind.—A special day of prayer to celebrate the feast of Christ the King has been planned by St. Vincent de Paul parish here for Sunday, Nov. 21. Beginning with Exposition of the Blessed Sacrament following the 10 a.m. Mass that day, the parish will then feature a variety of prayer services until 7 p.m., when Father Bernard Koopman, pastor, will lead a closing Scriptural Adoration of the Eucharist and Benediction. Catholics of the Archdiocese are invited to attend and participate in this unique observance.

Among the services offered will be prayers for Young People, led by high school age parishioners; the Rosary and litanies, led by the Altar Society, the Way of the Cross, led by members of the Parish Council, and a prayer service for Christian Unity, led by catechists of the parish.

In addition, the film "Alabra," concerning the Catholic Charismatic Renewal in Rome, will be shown with a discussion and prayer sharing to follow. The Worship Committee of the parish will offer Eucharistic

prayers for Today's Christians as an additional feature of the program.

The event, focusing on Mt. 7:7-11 ("Ask and you shall receive"), was organized through the parish council and is meant to honor family, parish, and community.

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INDIANAPOLIS — The Auxiliary of the Knights of St. John No. 308 at Little Flower parish will sponsor a Card Party Sunday, Nov. 21, at 2 p.m. in the parish auditorium. The public is invited to attend.

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Bazaar & Bake Sale

Sponsored by: The Ladies Altar Society

November 19, 20 & 21

Fri. & Sat. 9 a.m.-8 p.m. Sun. 9 a.m.-12 Noon Dinner—Fri. & Sat. 12 Noon-8 p.m.

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Spaghetti Dinner

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4 p.m. to 7 p.m.

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ST. BARNABAS BOUTIQUE AND DINNER—The Ladies Club and the PTO at St. Barnabas parish, Indianapolis, are working jointly to host a Boutique and Chili and Pizza Dinner on Saturday, Nov. 20, from 12 noon until 7:30 p.m. Chili and pizza dinners will be served throughout the afternoon and evening, while a variety of booths will feature handmade needlework, crafts, plants and homemade goodies. The five women above are among those working on arrangements for the event. They are from the left June Naughton, Bobbi Minton, Suzanne Schilling, Becka Egold and Provi Chase.

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