

Architect's sketch of the new St. Pius X church.



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INDIANAPOLIS, INDIANA, AUGUST 10, 1973

## OFFICIAL APPOINTMENTS

Effective August 16, 1973

Rev. Bernard Strange, from pastor of St. Rita's parish, Indianapolis, to pastor of St. Francis de Sales parish, Indianapolis.

Rev. John LaBauve from the Diocese of Galveston-Houston to pastor of St. Rita's parish, Indianapolis.

Effective August 9, 1973

Transfer of the administration of the parish of St. Anne, Jennings County, to the care of the pastor of St. Joseph parish, Jennings County, with the pastor, Rev. James Dede, continuing as administrator of St. Joseph parish. St. Anne was formerly under the pastoral care of St. Mary's parish, North Vernon.

The above appointments are from the office of the Most Rev. George J. Biskup, Archbishop of Indianapolis. Very Rev. Francis Tuohy, Chancellor.

August 7, 1973

## Burk Friedersdorf named to Marian development post

INDIANAPOLIS—The board of trustees of Marian College has appointed Burk Friedersdorf as Director of Development and College Relations. He will assume his duties August 15.

A 1936 graduate of Hanover College, Friedersdorf comes to Marian from the editorship of the Greenfield (Ind.) Daily Reporter. Previously, he was director of information at Stephens College, Missouri, for seven years, also serving as associate director of its capital fund campaign.

He has also held posts with the public relations firms of Bozell & Jacobs, Inc. and Caldwell Van-Riper, Inc., both of this city, and been a reporter for the Indianapolis Star.

A member of the Public Relations Society of America, he is a former president of the Mid-Missouri Press Club and the author of "From Crystal to Color," an informal history of Indiana broadcasting.

Currently, he is working toward a masters degree in journalism and public relations at Ball State University.

Friedersdorf replaces David B. Johnston, who left Marian to accept a position with Executive Systems, Inc.



BURK FRIEDERSDORF



FR. STRANGE



FR. LABAUVE

## Chancery announces shifts in pastors

The Chancery Office this week announced the appointment of Father Bernard Strange as pastor of St. Francis de Sales Church, Indianapolis. Succeeding Father Strange as pastor of St. Rita's will be Father John LaBauve, S.V.D., a priest presently serving in the Galveston-Houston Diocese who saw service in the Indianapolis Archdiocese in the mid-sixties as a missionary to inner-city parishes.

Also announced by the Chancery was a change in the status of St. Anne's parish, Jennings County, which will now be administered from St. Joseph parish, Jennings County, in place of St. Mary's parish, North Vernon.

Following are thumbnail biographical sketches of the two priests involved in the pastoral assignments.

### FATHER STRANGE

Father Bernard Strange is a native of Logansport, Ind. After completing his priestly studies at St. Meinrad Seminary, he was ordained on May 22, 1934 and offered his First Mass at St. Joseph Church, Bramble, Ind.

Except for a short period as assistant pastor of St. Joan of Arc Church, Indianapolis, Father Strange has devoted his entire career as a priest to St. Rita's parish. His appointment as pastor occurred in 1947.

During his pastorate a new church, school, rectory, gymnasium, and nursery-kindergarten building were constructed.

### FATHER LABAUVE

Father LaBauve, a native of Louisiana, was ordained to the priesthood as a Divine Word Missionary in 1951. Throughout most of his priestly career he did special mission work in various states including Louisiana, Mississippi, Pennsylvania and Indiana.

The new pastor of St. Rita's is well known in the Indianapolis area having served for five years—from 1962 to 1967—as missionary to some seven parishes—principally inner-city—with headquarters at St. Peter and Paul Cathedral.

## St. Pius parish to break ground for new church

INDIANAPOLIS—St. Pius X parish will break ground in October for a 650-seat church with an estimated cost of \$570,000. Target date for completion of the structure is October, 1974.

Since the founding of the parish nearly 17 years ago, members have met for services in a chapel located in the school building.

"The new church will be the culmination of the dreams of our pastor, Msgr. (Charles E.) Ross," said James Allison, chairman of the building committee. Msgr. Ross is the founding pastor of the parish.

Allison described the church as "liturgically functional, esthetically pleasing and of economical design." Architect is the firm of Percok, Jelliffe, and Randall, A.I.A.

THE BUILDING will be constructed of brick to blend with other parish structures. Inside walls will be covered with an off-white vinyl surface.

As a reflection of St. Pius X's reverence for the Holy Eucharist, the church will include a separate Blessed Sacrament chapel that will seat approximately 40 people.

The church will be surrounded by paved parking areas, a landscaped garden area and will have a separate bell tower at the front of the church.

THE SANCTUARY is designed to integrate with the nave, with the altar located toward the front, close to the pews. The concentric seating will be divided into four segments, preserving the tradition of a middle aisle. Carpeting will be used throughout.

Allison noted that the building is being designed without steps for the convenience of the disabled and the elderly. Though seating will be slightly raised to facilitate viewing the altar, the aisles will be sloped gently.

Fourteen long, narrow faceted-glass windows will provide lighting and will depict the Stations of the Cross. A larger window near the entrance will depict the Resurrection. A skylight of translucent glass will be erected over the sanctuary.

The Blessed Sacrament chapel, with a separate entrance, will be located at the rear of the sanctuary and separated from it by a perforated screen. The chapel will have a movable altar and seating.

A unique feature of the plans calls for locating the pulpit to the rear and to the right of the main altar. Opposite the pulpit will be the baptismal font.

A PARISH FINANCE committee, chaired by Joseph Goebel, recently completed a building fund drive in which the goal of \$450,000 was oversubscribed by \$50,000.

"All this has been the result of a very active parish council working closely with our pastor," Allison said. "We know that inflation is going to cause cost overruns during our year of construction but we feel very good."

The Northeastside parish has an estimated membership of 750 families.

## Urges Nixon fill rights vacancy

INDIANAPOLIS—The board of directors of the Indiana Interreligious Commission on Human Equality (IICHE) has petitioned President Nixon to appoint a chairman of the U. S. Civil Rights Commission by mid-September.

In a letter to the President dated August 2, the board noted that the chairman's position had remained unfilled since the resignation last November of Father Theodore Hesburgh, president of the University of Notre Dame.

"We acknowledge and compliment the increased budget and authorization extending the life of the commission," the letter stated. "However, we contend that for such to have true effect, the commission must have leadership. We urge immediate action in filling this critical vacancy with an individual who will give the type of leadership displayed by Father Hesburgh."

Father Hesburgh resigned after serving three years as commission chairman, saying he did so at the request of President Nixon. The Notre Dame president had been highly critical of the Nixon administration's civil rights record.

IICHE is a statewide interfaith organization working for the equal opportunity of minority groups. The five Catholic dioceses are members.

## CBS draws fire for scheduling 'Maude' reruns

WASHINGTON—The General Secretary of the United States Catholic Conference has accused the CBS Television Network of "irresponsible" action in determining to re-broadcast two segments of the "Maude" series which he said advocate abortion.

Bishop James S. Rausch also said that "in light of earlier conversations with CBS, I feel that it represents a breach of good faith on the part of the network."

CBS has scheduled the two segments for re-broadcast on August 14 and 21. They stirred widespread protest when first telecast in November.

Bishop Rausch said the two programs "advocate abortion."

"Advocacy may not have been the intention of the producers, but it is certainly the result," he said.

He added that "advocacy of abortion is unacceptable in a situation comedy format aired at prime viewing hours when children are a large part of the audience."

BISHOP RAUSCH disclosed that last November, when the two "Maude" segments were first broadcast, two Catholic Conference officials—Robert B. Beusse, Secretary for Communication, and Father Patrick Sullivan, S.J., Director of the agency's Division for Film and Broadcasting—met privately with CBS President Robert D. Wood.

"During this meeting," he said, "Mr. (Continued on Page 3)

## WISH won't air disputed shows

INDIANAPOLIS—There was good news and bad news as local groups protested and local stations reacted to the CBS network scheduling of reruns of the controversial "Maude" show on abortion.

Management of the CBS affiliate in Indianapolis, WISH-TV, said the station would not rebroadcast the two-part program and had decided at the time of the original showing that it would not schedule reruns of those particular segments.

Announcements to that effect were not made until early this week, however, and the station had received numerous letters protesting scheduling of the reruns.

David Smith, WISH-TV program director, said word of the cancellation had not been sent out pending the scheduling of substitute programs. The August 14 and 21 "Maude" time slots will be used to carry segments of a seven-part series on "One Man's China," a Time-Life feature on life in China today.

AT PRESS TIME, however, the other CBS affiliate located within the Archdiocese, WTHI-TV at Terre Haute, still had the "Maude" abortion reruns scheduled.

Charles Stimming, co-chairman of the Committee for the Preservation of Life, a (Continued on Page 3)

## Right to life rally set for young adults

INDIANAPOLIS—The Indiana Committee for the Preservation of Life will hold a right to life rally for young adults in St. Mary's Child Center, 311 North New Jersey St., next Wednesday, Aug. 15, at 8 p.m.

Speakers will be Mike Brand, 18, and Joe Brown, 20, college students who have been touring the country this summer under the sponsorship of the National Right to Life Coalition.

Though particularly addressed to college and high school young people, the rally is open to all ages. There is no admission charge. Further information can be obtained by phoning Mrs. William Reuter (317) 656-4612.

Those planning to attend the rally are reminded that St. Mary's has a 7:30 p.m. Mass scheduled for Wednesday, the feast of the Assumption.



BROTHER KIM MALLOY—master of an age-old art. (Photo courtesy of the Louisville Record)

## TEACHES ANCIENT ART

# St. Meinrad Brother conducts spinning bees

BY CASS HARRIS

LOUISVILLE, Ky.—A spinning bee? With genuine spinning wheels and real wool straight from the sheep? Hardly what one would expect to find on a Saturday afternoon in suburban Louisville.

Yet to those who practice or are familiar with the ancient arts of spinning and weaving, it is not so much an episode from the past as an eagerly anticipated event. Spinning bees are held about four times a year at Miss Lou Tate's "Little Loomhouse" on Kenwood Hill Drive here. And to Kentuckiana spinners and weavers who attend these bees, Benedictine Brother Kim Malloy is a familiar face.

A MEMBER OF St. Meinrad Archabbey, Brother Kim is a self-taught spinner. He is also generally recognized as somewhat of an authority on the art in the area. Since he decided to learn the art as a novice at St. Meinrad some 18 years ago, he has become what one of the instructors at the Little Loomhouse described as "a spinner's spinner."

Those of us who were interested in spinning, he sort of polished us off," explained the young instructor, Ms. Sally Moss. "He's really a spinner's spinner."

Brother Kim said that he doesn't do much actual spinning any more, except in the line of teaching. He has become a regular instructor at the Loomhouse

spinning bees, and Miss Tate, founder of the "Little Loomhouse," remarked, "He's so good as a teacher. I think it's good to have visiting teachers. It's a change of ideas."

The spinning bees, which are marked by the friendly air of a social get-together, double as introductory lessons for neophyte spinners and practice sessions for old pros. During the bees, which are held in a small clearing between Miss Tate's two cabins on the wooded hillside, Brother Kim can be seen ambling about, stopping to give a novice pointers about the process, offering historical bits of information on various types of spinning wheels, and chatting with the regular spinners about their latest projects.

THE SPINNING process is basically a simple one, Brother Kim explained. First, the sheared wool is "carded" or "combed" with a pair of wire brushes to clean and straighten the fibers. Then the spinner feeds the wool onto the wheel, which twists the fibers into yarn.

Brother Kim said he devotes the bulk of his teaching time to community classes held at St. Meinrad. He conducts classes in spinning, weaving, pottery, ceramics, batik and other related crafts for people living in the area around the monastery.

The classes, held in the afternoon and evening, were started about nine years ago in conjunction with a community activity development program the seminary students were promoting.

## BUT FOSTER HOMES ARE NEEDED

# 'Fresh out of blonde, blue-eyed beauties'

Catholic Social Services, the agency which helps people and families in trouble, has itself appealed for help. It needs additional foster homes.

Several youngsters are in immediate need of placement. The problem is to find not only couples willing to be foster parents, but the right homes for substitute care of the specific children or teenagers to be placed.

Mrs. Joan Pargeter, Child Welfare Supervisor at Catholic Social Services, has, through training and experience, learned a great deal about placement of foster children. Her comments in the following question-and-answer exchange may help parents who read this to determine if their homes—and their hearts—have room for one more.

Q. Mrs. Pargeter, what is a boarding home or foster home?

A. Basically, it's a home having adequate space where a child can find love and shelter while he needs substitute family care.

Q. What are you looking for in foster parents?

A. Well, we don't look for exceptional couples, nor for a particular age or income level. We hope to find good-hearted people who are flexible enough to accept a child for what he or she is—parents able to love other people's children and strong enough to let them go when the time comes.

Q. What do you mean, "accept a child for what he or she is?"

A. You must realize that frequently children needing placement have been through a bad time. They've lost any security or stability they may have enjoyed. They may be emotionally upset or be behind in school. Some have problems,

some don't. I like to tell prospective foster parents not to expect a super child. We're fresh out of blonde, blue-eyed beauties with high I.Q.'s and perfect manners.

Q. Are foster children ever available for adoption?

A. Not usually. The court has entrusted us with their care only until their home situation is cleared up. It could be less than a year or several years. In rare cases, it may finally be determined that adoption is the best answer.

Q. Who stands the cost of the child's living expenses?

A. Foster parents receive a boarding rate which should cover room, board and clothing. There's no profit to be made, certainly, but the fee should be enough to prevent hardship for the foster family.

Q. Must the child be given a room of his or her own?

A. This is not a requirement. As long as the child has his own bed, he can share a room with a child of compatible age and sex. Warm family life in an average home—that's what foster children need.

Q. Where can families find out more about the foster program?

A. Here at Catholic Social Services, a United Way Agency. They can call us Monday through Friday at 632-9401 or write the agency at 623 East North Street, Indianapolis 46204. We hope to hear from many families, for two reasons. First, not every home is the right one for every child and we try to proceed carefully. Second, we really need homes in reserve so we have ample resources when the need arises.



# WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

## Massive UFWU arrests reported

FRESNO, Calif.—The United Farm Workers Union strike here touched off massive arrests of UFWU members and religious leaders, including 75-year-old Dorothy Day, Miss Day, leader of the Catholic Worker movement, was among 300 persons arrested Aug. 1. The prisoners included two priests and 14 nuns. A day earlier, another 300 persons, including 40 priests and nuns were arrested for violating restrictions on picket lines here. The imprisoned, including Miss Day, immediately began a protest fast.

## Berrigan co-worker suspended

BALTIMORE—A priest who works with Philip Berrigan has been suspended by his bishop for celebrating Mass and giving Holy Communion to Berrigan and his wife, the former Sister Elizabeth McAllister, both of whom have been excommunicated. Father James LaCroce had been notified by Bishop Joseph T. Daley of Harrisburg, Pa., that unless he moved from the Berrigan residence here his privileges to preach, hear confessions and to say Mass would be suspended.

## Introduces impeachment motion

WASHINGTON—A priest-Congressman who has been a frequent critic of the Nixon administration introduced a resolution to impeach the President, July 31. In introducing the resolution, Rep. Robert F. Drinan (D.-Mass.) said "the time has arrived when the members of the House must seek to think the unthinkable."

## Family planning funds slashed

NEW DELHI, India—Family planning programs have become the first casualty of the lack of resources for the Indian government's Fifth Five Year Plan for national development. Family planning along with education, health, and social services have had allocations reduced to insure funds for industrial development. The government was forced to decide whether to concentrate on reducing mounting unemployment and inadequate productivity now, or to limit future population at the expense of present development.

## Fr. Rahner quits Commission

PARIS—Jesuit Father Karl Rahner resigned from the Vatican's International Theological Commission, the Paris daily Le Monde reported. It said the German theologian had found that the commission was infrequently consulted by the Vatican. Father Rahner's views had not been sought prior to the publication of the declaration on infallibility, Le Monde said.

## Priests' Association levels charge

LONDON—The Catholic Priests' Association has claimed that "some evil mastermind" forged an Imprimatur to put booklets into the hands of young Catholics "to rob them of their priceless Catholic faith or corrupt the integrity of their moral lives." The association alleged that the Nihil Obstat and Imprimatur were forged for the book "Choices in Sex." Nihil Obstat is the certification by a diocesan censor that he had found nothing contrary to faith or good morals in a work. Imprimatur is a bishop's permission to publish.

## Protest mars church dedication

CLIFTON, England—A protest by campaigners against expensive Church building and a sharp retort from Cardinal John Heenan of Westminster marked the opening of the Catholic cathedral at Clifton, a suburb of Bristol. About 50 "Christians for a Just World" held an all-night vigil outside the new cathedral. Then the demonstrators, mostly students, handed out leaflets declaring that the poor, the homeless and the hungry should come before such buildings. Cardinal Heenan told the packed congregation that houses are not enough. "Today when many of our friends no longer believe in God they naturally do not rejoice over the building of a new church," the cardinal said.



## Amnesty appeal is delivered at abbey Mass

OTTOBEUREN, West Germany — Amnesty International presented a petition urging the release of Paraguayan political prisoners to Paraguayan president, Gen. Alfredo Stroessner, while attending Mass at the Benedictine abbey here.

Amnesty International, an organization that seeks the release of those imprisoned for their beliefs, gave Stroessner a list of 82 names of persons the organization said had been imprisoned five years ago and are still awaiting trial.

The petition recalled a statement in 1970 by the Paraguayan bishops deploring "a disregard of the teachings and laws of Christ and neglect of basic human rights" by the



## Hibernians set plans for picnic

INDIANAPOLIS — Irish and non-Irish alike will be attending the second annual picnic sponsored by the St. Patrick Division No. 1 of the Ancient Order of Hibernians.

The picnic will be held Sunday, August 12, at Walnut Grove Park, near Shelbyville. The family outing, from noon until 6 p.m. is open to members and associate members and their families. Non-Hibernian guests

are welcome.

Families are asked to bring their own picnic lunches.

Refreshments will be available at nominal cost at the picnic area.

District Fire Chief James Finley is general chairman with Harry Benton as co-chairman.

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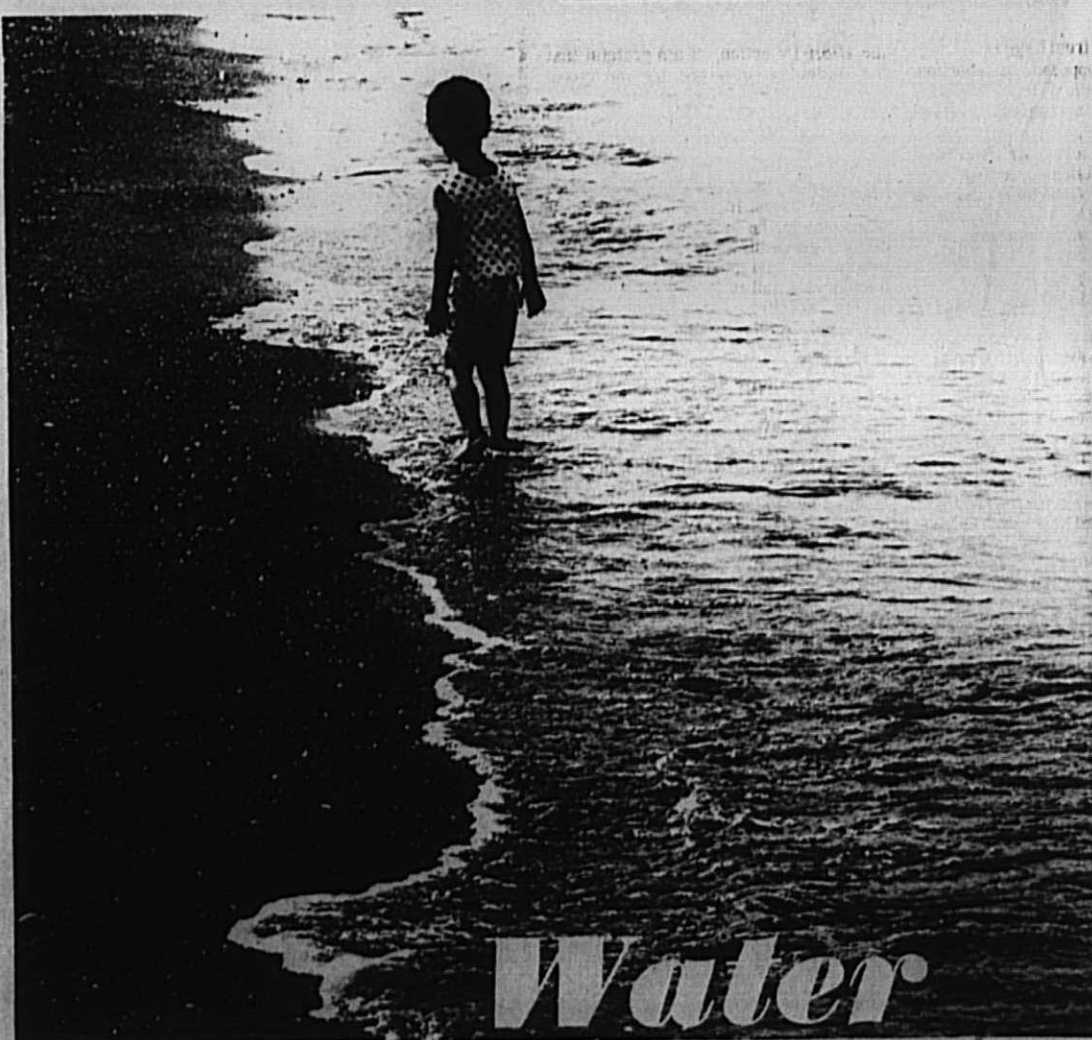
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## Marian to offer new two-year associate degree starting in fall

INDIANAPOLIS—This fall, for the first time, Marian College will offer an associate (two year) degree through the Evening and Summer Division.

The new program is one of the first changes resulting from the college's Self-Study Commission Report, released last spring. One of the report's recommendations was that the college do more for the part-time student, particularly through the Evening Division.

"This is a program for the person whose education has been interrupted by military service, work, or marriage," said Sister Mary Norma Rocklage, O.S.F., dean of academic affairs.

"WE REALIZE that everyone cannot take four full-time years to complete a bachelor's degree. This program allows the student to work on a degree in evening and summer classes without having to give up a job to get an education," she said.

The associate degree will require 64 credit hours, covering both general education courses and concentration in a specific area. Concentrations will be offered in business, management, finance, accounting, and music.

MARIAN WILL GRANT credit toward the degree for successful performance on the College Level Examination Program (CLEP) tests. The CLEP tests are accepted throughout the country as a measure of knowledge gained by non-

traditional means. Marian, a regional test center, offers the tests on the third Saturday of each month.

A student can earn from three to six credit hours for a score of 500 or above on tests in both general and subject areas.

## Court orders N.J. to repossess equipment in parochial schools

TRENTON, N.J.—A three-judge federal court has dealt another blow to state aid for nonpublic schools in New Jersey, ruling that the state must repossess \$7.5 million in equipment provided to private and parochial schools.

The equipment was part of a nonpublic school aid program that had been ruled unconstitutional by the same court in April. The state wanted to leave the equipment in nonpublic schools while it appealed the decision to the U.S. Supreme Court.

IN THE WAKE of the July 30 ruling by the three-judge court here, Gordon J. Golum, a deputy state attorney general, said the state is "studying the opinion and considering what to do. The office is at least considering the possibility of an appeal."

In their opinion, the three judges rejected as being "without merit," two

The academic dean's office is in charge of registration for the CLEP tests.

"Both of these programs are a reflection of the realization that learning is a lifetime process," Sister M. Norma said. "No one's education ever really ends."

motions the state had filed in the hope of continuing the equipment aid.

Golum said a rough estimate of the equipment delivered during the May 29-June 25 period is about \$2 million.

The other \$5.5 million involves such items as microscopes, videotape devices, charts, and a variety of laboratory equipment and athletic equipment ranging from parallel bars to wrestling mats.

MEANWHILE, the state is still appealing the original lower court ruling to the U.S. Supreme Court.

In that April 5 decision, the three-judge court ruled that the entire New Jersey aid to nonpublic schools program was unconstitutional. The \$19.5 million program included—along with the \$7.5 million in equipment—funds for textbook reimbursements for parents of nonpublic school students and money to pay for auxiliary personnel working in nonpublic schools.

## Single Catholic Adults set trip

Single Catholic Adults are planning a camping trip to Camp Christina in Brown County on August 24-26. Information on the trip may be had by phoning Theresa Welch, (317) 283-8851.

Members and prospective members are reminded that SCA meets each Wednesday at 8 p.m. at St. Patrick's and St. Andrew's. For more details, call either of the parish rectories.

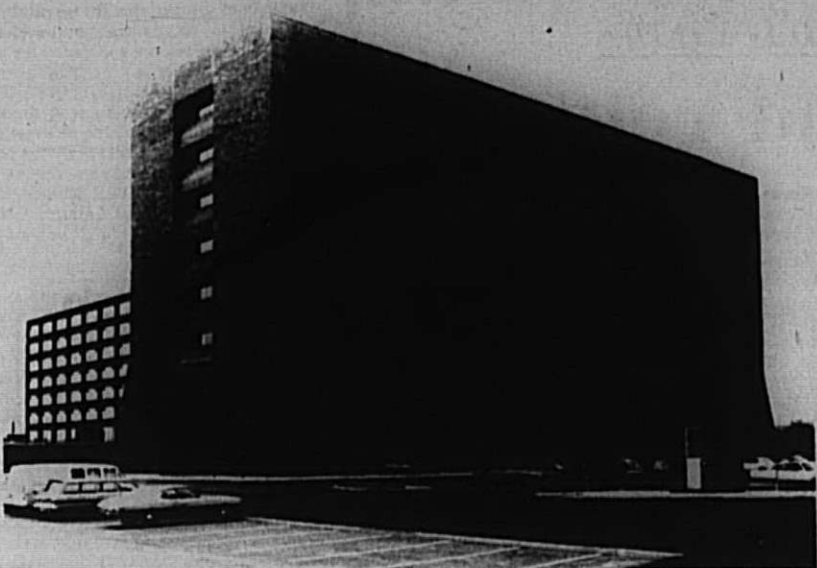
Twenty years ago a five-day observance of "Pius X Week" was held at St. Meinrad in connection with the 50th anniversary of the saintly Pope's Motu Proprio on church music.

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NEW ST. VINCENT PROFESSIONAL BUILDING—Dedication for the St. Vincent Professional Building will be held at 2 p.m. Wednesday, Aug. 15. The eight-story, \$3,400,000 structure is adjacent to the new St. Vincent Hospital now nearing completion. The building will provide facilities for 80 physicians and dentists. Officials report that almost 80 per cent of the floor space has already been leased. Pearce Corporation of St. Louis is the designer, and Huber, Hunt and Nichols handled the building contract. The public is invited to the dedication. A tour of the facilities will be provided. Dedication of the new hospital itself has been set for Saturday, Sept. 15, with details to be announced later.



JUNIOR CDA OFFICERS—The newly elected officers of the Junior Catholic Daughters of America are, from left: Denise Haberl, Dallas, Texas, secretary; Christine Pedlock, Port Jervis, N.Y., first vice-president; Nolita Vazquez, Bayamon, P.R., president; Theresa Malloy, Philadelphia, second vice-president; and Michele O'Connor, Cambridge, Mass., reporter. Their election took place during the organization's national biennial convention in San Juan, Puerto Rico. (RNS photo)

## No Tacker

Paul Fox is on vacation. His Tacker column will be resumed next week.

## CBS draws fire over 'Maude'

(Continued from Page 1)  
Wood seemed to acknowledge that CBS might have erred in this matter and professed a strong desire for continuing dialogue with the U.S. Catholic Conference on this and other issues.

"This gave me reason to believe that the error would not be repeated. The decision to re-broadcast these episodes not only repeats it but compounds it."

Bishop Rausch said there is "room and need for serious discussion of controversial subjects on television."

"That is not the issue," he added. "The issue is advocacy of one side of a controversy, presented under the guise of situation comedy and aired at a time when children make up a substantial part of the viewing audience."

HE SAID MR. BEUSSE had met again with CBS officials on August 1 to request reconsideration of the decision to re-broadcast these two programs.

"He was informed that CBS had no intention of reconsidering and that its only concession will be to attach a disclaimer to the programs," the bishop said.

"Such a disclaimer in no way answers the objection nor does it deal with the problem. It does, however, suggest awareness on CBS' part of the wrongness of what it is doing—but no willingness to do otherwise."

"In this situation I feel I have no alternative but to make this protest and to encourage similar protests by others who feel as I do about the propriety of advocating abortion on an 'entertainment' program broadcast at prime viewing hours."

CBS officials in New York said that the network would not comment directly on

Bishop Rausch's statement. Instead, they referred to a letter sent to Father Patrick J. Sullivan, director of the film and broadcasting division of the USCC by Wood after the November meeting between Wood and USCC officials.

ALTHOUGH THE letter does not specifically reply to Bishop Rausch's charge that the network was guilty of a "breach of good faith," it does state that "there was a fundamental difference of opinion" between Wood and the USCC officials about "whether the story development was 'contrived' and the

## WISH won't air disputed shows

(Continued from Page 1)  
statewide group opposed to abortion, expressed gratification that WISH-TV would not be carrying the controversial show.

"I wish to congratulate Mr. Robert B. McConnell, vice-president and general manager of WISH-TV, for his courageous decision not to show the 'Maude' programs dealing with abortion," Stimming said. "Mr. McConnell arrived at that decision prior to any contact by anyone and is to be complimented for his position."

THE COMMITTEE for the Preservation of Life this week issued a news release asking its members around the state and all "Indiana citizens who believe in the value and sanctity of life" to register advance protest to local stations planning to carry the reruns. In addition, the committee suggested that, in the event the programs are broadcast, viewers protest to commercial sponsors.

Father Gerald Gettelfinger, director of Family Life for the Archdiocese, said of

resolution 'unethical.'

Wood also said in the letter that there was basic disagreement over "whether the presentation was 'biased' and gave a 'one-sided perspective.'"

"Finally, we must reject your assertion," Wood's letter states, "that we are presenting commentary in the 'guise' of entertainment programming. The 'Maude' series was designed, not to take positions on public issues, but rather to treat with comedy and satire a wide range of subjects of topical interest."

Wood noted that satire has a long history in "the arts of communication."

the WISH-TV action, "I am grateful that the station is concerned for the moral sensibilities of its viewers. Refusing to carry the reruns is evidence of conscientious public service."

Father Gettelfinger noted, however, that the Terre Haute station still planned to carry the shows. In a letter to WTHI-TV management, he said, "Your station is doing a grave disservice to youth in our community who are too young to understand the full implications of such an act as abortion, not to mention the emotional trap that such a dilemma-show sets."

EARLIER THIS WEEK the Indiana Catholic Conference wired the president of the CBS network urging him to cancel plans to feed the "Maude" abortion programs to its affiliates.

"Life and death issues demand serious portrayal and two-sided presentation," Raymond R. Rufo, ICC executive director, said.



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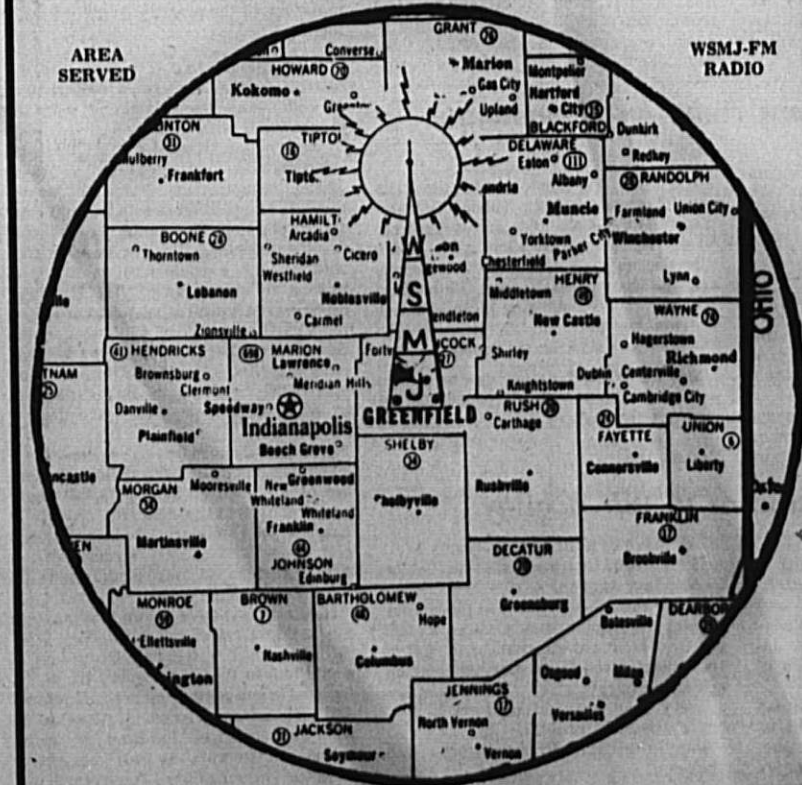
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## INDIANAPOLIS Calendar of Events

FRIDAY, AUGUST 10  
Fish Fry, from 5:30 to 8:30 p.m., in St. Gabriel's parish hall, 6000 W. 34th St. Fish dinners, barbecue, corn on the cob, ala carte selection and carry out service.

SOCIALS  
TUESDAY: St. Bernadette, 6:30 p.m. WEDNESDAY: St. Francis de Sales, 1:30 to 11 p.m.; St. Roch, 7 to 11 p.m.; St. Anthony, 6:30 p.m. THURSDAY: St. Catherine's parish hall at 6:30 p.m.; Secunia High School Cafeteria, 6 p.m. FRIDAY: St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; SATURDAY: Knights of Columbus, Council No. 437, 6 p.m.; St. Francis de Sales, 6 p.m. SUNDAY: Cardinal Ritter High School at 6 p.m.; St. Philip Neri parish hall at 5 p.m.

## Picnic on tap

INDIANAPOLIS—St. Pius X parish will hold an old-fashioned picnic on the church grounds Sunday, Aug. 12, from 2 until 6 p.m. Former members of the parish are invited to attend and renew acquaintances. There will be rides for the kiddies and numerous door prizes. Those attending are asked to bring a covered dish. Grills will be provided, as well as free refreshments.

## Due process is initiated

ST. PAUL, Minn. — Coadjutor Archbishop Leo C. Byrne of St. Paul-Minneapolis approved due process procedures for the archdiocese here.

About half of the U.S. diocese have adopted such procedures in recent years in an attempt to deal with disputes which are not covered by the Church's strictly judicial procedures.

As in most dioceses, the St. Paul-Minneapolis due process structure has three levels—conciliation, arbitration and appeal.

The U.S. bishops recommended at their November, 1969, meeting that due process procedures be set up in every diocese.

## Brother Gregory dies at age 48

INDIANAPOLIS — Brother Gregory E. Ancarrow, 48, business manager and bookkeeper at St. Maur Priory, died Friday, Aug. 3, in St. Vincent Hospital. He was a member of the Order of St. Benedict.

A funeral Mass for Brother Gregory was said at St. Thomas Aquinas Church last Monday.

A veteran of World War II, Brother Gregory is survived by a brother, Walter Ancarrow, and a sister, Mrs. Frances Drury.

## Monsignor Goossens Says:

- Everybody needs a will. If you die without making a will, you let the state decide who inherits your property. You invite unnecessary court cost, delay and disappointment.
- Take the time now to make your will. Seven out of eight people let it wait—and die without a will.
- Don't attempt to make your own will. Your lawyer knows the intricate state inheritance laws—he can reduce tax costs. His fee is as low as fifteen to twenty-five dollars.

## CATHOLIC HOME AND FOREIGN MISSIONS

MSGR. VICTOR L. GOOSSENS, DIRECTOR

136 WEST GEORGIA ST.

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# BEHIND THE NEWS

**BUENOS AIRES**—The return of former dictator Juan Peron finds the Catholic Church in Argentina divided along the same ideological and political lines as the rest of Argentinian society.

The initial celebration of victory after 18 years of humiliation and defeat at the hands of the army is over, and the Peronists have settled down to solve the very real political and economical troubles of the nation of 24 million.

Peron's comeback was greeted by the Catholic hierarchy with a cautious message pointing out the similarities between Church positions and some parts of Peron's return speech. The bishops fell short of actually endorsing Peron's leadership, and observers here say that the Argentinian Bishops' Conference is taking a wait-and-see attitude.

**OTHER GROUPS** with different viewpoints are easily identifiable within the Church. Among them, the most publicized and vocal group is that of the Third World priests, a loose association of leftist leaning priests and lay leaders, who gave Peron a warm welcome.

The bishops stated that they agreed with Peron in that "the rebuilding of the country must be made peacefully and free of any kind of imperialism in which all

Argentines can feel like brothers." Peron had rejected both U.S. and Russian imperialist policies.

At the same time, the bishops said that "We are worried because actions and declarations contradict these high principles, violence is still rampant, the citizens are classified, and political loyalties take precedence over qualifications."

"Laws which might destroy the fundamental unit of society, the family, have been presented, and attempts to divide the people and to orient the new government according to values different from the traditional Argentinian and Christian ones are made," they said. "The hopes of the country are great and the Church is part of this hope, and these differences must be

viewed in a context of hope."

The differences may be buried in the past, but by no means forgotten.

**THE GENERALLY** conservative Argentinian Church was generally pro-Peron from 1946 to the early 1950's, but the deterioration of his government prompted a progressive break in their relations, which eventually led to a head-on clash.

In the last few months of 1954 and 1955, the Church openly conspired against Peron, and he answered with divorce laws and legalized prostitution, and his followers went on a church burning spree for several months. Peron was excommunicated. The excommunication was not lifted until 1963 after Peron, then in exile in Madrid, made efforts toward reconciliation with the Holy See.

Militant Christians became anti-Peronists after the 1955 events, and the only contacts between Catholics and Peronists, were made by the Christian Democrats, generally considered leftists.

The party supported the Peronist political front which brought Hector Campora to the presidency, this year under the slogan "Campora for President, Peron to Power."

The gimmick was necessary because the army vetoed a Peron candidacy, but the determination of the aging leader to hold the reins of power became evident after the resignation of Campora only 49 days after his election. This makes new elections possible, with Peron as a candidate. They have been scheduled for September 23.

**THE RESIGNATION** of Campora has been interpreted as a very definite turn towards the right, much to the surprise of thousands of young Peronist guerrillas and far leftists. Peron himself has rebuked some of his "hothead" leftist followers and seems to be concentrating his efforts on the unions and moderately conservative leaders who kept his political movement alive through the 18 years of his exile.

The contradictions within the Peronist movement became evident during the massacre at the airport of Ezeiza, June 20, when some three million people were awaiting the arrival of Peron. Rival factions engaged in a gun battle that left more than 80 dead, underscoring the difficulties involved in the process.

The Church is divided along the

same lines. On one side the hierarchy remains in its position of careful support of the regime and maintains a low profile.

On the other hand there is a faction generally distinguished as the progressive liberal Catholics, who insist that "the role of the Church in relation to any regime is one of maintaining a critical attitude, not meaning conflict but simply the recognition of different and necessary roles."

**BY FAR THE** most outspoken group is that of the Third World priests, who have said that "Peron is the natural leader of the Argentinian people." This group of priests is generally considered identified with the most leftist factions within the Peronist movement, with a populist and "socialistic" ideology.

Three of the most progressive bishops published a document in which they say that "the people have made a profound option in voting for Peronism, rejecting an oppressive liberal system and also a dogmatic Marxist regime. It has opened the way to time and history..."

Bishops Enrique Angelelli of Rioja, Antonio Brasca of Rafaela and Alberto Devoto of Goya also said that "The Church must make a real and serious commitment to the poor people, and must maintain its loyalty to the ideal of true liberation of men."

**THE SITUATION** of the Church only reflects the general crisis of Argentinian society. Kidnappings have continued, the internal divisions of Peronism seem to polarize its factions increasingly, the Marxist guerrillas have vowed to continue their activities.

The only man that nobody dares to criticize is the leader himself, the 77-year-old Peron. The small Marxist guerrilla bands are the only ones beyond his control. Within Peronism nobody has challenged his authority, that is, not yet. And this is a crucial factor, because the way Peronism goes, Argentina goes.

## EDITORIALS

### Bringing people and jobs together

In taking over the bus system, the Indianapolis City-County Council is buying an economic headache and a political liability. Anyone who believes otherwise also believes in Santa Claus.

That said, we commend the council for facing up to the fact that it really had no alternative. The present transit system could have ceased operation at any time—as it had warned—and the city could have been left with no public transportation of any kind.

That disaster would have been borne most heavily by the poor and the elderly. Survey after survey has shown that it is largely these two groups who are dependent—often exclusively—on public transit. And it is these same two groups who have endured the increased costs and reduced services that have characterized public transit in the past 10 years.

There is hardly a city of any size left that does not either operate its own bus system or heavily subsidize private ownership. That is a fact of life that Indianapolis chose to ignore year after year as its little people suffered and parking lots became the hottest business in the downtown area.

Now, however, having decided to take over the bus system, the

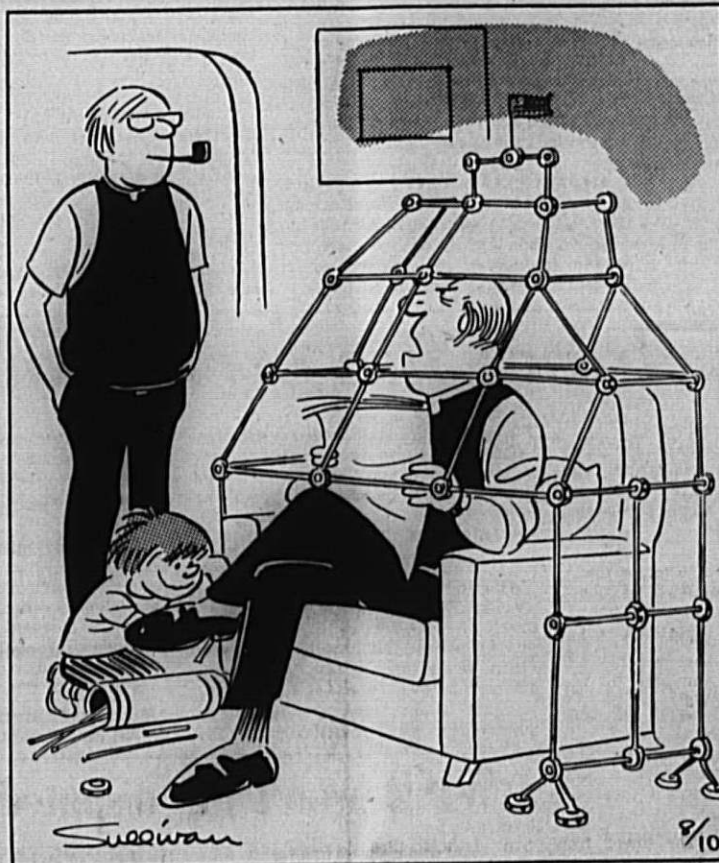
city has the opportunity to make up for lost time. Certainly plans to seek direct control of the transit budget through legislation in the next Indiana General Assembly are reasonable and realistic. A bus system can turn into a boondoggle as quickly as any other government enterprise. But we hope the City-County Council will listen to those who are concerned with people as well as with costs.

Nothing will have been gained if the city settles for just keeping the bus system intact. Hopefully, officials will opt for something better than we now have and will work for an expanded system and quality service.

An important inducement toward this end ought to be the decided trend of business and industry to move out of urban areas and into the suburbs. The trend makes jobs even more inaccessible to those who need them most and increases pockets of unemployment in the inner city.

Bringing people and jobs together ought to be the prime objective of any transit company. If the city wants to achieve that objective, it is going to have to offer bus patrons more than they are getting now.

—B. H. ACKELMIRE



"HOW LONG ARE YOUR SISTER AND BROTHER-IN-LAW PLANNING TO STAY?"

## Letters To The Editor

### Pre-med student worried about hospitals

To the Editor:

It is regrettable that a great many people in Indianapolis will probably agree with the American Civil Liberties Union's claim that "Catholic" hospitals no longer exist (Criterion, 8-3-73).

On many levels, the ACLU's belief is deceptively obvious. For example, Catholic hospitals are not financed by the Archdiocese or by the Vatican or by any strictly religious organization at all; hospital staffs are no longer predominantly nuns or brothers, and probably the percentage of Catholic doctors at St. Francis and St. Vincent is no greater than the percentage at any municipal hospital.

The sacraments of Holy Communion and the Anointing of the Sick are as readily available at General as they are at St. Francis and certainly the grace of God is bestowed no more generously upon a sick person at St. Vincent than upon a patient at Coleman or Riley.

In view of the above, then, what sets Catholic hospitals apart from their public counterparts? Only one distinction, conveniently and sadly ignored by the ACLU, still remains: Catholic hospitals possess, and actively exercise, what the article called "freedom of conscience"—the moral duty to refuse to do what is wrong, despite prevailing public (or at least, governmental) opinion.

The case in point, and the basis of the ACLU's lawsuit, is whether or not Catholic hospitals should be forced by law to perform abortions on demand. The hospitals say no; the ACLU says yes. And the people of Indianapolis say nothing. Because I am currently a sophomore in pre-med at Notre Dame, it will be only a matter of years before I, too, may be forced by law to perform what I consider to be the most reprehensible crime any physician could be asked to commit; I am investing a lot of money and even more hard work into educating myself for a medical career, and I'm not doing it to learn how to abort babies. I wish to preserve lives, not end them, and I hope, God and the Supreme Court willing, to do so in a Catholic hospital where my conscience will be protected from the ACLU and the prevailing laws of this country.

Thus, I am intensely interested in what will happen to Catholic hospitals, and would like to have my opinion heard by someone in a position to act to help the hospitals. Would the Criterion please give prominence to the struggle to preserve Catholic hospitals, and the sense of morality and reverence for life that is their trademark? Also, would you please tell me

to whom I should write to voice my concern? As a future doctor, I'm worried, and I am sure I'm not alone.

Terence Osburn

Indianapolis

P.S. Thank you for publishing the National Conference of Catholic Bishops' "Basic Teachings for Religious Education" (7-6-73); eight pages is a lot to read, but the supplement was certainly worth the time.

(Editor's Note: Safeguarding the rights of Catholic hospitals is primarily a legislative and judicial matter at this time. Mr. Osburn and those who share his concerns should express them to their representatives in Congress, urging that federal legislation protecting private hospitals and medical personnel be kept intact. Additionally, right-to-life groups, such as the Indiana Committee for the Preservation of Life, are helpful in alerting members to attacks on the rights of conscience.)

### Questions MacEoin views on Mozambique

To the Editor:

After reading the serious charges leveled at Portugal by Mr. Gary MacEoin (8-3-73), I believe an answer is due. He has apparently not investigated why Portugal is still in Mozambique.

The old propaganda of anti-colonialism is shrouding the real picture. The Portuguese are backing a truly progressive educational system throughout the country. They are doing this so as to give the people the chance to determine their own future.

The English correspondent Douglas Brown, just having returned from Mozambique, has found little evidence of

Portuguese persecution.

It is interesting to note that the terrorists are all invaders from outside Mozambique. The people themselves are not rising up in cooperation with these "freedom fighters." Behind the terrorists are the communist powers China and Russia, who are equipping these invaders with machine guns and 122 mm. rockets to kill their own African neighbors.

May I also ask the same question: Who is the real threat to world peace and the freedom of man?

Carbon, Ind.

John Patrick

### Alerts senior citizens to fair display

To the Editor:

The Indiana State Fair opens August 16 and Senior Citizens Day will be August 23. Let all our senior citizen friends and members keep these dates in mind—especially our members who are interested in and able to make articles of craft and would like to sell them.

We at Fountain Square Senior Citizens Center would love to have you join with us in making our display an outstanding one. We feel certain you will thoroughly enjoy making articles for our display and enjoy seeing all the other displays.

So come in, ask about it, register and join with us. Unless you have attended similar displays, you will not appreciate

the vastness of it all and the beauty of it. Articles should be turned in to the Center by Monday, Aug. 13.

By the same token, you can place your articles on display and arrange to sell them. So, get ready and make a number of good articles you think may sell and we will all be happy.

Every year these displays get bigger, better and more profitable.

Stop in at 1115 Prospect Street and discuss it.

William (Bill) Hawkins  
Art Director  
Fountain Square Senior Citizens Center  
1115 Prospect St.  
Indianapolis

## Probing the ashes of Kent State

Hard on the heels of the Senate's inquiry into the Watergate coverup, the Justice Department may be sniffing out another smelly conspiracy, this one involving the Kent State University case.

Last week, in a top level about-face, U. S. Attorney General Elliot L. Richardson announced a new investigation into the 1970 campus disturbance in which four Kent State students were killed by the Ohio National Guard.

The Guard had been exonerated by an Ohio grand jury in what several Congressmen called a whitewash. Despite a Federal Bureau of Investigation report which hinted at Guard panic and subsequent "fabrication" by Guard officials, then Attorney General John N. Mitchell refused to conduct an official inquiry and as late as May, 1973, the White House was saying it saw no need for further probing.

Thus Richardson's announcement of a full-scale investigation premised on a possible coverup and new evidence further damages the crippled credibility of the Justice

Department's record under former Attorneys General Mitchell and Richard C. Kleindienst. It is as well a declaration of independence by a presidential appointee whose loyalties appear refreshingly less narrow than his immediate predecessors.

The uninformed but concerned citizen can only conclude that the whole truth of Kent State has yet to be told and if Richardson can forthrightly and objectively correct that miscarriage of justice, more power to him.

—B.H.A.

### Affluent parishioners give views on Church

**KETTERING, Ohio**—If St. Charles Borromeo parish is typical, then the "affluent," "suburban" Roman Catholic parish in the U.S. is strong on attending Mass and Communion but weak on Confession, ambivalent on civil rights, leaning toward active ecumenism and divided on the need for Catholic education.

An exhaustive census taken in St. Charles parish, one of the largest in the Cincinnati archdiocese, involved some 8,000 individuals in about 2,000 families.

The idea of tithing found little support at St. Charles. There was a broad variety of responses on what percentage of income should be given weekly to the parish.

### Secular priests

**OTTAWA, Ont.**—Father Philippe LeBlanc, a leader in calls for social reform, predicts that many more priests in future will be employed in such full-time secular professions as law, teaching and medicine while performing pastoral duties on week-ends.

Recently appointed chairman of the Canadian government's Department of the Secretary of State task group on citizen's rights and freedoms, Father LeBlanc, 38, a Dominican, said:

"Priests will be more and more identified with their employment. The advantages are a close identification with the community and its problems, which will give the priest a new credibility in proclaiming the Gospel."

## The CRITERION

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## NC NEWS ANALYSIS: THE CHURCH AND CHINA

## Taiwan's people thrive on dreams, discipline

BY JAMES C. O'NEILL

SUN MOON LAKE, Taiwan—This is one of the few areas of the island of Taiwan where people do not work hard.

"The 'work ethic,' normally identified in the West as Protestant, can be found throughout this island, but it cannot be linked with Buddhism, a religion famed for its placidity, calmness and withdrawal from the world. Instead, it can be traced to a strong nationalistic pride and a sense of self-reliance forced on the Taiwan Chinese by contemporary history.

As a respite to three daily shifts of clanging factories, spinning textile mills and the timeless drudgery of the thrice yearly rice harvest, Sun Moon Lake nestles peacefully in the green mountains of central Taiwan. Here Madame Chiang Kai Shek used to bring visitors of state and here, too, is a favorite hideaway for newlyweds.

At night, booming temple drums echo across the still lake informing the dozing Lord Buddha that prayers are being offered. Dragon-shaped clouds are reflected in the moonlit waters. A towering pagoda, rather lovely by day and rather garish by night with red neon trim on all 10 tiers, casts its image across the water to the opposite shore where a small tourist village and half a dozen hotels climb the steep hillside. Mists enfold the hills and water.

THE CONTRASTS OF booming activity and Oriental repose are characteristic of Taiwan and the Nationalist government which, since 1949, has taken its final stand here against the Communist regime in Peking.

Everywhere a Western visitor goes among the offices of the national and provincial government there is a series of themes repeated and repeated with something of the throbbing insistence of Buddha's drum:

## THE REAL CHINA

"This is the authentic China. This is a China that is free and democratic. We stand by the constitution of the Republic of China. We are the proof that the Chinese can live in a non-Communist society. We offer the hope of choice for 20 million other Chinese living throughout the world. We will never come to terms with Communist China. We will never abandon our policy of recovering the mainland.

There are a number of seeming contradictions in the life of the 15 million people in Taiwan. While government officials boast of being "Free China," they will also admit that freedom is limited and the vestiges of martial law exist. As Lin Chin-sheng, minister of interior, expressed it to the NC News: "Our people have enough freedom."

To the Westerner, or at least the English or American, it sounds like a rather grudging way to speak of freedom. But the Nationalist authorities say that Asians have a different way of viewing freedom and democracy; that a state of tension and national preparedness is an absolute requirement in the face of the menace of

This is the second article resulting from a recent trip to the Far East by James C. O'Neill, National Catholic News Service Rome bureau chief. The article is based on impressions received while spending a week on Taiwan as the guest of the Nationalist Chinese government.

Communist China; and that, in any case, life of Taiwan is a great deal more free and democratic than on mainland China.

The interior minister, for example, explained that there are hundreds of local and national unions which deal with government offices as well as the factories or plants. Asked about the possibility of strikes, Lin Chin-sheng said: "No, we don't have them because we anticipate the trouble and negotiate it with the owners before strikes can happen."

IN THE AREAS OF public morals this paternalistic approach is also noticeable. For instance, no girls' magazines are to be found on Taipei newsstands as they are in Hong Kong.

## NO BETTING HERE

Gambling, even privately, is forbidden, and public modesty is officially encouraged. At the same time, great freedom is permitted in the area of private life. For instance, in one of the better hotels in Taipei there are signs in each room advising guests that "if you have a guest in your room after 10:30 p.m., he or she must be registered with the desk as required by law."

Taipei even has its own version of Watergate these days. The premier, Chiang Ching-kuo, General Chiang Kai-shek's son, has ousted a relative who was head of the Taipei police accused of accepting bribes and ordered him to stand trial.

"The fact that the premier would act against a relative has had a terrific effect on people here," a minor government official said. "He should have been

premier 10 years ago, but at least now we feel that the government is moving ahead much faster and with a more modern concept than in the earlier years." The slightly veiled references were obviously alluding to the long rule of Chiang Kai-shek, who last year was elected to his fifth six-year term as president of the republic. The general has not been seen publicly for more than a year and his wife, who shared his hours of greatness during the war against Japan and the subsequent defeat at the hands of the Communists in 1949, is also ailing.

THE ECONOMY OF THE island is both controlled and baldly capitalistic. Despite heavy spending for military preparedness and the need to import almost all raw materials, Taiwan had an economic growth rate of 11 per cent in 1972 and a lot of it has been passed on directly to the average worker and farmer.

For instance, the interior minister was asked about the millionaires in his country.

His answer:

"Oh yes, we have millionaires, men who have built our industries but perhaps they don't have as much money as American millionaires because we have tried to level out incomes for the benefit of the majority."

## DIVIDING LAND

In the area of land reform, Nationalist China is justifiably proud of its accomplishments. It has redistributed enormous sections of the little farmable land available—only one third of the island can be used for cultivation with the rest

occupied by mountains. Peasant farmers now farm their own rice paddies, paying the government back with farm products while the former owners have been compensated with government bonds and stocks which many have used to invest in city businesses.

ASKED ABOUT reports of opposition by the former Taiwanese landlords and peasants who had farmed the tenant lands before the Nationalists arrived in 1949, Johnson Chianan Lu, an official of the provincial government of Taichung in central Taiwan, granted that they had not been happy with the new reforms at first. He explained that the matter has been worked out "satisfactorily" and added, with a slight grin: "They now have accepted it."

Model rice villages now abound around Taichung. Visitors find whole families thrashing the rice harvest in the courtyards of the brick compound houses in which television sets and gilded Buddhist altars stand side-by-side, proud indications of present prosperity.

A visit to a one-half acre cattle ranch at noon found the ranch hands sitting around in the family common room watching a Little League baseball game on TV. Chickens wandered in and out of the room but in the corner a tall safe once again indicated a level of prosperity seldom associated with rural China.

The 135 head of cattle—half beef cattle, half milk stock—never leave the two barns behind the house. Instead, the beef, con-

sidered the best to be found in that part of Asia, feed in one place and are fattened naturally for 20 months.

## WITHOUT PASTURES

The Chinese do not castrate their stock "because it makes for too much fat and Chinese will not eat fat beef," the farmer explained. A visitor who marvelled that such cattle could be raised without pasture lands was given the humbling answer by the not-too-patient farmer: "Ah, but this is China."

In the cities both husbands and wives work. Salaries are relatively low but second only to Japan. Nationalist China enjoys the highest standard of living in Asia.

Indeed, it is China with all the apparent contradictions of freedom and control. But it is a China that is in a "number two" situation and the slogan of Avis car rental, "We try harder," comes immediately to mind.

THE FRUITS OF THE good life, the comforts that should come with increased prosperity are being carefully circulated throughout all levels of Taiwan society. As one government official explained:

"We have to make sure that all profit by our system. The 1949 exodus is past and many of the leaders of that period are passing. The people of Taiwan, most particularly our young people, must be convinced that we have something here that is worth preserving, worth fighting for. We must give an example for all Chinese. We must be the best."

Balanced against this approach there is also the country's awareness today of the fact that most of the major nations of the world have abandoned the cause of Nationalist China to trade and deal with

• opinion  
• reaction  
• analysis  
• background

Communist China. Massive U.S. aid came to a virtual halt in 1965, although the U.S. still remains Taiwan's number one export customer.

"We have come to realize that in the last analysis we can rely on no one but ourselves," said Tsai Wei-ping, vice foreign minister. We are not asking favors of anyone. All we ask is to be free to carry on our development, to work out our destiny."

A young government official in the information office summed up his views of the efforts being made today by his countrymen, saying:

"I think we have to do everything we can to grow and be strong. If we fail because of the Communists, then we fail. But if we fail because we were not willing to make the effort, then we shall be blamed rightly by Chinese history."

## 'Political bias' pervades press

LITTLE ROCK, Ark.—Dale Francis, editor of the National Catholic Register, criticized the Washington Post and New York Times for selectivity in their coverage of the Watergate scandals.

Speaking to a meeting of the Catholic Communications Society of Arkansas, the editor of the independent Catholic weekly accused the two papers of condoning immoral acts of those providing them with news leaks while condemning such activities by others.

"There has been a great deal of self-adulation on the part of the press" in the wake of Watergate, Francis said. He said the press has had a tendency to view itself as "the ultimate protector of the democratic society and of freedom."

"Well, I'm not sure of that, for several reasons," he said.

WHILE THE newspapers "quite properly" were "most vehement in their denunciation" of the Watergate break-in, said Francis, "I believe that the perseverance of the Washington Post and the New York Times and some other news

media was in very great part related to the fact that they were politically opposed to the people who were involved in Watergate."

Francis asserted that the media did not show the same outrage over Daniel Ellsberg's theft of the Pentagon Papers or the leak of personal papers which eventually led to a Senate censure of Sen. Thomas Dodd several years ago.

The theft from Sen. Dodd's files "became a non-issue on the part of the major communications media of this country," said Francis.

THE PENTAGON Papers were "literally stolen and presented to the press," he said. "The press accepted them and not only that, made a great hullabaloo over them."

Francis added that he was opposed to shield laws that would protect newsmen from revealing their sources and that he favored the cooperation of newsmen with grand juries. "I have nothing to hide," he said.

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## RELIGIONS OF THE WORLD

## UNITED CHURCH OF CHRIST

BY WILLIAM J. WHALEN

Members of the United Church of Christ can claim as their spiritual ancestors both the Pilgrim Fathers who landed on Plymouth Rock in 1620 and groups of German Calvinists who came to these shores in the 18th and 19th centuries. The present church was formed in 1957 through a union of the Congregational Christian Churches and the Evangelical and Reformed Church.

Both partners in the 1957 merger were themselves the result of earlier church unions. The blending of German and English traditions, of Presbyterian and congregational forms of church government gave the 2 million member United Church of Christ a distinctive character. To understand the UCC we must examine the religious beliefs and practices of the Christians who formed the churches involved in the merger.

IN 17TH CENTURY England various dissenters felt that the established Church of England had not gone far enough to embrace the theology of the Reformation and to purify itself of "popish" elements. Most of these preferred to remain within the Anglican Church and were known as Puritans. Some more radical critics came to believe that Anglicanism would never adopt their views; they decided to separate themselves from this church and to organize their own religious communities.

One such group of Separatists had fled persecution in England and settled in Holland. Unwilling to become absorbed by the Dutch they set sail on the Mayflower for the New World.

While the Pilgrims built their homes at Plymouth, groups of Puritans who numbered 20,000 by 1640 established the nearby Massachusetts Bay Colony. Eventually the Puritans abandoned all ties with Anglicanism and adopted the Congregational polity of the smaller Pilgrim settlement. They rejected the authority of any bishops or religious body beyond the local congregation. In matters of theology both Pilgrims and Puritans



"Members of the United Church of Christ can claim as their spiritual ancestors both the Pilgrim Fathers who landed on Plymouth Rock in 1620 and groups of German Calvinists who came to these shores in the 18th and 19th centuries." (NC Sketch courtesy Claretian Publications)

followed the stern teachings of John Calvin.

Dominating the religious scene in New England, the Congregationalists founded some of the most prestigious colleges in America: Harvard, Yale, Dartmouth, and others. In their theocracy only church members could vote in civil elections, but all citizens had to pay taxes to support the Congregational Church. Persecuted in England, they in turn persecuted Quakers, Baptists, and other dissenters when they gained control of the colonies of New England.

CONGREGATIONALISM lost its opportunity to remain the chief religious force in the new nation. Influential clergy and churches left the mother church to form the Unitarian movement in 1825; almost all of the Congregational churches in Boston accepted Unitarianism. A cooperative arrangement with the Presbyterians allowed the latter to spread throughout the West at the expense of Congregationalism. Congregationalists sought to convert the American Indians

and even managed to re-create a New England theocracy in Hawaii but the energetic Methodists, Baptists, and Disciples of Christ won far more adherents in the midwest and south.

In 1931 the Congregationalists joined forces with a small denomination called the Christian Church, sometimes called the Baptist Unitarians. The new entity took the name Congregational Christian Churches.

German immigrants leaning toward a Calvinist rather than a Lutheran theology founded the Reformed Church in the United States. Other German Calvinists organized the Evangelical Synod in 1840. These two bodies united in 1934 to form the Evangelical and Reformed Church.

When the USS and the E and R Church began to investigate merger possibilities a compromise in church government was required. In contrast to the Congregational system the Evangelical and Reformed Church followed a form of Presbyterian government. In the words of Douglas Horton "The New England boiled dinner and the Pennsylvania sauerkraut had to come to terms with each other."

Negotiations continued for many years and law suits delayed the final merger. Even after the merger a number of Congregational churches refused to surrender their former independence; they have set up new Congregational associations outside the UCC.

THE STRICT CALVINISM of the Puritans has given way to one of the most liberal statements in American Protestantism. No one need subscribe to any set of doctrines to gain or hold membership in the UCC. Likewise a wide latitude is given local congregations in matters of worship. Puritan abhorrence of vestments, candles, stained glass and the like has not prevented a program of liturgical enrichment in the 1970's.

Because of the different ethnic backgrounds of the partners in the 1957 union and the successful compromise of two forms of church government the creation of the United Church of Christ has been a unique achievement in American Protestantism.

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"One can easily view more than 4,000 years of history from atop this graceful mountain (Tabor) which has been described as rising up to heaven 'like an altar that the Creator built for Himself.'" Mount Tabor, a sacred place for centuries, includes

the Basilica of the Transfiguration and beneath it the ruins of early Christian churches and pagan shrines. (NC Photo courtesy Israeli Government)

## LANDS OF THE BIBLE

## Site of the Transfiguration

BY STEVE LANDREGAN

The highest mountain of Galilee is Mount Tabor, whose 1,929 foot elevation is much less than its appearance would indicate. It is mentioned alongside snow capped Mount Hermon by the Psalmist who writes: "Tabor and Hermon hail your name with joy" (Ps. 89:12).

Tabor was considered holy by the northern Israelite tribes for whom it was the frontier (Jos. 19:22). It was the site where the prophetess Deborah mustered her troops, before her great victory over Sisera (Jos. 4:6). According to Hosea it was also the location of altars to pagan gods (Hos. 5:1).

The mountain thrusts upward from the Plain of Esdraelon (another one of those Greek corruptions, this time of the Hebrew name Jezreel), providing a natural military site not only for Deborah and her general, Barak, but also for Antiochus the Great in 218 BC and the Roman general (later emperor) Vespasian during the Jewish War. Again, in the 13th century, the Saracens fortified Tabor's heights against the Crusaders.

For the Christian, these associations are eclipsed by the tradition dating from the 3rd century that Mount Tabor was the site of Christ's transfiguration (Lk. 9, Mt. 17).

MATTHEW WRITES: "... Jesus took with him Peter and James and his brother John and led them up a high mountain where they could be alone. There in their presence he was transfigured: his face shone like the sun and his clothes became as white as the light. Suddenly Moses and Elijah appeared to them; they were talking with him. Then Peter spoke to Jesus, 'Lord, if you wish, I will make three tents here, one for you, one for Moses and one for Elijah.' ... (Mt. 17:1-4).

Another Ancient tradition maintains that the appearance of Jesus to his Apostles in Galilee after the Resurrection (Mt. 28:16-20) also took place atop Tabor, but the Transfiguration tradition has overshadowed it.

As is often the case in the Holy Land, the top of the mountain is divided between the Catholics and the Greek Orthodox. A wall actually separates the two areas, each with its own church: the Catholic Basilica

## THE CHURCH AND I

## Marriage nullity hard to explain

BY F. J. SHEED

The hardest problem the Church has to cope with today is sex. At no point has the explosion been more spectacular. It may seem odd that I should begin my discussion of it with nullity of marriage. But that was the point at which I was first driven to concentrate my own mind on sex and the Church. My first published book was Nullity of Marriage. I still smile when I think how near I came to dedicating it to my wife.

It was the street corner crowds who forced me to write it. The Marlborough nullity case and the Marconi nullity case convinced just about everyone—Catholics included, that nullity decrees were simply a fictional name for divorce, enabling rich Catholics to buy their way out of marriages that hadn't worked. Literally for years our crowds kept up the attack—throwing in for good measure Napoleon's

(Continued on Page 7)

of the Transfiguration and the Greek Church of St. Elias (Elijah).

THE FIRST CHAPELS and churches marking the Transfiguration were built in Byzantine times (3rd or 4th centuries). An early literary work, the "Pilgrim of Piacenza," tells of a pilgrimage up the mountain about 570 AD and describes "three basilicas" standing on the spot where Peter erected three tents.

During the Crusades the Christian churches and monasteries were destroyed and the shrine was unattended and apparently uninhabited until the Franciscans returned in the 17th century.

One cannot speak of Mount Tabor without mentioning the panorama of Galilee that can be enjoyed from its heights. The northern horizon is formed by the mountains of upper Galilee with the

white cap of Mount Hermon (considered by others as the site of the transfiguration) clearly visible.

TO THE SOUTH lies Samaria with Mount Ebal (Dt. 11:29ff, 27:11ff) and Mount Gerizim, the Holy Mountain of the Samaritans, prominent, along with Mount Gilboa, where King Saul was killed. To the northwest, hills hide the city of Nazareth from view. Beyond stretches the long ridge of Mount Carmel. To the east lies Tiberias, the Jordan, the depression of the Sea of Galilee, and beyond, the Golan Heights.

One can easily view more than 4,000 years of history from atop this graceful mountain which has been described as rising up to heaven "like an altar that the Creator built for himself."

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## PARISH LIFE

## Becoming active in the parish

BY JAMES J. PHILLIPS

John Wayne stands before his men. Depending on the setting of the picture, the men are dressed in Army Olive, U.S. Calvary Blue or Cowboy Motley.

"I don't know what's gonna happen" he says. "And yer all free to turn back if ya want. But I'm goin' on. All those that want to join me, step forward."

Dramatic pause. Camera studies the faces of the men in question, studies the resolute face of the hero, and returns to the men.

Then, shoulders back, chest out, the first volunteer steps forward. He is followed by another, then another and another until everyone (in some pictures, one man stays back) has taken the step into the unknown. Cheers, laughter, bravado and the picture continues.

There is something very human about that scene. (Maybe that is why it is repeated so often). The leader lets his followers know that he is going forward into the unknown. Then he gives them a chance to back out. But he also insists that, if they are to follow him, they must let him know. They need to "sign up." No anonymous followers wanted.

Is the unregistered parishioner such an anonymous follower? Is he holding back on declaring his intentions so that he will not have to pay the price of really belonging? Is he using the parish as a spiritual filling station, paying for services received but never really giving himself?

"Look Sarge," says one of the soldiers to John Wayne, "I think I'll go along with you for a while, share your meals, and enjoy your company: but don't count on me. I'd rather not get too heavily involved."

Hmmmmmm. Have you declared your intentions to those who belong to your parish? Do you think you should?

If you use your church building (and read their bulletin) maybe you should let them know you are around.

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## CATECHETICS

## The Church of Christ and Christian unity

BY FR. CARL J. PFEIFER, S.J.

For six years now I have appeared regularly on an ecumenical television program. Each week Dr. Edward Bauman and a group of panelists spend an hour before TV cameras exploring some part of the Bible within the context of contemporary life.

Dr. Bauman is a Methodist minister; the rest of us come from various Christian traditions. Each year the ecumenical mix has varied including Roman Catholic, Southern Baptists, Disciple of Christ, Lutheran, Episcopalian, Methodist, and Church of the Savior.

It has been a rewarding experience. The first year my reaction was one of genuine surprise at how much we shared in common. Gradually differences became more obvious, but never overshadowed the experienced unity. Somehow the existing differences of theological interpretation, traditional language, and Church structures paled in the face of a shared commitment to Christ and a mutual respect.

Yet the divisions remain and cannot simply be ignored. In a very real sense we are one in sharing a deep faith in Jesus Christ. In just as real a sense we are not united in our worship. Together on the TV set each Friday afternoon, we are separated into different Churches on Sunday morning. The question comes: How can unity become more real, while remaining faithful to our personal convictions and differing traditions?

I DO NOT PROFESS to know any simple answers to that question. Dialogue between official representatives of the Roman Catholic Church and of various Protestant churches is going forward slowly but seriously. On the level of persons sharing common tasks, as those of us on the TV show each week, bonds of unity arise that respect yet bridge differences.

Christians the world over increasingly pray with Jesus Christ: "that their unity may be complete" (Jn 17:23). Few Roman Catholic ecumenists today expect Christian unity to occur simply by everyone converting to the Church of Rome.

It is in the light of that movement toward unity, with centuries of misunderstandings to be bridged and deeply felt doctrinal and devotional traditions to be respected, that the existence of the United Church of Christ seems significant. Not that it presents the model for ecumenical unity, but it does suggest some of the ideals and complexities of growing unity among Christians.

In 1957 the United Church of Christ was formed in a fashion unique in American Protestantism. Two Churches with different traditions merged into one new Church. The Congregationalist Church, brought to this country from England by the Pilgrims, united with the Evangelical and Reformed Church, tracing its past to German immigrants.

THE DIFFERENCES between the two Churches went deeper than national origins. Congregationalists recognized no authority beyond the local congregation. The Evangelical and Reformed had a modified Presbyterian form of Church organization to which individual congregations were subject. In doctrine, too, they differed although both found their roots in Calvinist theology. No creed of any kind could bind individual Congregationalist members, while the Evangelical and Reformed followed Luther's Catechism and the Augsburg Confession.

Differences were so deeply felt in spite of the bond of faith in Christ which they shared, that the merger took 15 years of careful work. For five years a minority of Congregationalists blocked the union by taking court action. They lost their case and the merger took place, although some 1,000 Congregationalists refused to join the new United Church of Christ.

The fact that two Christian Churches with many points of difference in structure, ritual and teaching could find a way to organic unity appears to me to be a sign of hope, as well as a reminder of the difficulties to be encountered, on the way to Christian unity. The United Church of Christ is a living symbol of the fact that differences can be resolved into a deeper unity.

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## LITURGY

## Some reflections at an ordination

BY FR. JOSEPH M. CHAMPLIN

"Do you promise me and my successors obedience and respect?"

Seven deacons, about to be ordained priests, knelt one after the other in the Cathedral sanctuary before our bishop with hands joined in his and heard this question posed to them. Each responded to it with a soft, "I do."

As they spoke their promises, I whispered to a young priest-friend beside me that those were indeed powerful words—few in number, but powerful in meaning and extensive in ramification. He agreed.

My friend should know. He had just accepted new responsibilities in a difficult, though significant, post for the diocese.

Later in their priestly lives, I wonder how these men will react when living out that commitment to obedience and respect cuts deeply and causes pain.

Will there be a trusting, generous acceptance of a decision or a transfer? Will there be a readiness to serve wherever and however? Or will there be a reluctance, a questioning, even a refusal?

THOSE OF US in the priestly ministry know that despite recent tensions and polarizations, a strong fraternal bond still exists among the clergy. We share something special in common and that does produce a unique sense of closeness with one another.

The ordination ceremony dramatizes this unity in Christ's priesthood particularly through the imposition of hands.

After the bishop had placed both palms in silence upon the heads of those seven deacons, all the priests present did likewise. We then formed a semi-circle around the chief shepherd and kept our right arms raised until he completed the consecratory formula.

Those obedience and respect obligations as well as the other duties of the priesthood will at times "burden" a man. But the priest does not stand alone and he can sense, especially in such heavy, low moments, the supportive arms or hands of his brothers in the ministry.

MSGR. ANGELO STRAZGONI has for years been the father-confessor of countless priests in our diocese. In addition, laity by the thousand over several decades regularly crowded his Cathedral confessional. On this ordination day Msgr. Strazgoni celebrated his 90th birthday, and

our bishop made note of that fact at the beginning of the service.

The congregation needed no prodding. It broke out into spontaneous applause for the saintly, beloved priest and then, at the celebrant's request, sang "Happy Birthday" to him.

Later in the ceremony when the bishop inquired formally of the people about the candidates' worthiness for priesthood, a note in the participation booklet stated: "The people give their consent to this choice of the bishop by applause."

Everyone clapped, and willingly too, but I thought, not with the enthusiasm which surrounded Msgr. Strazgoni's birthday acclamation.

This did not mean they disapproved of the young men or were less interested in them, than in him. But the applause for Msgr. Strazgoni was spontaneous; the clapping for these deacons was not. A "rubric" called for one; human hearts demanded the other.

That seems to be a good principle governing applause in the liturgy. It can help the celebration when the clapping arises spontaneously from a given situation. It proves less effective, sometimes even harmful, when forced or contrived.

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"The ordination ceremony dramatizes this unity in Christ's priesthood particularly through the imposition of hands." (NC Photo by Bob Workman)

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## QUESTION BOX

# Reader asks Church position on belief in reincarnation

BY MSGR. R.T. BOSLER

Q. Please tell me the stand the Church takes regarding belief in reincarnation. I would like to know the laws where it is forbidden, if so. I have tried to find the answer from various priests to no avail. They offer opinions but no facts.

A. Reincarnation, strictly speaking, is part of the Hindu belief, according to which the souls of all living beings, plants, animals, men and even the gods, are subject to a perpetual cycle of rebirth. A soul, in this belief, betters its existence after death by good deeds and lowers it by bad deeds. One of the late movies on TV that keeps repeating is about a Hindu boy who chases after his uncle who became a grasshopper, or butterfly, or some insect—I don't remember which. I take it that this is not what you are interested in but rather in the transmigration of souls.

May a Catholic believe that it is possible for a person who died in the 18th century,

say, to be born again and live in a body today? I don't see how you can accept the possibility of this and still profess belief in the resurrection. Man, in our Catholic belief, is not just a soul living in a body; he is body and soul, one being. At death there is a separation, but there remains a relationship between the soul and the body that will be restored as a "spiritual body" (to use the words of St. Paul in I Cor. 15) come the resurrection.

The Church has never directly condemned belief in reincarnation, but the Fourth Lateran Council condemned the Albigenses, who did teach the transmigration of souls. The council in 1215 had this to say about the coming of Christ at the end of the world to judge the living and the dead: "And all these will rise with their own bodies which they now have." Take note of "their own bodies which they now have."

Q. Is it a sin or against the Catholic religion to have a living will?

A. With this question was enclosed a leaflet promoted by the Euthanasia Educational Council of New York, containing a suggested will in which the following were the pertinent passages: "To My Family, My Physician, My Clergyman, My Lawyer: If the time comes when I can no longer take part in decisions for my own future, let this statement stand as the testament of my wishes: If there is no reasonable expectation of my recovery from physical or mental disability, I request that I be allowed to die and not be kept alive by artificial means or heroic measures. Death is as much a reality as birth, growth, maturity and old age—it is the one certainty. I do not fear death as much as I fear the indignity of deterioration, dependence and hopeless pain. I ask that medication be mercifully administered to me for terminal suffering even if it hastens the moment of death."

If the Euthanasia Education Council promotes the direct taking of life in the case of terminal illness, then it should not be supported financially. But there would be nothing wrong with making the living will they promote. Recent popes have publicly taught that extraordinary means do not need to be taken to prolong life and that it is permissible to relieve pain with medication even though this would hasten death. A living will would help doctors,

nurses and relatives resist the temptation to prolong life needlessly.

Anyone with much experience in hospitals knows that this is going on. Why perform a tracheotomy on an old person whose lungs are filling up in the natural process of death? Why feed intravenously terminal cancer patients just to prolong life a few weeks? Put yourself in the position of the doctor or nurse or relative who must answer the question and see how

helpful a living will would be.

Q. My son wants a Baptist minister to marry him to a Baptist girl in her church. Can he get a dispensation from his pastor baptized he promises to have his children baptized in the Catholic church?

A. Yes. He must obtain a special dispensation from his bishop through his parish priest. The promise he makes is to do all he can to raise his children as Catholics.

Q. If the ancient Jews, as you wrote, did not believe in life after death, how is it that a text from the Old Testament is used to prove the existence of Purgatory?

A. The passage you have in mind is from the Second Book of Machabees, written some 150 years B.C., at a time when the Jews had begun to believe in the resurrection of the dead.

(Copyright 1973)

## Marriage nullity hard to explain

(Continued from Page 6)

ridding himself of Josephine, who had not given him a son, in order that he might marry Therese of Austria.

THE CROWD PRESSURE meant that we had to make clear, first to ourselves, then to them, the distinction between divorce (a decision that an existent marriage is ended) and nullity (a judgment that the marriage never existed, that what looked like a marriage wasn't one). The mere statement of this aroused in our listeners the passions which had led rebellious medieval peasants to make "hang the lawyers" their slogan. When we told them that this was not only the law of the Church but the Civil Law of England, they still held that it was a distinction without a difference. We found that we had to discuss marriage itself, a discussion not at all to the taste of our listeners who thought it more fun to talk about dissolute dukes and money-mad clerics.

But we persisted, to our own clarifying at least. And the first clarification we made was that the standard phrase "Marriage is a contract" was disastrous. There is no such thing, so the crowd reminded us, as a contract that cannot be

ended by the consent of both parties: if marriage is a contract, then it can be ended in the same way. But as the Church sees it, the contract—the agreement of the man and woman to take each other as husband and wife—is only the beginning: marriage is the relationship which results from the contract. By the contract they have stated their will to be husband and wife: God makes them so. This is the sense, and the only sense, of the phrase "marriages are made in heaven." It does not mean, as those who quote it cynically seem to think, that matches are made in heaven, that God thrusts that woman into that man's arms. They are free not to marry each other or anyone. It is up to them. But if they do utter their desire to be husband and wife, God takes them at their word and makes them so.

THEY MAKE THE AGREEMENT to marry; God makes the marriage. They are husband and wife by their own consent, but by His act they are now related to each other in a relationship directly made by God. "They are no longer two, but are one flesh," says Christ. Because their oneness is God-made, man cannot alter it. "What God has joined together," Christ continues, "man cannot put asunder."

Divorce claims to terminate the relationship; nullity says there was no contract and therefore no relationship to terminate. To quote myself: "In any civilized society that allows marriage, there may or may not be a law of divorce, but in every such society there is a law of nullity—a law governing the conditions under which the marriage contract is valid. And this must be so unless either by some odd chance the contract of marriage is the one sort of contract about whose validity no question could ever possibly arise; or else marriage itself is so strange a relationship that any sort of contract—good, bad, or indifferent—or even the appearance of a contract, will suffice to bring it into being."

FOR A VALID CONTRACT of marriage there are four conditions:

- (1) The man and the woman must be free to marry each other (e.g. neither of them is married to someone else or bound by religious vows);
- (2) They must be capable of marriage (neither of them sexually impotent);
- (3) They must freely agree (i.e. neither must be forced into it, and, of course, the insane are incapable of valid consent);

(4) What they agree to must be marriage—not e.g. an agreement to live together until one or the other has had enough.

Church and state may add other requirements—e.g. a form to be followed so that it may be publicly known that the two are married. The first four are the minimum conditions. If any one of them is missing, there is no agreement to marry and therefore no marriage, however splendid the ceremony, however many children may be born of the union.

As we stated all this, it was perfectly logical, but no one was happy. I can remember Catholic friends listening patiently as I expounded, but still feeling that it was all pretty fishy, or only seeming to listen, but ending the conversation with: "After all marriage is marriage, isn't it?" Fundamentally, people felt, marriage is a matter of feeling; romance couldn't live with all this (1) (2) (3) (4) stuff. And, indeed, it was hard to make clear to people with no legal training.

It was this last realization which persuaded me to write my small book Nullity of Marriage, comparing the English Law of Nullity with the Roman, giving decided cases from both codes.



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Simmons, St. Luke, Girls Singles Champion and Girls Doubles Runner-up; Janet Siefert, St. Luke, Girls Doubles Runner-up; Cathy Evans, St. Luke, Girls Singles Runner-up; Cathy Hinch, Our Lady of Lourdes, Girls Doubles Champion; Maria Scott, Our Lady of Lourdes, Girls Doubles Champion and Mixed Doubles Runner-up; and Lisa Scott, Little Flower, Mixed Doubles Champion.

## Holy Name, St. Michael win softball honors

Holy Name successfully defended its tourney championship in the 1973 Junior Girls Softball program last week by defeating St. Roch, 14-4. Tourney games were played Wednesday, Aug. 1, at Metropolitan Stadium.

Holy Name, which was Division II champion during the regular season, defeated Nativity, 9-1, to reach the finals. St. Roch scrambled over St. Jude, 4-1, in the semi-finals for a crack at the post-season title.

In the Junior Boys Softball Tourney, St. Michael defeated St. Barnabas, 12-8, in the finals after edging out St. Simon in the semi-finals. St. Barnabas, which had taken the boys' tourney crown in 1971 and 1972, defeated St. Jude in the semi-finals.

A total of 14 girls' teams and 17 boys' teams took part in the post-season contests, and the championship games were played before a crowd of more than 250. The champs—Holy Name and St. Michael—both posted perfect season records of 9-0.

**BOYS SOFTBALL TOURNEY**  
Round I—St. Barnabas 19, Our Lady of Lourdes 3.  
Round II—St. Catherine 5, St. Malachy 3; St. Michael 16, St. Pius 1; St. Simon 10, St. Bernadette 0; St. Anthony 11, St. Philip Neri 10; St. Jude 17, St. Lawrence 7; Immaculate Heart 7, St. Christopher 4.

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St. Barnabas 15, St. Andrew 7; Sacred Heart 14, Nativity 0.  
Round III—St. Michael 11, St. Catherine 6; St. Simon 18, St. Anthony 12 (8 innings); St. Jude 7, Immaculate Heart 6; St. Barnabas 10, Sacred Heart 9 (8 innings).

**GIRLS SOFTBALL TOURNEY**  
Round I—Nativity 4, St. Mark 3; Holy Name 16, St. Catherine 6; Sacred Heart 13, Immaculate Heart 4; St. Jude 7, St. Matthew 0 (forfeit); Our Lady of Lourdes 7, St. Pius X 6; St. Roch 7, St. Anthony 2.  
Round II—Nativity 3, St. Simon "A" 4; Holy Name 11, Sacred Heart 1; St. Jude 7, St. Andrew 0; St. Roch 10, Our Lady of Lourdes 2.

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

### HOLY CROSS

Beaven, James H.  
Cooper, Cecelia C.  
Gough, Bernadette  
McAuley, Claudie M.  
Brown, Patrick M.  
Pazder, Thomas F.  
Fitzpatrick, Carrie  
Treacy, William F.  
Spaulding, Mary  
Gallagher, Peter J.  
Flisk, Della V.  
Schmidt, Josephine M.  
Corydon, Infant Martin A.  
Muldoon, Frances O.  
Knue, Genevieve C.  
McAtee, Mary A.  
Williams, Frederick  
McFadden, Louis T.  
Miller, LaVerne E.  
Pursell, Katherine C.  
Glenn, Ruth E.

Holmes, Louis A.  
Mescall, Gertrude  
Forman, Infant Theodore  
McAllen, Mary A.  
Mullen, Mary J.  
Hankins, William T.  
Rogers, Wawneida A.

### ST. JOSEPH

Gruner, Kenneth L.  
Fox, Charles A.  
Behler, Anthony F.  
Robertson, George F.  
Bostic, Victoria L.  
McAndrews, Richard  
Buennagel, Frieda  
Greiner, John A.  
Dietz, Irvin F.  
Slump, Oscar J.  
Amend, Leo F.  
Dammann, Infant Christina M.  
Bakig, Paul G.  
Peck, Amy M.

### CALVARY

Sperry, Ernest H.  
Dichmann, Raymond E.  
Nolan, Infant Daniel L.  
Otterbach, Henry M.  
Shaver, Wilbert J.  
Merl, Helen K.  
Long, Thomas W.  
Hult, Alberta J.  
Wurtz, Joseph J.  
Franz, Infant Zachary  
Franz, Infant Kirstin  
Schreiner, Esther I.  
Schmidt, John W.  
Hood, Dorothy L.  
Goodman, Celeste  
Wurtz, Margaret E.  
Hunt, Raymond L.  
Ester, George E.  
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## Pontiff says Holy Year has interest for youth

VATICAN CITY—Pope Paul VI, describing the 1975 Holy Year as "a march of faith," maintained it should hold special interest for modern youth rebelling "against a society soaked in hypocrisy."

The Pope, speaking at a general audience, said that young people "were the first to speak of authenticity. Their demand for an ideal and moral authenticity has in recent years exploded

negatively in contestation and in rebellion against a society soaked in hypocrisy and wallowing in skepticism about the laws of thought and the laws of behavior. Such a society could only increase the suffering and confusion of the youth which sprang from it and which today seems ready to produce a new spirituality."

The Pope also cited some "new aspirations" of today's youth: "Where is friendship? Where is peace? Where is the free and lyrical expression of a poetry that prays? Where can a person work to serve others? Where can self-mastery be found again? Where can we find again the sacrifice of self for a bigger ideal?"

Pope Paul said the Holy Year should throw light on the contrast "between the Gospel and the Babel-like culture at our disposition, that is, between Christ and the world."

### Dance slated

INDIANAPOLIS — St. Matthew's will sponsor a summer dance on Friday, Aug. 10, at the Westlake Beach Club. The Fashionaires will provide the music.

Members of other parishes are invited to attend. Tickets may be purchased at the door. Reservations chairmen are Rose Weisenbach (253-8688) and Pat Batza (255-8455).

## CYO NOTES

Thirty acts have been lined up for the Junior Talent Contest to be held at 7:30 p.m. Sunday, Aug. 19, in the Garfield Park Amphitheatre. Admission is free and everyone welcome.

Adult advisors are reminded that kickball entry blanks for all four leagues were due this past Wednesday, Aug. 8.

Junior Boys Touch Football entry blanks have been mailed. The deadline is Monday, Sept. 10.

Football coaches in the Cadet and 56 Leagues are reminded that practice may not start until August 22 and protective equipment may not be worn until August 27. The annual football coaches meeting is set for 7:30 p.m. Wednesday, Aug. 22, at Ritter High School. Information concerning the football season is being mailed by the CYO Office.

Last call to all Junior CYOs who are interested in going to the national convention: pre-registration blanks should be mailed to the CYO Office immediately.

## Fifth Wheelers set golf event

INDIANAPOLIS — The Fifth Wheelers, a club of Catholic widows and widowers, will sponsor a golf outing at Sycamore Springs, 8101 Dean Road, on Saturday, Aug. 18.

A reception and dinner will follow at 6 p.m. in St. Matthew's parish hall. Reservations should be phoned in no later than Aug. 15 to Mrs. Martha Weldon, 545-1038 or John O'Connor, 357-3258.



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## New tests scheduled on Shroud of Turin

BY JAMES O'NEILL

TURIN, Italy.—The "Holy Shroud" of Turin, venerated as the burial cloth in which Christ was wrapped after the Crucifixion, is to be subjected to a new series of tests before the end of the year in an attempt to establish its authenticity.

Dr. Giovanni Iudica Cordiglia, president of the International Center of the Holy Shroud here, said Pope Paul VI,

King Umberto, former king of Italy and Cardinal Michele Pellegrino of Turin, have all approved submitting the relic to a series of scientific tests.

The shroud, a cloth about 13 feet long and four-and-a-half feet wide, is believed by many to be the cloth in which Christ was wrapped when His body was laid in the tomb on the evening of Good Friday. It bears the imprints of the body of a man who was crucified and

crowned with thorns, who had his side pierced and who had been brutally whipped.

THE MAJOR objection to claims that the shroud is a genuine relic is that its history can only be traced to the 14th century, although earlier reports of a similar relic have been found.

Photographed first in 1898, the shroud was revealed as a negative of a person encased in the cloth. The photographer at that time looked at the negative of the picture he had taken and found a positive image which showed clear and easily recognizable features of a man.

This has been one of the major arguments for the shroud's authenticity. Because the existence of photographic negatives and positives was unknown to artists of earlier centuries it is argued that the shroud could not be a painting as had been maintained by skeptics.

Iudica Cordiglia, a professor of legal medicine at the University of Milan, told NC News that a whole new series of color and black and white pictures was taken of the shroud two years ago but has not yet been released publicly.

A COMMISSION to examine the shroud has been appointed by Cardinal Pellegrino and is expected to begin its work in September. The first step, said the doctor, will be a private viewing of the relic by the assembled commission and various scholars and scientists.

The shroud has not been displayed publicly since the extraordinary Jubilee Year of

1933. The property of the former kings of Italy, the House of Savoy, it is preserved wrapped in silk in a silver casket in a chapel in Turin.

Iudica Cordiglia said that during the private viewing of the relic, some television films of the process will be made but will only be released publicly with the approval of the archbishop of Turin.

Results of the private examination will determine when and exactly what type of further tests will be applied to the shroud. It is thought that the material of the relic can be examined to determine more closely its age, area of origin and the like, the doctor said.

ANOTHER SERIES of tests of the stains on the cloth may also be carried out, he said. These tests, "now much advanced beyond what was possible in 1933," he added, could include chemical analysis of blood, spectroscopic analysis of possible human tissues or cells and x-ray analysis.

The doctor, however, ruled out reports that the "carbon 14" test—a means of determining age—might be employed. He pointed out that test requires the destruction of the material being tested, and would damage the relic.

Asked if there were any plans to exhibit it publicly during the Holy Year, he said the decision would rest with Cardinal Pellegrino.

"Wider devotion to the holy shroud can these days be spread more easily by distributing pictures of it and increasing the possibility of its authenticity by scientific studies than by pilgrimages as in the past," he said.

### Jesuit General to visit Cuba

ROME — The superior general of the Jesuits, Spanish Father Pedro Arrupe, will visit Cuba at the end of August on an eight-nation visitation of Jesuit Houses, primarily in Latin America.

Jesuit general headquarters in Rome confirmed Aug. 2 that Father Arrupe will arrive in Cuba about Aug. 25 to visit the 27 Jesuits working there.

After a week's visit in Spain, Father Arrupe left for Brazil on Aug. 2. During his month-long trip he will also visit Uruguay, Argentina, Paraguay, Chile and Canada before the stop in Cuba.

Speaking to several hundred graduates of Jesuit schools in Spain, Father Arrupe pointed out that while vocations to the Jesuits are waning in many parts of the world, there is "an abundance" of vocations in India, Indonesia and Eastern Europe.

Forty years ago the two parishes in New Albany, Holy Trinity and St. Mary's, participated in special rites marking the 100th anniversary of the city's founding.

## † Remember them in your prayers

**BLOOMINGTON**  
JAMES A. (Jimmy) Walters, 6, St. John the Apostle, Aug. 4. Son of Mr. and Mrs. Noah Walters; brother of Joyce and Jennifer Walters.

**BROOKVILLE**  
EFFIE KEMP, 89, St. Michael, Aug. 3. Sister of Lena Dudley, Katherine Kuehn and Gertrude Rockwell, all of Brookville; Matilda Plister of Mt. Healthy, O.; Margaret Hertel of Cincinnati; and Anthony and Charles Ripberger, both of Brookville.

### Golden Wedding

**INDIANAPOLIS** — Mr. and Mrs. Herman Stammer, members of St. Roch parish, Indianapolis, will observe their Golden Wedding anniversary on Saturday, Aug. 25.

An open house will be held that afternoon at the home of Mr. and Mrs. Omer Green, 1212 Knox St. Omer Green is a nephew of the Jubilarians. No formal invitations have been issued.

Tentative plans for a Mass of Thanksgiving are being discussed, although no date or time has been set.



**AIDS PARISH MINISTRY**—Sister Mary Joan Spaeth, O.S.F., has joined the pastoral staff at St. Andrew's parish, Indianapolis. She will direct the liturgical music for the parish and school and assist in the pastoral ministry, including home, hospital and nursing home visits. In addition to aiding in parish religious education and private instructions in the Faith, Sister Mary Joan holds degrees from Marian College and is pursuing graduate work at the University of Detroit. She also has a certificate in pastoral ministry from Manse College, Toledo.

### FESTIVAL GUIDE

For the convenience of Criterion readers, we are again printing a handy listing of Summer Festival and Picnic dates. Parishes are invited to submit dates of other picnics and festivals outside the Indianapolis area which they would like to see included in the weekly calendar. Affairs in the Indianapolis area will be carried in the regular Social Calendar.

St. Paul's, New Alsace—August 12

St. Maurice parish, St. Maurice, Ind.—Aug. 26.

St. Peter, Franklin County—Sept. 3.

St. John's, Enochsburg—Sept. 2.

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### CLARKSVILLE

JOSEPH SCHNELL, 77, St. Anthony, July 30. Husband of Clara; father of Mrs. Joseph McHugh of Clarksville; Mrs. William Helm of Louisville; and Maynard Schnell of Anchorage, Ky. Sister of Charles Schnell of Louisville.

### FLOYDS KNOBS

YVONNE MARIE SPRIGLER, 40, St. Mary of the Knobs, Aug. 1. Wife of Charles; mother of Steven, Margaret Rose, Patricia and Kathy, all at home; daughter of Mr. and Mrs. Clemons Richner of Lanesville. Three brothers and a sister also survive.

### INDIANAPOLIS

MARY L. MORRISON, 37, Holy Cross, Aug. 2. Wife of Chester; mother of William, Kenneth and Robert Morrison; Mary L. Overton, Sandra, Caroline, Pamela and Anita Morrison; daughter of Mr. and Mrs. Harry J. Cederlund.

MAURICE SANTICH, 85, St. Andrew's, Aug. 2. Brother of Father O. Dominik, O.P. of Yugoslavia.

STELLA M. STURGEON, 66, Little Flower, Aug. 2. Wife of Alvin L.; sister of Edward J., Henry L. and Anna Bornman; May McKinney and Sister Cecilia Gertrude.

ROBERT L. GOODIN, 41, St. Francis de Sales, Aug. 3. Father of Leandra and Roxanne Goodin; brother of Joseph, Richard, Paul and Ronald Goodin; Virginia Mapp, Marie Lewis and James Wood.

MARJORIE S. DOCHOFF, 68, St. John's, Aug. 4. Wife of James W.; mother of Edward Wagner and Stanley Gough; stepmother of April Dochoff; sister of Thelma Converse.

JERRY R. CRAIG, Sr., 27, Our Lady of Lourdes, Aug. 6. Husband of Carolyn; father of Jerry, Jr., Angela and Trina Craig; son of Mr. and Mrs. Bruce Moore; brother of Bruce, Michael, Paul, Kevin, Christopher and Cathy Moore.

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FRANK J. HAZELDENCE, 95, St. Paul Hermitage Chapel, Aug. 6. Father of Bonnie Windhorst and Dorothy Hudson.

BROTHER GREGORY E. ANCARROW, O.S.B., 48, St. Thomas Aquinas, Aug. 7.

NEW ALBANY  
RUTH HATFIELD YOST, 50, Holy Trinity, July 30. Wife of Joseph, Sr.; mother of Joseph, Jr. of New Albany and Denis at home. Three brothers and a sister also survive.

ETHEL HARMON, 80, Holy Trinity, Aug. 2. Two grandchildren survive.

### TELL CITY

PHILLIP J. SCHNEIDER, 92, St. Paul, Aug. 4. Father of Casper and Pius of Evansville; George of Milwaukee; Mrs. Mary Lincoln of Rockport; Mrs. Catherine Dooley, Miss Irene Scheider and Mrs. Madonna Murphy, all of Tell City; and Mrs. Bertilla Everly of Madisonville, Ky.

### TERRE HAUTE

MARY ANN ROBERSON, 52, St. Margaret Mary, Aug. 6. Wife of Ferris; mother of Mary Jo Roberson of Columbus; Patti Jensen of Benton Harbor, Mich.; Carol Newport of Plainfield; Rita Roberson of Terre Haute; and Judy Seppold of Morton, Ill. Sister of Mary Jo Tully of Terre Haute.

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## VIEWING WITH ARNOLD

## Virtue triumphs for wrong reason

BY JAMES W. ARNOLD

"A Touch of Class" is a swinging spoof variation on the Casual Affair Movie that, a generation ago, might have been filmed as poignant melodrama. Indeed, the point is made explicit when the lovers (an intriguingly electric match-up of George Segal and Glenda Jackson) are seen weeping before a TV late show of David Lean's "Brief Encounter" (1945).



Segal is in London, married to a lovely but stifling situation—gorgeous wife, kids, rich in-laws, lucrative executive job in insurance. He meets lovely divorcee Jackson, who is more than willing to ditch her kids and pets to a babysitter for a no-strings, sex-only holiday in Malaga.

The joke is that everything in this super-slick arrangement goes comically wrong, and within 24 hours Romeo and Juliet are throwing things at each other. Out of violence, however, comes true love (a typical American thesis), and when the couple return to London, they continue the romance on a frantic part-time

basis. Again, the joke is that such cozy arrangements don't work: nobody feels loved or satisfied. So Segal must choose, and although the choice is blurred by ambiguity and contrived sentiment, he chooses respectability. The ending rings

false, and it is a shallow victory for virtue. It wins only because sin is impractical.

"CLASS" IS A hopefully popular confection by producer-writer-director Melvin Frank, who for 20 years in Hollywood has been grinding out un-

distinguished but profitable light comedies. He may succeed again here because Segal and Jackson are an attractive and gifted pair, far too good for the material. Segal, in fact, may now be the most likeable and versatile American film actor, an "average guy" close on the footsteps of Jack Lemmon.

But this film's moral tone is zilch. Hero and heroine don't come off as silly people at all, but as sympathetic cool types

frustrated by unkind circumstances. Very little of the obvious humor is either original or funny (a prostitute is asked if she has oregano, and she responds as if her hygiene were affronted), although the battles between Segal and Jackson at times approach the acerbic war-of-the-sexes comedy of Grant, Hepburn or Roz Russell movies.

The moral is never-get-involved-with-a-married-man. But the method recalls the DeMille Biblical films—two hours of whoopee followed by a couple of minutes of salvation presumably equals Poetic Justice. Maybe, maybe not. But it sure sells tickets.

## Decline in faith linked to drop in Marian cult

MARIA STEIN, Ohio — The decline in faith and the resultant breakdown of religion is connected with the decline in devotion to the Blessed Mother, according to Archbishop Joseph L. Bernardin of Cincinnati.

Preaching the homily at a Mass before the fifth annual pilgrimage in honor of Our Lady of Fatima at the Marian shrine here, Archbishop Bernardin urged the pilgrims to ask the Blessed Mother, "to help us live up to the standards set for us by her Son . . . Her own life is a model and an encouragement for use as she responded to God's plan for her, which was truly beyond comprehension . . ." he added.

CALLING dishonesty in government, unrestricted abortion and a breakdown in family life examples of "evils that result when we do not listen to Christ," the archbishop noted, "a decline in faith and the resultant breakdown of religion (is occurring) at the very same time when devotion to the Blessed Mother seems to be on the wane."

"The object of our faith is a living person, Jesus Christ," he said. "He was born into the world and grew up in a family

just as we did. We cannot fully understand and appreciate the mystery of Christ unless we see the entire mystery, and that necessarily includes His mother and her relationship to Him."

SAYING THAT Mary's intercession fosters rather than impedes a union with Christ, Archbishop Bernardin added, "It is because we are so sensitive (to the presence of Christ) among us . . . that we are so close to His mother, Mary, who was always at his side at the great moments of our redemption."

"We can no more separate her from our love for Christ than we can separate our natural mothers from our own love and our own hopes, aspirations and experiences. Indeed, Christ does not want us to separate him from his mother in our love for him."

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AUGUST 10 THRU AUGUST 20

## The week's TV network films

THE TROUBLE WITH GIRLS (1969) (CBS, Friday, Aug. 10): Out of Elvis Presley's bottomless repertoire comes something a trifle offbeat. Old Swivel Hips is running a traveling tent show in Iowa in the 1920s and charms the local girls, including aging bombshell Sheree North, who plays one of the longest drunk scenes in history working up nerve to confess a murder. Not recommended.

THE SUBJECT WAS ROSES (1968) (NBC, Friday, Aug. 10): Frank Gilroy's Pulitzer Prize play about truth-telling between parents and between generations in a three-person

## Appeal to restock burned-out library elicits response

ST. MARY, Ky. — The response to help restock the burned-out library at St. Mary's College here has been so great that a new goal to increase donations has been set.

An appeal by the National Catholic Register resulted in donations of more than 30,000 books and \$40,000 in cash to catalogue the books at the new seminary library.

The new goal is set at 100,000 college level books on theology, philosophy, history, classics, biography and "almost any kind of good books" for the seminary operated by the Resurrectionist Fathers.

St. Mary's, a 150-year-old college that became a seminary in 1929, has trained more than 1,000 priests.

The seminary specializes in two areas: delayed vocations "men who've lived in the world for sometime" and who want to become priests, and special training to students with some difficulty in their work.

St. Mary's Library burned to the ground last March.

Homecoming set

INDIANAPOLIS — A Field Mass will be celebrated at 12 noon Sunday, Aug. 26, on the convent grounds of St. Andrew's parish, 38th St. and Forest Manor, in connection with the church's Homecoming celebration. Former members are invited to bring a picnic basket and join in with parishioners in lunch and fellowship after Mass.

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THE BIG MOUTH (1967) (ABC, Sunday, Aug. 12): Formula Jerry Lewis, beginning with Jerry hooking a frogman while fishing in the Pacific. There is a chance for the star to don multiple disguises (including a wild bit as a Kabuki dancer), and a hectic chase through San Diego. Strictly for young slapstick fans.

RED TOMAHAWK (1967) (ABC, Monday, Aug. 13): One of those cheap, potboiler westerns by A.C. Lyles that rarely hits the big town theaters. Plenty of adequate action and stilted dialogue about Cavalry and Indians after the fall of Custer. The cast of aging veterans includes Howard Keel, Joan Caulfield and Broderick Crawford. Not recommended.

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