

COMMENTS ON VATICAN MESSAGE

Canadian bishop sees pontiff accepting birth control stand

OTTAWA, Ont.—Bishop Alexander Carter of Sault Ste. Marie, Ont., president of the Canadian Catholic Conference, stated here that he had received a letter from Archbishop Emanuele Ciriaco, Apostolic Delegate to Canada, who said he was notified by Cardinal Amleto Cicognani, Papal Secretary of State, that "Pope Paul VI has taken cognizance of the (Canadian bishops' document on birth control) with satisfaction."

Bishop Carter, interviewed by telephone, was asked if he believed the statement by Cardinal Cicognani was intended to imply Pope Paul's approval of the Canadian bishops' stand on birth control or was merely a polite acknowledgement in diplomatic language that the Pope had received the document.

"As far as I am concerned, it means the Pope has read it and approved it and accepted it and found nothing wrong with it," Bishop Carter replied. "I think it's a general approval."

"I DON'T want to exaggerate or minimize the importance of the statement," he continued. "It is a positive acknowledgment, not just an empty gesture. It means the Pope has read the statement and found nothing with which to take issue. It will answer the objections of those who said the Pope would find it to be unsatisfactory."

This is the text of Archbishop Ciriaco's letter to Bishop Carter:

"This apostolic delegation promptly transmitted to the Holy See a copy of the declaration made by the bishops of Canada, during their general assembly at St. Boniface, on the encyclical letter, *Humanae Vitae*."

"Now I am happy to notify Your Excellency that His Eminence Cardinal Amleto Cicognani, Secretary of State to His Holiness, has just communicated to the delegation that the Holy Father, Pope Paul VI, has taken cognizance of the document with satisfaction."

In their statement on the encyclical, the Canadian bishops had said in part:

"It is a fact that a certain number of Catholics, although admittedly subject to the teaching of the encyclical, find it either extremely difficult or even impossible to make their own elements of this doctrine. In particular, the argumentation and rational foundations of the encyclical, which are only briefly indicated, have failed in some cases to win the assent of men of science, or in the case of some men of culture and education who share in the contemporary empirical and scientific mode of thought."

"We must appreciate the difficulty experienced by contemporary man in understanding and appropriating some of the points of this encyclical, and we must make every effort to learn from the insights of Catholic science."

Satisfaction of Pope on statement affirmed

ROME—Archbishop Emanuele Ciriaco, Apostolic Delegate to Canada, said here he was "extremely happy" to transmit to the bishops of Canada Pope Paul's satisfaction with their statement on the papal encyclical on birth control, *Humanae Vitae*.

The archbishop said in an interview, "As I had said at the meeting at St. Boniface, Canada, where the Canadian bishops had assembled, the Apostolic Delegate appreciated the great effort made by the bishops of Canada to explain to Canadian Catholics such an important document with due fidelity and respect to the Pope."

Archbishop Ciriaco said that his letter to Bishop Alexander Carter of Sault Ste. Marie, president of the Canadian Catholic Conference—which stated that Cardinal Amleto Cicognani, Papal Secretary of State, had notified the (Canadian bishops) document with satisfaction—was correct. He added:

ists and intellectuals, who are of undoubted loyalty to Christian truth, to the Church and to the authority of the Holy See.

"Since they are not denying any point of divine and Catholic faith nor rejecting the teaching authority of the Church, these Catholics should not be considered, or consider themselves, shut off from the body of the faithful. But they should remember that their good faith will be dependent on a sincere self-examination to determine the true motives and grounds for such suspension of assent and on continued effort to understand and deepen their knowledge of the teaching of the Church."

UNDER "Preliminary Pas-

NOTED THEOLOGIAN SPEAKS OUT

Stop encyclical war, Father Haering asks

By JAMES C. O'NEILL

ROME—The time for declarations and polemics against Pope Paul VI's encyclical on birth control, *Humanae Vitae*, is over, Father Bernard Haering, C.S.R., said in an interview here.

The well-known theologian said that *Humanae Vitae*'s chief concerns should find a full response and its positive teachings should be deepened and brought to a fuller understanding.

The German Redemptorist, who has been among the foremost champions for a change in the Church's traditional position on birth control, recalled that in August Pope Paul at Bogotá, Colombia, made it clear that theologians have the right to continue their research in freedom and that the discussions which have been aroused by *Humanae Vitae* might lead to a better knowledge of God's will.

"In view of the Pope's attitude toward theologians should have reasonable freedom for research and development, the time of declarations and polemics against the encyclical is over," Father Haering said.

"They should give place to solid studies in which the chief concerns of the encyclical should find a full response and the positive teaching should be deepened and brought to a fuller understanding of all who are concerned in this regard."

"In this context I would mention the concern for genuine conjugal love, the dignity of the conjugal act and a generous responsible parenthood."

FATHER HAERING made it clear that his "scientific posi-

tional Guidance," the Canadian bishops added:

"Counselors may meet others who, accepting the teaching of the Holy Father, find that because of particular circumstances they are involved in what seems to them a clear conflict of duties, e.g., the reconciling of conjugal love and responsible parenthood with the education of children already born or with the health of the mother. In accord with the accepted principles of moral theology, if these persons have tried sincerely but without success to pursue a line of conduct in keeping with the given directives, they may be safely assured that whoever honestly chooses that course which seems right to him does so in good conscience."

tion," that contraception may

be justified by circumstances—has not been altered substantially. He emphasized that his present, irenic approach to the problem has not been forced upon him but is the result of a change that has occurred since the issuance of the encyclical.

"There has been an evident change in the reality," he said, and cited Pope Paul's statement in Bogotá, various public declarations by national bishops' conferences and the reasonable freedom of research being left to theologians.

"With this new reality, polemics and reaction are out of place and not the right way of response. Acceptance of the fundamental value which an encyclical of the Pope has, and even with the disagreements involved, an encyclical is the starting point on the road, a starting point that cannot at all be neglected."

He noted that he had just published a book in Italian, together with Jesuit Father Karl

SPIRIT OF ENCYCLICAL PRAISED

Contraception need not imply guilt, French bishops declare

LOURDES—The assembly of French Catholic bishops declared here that although contraception is always a "disorder," it need not imply moral guilt on the part of married couples who practice it. This is a matter the couples must decide for themselves after serious reflection before God, the bishops said.

A declaration by the 120 French bishops at the meeting praised the spirit of Pope Paul VI's encyclical, *Humanae Vitae*, which reaffirmed the Church's ban on artificial birth control methods.

"It is the integral vision of man, body and soul, which is guiding the teachings of the Pope," the bishops said.

The bishops expressed compassion for the suffering of those who wish to be faithful to the teachings of the Pope amidst "nearly insurmountable difficulties." They said they were equally aware of the malaise of those who, after serious study, had arrived at different conclusions. We would like to help such men of good will to understand better the thought of the Holy Father and regain peace of heart."

Predict Bishops' pastoral will tackle 'thorny' issues

WASHINGTON, D.C.—The National Conference of Catholic Bishops, it was indicated here, may approve the following of one's conscience in the practice of artificial birth control.

This was disclosed at a press conference given here by Auxiliary Bishop James St. Paul, who is deputy director of the Bishops' Press Panel.

The bishops will also take action on such controversial issues as opposition to the war in Vietnam and selective conscientious objection.

These issues will be dealt with in a pastoral letter to be issued by the bishops at the end of their meeting, not at a later date as was done with the bishops' collective pastoral letter last year.

The pastoral will treat topics approved by the bishops in a questionnaire mailed to them by Bishop John J. Wright of Pittsburgh, who along with two other prelates prepared the first draft of the letter.

A large majority of the 278 bishops responded to the questionnaire asking their views on what should be discussed in the pastoral, Bishop Wright said. A majority of the respondents asked that controversial questions be treated in the message.

Bishop Shannon said that the statement on the role of conscience in determining the use

of birth control methods would be similar to that adopted by other hierarchies."

He said that he was not referring to the conservative stands of the hierarchies in Ireland, England and Scotland on birth control, but he refused to say that the hierarchies he was referring to were those of France, Canada, Holland and Germany.

"Let's just say other hierarchies," he said in response to a reporter's question.

Archbishop John F. Dearden of Detroit, president of the bishops' meeting, had given the prelates 24 hours to submit written amendments to the draft letter prepared by Bishop Wright, Chicago Auxiliary Bishop Thomas J. Grady and Bishop James J. Dougherty, auxiliary of Newark and president of Seton Hall College, Bishop Shannon said.

ON ADVANCING the publication date of the pastoral, Bishop Shannon said, this reflected both a "sense of urgency in the questions involved and a conviction that the old method of delaying publication of the pastoral had been ineffective."

"One of the important parts of this document," he said, "will be the question of whether private conscience will rule in the use of artificial birth control methods."

In their replies to the questionnaire sent them the bishops voted on the topics to be included in the pastoral by the following majorities:

- Contraception and abortion—194 yes, 19 no.
- Pastoral guidance on *Humanae Vitae*—161 yes, 17 no.
- The Vietnam war—121 yes, 64 no.
- Selective conscientious objections—142 yes, 51 no.
- Questions of conscience and the morality of specific wars—143 yes, 44 no.
- "The pastoral letter," Bishop Shannon said, will relate to the sacredness of life within the context of the family and to the sacredness of life in the protection of war."

"It will be half the length of last year's pastoral," he said, and will be addressed to all the people of the Church and not just the clergy."

"It begins with stress on the basic value of human life and also stresses the role of conscience in human conduct," he said.

IN OTHER business, Bishop Alexander M. Zaleski of Lansing, Mich., who heads the bishops' press panel, said:

Domont is the second non-Catholic, and the first Jewish, member of the Marian board. Last spring C. Bruce McConnell, radio and tobacco company executive, became the first Protestant member.

In making the announcement, Marian President D. J. Guzzetta said that Domont's appointment marks a further step in Marian's program to bring men and women of varied backgrounds, experiences and faiths into the role of charting the future course of the college.

"The addition of Mr. Domont to the present board is also in keeping with the trustees' plan to select active community leaders of the highest caliber as partners in the governance of the institution," Dr. Guzzetta said.

Leaders of major faiths at meeting

WASHINGTON—The presidents, general secretaries and other officials of the National Council of Churches, the National Conference of Catholic Bishops and the Synagogue Council of America discussed "areas of common concern" at a meeting here.

In attendance were Dr. Arthur S. Flemming, president, NCC; Archbishop John F. Dearden of Detroit, president, NCCB; and the United States Catholic Conference; Bishop John J. Wright of Pittsburgh, chairman, committee on social development; USCIB; Bishop Joseph L. Bane of Dallas, general secretary, NCCB and USCIB; Dr. R. H. Edwin Espy, general secretary, NCC; James A. Hamilton, director, Washington office, NCCB; Rabbi Henry Siegman, executive vice president, Synagogue Council of America.



BAKING CONTEST, OVERALL WINNERS—These girls are three of the five Category winners of the Junior CYO Baking Contest, which was held Sunday, Nov. 3 at Our Lady of Lourdes, Indianapolis, as the final activity of National Catholic Youth Week. Father Donald Schneider, Archdiocesan CYO Director, is shown with, left to right: Cathy Grismore, St. Malachy of Brownsburg, champion of the Quick Breads Division; Cindy Adams, St. Ann, champion in the Pie Division; Chris Schlegel, St. Barnabas, champion in the Yeast Bread Division. The other two winners, Bev Brown of Little Flower in the Cake Division, and Diana Osterman of St. Matthew in the Cookie Division, were not able to be present for the awards ceremonies.

WOULD BE ARCHDIOCESAN AGENCY

Priests' group asks depressed area unit

By PAUL G. FOX

The special problems of urban areas and other depressed sections of the Archdiocese would receive the attention of a new department of the Archdiocese, according to a recommendation of the Priests' Association made last week at its annual meeting.

The proposed agency would prepare the needs of the poor throughout the Archdiocese under the direction of a full-time priest director. It was further suggested that the office be associated with the Catholic Charities organization as a special department.

Several other resolutions were approved by the priests' group.

The same committee proposed that the Archdiocese "allow all that a bishop can

allow within the framework of existing liturgical legislation." This would include permission for small group celebrations of the Eucharist outside of parish churches.

A further resolution passed upon the recommendation of the committee urged the Archbishop to obtain permission from Rome for liturgical experimentation in parishes and institutions of new funeral, baptismal and anointing of the sick rites and community penance services.

The Committee on Church and Parish recommended that the Archbishop urge all pastors to set up a parish council within one year if they have not already done so.

Another resolution was passed, upon the recommendation of this committee, that the Archdiocese "set up a planning commission of priests and laymen to assist the Archbishop in modernizing present parish structures and preparing for future growth."

FIVE resolutions were approved affecting the opportunities for priests to improve themselves spiritually and professionally.

One asks that the clergy be given the option of selecting the time and place of their annual retreats and another would permit

(Continued on page 7)

Marian College board adds Jewish leader

INDIANAPOLIS—The Board of Trustees of Marian College has announced the appointment to its membership of Ben Domont, president of the Indianapolis Pepsi-Cola Bottling Company and prominent Jewish and community leader.

Domont is the second non-Catholic, and the first Jewish, member of the Marian board. Last spring C. Bruce McConnell, radio and tobacco company executive, became the first Protestant member.

In making the announcement, Marian President D. J. Guzzetta said that Domont's appointment marks a further step in Marian's program to bring men and women of varied backgrounds, experiences and faiths into the role of charting the future course of the college.

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WILL HEAD CLERGY ASSOCIATION—Father Robert Walpole, second from right, was elected chairman of the Archdiocesan Priests' Association at the group's annual meeting last week. He succeeds Father Kenny C. Sweeney, who held the chairmanship during the past year. Named vice-chairman was Father John Rocap, second from left, assistant pastor of St. Barnabas parish, Indianapolis. Father Walpole is pastor of Sacred Heart parish, Jeffersonville. Re-elected officers include Father Robert Borchertmeyer, left, administrator of Our Lady of Perpetual Help parish, New Albany, secretary, and Father William Fisher, chaplain of Methodist and Winona Memorial Hospitals, Indianapolis, treasurer.

WOULD ELIMINATE TWO YEARS

Abbreviated school plan set for trial in St. Louis area

ST. LOUIS—A pilot project which would eliminate two years of the usual 8-4-4 arrangement in education will be tried here next September by St. Louis University and six Catholic high schools.

The project—called the "1-8-18 Plan"—would enable a traditional educational structure by dropping one of the eight elementary school years (the eighth grade) and one of the post-elementary years (freshman year college).

By avoiding repetition, the "1-8-18 Plan" would enable a college-bound youngster to get a bachelor's degree by age 19 or 20.

The plan was developed jointly after nearly two years of discussion and planning, and was

announced here by Father Paul C. Reinert, S.J., president of St. Louis University, and Msgr. James T. Curtin, superintendent of St. Louis University and six Catholic high schools.

UNDER THE pilot program, approximately 120 seventh-grade students in a number of Catholic elementary schools here will enroll as freshmen in September in six Catholic high schools: two archdiocesan high schools, two Jesuit college prep schools and two all-girls' schools.

The students will remain with their high school classes for the full four years, officials explained, because the high school years are when group identity is important for total personality development.

At the same time, however, the student will take part in the university's advanced credit program, wherein high school faculty teach selected college-level courses, using college texts, and write exams and grades coming from the appropriate university department. College credit is guaranteed by St. Louis University or could be transferred to most other colleges and universities.

Over the four-year high school period, the student could earn up to 30 college credits—equal to two semesters—and would thus be able to enroll at the university as a sophomore. Assuming the usual time schedule, the student could receive a bachelor's degree by age 19 or 20, and then go on to graduate or professional school two years earlier than normal.

FATHER REINERT said duplication in the present elementary-secondary college system has resulted because each of these three levels was originally designed to be a terminal system in itself. As each level was added, the duplication was not eliminated.

Such duplication "is wasteful and time consuming for many," Father Reinert said. "Moreover, the growing need for increasingly longer periods of education increases the ever-greater burden—financial, psychological, social, etc.—for our most gifted young people and their parents."

A spokesman for the Catholic high school office added that, aside from helping the individual college-bound student, the "1-8-18 Plan" would help locate the point of duplication in the school system and enable them to "tighten up" the overall system, to the benefit of all students.

Although limited at present to Catholic grade and high schools in the archdiocese, St. Louis University indicated that public school districts would be contacted for possible participation in the plan.

Word 'heretic' not applicable, professor says

TORONTO—If the word "heretic" is to be applied in the present dispute over the papal encyclical on birth control, it should be applied to some bishops and not to the dissenting clergy, Prof. Louis Dupre of Georgetown University told an audience of 1,800 at the University of Toronto.

Dupre asserted that bishops who interpret the encyclical as an absolute ruling of the Church are not consistent with Catholic teaching. However, he added that he would not call either bishops or dissenting priests "heretics" in the present case.

While noting that Catholics must pay special allegiance to papal pronouncements, Prof. Dupre stated that by accepted theological principles, believers should give their consent to such statements only when they can do so without violating their spiritual integrity.

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TOOLS OF THE TRADE—Father John Death examines some of the burglars' picklocks, jemmies and monkeywrenches given to him by Vienna's underworld to facilitate his spiritual ministrations to victims of accidents and catastrophes.

HIS NAME IS FATHER DEATH

A Viennese priest saves lives and souls as police-call buff

By DAVID BLIGH

He has no car. He has no means to buy or maintain one. Yet he is always there, always first to take care of Vienna's dying accident victims.

His name is DEATH.

"I can't help my name," says Father John Death, 48. A frail 5 ft. 2 in. little man, he keeps his soul and body together on eight pounds a week, a couple of prayers a day and whatever else Good Lord deems fit to throw his way.

Vienna's traffic police try to frighten wild drivers with Father Death. But privately the flat-footed calm "The Good Lord Emergency Service" because his unconventional job is listening in one the police radio—which he does up to 17 hours a day—and rushing to administer the Last Sacraments.

HIS GRIM career started on a rainy night in 1961—and by pure chance.

"I wanted to listen to the late news and I started playing around with the dial. It's rather risky, you know," explains Father Death, pointing to his ancient radio. "Suddenly I heard an emergency call to a police prowl car, reporting a highway accident. Two people dying."

Father Death grabbed his sick call set and rushed outside. There was no cab in sight. The traffic sped by him indifferently. By the time he got it to the scene of the accident, the drivers of both cars involved were dead.

"Where have you been—entering the Bishop?" a drenched policeman growled. "We have been waiting for a priest ever since we got here. Now you can go back to where you came from."

Father Death anointed the two victims nevertheless. "... because we may do so up to two hours after death and then plodded back to his sparsely furnished room where—lo and behold—his radio was still on, still tuned to the police frequency. And emergency calls (at the time not yet in code) were still coming through with hair-raising clarity: another car accident, suicide, rape and a tempted murder."

"At that moment," recalls Father Death, "I knew what I was called upon to do."

And he does it. With the consent of the Diocese and with the



'PRIEST TO ACCIDENT'—Father Death holds a sign reading "Priest to Accident" and an old army flashlight to flag down a motorist to give him a lift to an accident scene.

blessing of Vienna's Cardinal Otto Koening.

He has never turned his radio off the police frequency again. From his meager fund he bought a large-scale city map and a first-aid kit, complete with mouth-to-mouth revival equipment. He handpainted a sign-board **PRIEST TO ACCIDENT** and for night duty he uses an old army flashlight with the word **ACCIDENT** painted across a telephone (73-81-72) to be in contact with his car, anywhere, anytime.

"People are kind to me," says Father Death. "They always stop and always take care of where I'm needed. And it doesn't matter how far it may be."

THUS FATHER Death is often on the scene of the accident long before the fast police prowlers and ambulances.

Slowly Father Death is getting a hearing. Postmaster General of Austria, Dr. Bruno Schagginger ordered a telephone (73-81-72) to be installed in Father Death's premises. Friendly cops call to give him the new police call-codes. Unofficially, of course, a radio-shop sent him a powerful, portable receiver. Now Father

parishioners in five separate meetings in five areas of the diocese.

FOLLOWING the area meetings, parish meetings will be held this month to consider the guidelines and regional plans. Parish officials, school personnel and lay representatives will then hold a series of meetings to reach a consensus on the fate of individual schools. Further regional meetings will be held to refine the plans between December 14 and January 7.

The approved plan for each school and at least one alternative will then be submitted to a panel consisting of the diocesan board of education, superiors of the three principal religious communities, which conduct schools in the diocese, representatives of the diocesan education and religious education officer, and the chairman of the diocesan Sisters' council, the education committee of the diocesan lay council and the priests' senate.

Pope gives challenge to the press

VATICAN CITY—The Catholic press has the challenge of counteracting the widespread materialistic and press mentality of today, Pope Paul VI told the fourth national assembly of the Catholic Union of the Italian Press.

Pope Paul, writing to the meeting being held at Taranto, noted that the present-day mentality is contributed to "unfortunately by the daily and official press very often." But he

said that the "harmful influence of publications which are indifferent, not to say hostile, to religious and moral problems can be effectively countered by the Catholic press."

THE POPE said that the Catholic press has a twofold task: "To set minds free from error, prejudices and attitudes which are contrary to healthy morals and religious principles, thus preparing and smoothing the way for the good news of the Gospel, and to present the Christian message while at the same time interpreting the events of history and the facts of life."

POPE PAUL also noted the need for Catholic journalists to be on the staff of papers and magazines which do not declare themselves Catholic but which

respect Christian principles and values. On the staff of these organs, said the Pope, there should be Catholic journalists "capable not only of being good journalists but also of offering readers a vision of things, and in particular of the life of the Church, which is not superficial and exterior but true and profound, so that public opinion may be able to understand the Church and its actions in the world and in its most intimate dimension, which is the spiritual and transcendental sphere."

Speaking of the press in general, Pope Paul said that respect for truth must be foremost in its principles, "because only on this condition does the press fulfill its intrinsic and indispensable function of serving the common good."

Help lay 'identity,' press told

NEW YORK—The chief duty of the Catholic press today is to help "give the Catholic community an understanding and feeling of its identity," Auxiliary Bishop James P. Shannon of St. Paul-Minneapolis told a meeting of Catholic journalists here.

The bishop, who is assistant episcopal chairman of the Press Department of the U.S. Catholic Conference, spoke at the Eastern Regional Conference of the Catholic Press Association. A danger facing the Church today, he said, is the "disintegration" of its "common bond of identity."

In this situation, he said, the Catholic press has a "pedagogical responsibility" which it can best fulfill by giving the non-specialized reader insights on the meaning, now and for the future, of the documents of the Second Vatican Council.

He expressed dismay at an idea which he said is contained in a letter recently mailed to all the American bishops: "Now is the time to use the big stick."

"A big stick won't work," he said.

He noted the "vigil" of two lay-edited Catholic publications, the Critic magazine and the National Catholic Reporter, weekly newspaper, which has enabled them to reach large and enthusiastic audiences. While many Catholic publications are "losing their constituencies," he said, these two "new" publications have indicated that "there is a wide, eager, demanding market" for analysis of Church problems today.

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Catholics taught catechetics in Episcopal school

LAKELAND, Fla. — They're teaching Catholic catechism in St. David's Episcopal church school here—but all the students are Catholics.

Lack of space became a problem for Father Patrick J. Caverly, pastor of Resurrection Catholic Church, when his catechism and Fraternity of Christian Doctrine classes became larger this fall than last year.

The Rev. Peter Fleming, Episcopal church rector, heard of Father Caverly's plight and commented: "This age of ecumenism opens the door for Christians and other religious bodies to co-operate and share in ways that were unheard of in previous years." So he invited the Catholics to use the more spacious Episcopal school—and that's what they're doing.

Plans Christmas visit to Vietnam

NEW YORK — Archbishop Terence J. Cooke as military vicar of the U.S. armed forces will resume the custom inaugurated by Cardinal Francis Spellman, his predecessor, of making Christmas visits to members of the U.S. armed forces overseas.

The New York archbishop's office here disclosed he will visit American GIs in Vietnam from December 23 to 27. Before his death last December, Cardinal Spellman had made 16 consecutive Christmas visits to U.S. forces overseas.

NO LONGER AN UPPER-CLASS 'TOOL'

Church's new stance in Brazil held cause of rifts with state

By OTTO ENGEL

RIO DE JANEIRO—The conflict between the Church and the government in Brazil is growing because the Church in this country is changing its attitude and is now taking a position that is more authentically and boldly in conformity with the demands of the Gospel, a bishop said here.

Bishop Jose da Costa Campos of Valencia, national secretary of the catechetical department of the Brazilian Bishops' Conference, told the National Catholic News Service that some aspects of a Communist regime are becoming apparent in Brazil, such as a lack of religious liberty and even religious persecution.

priests and laymen persecuted, or harassed, by civil authorities. But even the reputedly more conservative bishops are today openly declaring their solidarity with priests who are in trouble with the authorities over state-aided and actions faithful to the spirit of the Gospel.

In the past, too, Church authorities were publicly divided, so that a government always could say it had some Church support for the justness of its policies and actions.

Reminiscent of former times, these two prelates affirm that Brazil's government is doing all that should be done in the name of "Christian and Western civilization."

BISHOP CAMPOS explained that the Church in this country is changing many of its attitudes regarding society and government. In the past, he said, the Church, indirectly at least, defended the interests of the dominant classes. Today, he said it is becoming identified more "authentically" with the Gospel. No longer can the upper classes use the Church to help them in their exploitation of other human beings, he declared.

A commission set up at the recent meeting of the Brazil Bishops' Conference to promote dialogue between the government and the Church seems likely to be fruitless in preventing violence by extremists.

Catholic observers here believe Brazil's government, based on the army, has no intention of changing in any fundamental way the social structures that the Church condemns as unjust. They believe, therefore, that the new commission for Church-state dialogue is intended by the government to be used to obtain a greater degree of moderation among more radical Church members.

THE SYMPTOMS of the growing Church opposition to the status quo are becoming more and more noticeable in the quarrels between local Church and civil authorities.

In the past it was not too often that bishops publicly supported

Florence cardinal faces revolt

ROME—Cardinal Eusebio Florit of Florence has returned (Nov. 7) from Brazil to face what seems to be an open revolt in one of the parishes of his archdiocese.

However, on his arrival at Rome's Fiumicino airport the cardinal declined to comment on the refusal of Father Enzo Mazzi to submit to conditions the cardinal laid down for remaining pastor of Isolotto outside Florence. Cardinal Florit said he needed to study the latest developments of the case.

Father Mazzi has failed to bow to the cardinal's demand that he withdraw his public support for a group that occupied the Parma cathedral or be deprived of his pastorate.

The group of young people who occupied the cathedral were protesting what they claimed was the Church's neglect of the poor.

CARDINAL Florit wrote a letter to Father Mazzi asking him to withdraw his declaration. Instead, the priest read Cardinal Florit's letter from the pulpit and then asked his parishioners to back him in his disagreement with the cardinal.

In recent days several dozen members of Father Mazzi's parish have been meeting every night to discuss matters. There have been signs of further support for the priest.

Near the end of October a table was set up in the square with a sheet of paper. There was nothing written on the paper to make it a petition or a protest, but the meaning was obvious.

The weekly Italian magazine Panorama reported that after several days more than 5,000 signatures were recorded by those who are backing the priest.

ACCORDING to Panorama, one of the signers commented: "We are not signing for Don Enzo. He has taught us that at Madre delle Grazie parish we are a community, brothers among brothers."

The central committee of the archdiocesan Catholic Action has issued a document urging that the authenticity of Father Mazzi's pastoral experience be recognized (while living a life of personal poverty he has attempted to breathe a sense of community into the parish), but also emphasizing the need "to be in mind that the Church in which every perfect gift comes from on high is by its nature hierarchical."

Named to panel

WASHINGTON — Msgr. George C. Higgins, director of the Division for Urban Life, United States Catholic Conference, and a columnist for The Criterion, is a member of the three-man emergency board named by President Johnson to investigate the strike against the Louisville & Nashville Railroad by trainmen protesting crew sizes.

Gratitude

JERUSALEM, Israel — More than 50 Jews who were saved from the Nazis by a Belgian priest welcomed him to the Holy Land as their guest for a month. These Jews represented the more than 200 whom Father Joseph Andre saved when they were children being hunted by the Nazis between 1942 and 1944.

Name Protestant

scholar to staff of Rome college

ROME — Rome's Gregorian University, largest Catholic institution of higher ecclesiastical studies in the world, has engaged an American Protestant scholar and ecumenist, Dr. J. Robert Nelson, as visiting professor this year.

He becomes the first Protestant professor in the Jesuit-run university's four-century history.

Dr. Nelson, on leave from Boston University's school of theology, where he is professor of systematic theology, will conduct a doctrinal seminar in the Gregorian University's theology faculty. The title of the seminar is "Converging Thought on Ecumenology in the Ecumenical Movement."



SIDEWALK MASS PROTESTS SILENCE ON WAR—Father Paul Kops, S.J., left, and Father Ned Murphy, S.J., celebrate Mass across the street from St. Patrick's Cathedral in New York to protest what they termed the Church's silence on Vietnam. The service, and a march in front of the cathedral, marked Vietnam Sunday called by the interreligious Clergy and Laymen Concerned about Vietnam and other peace groups. The Mass near the cathedral was sponsored by the Catholic Peace Fellowship. The service followed the traditional liturgy. The celebrants are both graduate students at Fordham. (RNS photo)

ITALIAN DEMANDS SEEN UNFAIR

Expect Vatican tax payments to hit \$1.6 million a year

By ROBERT A. GRAHAM, S.J.

VATICAN CITY—Though protesting, the Vatican has decided to pay the controversial special tax on its Italian investments.

The decision was made and reported to the Italian government in August, but it became known only with the publication of two diplomatic notes in L'Osservatore Romano.

In the second note—the Holy See indicated that it was ready to end the dispute over a law which it still holds is unfair and illegal in terms of international law and practice. It asked that it be allowed to pay its arrears in agreed-upon stages.

"The Holy See," however, it declared, "while expressing its strong regret over this distasteful episode, will not insist any further nor will it make any more complaints."

ITS SUDDEN announcement caught the Italian press and political circles by surprise. They reacted as though they did not want to believe that the Vatican had surrendered. Only a few days before during the congress of the United Socialist Party, the only thing that could stir unanimous approval among the hopelessly divided delegates was the cry to "make the Vatican pay."

The two morning newspapers, Il Tempo and Il Messaggero, highlighted the fact that the Vatican still insisted on its rights in principle. They left without comment the crucial paragraphs that announced the retreat.

The tax in question is a special withholding levy on stocks, or more properly on holders of stocks, enacted in 1962. The Vatican argued that in terms of the law itself it was not subject to the tax and therefore its investments in Italian shares could not be touched by the government.

This was in fact agreed to by the government of the time and sealed by an exchange of notes of October 11, 1963.

However, a later government and in particular a Socialist minister of finance refused to take responsibility for the agreement unless the matter was formally approved by the Parliament itself. Here, the existing arrangement encountered stiff criticism. Anti-clericals of both left and right found it an excellent issue to raise and they made the most of it.

WHY DID THE Holy See shift its ground so suddenly and radically? The answer to this, at the moment, depends on points of view. Some say that the Vatican was advised by Christian Democratic leaders that it could not win anyway and might only end in forcing issues better left in abeyance.

Others point out that conscious money issues are hardly likely to win sympathy or support in a tax conscious world and the Vatican could find better fields on which to wage battle such as the divorce issue.

Still others say that the Vatican is already preparing the ground for revision of the 1929 Lateran Treaty and Concordat with Italy.

It has not yielded on the principle involved and this is emphasized by the publication a few days later in the authoritative Civiltà Cattolica of an article by Father Salvatore Lener vigorously defending the legal stand taken by the Holy See on the tax assessment.

The shift in policy is related to new trends within the Vatican's own administration.

Payment of the tax will, for the first time, make public just how large are the Vatican's investments in Italy. In the past the complaint has been that the very secrecy has only served to feed the imagination of the public and make the most absurd estimates of Vatican wealth credible to a poorly informed public.

RELATED TO this, in addition, is the desire expressed during the Vatican Council that the Church withdraw from privileged positions which compromise its mission of service. Though the Holy See denies that its tax exemption was a "privilege" or a "special favor" but only the treatment accorded to any international institution on the basis of normal tax procedures, it has shown its sensitivity to this accusation.

In its two notes, one on July 18 and the other on August 19, it rejected with indignation the argument that its non-payment of the tax constituted "privilege" or "fiscal fraud."

The Vatican's request for time to pay stresses that it will have to lighten its belt for a while.

Where will the economies fall in a system already notoriously parsimonious? The Corriere della Sera noted that the churchmen, people today are the employees lay and clerical of the Vatican. They see their hopes for a raise in pay go out the window.

Just how much money is involved? Here one is on the edge of mythology, from which let even such reputable English publications as the Economist be immune. This distinguished London review a few years ago in an ostensibly informed article, based on extrapolations of percentages supplied by obscure sources.

What the Italian anti-clerical publications alleged was even more imaginative. Finance Minister Luigi Preti (a Socialist) commented on March 16, 1967, in reference to one particularly wild guess, "People here have had habit of multiplying or dividing the real figures by 10, just to make political polemics."

THE FIGURE currently circulating as closest to the truth is that the average annual tax owed by the Vatican on its stock holdings is \$1,620,000.

Mr. Preti, no longer minister of finance, gave the figure to the press and it represents tax on profits from an investment of \$162,000,000.

New violence

LONDONDERRY, Northern Ireland—Violence over the civil rights of Catholics in Northern Ireland broke out again here as police and Catholic civil rights supporters clashed during a demonstration headed by the Rev. Ian Paisley, militant Protestant leader.

Are leaders of Church in panic? editor asks

PITTSBURGH—"Crackdowns, purges and suspensions are becoming as commonplace as rosary at a Catholic wake," according to an editorial in a Catholic newspaper here.

In an editorial, entitled "The Great Panic," Terry Brock, editor of the Pittsburgh Catholic diocesan news weekly, asked,

Vatican parleys

reported with

3 Red regimes

VATICAN CITY—Official Vatican sources are silent on the subject of current negotiations with Communist countries, but unofficial reports continue to speculate on this topic.

Observers here cite an unusual concentration of visitors from Communist countries presently in and around Vatican City. These include:

- Cardinal Stefan Wyszyński and 12 other Polish bishops.
- Bishop Frantisek Tomasek, apostolic administrator of Prague.
- The chairman and vice-chairman of the Hungarian government's Department of Religious Affairs.
- In recent years, the Vatican has engaged in negotiations with all three of the countries represented by the visitors. Discussions with the Czechoslovakian government, scheduled for October, were postponed because of the Soviet invasion of Czechoslovakia, but have not been called.

Relations of the Church with the governments of Poland and Hungary have improved significantly in the last decade but some tensions remain.

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Comment

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.

The task ahead

President-elect Nixon seems acutely conscious of the divisiveness in the country so evidenced in the voting tally. He, more than most of the men who preceded him to the White House, is sensitive to the need to bind the wounds and heal the abrasions. Whether he will succeed remains to be seen.

But we are convinced he will act with honor and justice and in the belief that the directives of his administration must be predicated on the public good. This man should have the good wishes and the prayers of all his fellow citizens.

A formidable array of problems confronts him. Here are the key ones as we see them:

Peace: An end to the war in Vietnam clearly will be the first priority of the new President if it has not already been attained by President Johnson. The war must be ended as quickly as possible on terms that are possible.

"No More Vietnams": Every presidential hopeful pledged this. But it can be a dangerous simplism if it is interpreted to mean a pell-mell retreat from the problems of Asia. We must learn to live with the reality of China, accept Japan as a full partner in Asiatic stability, and devise a long-range policy that is based, not on heavy-handed interference in the internal affairs of Asiatic nations, but on safeguarding our legitimate strategic interests in the Pacific while at the same time offering helpful friendship to a diverse and unstable group of nations.

Europe: The U.S. put Western Europe into a strong position with Marshall Plan aid and armed forces protection after World War II. While watching to legitimate national concerns, we must get out of the business of playing European-style politics. The Western European nations are rich and potentially are strong enough to manage their own military defenses. The new administration should tell them that henceforth they should do so.

The Soviet Union: Was Czechoslovakia a Soviet blunder or a new Stalinist bid to establish Communism, Moscow-made, as the dominant world force? Let us hope it was a blunder and that Mr. Nixon in due course can achieve a detente, rather than have to face a massive confrontation.

Disarmament: For nearly 20 years the nuclear deterrent has prevented a disastrous showdown. No such policy can work forever. Each side now has the means to destroy the world. An end to proliferation, followed by disarmament, both nuclear and conventional, is imperative. That is the key to peace and to domestic problems as well. One-half of the present U.S. defense budget re-channeled into social reforms would wonder in providing true domestic tranquility based on mercy, freedom, and justice.

Racial polarization: Were it not for war and the threat of larger war, this would be the over-riding problem of the years ahead. Prejudice and the conflict it generates must be eradicated if racial minorities are to be brought into the mainstream of American life. The nation's future hinges on the progress that can be achieved in this crucial arena.

Social justice: The whole anti-poverty effort must be re-evaluated. A practical alternative to the welfare system must be devised if our cities are to survive and if government is to break the generational cycle which traps the poor. Education, jobs, housing and crime are all offshoots of this central issue.

This is only a token list. But it is frightening enough as it stands. It is a duty roster to make any man wonder at his own audacity in asking for the presidential assignment.

With God's help, Mr. Nixon can carry his share of the monumental burdens of the coming four years. His efforts, however, must be matched by our determination to be a people deserving of divine benevolence and human greatness.

Guilty of love

The jury was given only the bare bones to gnaw on. Did the Catonsville Nine burn the draft board files and did they do it willfully? The answer was yes, the verdict was guilty, and last week the nine were sentenced to prison for terms ranging from two to three and a half years.

The firing of draft records with home-made napalm which took place last May in a Baltimore suburb is the most dramatic, controversial, and uniquely "Catholic" protest against the Vietnam War to date. The act was calculated to sting the conscience of a nation. It did not succeed in that.

The United States is sick at heart about Vietnam. But we still grope for a "just and honorable" end to a war that is unjust and dishonorable. The collective national ego will not admit to a monstrous error that has cost 30,000 gallant young Americans their lives. It shies from the specter of guilt and ignorance. So the terrible charade continues—in Washington, in Paris, in Saigon, in Hanoi.

The immorality of the war was the crux of the Catonsville protest. Therefore, the nine Catholics were defeated before they began, for the prevailing forces in their country cannot bring themselves to admit to the war's immorality.

Was the action of the Catonsville Nine, then, a stupid adventure in futility, and nothing more? A thousand, a million times, no!

If honorable men and women—and the Catonsville Nine are that—dare not risk the penalty of acting against evil as they see it, no matter how legally wrong their act may be so long as no persons are harmed by their act, then we all are doomed.

The jury in the U.S. District Court of Baltimore did not settle the case of the Catonsville Nine. It only spoke to the facts. The defendants readily admitted they had committed a crime. Their only defense was that their motives and religious convictions should place them outside criminal prosecution. The rule of law, therefore, required that they be found guilty and that they be punished for their crime. Exceptions can-

not be made for crimes committed out of decent motives, else the law would be made a shambles.

Nonetheless, the nine have joined the small but powerful ranks of those throughout history who have been willing to pay the price of committing crime in efforts to disturb the stupor of the blind, the rationalizers, the compromisers. Breakers of the law—criminals in the eyes of the law, if you will—were the founding fathers of this nation.

This too: The Catonsville Nine are not textbook idealists. They have grappled first-hand with poverty, war, and frustration of class structures which defied legitimate means of conciliation and readjustment. At home and abroad—in Vietnam, Africa, Guatemala—they witnessed misery such as that never seen by their peers or judges. Don't pity them; they are tough in moral fiber.

However one chooses to view the particular incident of protest which the nine chose, the basic goodness which provoked each of them cannot be denied or belittled. Time will more justly weigh the merits of their case and put it in proper perspective. Meanwhile, they deserve our prayers.

• GEORGE SHUSTER'S VIEW

Poor win a bout in Jewish court

By DR. GEORGE N. SHUSTER

The report literature issued by the Office of Economic Opportunity is very often as dreary and full of frustration as are any of the bleak urban districts it is supposed to assist. "Action research" is the study of a situation one expects to do something about.

But the vast documentation produced over the past 20 years tells us a great deal about "situations" but very little about what could profitably be done. But every once in a while something turns up which is not only interesting but encouraging.

For example, it was reported recently that "poor Negro and Puerto Rican clients of OEO's Boston Legal Assistance Project won a case in Court—but a different kind of Court—the Rabbinical Court of Justice of the Associated Synagogues of Massachusetts. I had no idea that such a court could be called into being, and so looked the matter up in Louis Finkelstein's *The Jews*. What one reads there is fascinating and suggests that there may be a close historical relationship between Jewish law practice in England and the development of trial by jury in general.

At any rate, in this case the matter under consideration was a sheet of complaints from tenants in South Boston about the conditions under which they lived. Since most of the landlords appear to have been Jewish, the appropriateness of arbitration by a Rabbinical Court was obvious.

The tenants contended that "most of the approximately 60 buildings owned and operated by the landlord group were rat infested, roach infested, extremely unsanitary and hazardous for habitation." They added that as a result "lawlessness, prostitution and dope-dealing were sometimes prevalent, and that it was impossible to get any agency, governmental or private, to do anything to remedy the situation.

The landlords for their part argued that they had no control "over general conditions in that section of the city," for which the Police Department should be held responsible, and that furthermore "the tenants themselves threw garbage through the windows, broke up the furniture, damaged the buildings, and made the cost of repair extremely high." They defended the legitimacy of the profit motive, as they were clearly entitled to do, and pleaded that the total situation would improve if the tenants paid the rent.

The next step taken is traditional in Jewish practice. Each of the contending parties was invited to name one arbitrator, and the two thus chosen were to name a third. If, however, the

arbiters failed to find a solution, the Court was entitled to impose its own and enforce it. That felt able to do so is a great tribute to the moral solidarity of the Jewish community in question. For obviously if the landlord group had not been ready to abide by the decision, the tenants would have gone away empty-handed and nothing could have been done to improve the conditions under which they lived.

In the end a formal agreement was reached, and doubtless the most significant part of this has to do with the firm establishment of a Tenants Council. This Council was accorded the right of representation in any and every discussion of the management of the properties. The agreement also stipulated that if the pro-

(Continued on page 8)

• WHAT OF THE DAY

Go to Mass to give, and not to get, Bob

By REV. JOHN DORAN

Dear Bob: The question you asked me in your last letter is one many teenage kids ask. In fact, it's one many adults ask. So today, before I try to bring you up to date on the goings-on in the parish and the school, I'll turn to it.

"Why should I go to Mass when I don't get anything out of it?" That's your question, one I say—so very many people ask.

But, Bob, you don't go to Mass to get something out of it, you go to Mass to put something into it. Mass is primarily aimed at you and me, if it aimed at God the Father, we offer Mass, you and I, not as an exercise in self-indulgence, but as a means of worship, offering of ourselves as listeners and receivers of

Now, it is true that a person could give honor and thanks to God without going to Mass; a person could do this privately, as a Christian, and his kind of faith here, for he arranged that a very acceptable sacrifice, the renewal under the forms of bread and wine of His own sacrifice.

(Continued on page 8)



"I CAN'T UNDERSTAND WHAT'S HOLDING UP YOUR PAPAL BLESSING."

• THE BLACK VOICE

Church no exception in choosing leaders.

By REV. LAWRENCE LUCAS

One of the reasons why many black people and most who are members of white institutions are becoming more and more suspicious of Negro leaders offered them by the white institution is the method of choice involved.

By method, I mean the circumstances and reasons behind specific decisions. Black people are convinced that in the choosing of black leaders for black people, under the guise of empathy with the black power movement, whites are still determined that they will make the choice. Moreover, they will continue to make the choice on the basis of the black person whom they believe they can better control, who will speak more for whites, who will best represent white interest, and who will be the least threat to the status quo.

Unfortunately, the Catholic Church is no exception. The recent ballyhoo given the appointment of Father Harold Salmon as the first black pastor in the Archdiocese of New York and "vicar delegate" of Harlem is an excellent example. It is not an isolated case but rather the usual picture.

Father Salmon is an excellent priest who, if he chooses, can give black people the kind of leadership the present situation demands. There is no reason to suspect that he will not. It is the process and background that is the shame.

Father Salmon had little relationship with Harlem, no parish experience in his 13 years of priesthood, and had been rather silent on racial affairs. Some eight or nine white priests decided what Harlem needed most was a black vicar and decided

who this should be on the basis of with whom "they could get along better."

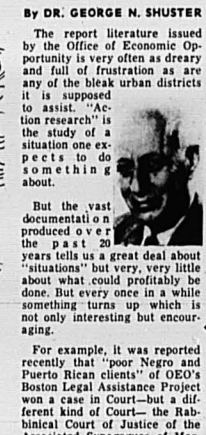
Not even a pass was made at consulting with the people "whose interests were serving." To add insult to injury, some priests who as little as five years ago were opposing a black pastor as being a "threat to their position" are now taking bows as being responsible for this.

Moreover, when one considers Father Salmon's initial difficulties, and the fact that he will be trotted here, there, and everywhere, it will require something to do to establish himself and function as a real pastor and leader. If it should fail, the same ones who created the situation will be the first to whisper that black people are incapable of leadership.

The same procedure is followed in forming parish councils, choosing parish representatives, etc. The people are never consulted. The picture is always white people, some with questionable motivation, choosing leaders for black people whose interest they claim to be serving. This kind of thing is not unique to the black community. However, it is most critical here where a white institution is seeking or at least claiming to be striving for relevancy in the black community. What it suggests to black people is either more of the old hypocrisy or an institution that is completely unsympathetic toward or out of touch with what is happening in the black community.

I cannot emphasize too strongly that it is not the persons chosen, but the process that is being questioned. It is a call for honesty, sincerity, reason and empathy on the part of white institutions trying to relate to black people.

Obviously, it will be to some people's benefit to try to make it a personal matter. On one



Dr. George N. Shuster

By REV. JOHN DORAN

Dear Bob:

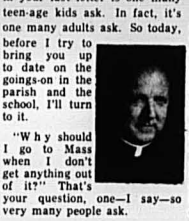
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(Continued on page 8)



Rev. John Doran

• A VIEW AT WEEK'S END

'Two of our voting blocs are missing'

By JOHN G. ACKELMIRE

As an independent political creature of widest unpredictability who looks with jaundiced eye upon efforts to make tidy orthodoxies out of such hazy labels as "liberal" and "conservative," I am a potential disaster area for any Gallup pollster who comes knocking at my door.

Thus I found it perfectly consonant with myself to gush for Eugene McCarthy until his last delegation was lynched in Chicago, then to gush without the ho for Richard Nixon. I sleep well with confidence that Spiro Agnew also would rise to the occasion were grim necessity to demand it.

Through the decades since I used to be a thing called the Catholic vote. In many areas it sometimes put acrobatics into its way to a state or national election and kept good men out. It was a bloc vote as recently as 1960. And it had its antithetical bloc vote, the anti-Catholic vote.

such disparate public men as Herbert Hoover, Franklin Roosevelt, Robert Taft, Norman Thomas, William Jenner, Wayne Morse, Andrew Jacobs (Sr. and Jr.), Harold Hanley, and John Kennedy, to name but a few.

I ask forbearance for the above biographical notes on two counts: (1) Readers are entitled every now and then to know just what sort of nut they are reading; (2) I want to certify my entitlement to a holiday of the heart over a development that came full flower in the campaign just past, a development that only unreconstructable political mavericks can fully savor.

The development can be stated in a parody of the gruesomely famous though mythical German Air Ministry war communiqué: "Two of our voting blocs are missing." These are the Catholics and the military veterans.

But in the post-Kennedy years the Catholic vote, pro and con, has withered into insignificance. How many veterans in 1968 carried one way or the other that Edmund Muskie is a Catholic? How many in Indiana voted for him because he is a Catholic? How many in the May state primary even knew the enigmatic McCarthy is a Catholic?

So good-bye to Catholicism as a political issue in America. And good riddance. To that degree, the nation has gained in maturity and Dame Bignose, she of the sneaky tennis shoes, has lost clout.

Veterans as a voting bloc long have been a myth. But until this past election the fact that there is no deliverable veterans' bloc had been rather successfully concealed by the star-spangled kingmakers of professional veterans' organizations.

The secular press had helped perpetuate the myth. Any hand-shaker who had horse-traded his way to a state or national campaign could not burden himself of an ill-informed old bloc vote, the anti-Catholic vote.

tary Fund was a Communist conspiracy and his pronouncements a series of lies. He wrote by 469 editorial writers.

But all myths have their appointments in Samarra. The 1968 election sounded the death knell for the notion that 18 million or so American military veterans and their kind are a bloc in a holler what the big wheels of the veterans' organizations have to say about politics.

The military records, or lack of them, of candidates throughout the nation were notably underplayed this year—and that is good. Also, any legislative demands that veterans' groups may have made were largely ignored by candidates and voters alike and did not become campaign issues—and that is good. Hereafter, the veterans' "spokesmen for the veterans" will be seen for what they really are—recent, benevolent social groups, not political power-houses.

Every diminution in bloc voting or fear of such voting is an advance for mature socio-political democracy in our representative Republic.

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QUESTION BOX

Questions 'validity' of St. Peter's relics

By MSGR. R. T. BOSLER

Q. I read an article quoting Pope Paul as saying that archeologists have established the authenticity of St. Peter's relics. "In a manner we can consider convincing." According to the article the specialist who examined the bones came to the conclusion that they belong to a person of male sex, advanced age and robust stature. I do not understand how these conclusions could be used as proof that the remains were in fact St. Peter's.

A. They were not used as proof but merely as corroboration of other evidence. The bones examined were found in the foundations of the altar in St. Peter's basilica that long was thought to have been built over the relics of St. Peter.

Excavations made during the time of Pope Pius XII revealed that the Emperor Constantine built the original St. Peter's church over a Roman cemetery. It was so common to Roman custom that archeologists have concluded that only something extraordinary, such as the burial of the bones of the Prince of the Apostles in the cemetery, could have justified what citizens of the time would have considered a desecration.

In all honesty it must be admitted that most archeologists in Rome are not as certain about the identity of the bones as the archeologist who convinced the Pope.

Q. Can one make a bad Confession without knowing he is doing so?

Q. Is it a sin to be distracted

while praying, and if so, must this be confessed?

Q. I must take my three small children to Mass with me each Sunday. They are a distraction and many times I find I cannot fully concentrate on what's going on, even during the principal parts of the Mass. I worry sometimes whether or not I am fulfilling my obligation. Yet I cannot attend Mass without bringing my children with me.

A. Questions like these are asked all the time. They reflect more fear than love of God, and I suspect they result from early religious training which stressed letter-perfect service to a stern, all-knowing God. In an effort to inculcate discipline and obedience, too many teaching Sisters—and priests, too—in the past forced to stress equally hard the everlasting compassion and mercy of a God all too aware of human frailty.

Somewhat we must get across to children, particularly, that it is a generous love of God, expressed through the duties of faith, that is pleasing. Not any specific set of duties in themselves. And that those who act out of love and do the best they can are going to please Him.

We have a duty to know and cherish the tenets of our faith, to practice with devotion those obligations which mark us as Catholics, but we must guard against a scrupulousness which is concerned only with the details of the law and not the spirit of love from which they grew.

We cannot sin without knowledge or make a "bad" confession without being aware of it. We cannot sin without intent. Distractions while praying are not the exclusive province of ordinary men. The saints had their problems in this matter, too. Most people would acknowledge that any mother who undertakes the work of rearing

three small children for church so that she may fulfill her obligation to attend Mass, has already proved her devotion to the law.

Q. If a woman works five days a week and finds it difficult to do her housework, shop, wash, iron and sew at night and she does it on Sundays, is it a sin?

A. No. The commandment concerning "servile work" was imposed by the Church in the Middle Ages and was an attempt to protect the rights of slaves and manual laborers. Often times, masters and employers would not permit their workers to leave the fields even to attend Mass on Sunday, much less to have a whole day of rest. And

so a church law was established which forbade everyone from engaging in hard manual toil on that one day of the week. In this way both the spiritual and physical welfare of Christian laborers was provided for.

People still need a day of rest when they can take time to worship God with the community and enjoy a break from the routine of their job. Many in the Western world enjoy two such days a week. But there are still many more like yourself who cannot take a whole day off from all work and continue to get along in our society. Since God does not expect the impossible from us, we simply have to do what we can to observe the ideal of Sunday rest, while at the same time, we continue to

BISHOP JOHN WRIGHT

Says the Christian cannot conform to world's spirit

NEW ORLEANS—"The plain fact is that the Christian is forbidden to conform to the spirit of the world," Bishop John L. Wright of Pittsburgh told an audience at Notre Dame Seminary here.

"And yet, the Christian has the commitment to the world, a vocation in it, and a responsibility to it," Bishop Wright said, underscoring the tension between the love-hate relationship that marks the stance of the Christian in the world.

"And yet, the Christian has the commitment to the world, a vocation in it, and a responsibility to it," Bishop Wright said, underscoring the tension between the love-hate relationship that marks the stance of the Christian in the world.

questions, Bishop Wright pointed out two elements, "a mood and an orientation. Both are constants whatever the cultural, political, or structural forms of society in which the Church is at work."

"The mood flows from the fundamental tension between the Church and the world, a tension upon which Christ insisted, against which St. Paul warned, and which reveals itself at the moment in the ambiguous sense given to the words 'involvement,' 'commitment,' 'relevant,' and the rest."

As a result of this ambiguity, or more exactly, ambivalence, the Christian attitude toward the world involves what might be called a love and hate relationship.

Priest cites growth of Pentecostalism

BLAINE, Minn.—The Pentecostal movement is growing nine to 15 times as fast as the historic churches in some counties, a Catholic priest said here at a conference on charismatic renewal.

Father Kilian McDonnell, O.S.B., director of the Institute for Ecumenical and Cultural Research at Collegeville, Minn., also described the growth of "neo-Pentecostalism" with in mainline Protestant churches and within Catholicism.

He said Pentecostalism rarely receives a fair hearing because of its bad public image.

To the public, Pentecostalism is often depicted as emotionalism, fanaticism, religious mania, illiteracy, messianic postures, credulity and panting after miracles," he said.

FATHER McDonnell, who has done considerable research on

take care of the practical necessities of life in a realistic way.

YOUR WORLD AND MINE

Q. A non-Catholic friend showed me a newspaper story concerning the marriage of two male homosexuals in a Catholic chapel in Rotterdam, Holland. The marriage supposedly was performed by a priest. As you can see by the enclosed clipping a priest is shown saying Mass, and the men are kneeling in front of him. The whole business shocked me. Can this be true? Would the Church marry homosexuals?

A. Of course not. The Church does not and would not sanction a homosexual "marriage." The story implies the priest may have been "tricked" into this peculiar ceremony, "I have no idea. But certainly no priest would have the right to witness any exchange of vows between two men or bless such a union."

The story smacks of sensationalism, of peddling the type of publication in which it appears.

Q. One of the nuns in my aunt's order is called Sister Padua. Is there such a saint?

A. She undoubtedly has as her patron St. Anthony of Padua, a Franciscan theologian, a preacher who was canonized in 1232.

Isn't it time to start upgrading priests?

By GARY MacEOIN

"Every priest should be a pastor," according to Father George A. Schlichte, rector of the Pope John XXIII National Seminary for Delayed Vocations, Weston, Massachusetts. He is, of course, referring to priests engaged directly in pastoral work. I think he has an excellent point. And while the structural reorganization required to implement it literally would be vast and of questionable benefit, I think his purpose could be achieved very easily.

Father Schlichte's specific purpose is to end what he calls "the debilitating situation which inhibits growth as a human being," because it does not lead the exercise of "real leadership responsibility." No action is particularly conscious of the issue because the graduates of his seminary are 30 years of age or more, but today in our society any professional with six or seven years of higher education is equipped for, and normally feels the emotional need for, a position of responsibility. If he is "jaded" in routine for several years, he is unlikely to recover. Either he asserts himself quickly and finds an outlet elsewhere, or he sinks into a lifetime of routine.

I made a brief reference in a recent column to Father Salvatore Adamo's new book, *While the Winds Blow*, a very personal survey of the impact of Pope John and the Vatican Council on his life in the United States. It contains some comments directly pertinent to the present subject. A pastor himself as well as editor of a diocesan weekly, Father Adamo has no illusions about the life of the pastor. Bemoaning the inordinate pressures placed on him to raise money, he says, "It is often far from clear whether he is 'a shearer of sheep or their shepherd, a procurator of goods, or preacher of the good news."

As compared with his assistants, however, his life is at least human. Father Adamo quotes with approval a statement of Bishop Stephen Leven, auxiliary of San Antonio, at the Vatican Council: "... a trauma of frustrated assistants ... an almost universal syndrome ... the inefficient utilization of personnel preventing them from exercising their charisma now and using them to do so if and when they become pastors."

Take the case of Greensburg, Pennsylvania. Father Adamo continues, where men get pas-

torates within eight or nine years. "There during 1957 only one priest left the priesthood, while in an adjoining diocese where parastates come late in life, proportionately far more have forsaken their vocation." I do not think, and I know Father Adamo doesn't, that a very complex phenomenon can be reduced to this one factor. But I do agree with him that crushing a man's spirit by denying him the responsibility for which he is equipped will for many make an otherwise acceptable career intolerable.

Various ways exist to put the validity of these ideas to the test without waiting for canonical changes in the concept and function of parishes and dioceses. I suggest that pastors themselves could do quite a bit on their own initiative, if once they could be persuaded of the value of an insight recently proclaimed by anthropologist Margaret Mead, namely, that the "ancient wisdom" helps little for the solution of today's problems. Douglas Roche, like Father Adamo a Catholic newspaper editor, has in his recent book *The Catholic Revolution* described various experiments being conducted in this area in the United States and Canada, some with the blessing of bishops, some with their toleration, some behind their backs.

One thing I think we should avoid at all costs is the mechanical fragmentation of parishes into bite-size units, each duplicating the "customary" services and facilities. One of the more blatant and unnecessary diseases Catholics give our neighbors is the accumulation of buildings and realty serving no adequate function.

A pastor friend recently invited me to admire his new parish complex. "You can't miss it," he said. You certainly couldn't. It spread on both sides of the road on 50 or 60 acres of prime suburban land. The complex provided 20 times as many cubic feet of living space for each of the six Sisters as the typical slum-dweller enjoys in the nearby city on which the suburb thrives. Having so much land was all right, the pastor explained, because it was a gift from a benefactor.

The solution, instead, I believe, is in the direction of building up teams of equals, something like the groups of doctors who are a growing feature of our way of life. Between them, they provide a broad range of specializations, with the plant and equipment needed to exercise them, and they manage to operate in an atmosphere of

professional freedom and understanding. Each priest in such a team could serve a congregation that would be partly geographical and partly united by specific interests. Among other things, it would get us away from today's sermon, a complete anachronism equally in terms of communication and of teaching.

The formal meetings which are the sole surviving function of the parish for most of the numbers would be a small part of the potential service of such a priest. But they would be an integral part. However, I do not think they would require an elaborate building left empty 90 per cent of the time. I think we could always get a hall, a movie house, a basement or an empty store. And it could be close enough to a supermarket to use its parking lot outside shopping hours. Or why not near the municipal parking lot?

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OPINIONS

Vietnam letter

To the Editor:

In the enclosed letter written to his mother, Mrs. Lucille Devlin, PFC. Michael Devlin gives a view of the Vietnam War as seen by one of the men engaged in fighting it. Michael is a 1966 graduate of Shaw Memorial High School, Madison. He entered the service this year and has recently arrived in Vietnam. The men who are fighting this year have few opportunities to make their views public. Will you please be gracious enough to find a place in *The Criterion* for Mike's letter? His mother has given her permission for me to send you this copy.

Mrs. Harold York North Vernon

Editor's note: PFC. Devlin's letter follows, with deletions of a purely personal nature indicated:

"... We started a one-week course in infantry training today. It was all in the classroom today, and we were lectured by old infantry veterans, who told it like it is. One point they brought out very strongly is that when we write home we

(Continued on page 7)

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THE BEATITUDES

BLESSED ARE THEY WHO MOURN, for they shall be comforted . . . In Biafra . . . Vietnam . . . in the depressed areas of America and wherever there is deprivation . . . "God Himself will be with them, he will wipe away every tear from their eyes, and death shall be no more; neither shall there be mourning nor crying nor pain anymore . . ." (Apoc. 21, 25).

CYO ROUNDUP

St. Monica's captures '100' football crown

INDIANAPOLIS—St. Monica's 100 Football League team won its first championship last Sunday by winning over Sacred Heart's Division III finalist 14-0 at the CYO Stadium. The Division I champs had advanced to the championship game last Sunday by eliminating Holy Name 7-6.

The rain and tie-dyed championship in the Cadet Football League will be wrapped up this Sunday, barring a crippling blizzard.

At stake at 2:30 p.m. Sunday between St. Michael's and St. Patrick's teams is the Father George Dunn Memorial Traveling Trophy in addition to the championship and runner-up trophies. St. Michael's represents Division I and St. Patrick's represents Division IV in the final game.

The Drum and Bugle Corps of Holy Angels parish will perform during the halftime of Sunday's championship game.

The Mayor Al Feeney Memorial Traveling Trophy will be awarded to the winner of Sunday's consolation game, scheduled at 1 p.m., between St. Catherine's Division III representative and Our Lady of Lourdes, winner of Division II competition.

Previously eliminated was the Division V winner, St. Rita's. Gates will open at noon Sunday.

day at the CYO Stadium for the final games. Adult tickets are 50 cents, while school-age children will be admitted for 25 cents.

Officers of the CYO Advisory Board will present the trophies and awards.

3,000 CYO netters set for action

A record field of 170 basketball teams, involving nearly 3,000 Catholic grade and high school boys, will see action shortly in the four basketball leagues sponsored by the Catholic Youth Organization. The total represents several parish "B" teams and an over-all increase of 16 teams over last year's number of entries.

The CYO Office reports that one additional gymnasium will be made available this year—at St. Andrew's parish—to allow for the expansion of games. Cadet and "SS" Leagues will begin play on Saturday, Nov. 30, with the Freshman-Sophomore and Junior-Senior Leagues to start the following day, Sunday, Dec. 1.

Fifty-eight Cadet entries, an increase of six, will include 16 "B" teams from the larger parish schools. The 56 League will have 49 teams including 11 "B" entries.

The Freshman-Sophomore League, which will play its games on Sundays, will have 29 or 30 teams, while the Junior-Senior League expects 33 or 34 teams.

All coaches are asked to attend a meeting next Thursday, Nov. 21, in the Cathedral High School cafeteria to receive schedules, coaches' lists, rules and roster blanks. High school coaches will meet at 7:30 and grade school coaches at 8 p.m. Refreshments and a Dutch lunch will follow. Athletic directors and coaches from the Catholic high schools will also be introduced.

Adult Education Calendar

The schedule of Adult Education programs next week in Archdiocesan parishes, as compiled by Sister Gilchrist, S.P., of the Catholic School Office, includes the following:

Sunday, Nov. 17—Urban Crisis, panel presentation, St. Thomas Aquinas parish, Indianapolis, 8 p.m.

Monday, Nov. 18—Religious Expo '68, Father Colman Grubert, O.S.B., Kennedy Memorial High School, Indianapolis, 8 p.m.; Catechism of Modern Man, Father Lawrence Frey, St. Gabriel's parish, Indianapolis, 8 p.m.; Family Enrichment, Father Paul Voigt, St. Lawrence parish, Lawrenceburg, 8 p.m.

Tuesday, Nov. 19—Heaven, Hell and Purgatory, Father Christian Moore, O.F.M., Conv. St. Anthony's parish, Clarksville, 7:30 p.m.

Wednesday, Nov. 20—The Child's Budding Moral Conscience, panel, St. Louis parish, Batesville, 8 p.m.; Sex Education: School or Home, Dr. James Simmons, St. Simon's parish, Indianapolis, 8 p.m.

Thursday, Nov. 21—Credo of the People of God, Deacon Donald Haake, St. Gabriel's parish, Indianapolis, 8 p.m.



CATHEDRAL RECEIVES CHAMPIONSHIP TROPHY—The Indianapolis Athletic Council this past week recognized Cathedral High School as winner of the City Championship Trophy for its 9-0-1 football season record. The Council uses the Dickinson System to determine the Indianapolis-area high school mythical football champion team. Howard Longshore, principal of Tech High School, and Ralph Clevenger, principal of Arlington High School, made the trophy presentation at Cathedral this past Wednesday during a pep assembly. Another Catholic high school completed the season with an undefeated 10-0 record, but finished two points below Cathedral in the Dickinson ratings. Chatham High School and Cathedral were rated by the Associated Press final poll as tied for fourth place among the top ten football teams in the state. Cathedral is coached by Joe Dezalan, who has completed 25 years as head coach. He is shown in the last row above with assistant coaches Mike McGinley, Tom O'Brien and Julian Peebles.

Contraception

(Continued from page 1) but Bishop Bollinger described this change as a mere precision

FOLLOWING is the passage on "conflict of duty": "Contraception can never be a good. It is always a disorder, but this disorder is not always guilty. It occurs in fact that spouses consider themselves to be confronted by a true conflict of duty.

"Nobody is unaware of the spiritual anguish with which earnest couples struggle, notably when the observation of natural rhythm does not succeed in giving a 'sufficiently safe basis to the regulation of birth.' "On the one hand, they are aware of the duty of respect for the opening to life in every conjugal act. They believe themselves in conscience bound to avoid a new birth or postpone it to a little later, and are deprived of resorting to biological rhythm. On the other hand, they do not see how, for their part, to renounce a physical expression of their love without the stability of their home being threatened.

"On this subject we simply recall the constant moral teaching: When one faces a choice of duties, where one cannot avoid an evil whatever be the decision taken, traditional wisdom requires that one seek before God to find which is the greater duty. The spouses will decide for themselves after reflecting together with all the care that the grandeur of their conjugal vocation requires.

"They cannot either forget or scorn either of the duties in conflict.

"They will thus keep their hearts open to the grace of God, attentive to any new possibility putting their faith, or their commitment today, into question. Without ever losing sight of the mission that God confided to them and which they humbly wish to accomplish, they will hear as they should with gratitude the word which St. Augustine, in other circumstances, addressed to the faithful of his time: 'Peace to the spouses of goodwill!'

WHERE SPOUSES are divided over the question of contraception, the bishops addressed this word of advice: "Let each respect the conscience of the other, while striving to enlighten the other tactfully and safeguarding the truth of their love and the unity of their home."

The bishops also had some advice for Catholics who feel the encyclical is fundamentally wrong. They appealed to them to "avoid polemics that cast trouble in souls and stoke unrest in the Church."

Observers noted that sections

Set variety show INDIANAPOLIS — Chartrand High School will present their annual variety show "Rambling Revue II" Sunday evening, Nov. 17, at 8 p.m. in the school auditorium. Tickets are 50¢ in advance or 75¢ at the door. The public is invited.

D-I to meet INDIANAPOLIS—Our Lady of Everyday Circle, D of I, will meet Monday, Nov. 18, at the Magr. Downey K of C hall, 511 E. Thompson Road. New officers will be installed at this meeting.

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of the French bishops' statement bore a striking resemblance in content and choice of words to a declaration made by the Canadian hierarchy in September. The Canadian bishops in their statement declared in a section on "Preliminary Pastoral Guidance" the following: "Counsellors may meet others who, accepting the teaching of the Holy Father, find that because of particular circumstances they are involved in what seems to them a clear conflict of duties, e.g., the reconciling of conjugal love and responsible parenthood with the education of children already born or with the health of the mother. In accord with the accepted principles of moral theology, if these persons have tried sincerely but without success to pursue a line of conduct in keeping with the given directives, they may be safely assured that whoever honestly chooses the course which seems right to him does so in good conscience."

Plea from Japan WASHINGTON — Fifty-two Japanese priests and American priests in Japan petitioned the American bishops on the eve of their semi-annual meeting to "reaffirm that responsible freedom of conscience which seems right to him does so in good conscience."

Calendar of Events INDIANAPOLIS

SATURDAY, NOV. 16 Monthly Social at 7:30 p.m. in St. Gabriel's school hall, 600 West 34th St.

Christmas Bazaar, sponsored by the Holy Family Ladies Guild, in the K of C hall, 220 N. Country Club Road, from 1 to 4 p.m. Admission, \$1 at the door. A \$25 door prize will be awarded.

SUNDAY, NOV. 17 A Smorgasbord, sponsored by St. Anthony's Altar Society, from 12 noon to 5 p.m. in the parish hall, 379 N. Warman Ave.

WEDNESDAY, NOV. 20 The Catholic Alumni Club of Indianapolis will meet at the Marriott Hotel at 8 p.m.

SOCIALS Friday: St. Christopher school social room, Speedway, 7 p.m. Carry-out food service at 5 p.m.

St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall, at 6:30 p.m.; St. Joseph K of C Clubrooms, at 8:30 p.m. Saturday: St. Bridget parish hall, at 8:30 p.m.; St. Mary's Two Card Parties at Assumption parish hall, 2 p.m.



GUILD PLANS CARD PARTY—The Guardian Angel Guild, which supports St. Mary's Child Center, will sponsor a Harvest Card Party on Thursday, Nov. 21, at the Indianapolis Athletic Club. Mrs. Louis Stenbeck, Jr., is chairman of the event. Shown above are committee members, from left: Mrs. William J. Kelly, decorations; Mrs. Harold Scott, ticket chairman; Mrs. Donald Seikan, prizes; and Mrs. James Haas, ticket co-chairman. Table prizes for the card party will be cash prizes made in the shape of doves, featuring fall colors of olive, yellow and orange.

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NO WORD SINCE APRIL

Father John McKenzie's book 'under study' by Holy Office

NOTRE DAME, Ind.—The award-winning theological study, "Authority in the Church," by Father John L. McKenzie, S.J., of Notre Dame University has been put under "study" by the Sacred Congregation for the Doctrine of the Faith (formerly the Holy Office), Ave Maria, Catholic weekly magazine, revealed here.

In an editorial in its November 16 issue, Ave Maria said that both the author and the publisher, Sheed and Ward, said they would ignore an instruction from the Congregation asking that new editions or translations be suspended until the study is completed.

This instruction was given in April, the magazine said, "and Father McKenzie hasn't heard a word since." "It is wrong for the Church, or an agency of the Church, to proceed in this fashion on this day and age," Ave Maria said. The theologian was informed

of the study through his provincial superior, Father Robert F. Haranek, S.J. The publishers were not informed at all by the doctrinal congregation. The inquiries from Ave Maria, the magazine said, "were made in the investigation, a spokesman said."

The MAGAZINE noted that the Congregation has formerly been known as the "Holy Office" and that a change of policy was supposed to accompany the change of name. It suggested a return to the old name until the Congregation is "ready to really reform its methods of operation."

Contacted at his office, Father McKenzie confirmed that the book is under investigation and has been since February of March.

No grounds for withdrawal of the book have been presented to him by the Congregation since he was informed of the investigation seven months ago, Father McKenzie said. He noted that when works of Father Haranek, noted Swiss theologian, were put under investigation, it took only "about a month" for him to receive a judgment.

In effect, he observed, the "study" and the consequent order to suspend translations or new editions, imposes penalties on the book without any charges being placed against it.

"It doesn't take seven months to read it and to form a judgment," he said. "If they had found anything wrong with it, I would have heard within a week. No charges have been made, but a penalty has been imposed. I don't think the fact that the penalty is ineffective is part of the intention."

He said, however, that he did not think the process was simply an attempt to remove the book from circulation without actually pointing out any errors in its contents.

"IT MAY BE lack of interest," he said. "They may not think it important enough to put at the top of the stack." He added that he does not know whether the denunciation of the book as "heretical" by Archbishop Robert E. Lucey of San Antonio is related to the Vatican study.

Such endorsement would carry little or no weight in Rome, Father McKenzie said. "American theologians don't count for much over there. They probably have as much respect for the American Catholic Theological Society as they would for the ELKS, if the ELKS gave me an award."

The book has also been honored by the Catholic Press Association, which gave it a National Catholic Book Award in 1967.

FATHER McKenzie noted that the subject of the book, the basis and exercise of religious authority, is closely related to what is happening to the book. "It might say that the book is more or less directly against the kind of process that it is now going through," he said.

The real point at issue, he added, is the source and extent of teaching authority in the Church. "The teaching authority, in the belief of many theologians, has a broader base than the Pope and the bishops," he said. "This isn't really new. The consent or, to use the Latin word, the consensus of the faithful has been considered a source of belief for at least a couple of centuries. Those in authority, of course, are going to try to keep that base narrow."

"Actually," he concluded, "the theology of teaching authority, in spite of all that has been said about it, is somewhat fuzzy."

IU man given national office

BLOOMINGTON, Ind. — Dr. Paul J. Gordon, professor of management in the Indiana University Graduate School of Business and a member of the faculty of the board of the IU Catholic Student Center, has been elected president of the 1,000-member Academy of Management for 1969.

The Academy is a professional association made up of professors and executives concerned with teaching, research, and public service of management and administration.

First appointed to the IU faculty in 1959, Prof. Gordon served as chairman of management and administration studies from 1963-67.

Dr. Gordon and Father James Higgins, director of the Indiana University Catholic Student Center, represented the Center at a meeting November 9 at Washington College of the state New-man Clubs.

Club to meet

NEW ALBANY, Ind. — The Sarto Club will sponsor an evening of entertainment for all single Catholics, 21 years of age or over, tonight, November 15, at the Puritan Hotel, Louisville, Ky. There will be dancing to live music beginning at 8:30 p.m.

He also said that he does not know whether Cardinal Franjo H. Haranek, S.J. The publishers were not informed at all by the doctrinal congregation. The inquiries from Ave Maria, the magazine said, "were made in the investigation, a spokesman said."

of the study through his provincial superior, Father Robert F. Haranek, S.J. The publishers were not informed at all by the doctrinal congregation. The inquiries from Ave Maria, the magazine said, "were made in the investigation, a spokesman said."

"I am always surprised," he said, "at the amount of ignorance they have; when you think you have reached the bottom, there is still more."

ARCHBISHOP Lucey described the book as heretical in a letter sent to his archdiocesan priests' senate on Oct. 30, 1967. At its annual meeting the following June, the Catholic Theological Society of America said its officers and board members had studied the book and unanimously rejected the accusation of heresy as "unjustified."

"Furthermore," the statement said, "we regret this charge of heresy and the use of epithets like 'nonsense' and 'insanity' in as much as:

"1. They condemn by implication the judgment of the Catholic Theological Society of America which had honored Father McKenzie with its 1967 Cardinal Spellman Award for his many outstanding contributions, including the book in question.

"2. They stand in contradiction to the growing respect and cooperation between bishops and theologians in this country."

Society members at the convention endorsed this statement of the board and officers.

Such endorsement would carry little or no weight in Rome, Father McKenzie said. "American theologians don't count for much over there. They probably have as much respect for the American Catholic Theological Society as they would for the ELKS, if the ELKS gave me an award."

The book has also been honored by the Catholic Press Association, which gave it a National Catholic Book Award in 1967.

FATHER McKenzie noted that the subject of the book, the basis and exercise of religious authority, is closely related to what is happening to the book. "It might say that the book is more or less directly against the kind of process that it is now going through," he said.

The real point at issue, he added, is the source and extent of teaching authority in the Church. "The teaching authority, in the belief of many theologians, has a broader base than the Pope and the bishops," he said. "This isn't really new. The consent or, to use the Latin word, the consensus of the faithful has been considered a source of belief for at least a couple of centuries. Those in authority, of course, are going to try to keep that base narrow."

"Actually," he concluded, "the theology of teaching authority, in spite of all that has been said about it, is somewhat fuzzy."

IU man given national office

BLOOMINGTON, Ind. — Dr. Paul J. Gordon, professor of management in the Indiana University Graduate School of Business and a member of the faculty of the board of the IU Catholic Student Center, has been elected president of the 1,000-member Academy of Management for 1969.

The Academy is a professional association made up of professors and executives concerned with teaching, research, and public service of management and administration.

First appointed to the IU faculty in 1959, Prof. Gordon served as chairman of management and administration studies from 1963-67.

Dr. Gordon and Father James Higgins, director of the Indiana University Catholic Student Center, represented the Center at a meeting November 9 at Washington College of the state New-man Clubs.

Club to meet

NEW ALBANY, Ind. — The Sarto Club will sponsor an evening of entertainment for all single Catholics, 21 years of age or over, tonight, November 15, at the Puritan Hotel, Louisville, Ky. There will be dancing to live music beginning at 8:30 p.m.



'LUTHER' AT ST. MEINRAD—St. Meinrad College junior Michael King, of Wilmington, Del., has the title role in "Luther," the dramatic presentation by the seminary collegians, to be given this week-end. Performances Saturday and Sunday will be at 2 p.m. (slow time) in the campus theatre. King is shown above with Randy Weisman, of the Gary diocese, who portrays a knight. Directing the drama is Father Gavin Barnes, O.S.B., drama department chairman.

Shuster Madison plans Cana Conference

(Continued from page 4)

perpetrators were offered for sale, the Council was to be given the "right of first refusal." Still more social-minded was the proposal that "tenants be given the right to use part of the capital gains that accrue to landlords as their properties appreciate in value in a rising real estate market."

To be sure, neither the court nor the clients had their heads in the clouds. Everybody realized that some who rented apartments would have to be evicted for failure to pay rent or for vandalism. Nor was the Tenants Council expected to do the impossible. It certainly could not tell in advance whether some persons who rented space were going to turn out to be desirable citizens. Still the Council's very existence made it clear that a group of responsible people could be formed—eager not simply to complain—but to assist in developing a sense of decency and order.

In short, the code the Court sanctioned is moral rather than merely legal in character—that is, it recognizes the principle that a landlord who expresses solidarity with his religious tradition cannot escape his responsibility by finding loopholes in the law. At the same time the Court stated that expecting a landlord to be in business for a purely charitable purpose was quite untenable. It added, however, that profit was a two-sided matter. It could be taken to mean cash only, but must be evaluated in terms of a rising market for real estate in the area.

It seems to me that something genuinely important has happened. The grave issue of decent housing offered for sale by private landlords has been removed from the area of unstoppable wrangling and transferred to the domain of human dignity and human responsibility. An interesting question suggests itself: If a Jewish tradition can be revived so effectively, is something similar possible in terms of Christian social action? Not being a specialist, I do not know whether some comparable discussion would be possible before a canonical Council. At any rate, the men who stood out in Boston were the landlords. They faced the music and did not run away. I am sanguine enough to believe that most Christian landlords would face it, too, if they were given the chance.

Copyright, 1968

New Albany men set recollection

NEW ALBANY, Ind. — The New Albany District Council of Catholic Men will sponsor a Day of Recollection at nearby Mt. St. Francis Seminary on Sunday, Nov. 17.

Father Mark Mindrup, O.F.M. Conv., seminary rector, will celebrate Mass at 9:30 a.m. He will also give the homily.

Conferences will be given by Msgr. James Jansen, V.P., pastor of St. Mary's parish, New Albany, Jack Sosny and Herb Naville. Closing talk and benediction will be given by Father Bernard Gordon, pastor of Holy Trinity parish, New Albany, and DCCM moderator.

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Doran

(Continued from page 4)

face on the Cross, would be the central prayer of His people. He wanted us to join together with our brothers and sisters in the family of God to offer up, not just any old prayer but the center prayer of salvation, His ever-renewed sacrifice of the Cross.

So, we come to Mass as givers. The main gift is Christ Himself offered up by us. But this should not be the only gift. We should give to God the gift of ourselves too, telling Him that we really want to love and serve Him, even though we don't make too good a job of it. We can tell Him of our sinfulness, for I guess most of us can tell Him truthfully of this, and tell Him that we are serious about getting over this, that we really do want to live the life He wants of us.

We can and should, even in teenage, give Him some of our own possessions, our money, as a sign that we mean what we say about giving. You know what I mean, if a guy always kept telling you that he wanted to do something for you, but never did, you'd begin to doubt his sincerity. I think it works the same with God.

So, Bob see Sunday Mass as the most unselfish act of your week. Ask nothing from it, but rather make it a gift to God. Come with a sense of giving, a sense which you must develop in yourself if you are ever to become a mature man.

Remember how I used to tell you in class that babies and children are the most self-centered of beings, and that growing up, maturing, is an exercise in learning to grow out of ourselves? What better way to begin this growth than growing out of ourselves toward God, by generosity to God in giving Him honor and worship and

thanksgiving at Mass each outgoing gift to God instead of Sunday? "Something for me," you notice to be giving to Him once in awhile, instead of always receiving from Him. Let me know the and see if viewing Mass as an results.



BRADFORD PARISH PLANS TURKEY SHOOT—St. Michael's parish, Bradford, will sponsor its annual Turkey Shoot on Sunday, Nov. 17. A Chicken Dinner will be served starting at 11:30 a.m. Altar Society members have made many Christmas articles which will be sold. Shown above examining items for the sale are, from left: Mrs. Earl Book, Mrs. Clem Uhl and Mrs. Francis Briscoe.

thanksgiving at Mass each outgoing gift to God instead of Sunday? "Something for me," you notice to be giving to Him once in awhile, instead of always receiving from Him. Let me know the and see if viewing Mass as an results.

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NEW FEATURES AT SECICINA—Several new innovations have been introduced this year at Secicina Memorial High School, Indianapolis. Serving the whole faculty and student body is the Instructional Material Center, located adjacent to the school library. Sister M. Lucia, O.S.F., center co-ordinator, is shown at left above aiding Pat Doyle in the operation of a filmstrip projector. The center houses all the visual-aid materials and has secured several new items of equipment helpful in fostering independent research by students. In the second photo, Sister Mary Xavier, O.S.F., chairman of the business department, is shown with six short-hand students using a newly-acquired transcription device which features a phonograph and headphones. Dictation practice at various speeds for advanced students allows the regular classes to proceed at normal pace. Students, from left side of table, are: Pat Wilson, Cathy Steger, and Patty Sweeney. Near side, from left, are: Susie Anderson, Dorene Smith and Mary Kepinski. In the final photo, Sister Mary Hubert, O.S.F., journalism instructor, is shown with Caryl Knight, senior, illustrating a new headline writing machine. Secicina students take pride in producing their own newspaper in its entirety—from photography, make-up and printing.



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Mary Kepinski. In the final photo, Sister Mary Hubert, O.S.F., journalism instructor, is shown with Caryl Knight, senior, illustrating a new headline writing machine. Secicina students take pride in producing their own newspaper in its entirety—from photography, make-up and printing.



GUILD PLANS HOLIDAY FAIR—The Women's Guild of St. Matthew's parish, Indianapolis, will sponsor a Holiday Fair featuring an arts and crafts bazaar on Sunday, Nov. 17, from 1 to 6 p.m. in the parish hall. Co-chairmen of the event are: Mrs. Stephen Hart, middle above, and Mrs. Paul Weisenbach, second from right. Also shown, from left, are: Mrs. James Goodrich, Guild president; Mrs. Ray O'Shaughnessy, publicity chairman; and Mrs. James Michaels, special gifts chairman.



PLAN 10th ANNIVERSARY DINNER-DANCE—The St. Meinrad Lay Alumni Association will hold a dinner-dance to commemorate its 10th anniversary on Saturday, Nov. 16, at Msgr. Downey Council, Knights of Columbus, 511 E. Thompson Rd. Co-chairmen of the event are Jim Grande and Al Carson, shown above on the right. Also shown, from left, are the Indianapolis chapter SMIA officers: Jim McNulty, vice president; Gus Jones, president; Mike Robison, secretary; and Joe Matthews, treasurer.



ANNOUNCE STYLE SHOW AND CARD PARTY—The Women's Club of St. Susanna's parish, Plainfield, will sponsor a Style Show and Card Party on Saturday, Nov. 16. The event, with an "Autumn Capers" theme, will be held in the Public Service Company cafeteria, 1000 E. Main St., Plainfield, starting at 7 p.m. Advance ticket sale is being handled by Mrs. Ralph Markley, 829-4495. Fashions will be presented by Robert Hall. Shown above, from left, are: Mrs. Charles F. Miller, chairman of style show models; Mrs. Markley, ticket chairman; and Mrs. Robert Spiller, committee member.

Confirmation Schedule

Unless indicated otherwise, parishes listed are in Indianapolis.

Saturday, Nov. 16—7:30 p.m.
Holy Cross.

Sunday, Nov. 17—11 a.m.
St. John; 3 p.m., Holy Trinity.

Tuesday, Nov. 19—7:30 p.m.
St. Therese.

Thursday, Nov. 21—7:30 p.m.
St. Lawrence.

Saturday, Nov. 23—3 p.m.
St. Monica; 7:30 p.m., St. Gabriel.

Sunday, Nov. 24—3 p.m.
St. Thomas; 7:30 p.m. St. Luke.

Tuesday, Nov. 26—7:30 p.m.
St. Simon.

Saturday, Nov. 30—7:30 p.m.
Nativity.

Sunday, Dec. 1—7:30 p.m.
Holy Name.

Tuesday, Dec. 3—7:30 p.m.
Mooreville.

Sunday, Dec. 8—11 a.m.
Cathedral (adult).

Saturday, Dec. 14—3 p.m.
St. Michael.

Sunday, Dec. 15—3 p.m.
St. Ann.

Mass at Marian will honor RFK

INDIANAPOLIS—A Memorial Mass in honor of Robert F. Kennedy will be offered at 11:30 a.m. Wednesday, Nov. 20, in the Marian College chapel. The date commemorates the assassinated senator's birthday.

The observance is being coordinated by the Robert F. Kennedy Memorial Scholarship Committee at Marian, which is raising funds to provide tuition scholarships for needy students to Marian.

Euchre party set

MOOREVILLE, Ind. — The Women's Club of St. Thomas parish will sponsor a euchre party Saturday, Nov. 16, in the parish social hall, beginning at 8 p.m. Admission is \$1 per person. There will be prizes and refreshments. Mrs. Theresa Kenworthy is party chairman.

Black priests are silent on session

WASHINGTON — Nearly half of the nation's black Catholic priests held a three-day meeting here at the Josephine Seminary and when it was over they quietly closed the doors and started writing a letter to the U.S. bishops.

Indianapolis Parish Shopping List

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Marian homecoming slated next week-end

INDIANAPOLIS—A basketball game, theatre production, victory concert, parade, president's open house, dinner-dance and ball will highlight an elaborate homecoming at Marian College next week-end, November 22-23.

The 1968 homecoming begins at 7 p.m. Friday in the Marian gymnasium when the Knights entertain the Pioneers of Indiana Northern University.

Also at 7 p.m. a student production of the David Merrick-Gower Champion Broadway musical "Carnival" will open for a three-day run in the college auditorium. An all-student cast of more than 40 will perform.

After the basketball game, the Marian Student Association will sponsor a double concert by "The Marian College Outsiders" and "Question Marks and the Mysticians." It will start at 10 p.m. in the auditorium. The homecoming parade will be announced and her court introduced during intermission at 11 p.m.

WITH FLOATS, several high school bands and Marian's Drum and Bugle Corps taking part, a homecoming parade will get underway on campus at 12:30 p.m. Saturday. The units will follow a parade route over the streets of westside Indianapolis and return to campus.

Following the parade, from 2 to 4 p.m. President and Mrs. Dominic J. Guzzetta will host an open house and reception for alumni in the recently completed president's residence at 3024 Cold Spring Road.

A matinee performance of "Carnival" will be held at 2:30 Saturday for the alumni and their families.

AN ALUMNI dinner-dance will begin at 8 p.m. in the Cole Porter Ballroom of the Sheraton Lincoln Hotel. Marian alumni Mike Sifferlin and his orchestra, The Skyliners, will provide music. Silver anniversary awards will be presented to 1943 graduates and special recognition will be given to the class of 1958.

The homecoming ball, sponsored by the students, will begin at 9 p.m. at the St. Pius X Knights of Columbus, 2100 E. 71st Street.

While the girls are competing at St. Mary's, Rose Polytechnic Institute will play host to high school boys for a contest. A joint awards program is slated for 3 p.m. in the Conservatory of Music on the Woods campus.

Registration will be at 10:30 a.m. at both campuses, and the contests will begin at 10:45 a.m. While the students are competing, visiting faculty members will attend a program at Rose Poly at 11 a.m. featuring a panel discussion on the topic, "Transition from High School Mathematics to College Mathematics."

Professor Alfred Schmidt of Rose Poly, Sister Theresa Marie Bourget, O.S.F., of Indianapolis Secina, and R. L. Green of Indianapolis Shortridge, will participate in the panel discussion.

Elect officers TERRE HAUTE, Ind.—Mrs. Anthony Fabbrici is the newly elected regent of Our Lady of Providence Circle, No. 569, Daughters of the Holy Family. New officers include Mrs. A. B. Gregor, vice-regent; Helen Klatte, recording secretary; Mrs. Betty Warner, financial secretary; and Mrs. Harley Berry, treasurer.

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PUBLIC, PAROCHIAL TEACHERS MEET—The recent in-service session for teachers of Vigo County, held in Terre Haute, provided opportunity for Catholic school teachers to keep abreast of the public school counterparts on educational trends. Three members of the Schulte High School faculty are shown above with other high school instructors from the Terre Haute area. From left are: Don Duncan, of Garfield; Sister Mary Angela, Sister Rose Aloyse and Sister William Ann, all of Schulte; Ruth B. Hartmann, of Garstwayne; James VanLaningham, of Wiley; Joseph Harrell, of Honey Creek; and Mabel C. O'Neill, of West Vigo.

Parochial schools seen benefiting in shared session TERRE HAUTE, Ind.—Evaluating the in-service session for teachers of Vigo County was the main order of business at the November 10 meeting of the Terre Haute District Catholic School Board conducted at Schulte High School. The board, which includes Catholic parishes and Jewish synagogues, Father John Eilford, administrator of St. Patrick's parish, commended the council officials on the directory, commenting it was a worthwhile community service.

In addition to listing 188 churches of all faiths, the new directory lists more than 200 clergymen, along with telephone numbers and addresses of churches and ministers, including campus ministers and the chaplains serving at the U.S. Penitentiary at Terre Haute.

The directory's new significance lies in the completeness of the work in an attempt to list all churches in the county. The directory groups churches according to major religious faiths: Eastern Orthodox, Roman Catholic, Protestant and Jewish. Protestant churches are further broken down under denominational headings and are also classified.

The new directory at least makes us aware of each other. Father Eilford said in comment on the ecumenical character of the publication.

Role for married priests is sought HAARLEM, The Netherlands—Bishop Theodore Zwartzkruis of Haarlem has declared that he will sponsor some kind of participation in pastoral work of his priests who decide to marry, but that he cannot permit them to celebrate Mass or preach.

The prelate, in an official public statement, said that he would try to find positions for such priests "in different pastoral areas, depending on their talents and in consultation with the parishes, schools and hospitals or other parties involved."

To honor Shuster NEW YORK—America magazine will present its 14th annual Champion Award to Dr. George N. Shuster, 74, assistant to the president of the University of Notre Dame and president emeritus of Hunter College. Dr. Shuster's column "George Shuster's View" appears in The Criterion.

St. Maur's will share in grant INDIANAPOLIS—St. Maur's Seminary will share in the recent \$232,000 federal grant awarded through the National Institute of Mental Health and Christian Theological Seminary here to provide continuing education in counseling and mental health for priests and other ministers.

The Catholic seminary will sponsor a 12-day workshop next February at St. Maur's. Coordinating the workshop will be Father Charles Henry, O.S.B., Dr. Anthony Banet, Father James P. Dooley and David L. Gerwe, all seminary staff members.

Registration will be limited to 15 priests who will receive stipends up to \$125 for the workshop. In addition to discussion sessions, the participants will be work assignments in counseling and mental health situations. Applications for the workshop are now being accepted by the seminary located at 4615 N. Michigan Road.

Workers' safety seen moral issue OVIEDO, Spain—Employers have a moral responsibility for the safety of their workers, Bishop Vicente Enrique y Tarancón of Oviedo said.

The bishop's comment was prompted by a strike of miners at a large coal mine near here following the accidental death of a miner while on the job. Miners who took leave to attend co-workers' funeral services were penalized by the company and the miners went on strike.

Remember them in your prayers ↑

BERRY ↑ **ERNEST ELLIOTT**, St. Mary's, Nov. 11. Brother of Luba, Francis and Dennis Elliott, all of Yell City. Archie Elliott with the U.S. Navy, and Edward Ford of Pasadena, Mrs. and Mrs. Sara Overstreet of El Monte, Calif.

EVANSVILLE ↑ **ANTHONY WILLIAM**, 56, St. Anthony, Nov. 11. Brother of Henry, Francis and Dennis Elliott, all of Yell City. Archie Elliott with the U.S. Navy, and Edward Ford of Pasadena, Mrs. and Mrs. Sara Overstreet of El Monte, Calif.

INFANT JACOB, son of the Luby Jacobson, Nov. 8. Brother of Anna Marie and Robert Jacobson.

JULIA M. GOWAN, 77, St. Mary, Nov. 9. Mother of Donald W. Gowan, and Robert W. Gowan.

EDWARD J. WELLS, 81, St. Anthony, Nov. 9. A husband of Marie; father of Emerson P. Wells, III, and Sylvester Francis of Crawley, La.

MATILDA A. NIEMER, 80, Sacred Heart, Nov. 9. Mother of Rosella Schaefer, and Joseph Schaefer, both of Louisville, Mo.

MELBURN BOWENBURGER, 83, St. Anthony, Nov. 9. Father of Donald and James.

MATTHEW RIESEL, 84, St. Theresa, Nov. 9. Father of Albert.

INDIANAPOLIS ↑ **MARIE G. STORT**, 85, Holy Name, Nov. 9. Mother of John and Paul.

JAMES C. EDWARDS, 57, St. Rita's, Nov. 9. Father of John, William, and Joseph. James C. Edwards, Nancy Cobb, Elizabeth and James Edwards, all of Evansville, Ind.

CHARLES E. WIGGS, 83, St. Anthony's, Nov. 9. Father of Richard E., Charles E., and William E. Wiggs, all of Indianapolis.

CHARLES L. MELLER, 79, St. Mary's, Nov. 9. Father of Mary A. Meller.

LEON COLLINS, 79, Our Lady of Lourdes, Nov. 9. Husband of Dolores; father of Michael and Margaret Collins, and Justin Collins, brother of William, Florence and Lily Collins and Irene Doo.

ALBERT A. FERRY, 83, St. Rita's, Nov. 9. Husband of Gertrude M., father of J. A. and Mary A. Ferry.

NEW ALBANY ↑ **JOHN H. MARTIN**, 51, Our Lady of Lourdes, Nov. 11. Husband of Geraldine; father of Mrs. Hugh Martin, Mrs. Sandra Ann, Kandi Kaye and Joseph Stephen Dill, brother of John H. Martin, Jr., and Mrs. Mary Ann Martin. Mrs. Martin is the widow of Joseph H. Martin, who died of cancer.

CLARA J. WISSEL, 76, St. Anthony's, Nov. 9. Mother of James Wessel of Lawrenceville, Va.; Vincent Wessel of St. Mary's, Ind.; and George Wessel of St. Mary's, Ind. Mrs. Wessel is the widow of John Wessel, who died of cancer.

MARGARET E. HUNTER, 79, St. Mary's, Nov. 9. Mother of Albert Hunter of Terre Haute, Ind.; and Mrs. Mary Hunter of Terre Haute, Ind. Mrs. Hunter is the widow of John Hunter, who died of cancer.

DELPHINE A. CURENT, 80, St. Mary's, Nov. 9. Mother of Mr. Howard C. Curent, who died of cancer. Two brothers and a sister also survive.

MARY LAURA GLOTTACK, 21, Holy Family, Nov. 9. Wife of John G. Glottack, who died of cancer. Mrs. Glottack is the widow of John G. Glottack, who died of cancer.

TERRE HAUTE ↑ **LOUISA PIERCE**, 76, Sacred Heart, Nov. 9. Mother of Mrs. Herman Compton of Terre Haute.

VINCENNES ↑ **WILLIAM M. RYAN**, 79, Sacred Heart, Nov. 9. Husband of Hazel; father of Raymond and Vincent, and brother of James C. Ryan.

MARY ROSE DOYLE, 79, Nov. 9. Mother of Margaret Hoffman.

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2550 or 2560 or 2570 or 2580 or 2590 or 2600 or 2610 or 2620 or 2630 or 2640 or 2650 or 2660 or 2670 or 2680 or 2690 or 2700 or 2710 or 2720 or 2730 or 2740 or 2750 or 2760 or 2770 or 2780 or 2790 or 2800 or 2810 or 2820 or 2830 or 2840 or 2850 or 2860 or 2870 or 2880 or 2890 or 2900 or 2910 or 2920 or 2930 or 2940 or 2950 or 2960 or 2970 or 2980 or 2990 or 3000 or 3010 or 3020 or 3030 or 3040 or 3050 or 3060 or 3070 or 3080 or 3090 or 3100 or 3110 or 3120 or 3130 or 3140 or 3150 or 3160 or 3170 or 3180 or 3190 or 3200 or 3210 or 3220 or 3230 or 3240 or 3250 or 3260 or 3270 or 3280 or 3290 or 3300 or 3310 or 3320 or 3330 or 3340 or 3350 or 3360 or 3370 or 3380 or 3390 or 3400 or 3410 or 3420 or 3430 or 3440 or 3450 or 3460 or 3470 or 3480 or 3490 or 3500 or 3510 or 3520 or 3530 or 3540 or 3550 or 3560 or 3570 or 3580 or 3590 or 3600 or 3610 or 3620 or 3630 or 3640 or 3650 or 3660 or 3670 or 3680 or 3690 or 3700 or 3710 or 3720 or 3730 or 3740 or 3750 or 3760 or 3770 or 3780 or 3790 or 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5050 or 5060 or 5070 or 5080 or 5090 or 5100 or 5110 or 5120 or 5130 or 5140 or 5150 or 5160 or 5170 or 5180 or 5190 or 5200 or 5210 or 5220 or 5230 or 5240 or 5250 or 5260 or 5270 or 5280 or 5290 or 5300 or 5310 or 5320 or 5330 or 5340 or 5350 or 5360 or 5370 or 5380 or 5390 or 5400 or 5410 or 5420 or 5430 or 5440 or 5450 or 5460 or 5470 or 5480 or 5490 or 5500 or 5510 or 5520 or 5530 or 5540 or 5550 or 5560 or 5570 or 5580 or 5590 or 5600 or 5610 or 5620 or 5630 or 5640 or 5650 or 5660 or 5670 or 5680 or 5690 or 5700 or 5710 or 5720 or 5730 or 5740 or 5750 or 5760 or 5770 or 5780 or 5790 or 5800 or 5810 or 5820 or 5830 or 5840 or 5850 or 5860 or 5870 or 5880 or 5890 or 5900 or 5910 or 5920 or 5930 or 5940 or 5950 or 5960 or 5970 or 5980 or 5990 or 6000 or 6010 or 6020 or 6030 or 6040 or 6050 or 6060 or 6070 or 6080 or 6090 or 6100 or 6110 or 6120 or 6130 or 6140 or 6150 or 6160 or 6170 or 6180 or 6190 or 6200 or 6210 or 6220 or 6230 or 6240 or 6250 or 6260 or 6270 or 6280 or 6290 or 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7550 or 7560 or 7570 or 7580 or 7590 or 7600 or 7610 or 7620 or 7630 or 7640 or 7650 or 7660 or 7670 or 7680 or 7690 or 7700 or 7710 or 7720 or 7730 or 7740 or 7750 or 7760 or 7770 or 7780 or 7790 or 7800 or 7810 or 7820 or 7830 or 7840 or 7850 or 7860 or 7870 or 7880 or 7890 or 7900 or 7910 or 7920 or 7930 or 7940 or 7950 or 7960 or 7970 or 7980 or 7990 or 8000 or 8010 or 8020 or 8030 or 8040 or 8050 or 8060 or 8070 or 8080 or 8090 or 8100 or 8110 or 8120 or 8130 or 8140 or 8150 or 8160 or 8170 or 8180 or 8190 or 8200 or 8210 or 8220 or 8230 or 8240 or 8250 or 8260 or 8270 or 8280 or 8290 or 8300 or 8310 or 8320 or 8330 or 8340 or 8350 or 8360 or 8370 or 8380 or 8390 or 8400 or 8410 or 8420 or 8430 or 8440 or 8450 or 8460 or 8470 or 8480 or 8490 or 8500 or 8510 or 8520 or 8530 or 8540 or 8550 or 8560 or 8570 or 8580 or 8590 or 8600 or 8610 or 8620 or 8630 or 8640 or 8650 or 8660 or 8670 or 8680 or 8690 or 8700 or 8710 or 8720 or 8730 or 8740 or 8750 or 8760 or 8770 or 8780 or 8790 or 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VIEWING WITH ARNOLD

'Boston Strangler' is a morbid film

By JAMES W. ARNOLD

At one point in "The Boston Strangler," the police catch the right man for the wrong crime. Investigator Henry Fonda tells fellow detective George Kennedy it is "like making a perfect landing at the wrong airport." The movie could be described in the same way.

It has a few social insights, and treats its subject Albert DeSalvo, the alleged killer of 13 Boston area women in 1962-4, with cool compassion. But it's outrageous even using this string of horrible sex crimes to exploit our morbid interest in the sick and perverse.

Yet producer Robert Fryer and director Richard Fleischer (would you believe his last film was "Dr. Doolittle") achieve whatever they achieve with real skill. The acting, suspense, camera work and virtuoso use of real locations and multi-

screen projection make "Strangler" a first-class production. Even if the last is often bad, the film, compared to what others might have done with the material, is like "Little Mary Sunshine" and "The Exorcist." The public's fascination with multiple murder is ancient and probably permanent. There is added excitement if the killer is an unknown madman terrorizing the women of a city (cf. the vast dramatic repertoire on Jack the Ripper). But the Boston murders were also sexual atrocities, and the investigation turned over every queer rock in the territory. The film is less a detective thriller than a queasy Kraft-Ebbing tour of twisted erotica.

We are up to our wide eyeballs in hustlers, fetishists, pinchers, voyeurs, obscene callers, lesbians, homosexuals, satyrs, masochists and others with twisted labels. Yet this is a small part of human truth, but truth is not the movie's purpose. The aim is shock and amusement, and perhaps this, plus the laughing response of audiences, tells more of the

truth about our society than the film intended.

The women of Boston are used shamelessly for audience pleasure: their fear is funny, their deaths are detailed enough to be titillating and instructive (would-be sadists). Usually the full horror is only suggested with a phrase or an image; the attacks shown are those on the most attractive victims. One noisome sequence shows DeSalvo tying a naked, weeping girl to a bed then beating her savagely with his fists. This is entertainment! At least the criminal has the excuse of being insane.

The film is in legal trouble because DeSalvo, never actually tried as the Strangler, has repudiated his confession. The movie, adapted by Edward "Beckett" Anhalt from Gerold Frank's book, clearly accepts as fact the killer—a matter of doubtful ethics. A Boston judge, in a puzzling early ruling, has said the film, "a very serious sociological treatment of a vital sociological problem," will do DeSalvo no harm.

Perhaps not. He is depicted as an otherwise ordinary working family man who is unaware of his crimes. When finally forced to face them, he is psychologically shattered. This may reduce public vindictiveness and provide always helpful insight into the nature of criminal insanity. But it hardly justifies the film, which feeds the brutal and violent appetites it presumes to explore for high-minded social purposes.

Tony Curtis, in a triumph of offbeat casting, performs spectacularly as DeSalvo, chiefly in a long final sequence in which he searches his memory and goes quietly to pieces. The closeups of Curtis are intercut with one of the most intricate and artful uses of flashbacks in recent memory.

But the artistic highlight is the fascinating use of multi-

screen images, in various numbers, sizes and shapes, to depict concurrent events, several views of the same event, simultaneous closeups, etc. The device seems well suited to suspense situations—we can watch both killer and victim as they unwittingly move toward their grim destiny. That nicely sums up "Strangler": we are seeing more, but enjoying it less. (Rating: B—objectionable in part for all.)

Current national box-office leaders (compiled by Variety), with comments, but not necessarily recommended, by J.A.: 1. *Barberella* (C): Roger Vadim (bating 667 with 8 condemned movies out of 12) presents a kind of comic book space adventure for lechers.

2. *Funny Girl* (A-2): Striesand,

Streisand, Streisand. There is little else in this backstage soap opera, but then did Cleopatra need Egypt?

3. *Rachel, Rachel* (A-3): Human contact, determination and sex bring a spinster to life. The trite and arguable thesis is beautifully acted and directed.

4. *2001: A Space Odyssey* (A-3): The space epic to end all space epics. Big and beautiful, the film's most-see film.

5. *West Side Story* (A-3): Romeo and Juliet in the Manhattan slums. All in all, still the best film we have seen. Vintage: 1961.

6. *Finian's Rainbow* (A-1): A tuneless, highly visual spoof of economics and racism that seems much younger than its 21 years.

7. *The Split* (B): Jim Brown, still bugging the L.A. Rams, leads a gang to steal their box office receipts. The gang has a falling-out, and what follows is pointless and brutal.

8. *If He Hollers, Let Him Go* (C): Revenge, murder and sex in generous doses. The leads are Negroes, but blacks did not

struggle 100 years for freedom to make films like this one.

9. *I Love You, Alice B. Toklas* (B): A broad, uneven mixture of Hippie and Jewish comedy in which Peter Sellers discovers that flower power has a weak stem.

10. *The Heart is a Lonely*

Hunter (A-3): The unrequited compassion of a deaf mute. Very valid, very sad, and very moving.

Recommended: 2001, *West Side Story*, *The Heart is a Lonely Hunter*, *Finian's Rainbow*. Also: *Elvira Madigan* (A-3), *Hang 'Em High* (A-3), *Paper Moon* (A-1).

Pastor's ad welcomes all

DENVER—A pastor took the hint from those telephone company TV commercials—"let your fingers do the walking through the Yellow Pages."

Father Albert E. Puhl, pastor of Holy Trinity parish in suburban Westminster, wants to make sure the word gets around that everyone is welcome at the parish church services.

So he placed an ad in the Yellow Pages church section which labeled Holy Trinity as an "Inter-racial Congregation" and after the Masses schedule inserted the words "For Afro-Americans, Indians, Caucasians, Eurasians, Orientals."

He said the idea came from a group of parishioners who want to make Negro families feel welcome, although there are no known Negro residents in the area. There are a few Indians, Japanese, Spanish-speaking and Russian families in the parish, Father Puhl said.

BEATLES' SONGS CITED

Best religious music provided by 'rock' groups, editor says

RIVER FOREST, Ill.—Simon and Garfunkel and the Beatles are producing the only important religious music in English today, a group of church musicians were told here.

Rhea Felkon, managing editor of the U.S. Catholic and Jubilee, made this appraisal at the fourth annual Lectures in Church Music at Concordia Teachers College here.

"Have you listened to the words of 'Mrs. Robinson'—the song from 'The Graduate'?" he asked. "They're written by people concerned about religion—in this case, concerned that Mrs. Robinson's party religion has seemed to create the religious evil person, this is a small part of human truth, but truth is not the movie's purpose. The aim is shock and amusement, and perhaps this, plus the laughing response of audiences, tells more of the

"And so many of the Beatles' songs have the same frightened cry."

"Eleanor Rigby. Ah, look at all the lonely people. Ah, look at all the lonely people. Eleanor Rigby. Died in the church and was buried along with her name."

Nobody came. Father McKenzie, wiping the dirt from his hand as he walks from the grave. No one was saved.

All the lonely people, where do they all come from? All the lonely people, where do they all belong?"

MR. FELKON concluded, "Eleanor Rigby and John Lennon and Simon and Garfunkel are trying to tell us something."

The editor, a former organist and choir director and author of articles on musical needs in American churches, acknowledged that many of the better rock 'n' roll groups never use the word "God."

"God, obviously, for them has never lived," he said. "They haven't found him yet. But I don't think you can hear many of their lyrics... without realizing that it truly is about God, and God's absence, and love, and communion and all other Christian values that these boys are writing."

Noting that the Beatles and Simon and Garfunkel have found ways of communicating religion to young people, Mr. Felkon said there was hope for church musicians if they are willing to experiment.

Mr. Felkon discussed the current situation in the Catholic Church, saying that many of the best hymns from Lutheran, Episcopal and other Reformation churches have been circulated widely among Catholics.

"As we have substituted your hymns for ours," he declared, "we have made a surprising discovery... Your hymns aren't so hot, either."

He criticized these hymns for their poor translation into English and the "imagery evoked by these 19th Century English translations is simply not relating to our needs."

"We don't need to know anything more about 'imagery' or 'translation' if we have had quite enough of that to last for the rest of history," he added.

"A mighty fortress is our God," Now I know that this is what the psalmist often says, out it is not the imagery of the college student or the hippie to day. "Preach love, not war," the hippie tells us.

As a guide, Mr. Felkon urged the musicians to look to something like the new Jerusalem Bible as an inspiration. He quoted from the same Psalm which was the basis for Martin Luther's famous hymn. It begins: "God is our shelter, our strength, ever ready to help in time of trouble."

Priests suspended in seminary sit-in

BILBAO, Spain—Fifty priests of the Bilbao diocese in Spain's Basque region were suspended by their bishop when they refused to end their sit-in in the diocesan seminary staged to press an appeal to the pope for social and pastoral reforms.

Among their demands is the resignation of Bishop Pablo Gurpide Beope of Bilbao, a non-Basque.

When the priests occupied the seminary Bishop Gurpide gave them an ultimatum, setting November 5 as the deadline for vacating the seminary or being deprived of their priestly functions.

ONE OF THE priests involved said through a seminary window that the group would not end the sit-in until the priests were assured that "pending problems were tackled."

Seminarians joined in the protest and a group of other priests began preparing a letter to the bishop asking for his resignation and the appointment of a new bishop who will "participate with the people of God."

Police are standing guard at the seminary.

It was reported that the priests involved in the sit-in have been asked to return to Archbishop Luigi Daddato, apostolic nuncio to Spain, and to the Vatican presenting their case and describing "for a solution the conditions that prompted their sit-in."

THE SIT-IN is the latest development in the long conflict between Bishop Gurpide and some liberal members of his clergy who have protested against what they regard as the bishop's conservative policies and his failure to support them in frequent difficulties with the government.

The cleavage between Bishop Gurpide—a non-Basque—and an estimated third of the diocesan clergy is part of the overall tension that has gripped the Basque region in northern Spain. Basques have been in conflict with the Spanish government for some time over their demands for greater regional autonomy and wider use of their language and customs.

In recent months, extreme Basque "separatists," composed mostly of youths, have been engaged in terrorist activities and police have stepped up arrests.

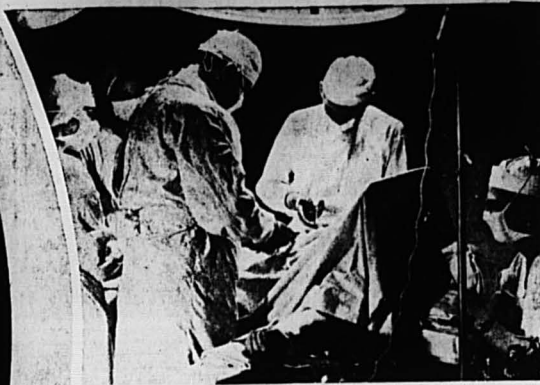
Radio and Television

BLOOMINGTON AREA			MADISON AREA		
4:00 a.m.—Sacred Heart	WTTT	7:15 a.m.—Hour of St. Francis	WTTT	7:15 a.m.—Hour of St. Francis	WTTT
CONOVERVILLE AREA			NEW ALBANY AREA		
11:30 a.m.—Hour of the Crucified	WCBS	11:30 a.m.—Christ the King	WTTT	11:30 a.m.—Christ the King	WTTT
12:00 p.m.—Sacred Heart	WTTT	4:30 p.m.—Catholic Hour	WTTT	4:30 p.m.—Catholic Hour	WTTT
EVANESVILLE AREA			SUNDAY RUSH		
2:00 p.m.—This Is the Life	WTTT	6:15 a.m.—Hour of St. Francis	WTTT	6:15 a.m.—Hour of St. Francis	WTTT
2:30 p.m.—This Is the Answer	WTTT	6:45 a.m.—Hour of St. Francis	WTTT	6:45 a.m.—Hour of St. Francis	WTTT
3:00 p.m.—Hour of the Crucified	WCBS	7:15 a.m.—Hour of St. Francis	WTTT	7:15 a.m.—Hour of St. Francis	WTTT
3:30 p.m.—Hour of the Crucified	WCBS	7:45 a.m.—Hour of St. Francis	WTTT	7:45 a.m.—Hour of St. Francis	WTTT
4:00 p.m.—Hour of the Crucified	WCBS	8:15 a.m.—Hour of St. Francis	WTTT	8:15 a.m.—Hour of St. Francis	WTTT
4:30 p.m.—Hour of the Crucified	WCBS	8:45 a.m.—Hour of St. Francis	WTTT	8:45 a.m.—Hour of St. Francis	WTTT
5:00 p.m.—Hour of the Crucified	WCBS	9:15 a.m.—Hour of St. Francis	WTTT	9:15 a.m.—Hour of St. Francis	WTTT
5:30 p.m.—Hour of the Crucified	WCBS	9:45 a.m.—Hour of St. Francis	WTTT	9:45 a.m.—Hour of St. Francis	WTTT
6:00 p.m.—Hour of the Crucified	WCBS	10:15 a.m.—Hour of St. Francis	WTTT	10:15 a.m.—Hour of St. Francis	WTTT
6:30 p.m.—Hour of the Crucified	WCBS	10:45 a.m.—Hour of St. Francis	WTTT	10:45 a.m.—Hour of St. Francis	WTTT
7:00 p.m.—Hour of the Crucified	WCBS	11:15 a.m.—Hour of St. Francis	WTTT	11:15 a.m.—Hour of St. Francis	WTTT
7:30 p.m.—Hour of the Crucified	WCBS	11:45 a.m.—Hour of St. Francis	WTTT	11:45 a.m.—Hour of St. Francis	WTTT
8:00 p.m.—Hour of the Crucified	WCBS	12:15 p.m.—Hour of St. Francis	WTTT	12:15 p.m.—Hour of St. Francis	WTTT
8:30 p.m.—Hour of the Crucified	WCBS	12:45 p.m.—Hour of St. Francis	WTTT	12:45 p.m.—Hour of St. Francis	WTTT
9:00 p.m.—Hour of the Crucified	WCBS	1:15 p.m.—Hour of St. Francis	WTTT	1:15 p.m.—Hour of St. Francis	WTTT
9:30 p.m.—Hour of the Crucified	WCBS	1:45 p.m.—Hour of St. Francis	WTTT	1:45 p.m.—Hour of St. Francis	WTTT
10:00 p.m.—Hour of the Crucified	WCBS	2:15 p.m.—Hour of St. Francis	WTTT	2:15 p.m.—Hour of St. Francis	WTTT
10:30 p.m.—Hour of the Crucified	WCBS	2:45 p.m.—Hour of St. Francis	WTTT	2:45 p.m.—Hour of St. Francis	WTTT
11:00 p.m.—Hour of the Crucified	WCBS	3:15 p.m.—Hour of St. Francis	WTTT	3:15 p.m.—Hour of St. Francis	WTTT
11:30 p.m.—Hour of the Crucified	WCBS	3:45 p.m.—Hour of St. Francis	WTTT	3:45 p.m.—Hour of St. Francis	WTTT
12:00 a.m.—Hour of the Crucified	WCBS	4:15 p.m.—Hour of St. Francis	WTTT	4:15 p.m.—Hour of St. Francis	WTTT
12:30 a.m.—Hour of the Crucified	WCBS	4:45 p.m.—Hour of St. Francis	WTTT	4:45 p.m.—Hour of St. Francis	WTTT
1:00 a.m.—Hour of the Crucified	WCBS	5:15 p.m.—Hour of St. Francis	WTTT	5:15 p.m.—Hour of St. Francis	WTTT
1:30 a.m.—Hour of the Crucified	WCBS	5:45 p.m.—Hour of St. Francis	WTTT	5:45 p.m.—Hour of St. Francis	WTTT
2:00 a.m.—Hour of the Crucified	WCBS	6:15 p.m.—Hour of St. Francis	WTTT	6:15 p.m.—Hour of St. Francis	WTTT
2:30 a.m.—Hour of the Crucified	WCBS	6:45 p.m.—Hour of St. Francis	WTTT	6:45 p.m.—Hour of St. Francis	WTTT
3:00 a.m.—Hour of the Crucified	WCBS	7:15 p.m.—Hour of St. Francis	WTTT	7:15 p.m.—Hour of St. Francis	WTTT
3:30 a.m.—Hour of the Crucified	WCBS	7:45 p.m.—Hour of St. Francis	WTTT	7:45 p.m.—Hour of St. Francis	WTTT
4:00 a.m.—Hour of the Crucified	WCBS	8:15 p.m.—Hour of St. Francis	WTTT	8:15 p.m.—Hour of St. Francis	WTTT
4:30 a.m.—Hour of the Crucified	WCBS	8:45 p.m.—Hour of St. Francis	WTTT	8:45 p.m.—Hour of St. Francis	WTTT
5:00 a.m.—Hour of the Crucified	WCBS	9:15 p.m.—Hour of St. Francis	WTTT	9:15 p.m.—Hour of St. Francis	WTTT
5:30 a.m.—Hour of the Crucified	WCBS	9:45 p.m.—Hour of St. Francis	WTTT	9:45 p.m.—Hour of St. Francis	WTTT
6:00 a.m.—Hour of the Crucified	WCBS	10:15 p.m.—Hour of St. Francis	WTTT	10:15 p.m.—Hour of St. Francis	WTTT
6:30 a.m.—Hour of the Crucified	WCBS	10:45 p.m.—Hour of St. Francis	WTTT	10:45 p.m.—Hour of St. Francis	WTTT
7:00 a.m.—Hour of the Crucified	WCBS	11:15 p.m.—Hour of St. Francis	WTTT	11:15 p.m.—Hour of St. Francis	WTTT
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10:30 a.m.—Hour of the Crucified	WCBS	2:45 a.m.—Hour of St. Francis	WTTT	2:45 a.m.—Hour of St. Francis	WTTT
11:00 a.m.—Hour of the Crucified	WCBS	3:15 a.m.—Hour of St. Francis	WTTT	3:15 a.m.—Hour of St. Francis	WTTT
11:30 a.m.—Hour of the Crucified	WCBS	3:45 a.m.—Hour of St. Francis	WTTT	3:45 a.m.—Hour of St. Francis	WTTT
12:00 p.m.—Hour of the Crucified	WCBS	4:15 a.m.—Hour of St. Francis	WTTT	4:15 a.m.—Hour of St. Francis	WTTT
12:30 p.m.—Hour of the Crucified	WCBS	4:45 a.m.—Hour of St. Francis	WTTT	4:45 a.m.—Hour of St. Francis	WTTT
1:00 p.m.—Hour of the Crucified	WCBS	5:15 a.m.—Hour of St. Francis	WTTT	5:15 a.m.—Hour of St. Francis	WTTT
1:30 p.m.—Hour of the Crucified	WCBS	5:45 a.m.—Hour of St. Francis	WTTT	5:45 a.m.—Hour of St. Francis	WTTT
2:00 p.m.—Hour of the Crucified	WCBS	6:15 a.m.—Hour of St. Francis	WTTT	6:15 a.m.—Hour of St. Francis	WTTT
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3:00 p.m.—Hour of the Crucified	WCBS	7:15 a.m.—Hour of St. Francis	WTTT	7:15 a.m.—Hour of St. Francis	WTTT
3:30 p.m.—Hour of the Crucified	WCBS	7:45 a.m.—Hour of St. Francis	WTTT	7:45 a.m.—Hour of St. Francis	WTTT
4:00 p.m.—Hour of the Crucified	WCBS	8:15 a.m.—Hour of St. Francis	WTTT	8:15 a.m.—Hour of St. Francis	WTTT
4:30 p.m.—Hour of the Crucified	WCBS	8:45 a.m.—Hour of St. Francis	WTTT	8:45 a.m.—Hour of St. Francis	WTTT
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9:00 p.m.—Hour of the Crucified	WCBS	1:15 a.m.—Hour of St. Francis	WTTT	1:15 a.m.—Hour of St. Francis	WTTT
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4:00 a.m.—Hour of the Crucified	WCBS	8:15 a.m.—Hour of St. Francis	WTTT	8:15 a.m.—Hour of St. Francis	WTTT
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11:30 a.m.—Hour of the Crucified	WCBS	3:45 a.m.—Hour of St. Francis	WTTT	3:45 a.m.—Hour of St. Francis	WTTT
12:00 p.m.—Hour of the Crucified	WCBS	4:15 a.m.—Hour of St. Francis	WTTT	4:15 a.m.—Hour of St. Francis	WTTT
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2:30 a.m.—Hour of the Crucified	WCBS	6:45 a.m.—Hour of St. Francis	WTTT	6:45 a.m.—Hour of St. Francis	WTTT
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6:00 a.m.—Hour of the Crucified	WCBS	10:15 a.m.—Hour of St. Francis	WTTT	10:15 a.m.—Hour of St. Francis	WTTT
6:30 a.m.—Hour of the Crucified	WCBS	10:45 a.m.—Hour of St. Francis	WTTT	10:45 a.m.—Hour of St. Francis	WTTT
7:00 a.m.—Hour of the Crucified	WCBS	11:15 a.m.—Hour of St. Francis	WTTT	11:15 a.m.—Hour of St. Francis	WTTT
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10:00 a.m.—Hour of the Crucified	WCBS	2:15 a.m.—Hour of St. Francis	WTTT	2:15 a.m.—Hour of St. Francis	WTTT
10:30 a.m.—Hour of the Crucified	WCBS	2:45 a.m.—Hour of St. Francis	WTTT	2:45 a.m.—Hour of St. Francis	WTTT
11:00 a.m.—Hour of the Crucified	WCBS	3:15 a.m.—Hour of St. Francis	WTTT	3:15 a.m.—Hour of St. Francis	WTTT
11:30 a.m.—Hour of the Crucified	WCBS	3:45 a.m.—Hour of St. Francis	WTTT	3:45 a.m.—Hour of St. Francis	WTTT
12:00 p.m.—Hour of the Crucified	WCBS	4:15 a.m.—Hour of St. Francis	WTTT	4:15 a.m.—Hour of St. Francis	WTTT
12:30 p.m.—Hour of the Crucified	WCBS	4:45 a.m.—Hour of St. Francis	WTTT	4:45 a.m.—Hour of St. Francis	WTTT
1:00 a.m.—Hour of the Crucified	WCBS	5:15 a.m.—Hour of St. Francis	WTTT	5:15 a.m.—Hour of St. Francis	WTTT
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8:00 a.m.—Hour of the Crucified	WCBS	12:15 a.m.—Hour of St. Francis	WTTT	12:15 a.m.—Hour of St. Francis	WTTT
8:30 a.m.—Hour of the Crucified	WCBS	12:45 a.m.—Hour of St. Francis	WTTT	12:45 a.m.—Hour of St. Francis	WTTT
9:00 a.m.—Hour of the Crucified	WCBS	1:15 a.m.—Hour of St. Francis	WTTT	1:15 a.m.—Hour of St. Francis	WTTT
9:30 a.m.—Hour of the Crucified	WCBS	1:45 a.m.—Hour of St. Francis	WTTT	1:45 a.m.—Hour of St. Francis	WTTT
10:00 a.m.—Hour of the Crucified	WCBS	2:15 a.m.—Hour of St. Francis	WTTT	2:15 a.m.—Hour of St. Francis	WTTT
10:30 a.m.—Hour of the Crucified	WCBS	2:45 a.m.—Hour of St. Francis	WTTT	2:45 a.m.—Hour of St. Francis	WTTT
11:00 a.m.—Hour of the Crucified	WCBS	3:15 a.m.—Hour of St. Francis	WTTT	3:15 a.m.—Hour of St. Francis	WTTT
11:30 a.m.—Hour of the Crucified	WCBS	3:45 a.m.—Hour of St. Francis	WTTT	3:45 a.m.—Hour of St. Francis	WTTT
12:00 p.m.—Hour of the Crucified	WCBS	4:15 a.m.—Hour of St. Francis	WTTT	4:15 a.m.—Hour of St. Francis	WTTT
12:30 p.m.—Hour of the Crucified	WCBS	4:45 a.m.—Hour of St. Francis	WTTT	4:45 a.m.—Hour of St. Francis	WTTT
1:00 a.m.—Hour of the Crucified	WCBS	5:15 a.m.—Hour of St. Francis	WTTT	5:15 a.m.—Hour of St. Francis	WTTT
1:30 a.m.—Hour of the Crucified	WCBS	5:45 a.m.—Hour of St. Francis	WTTT	5:45 a.m.—Hour of St. Francis	WTTT
2:00 a.m.—Hour of the Crucified	WCBS	6:15 a.m.—Hour of St. Francis	WTTT	6:15 a.m.—Hour of St. Francis	WTTT
2:30 a.m.—Hour of the Crucified	WCBS	6:45 a.m.—Hour of St. Francis	WTTT	6:45 a.m.—Hour of St. Francis	WTTT
3:00 a.m.—Hour of the Crucified	WCBS	7:15 a.m.—Hour of St. Francis	WTTT	7:15 a.m.—Hour of St. Francis	WTTT
3:30 a.m.—Hour of the Crucified	WCBS	7:45 a.m.—Hour of St. Francis	WTTT	7:45 a.m.—Hour of St. Francis	WTTT
4:00 a.m.—Hour of the Crucified	WCBS	8:15 a.m.—Hour of St. Francis	WTTT	8:15 a.m.—Hour of St. Francis	WTTT
4:30 a.m.—Hour of the Crucified	WCBS	8:45 a.m.—Hour of St. Francis	WTTT	8:45 a.m.—Hour of St. Francis	WTTT
5:00 a.m.—Hour of the Crucified	WCBS	9:15 a.m.—Hour of St. Francis	WTTT	9:15 a.m.—Hour of St. Francis	WTTT
5:30 a.m.—Hour of the Crucified	WCBS	9:45 a.m.—Hour of St. Francis	WTTT	9:45 a.m.—Hour of St. Francis	WTTT
6:00 a.m.—Hour of the Crucified	WCBS	10:15 a.m.—Hour of St. Francis	WTTT	10:15 a.m.—Hour of St. Francis	WTTT
6:30 a.m.—Hour of the Crucified	WC				

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