



VOL. XII, NO. 46

INDIANAPOLIS, INDIANA, AUGUST 17, 1973

Hospital reconsiders, keeps maternity ward

WORCESTER, Mass.—The board of trustees of St. Vincent's Hospital here reversed a controversial decision and decided to maintain its 37-bed maternity ward.

The original decision had been criticized by Bishop Bernard J. Flanagan of Worcester and others who saw it as a retreat in the battle against abortion.

On June 14 the hospital's trustees announced they had voted to close the section, citing "underutilization" of the facilities. At a special meeting July 30 they reconsidered their decision and decided to keep the maternity section open.

Legal difficulties could arise because Massachusetts laws require a hospital to "justify" its present use of facilities if the hospital plans expansion or modernization costing \$100,000 or more.

Patrick Roche, associate hospital director, warned that if the current situation does not change the hospital may have to "face the possibility of a phase out again."

IN JAIL 14 DAYS

Free priests, Religious arrested for picketing

FRESNO, Calif.—Seventy-six priests, nuns and seminarians were among almost 300 persons released from Fresno County jails Aug. 13 after spending 14 days in jail on charges of violating picketing injunctions.

A "victory" Mass of Thanksgiving was immediately celebrated by the released priests on the lawn opposite the county jail here. The Mass was attended by the farm workers imprisoned with the clergy and religious.

The release was the climax of a legal struggle which had been going on ever since mass arrests took place on the picket lines of Fresno County farms struck by the United Farm Workers Union. A court ruling had limited picketing to one person per 100 feet, with bullhorn use of only one hour a day.

CESAR CHAVEZ, UFWU leader, had called the injunction "unconstitutional."

Annual fund-raising appeal is scheduled by Black Catholics

WASHINGTON, D.C.—The National Office for Black Catholics (NOBC) will hold its second annual fund raising appeal on Sunday, October 7.

The appeal, called Black Catholics Concerned, is the main source of financial support for NOBC. The collection will take place in predominantly black parishes and parishes with black membership.

Supplementary funds come to NOBC through various foundation grants used for particular projects of the organization.

The money will help finance NOBC projects in four areas: Black vocational recruitment, lay leadership training, education and culture and worship (developing liturgies relevant to the black experience).

NOBC, a 3,000-member organization, officially started July, 1970. Its purposes are: to create a foundation for the revitalization of the Church in the black community; to divest the Church of racism, while working for the liberation of the black man; and to assist black Catholics in making an effective contribution to the needs of the total black community.

Organize campaign in the Archdiocese

INDIANAPOLIS — The Archdiocesan fund-raising campaign for the National Office of Black Catholics is being organized by a group called the Archdiocesan Black Catholics Concerned, headed by Mrs. Frederick H. Evans, II, chairman.

Other officers of the group include: Joseph Smith, associate chairman; Mrs. Frederick H. Evans, III, secretary; Father Mario Shaw, O.S.B., treasurer; and Alvin S. Bynum, public relations.

The chairman has announced that a special luncheon for area pastors will be held August 28 in the Stockholm House in the Meadows to disseminate information and materials pertaining to the goals and objectives of the organization.

Mrs. Evans noted that the organization has the endorsement of Archbishop George J. Biskup in its efforts to effect a positive program of involvement of black Catholics in the Church.

CORRECTION

In the Chancery Official in last week's Criterion announcing the change in administration of St. Anne's, Jennings County, from St. Mary's, North Vernon, to St. Joseph's, Jennings County, the name of the administrator was erroneously given as Father James Dede. It should have read: Father James Arneson. We regret the error.

Guidelines for sterilization are challenged

BY JERRY FILTEAU

WASHINGTON—A new set of government guidelines for sterilization of minors and the mentally retarded "smacks too much of 1964," according to Msgr. James T. McHugh, director of the Family Life Division of the U.S. Catholic Conference (USCC).

"There's no reason why the government should be sponsoring sterilization as part of family planning," the USCC official said. "It is a radical procedure that is virtually irreversible, morally unacceptable to many people, and too easily used against the poor and minorities."

The question of government sterilization guidelines made national headlines in July when it was revealed that an Office of Economic Opportunity (OEO) family planning clinic in Montgomery, Ala., sterilized two poor black girls. Critics of the action said the clinic obtained consent for the operation by misrepresentation.

The U.S. Department of Health, Education and Welfare (HEW), which funds OEO's health activities, stopped sterilizations on those who are under 21 or who are legally incapable of consent until it could draw up what it considered adequate guidelines to protect these groups from exploitation.

WHILE MSGR. McHUGH objected principally to the whole ideal of government-sponsored sterilization, he also objected to several particular points in the guidelines.

One basic problem, he said, was the lumping of all the mentally retarded into a single group in the guidelines.

"Not everybody who is mentally retarded is incapable of having children," he said. "Many of them can become fine parents and raise fine families."

He also voiced strong objections to the idea of sterilizing those under 21 years of age, even if they want the operation. "Many young people get carried away by the propaganda of ZPG (Zero Population Growth) or Planned Parenthood," he said. "They might change their minds after more consideration. But in most cases this operation is irreversible."

UNDER THE proposed HEW guidelines—which still must get final approval—HEW-funded sterilizations on minors or those incapable of legal consent must be reviewed by a local review board of five people appointed by local authorities responsible for the program or project.

Msgr. McHugh objected that this process was too "internationalized." "What it comes down to," he said, "is that they're going to perform sterilizations, and the guidelines are set up to enable them to do this."

Dr. Carl Schultz, director of HEW's Office of Population Affairs, agreed that it would be possible under the guidelines for a program director who favors sterilizations to appoint like-minded people as members of the Review Committee—or conversely, for a program director who opposes sterilizations to appoint a committee that opposes sterilizations.

Msgr. McHugh argued that "at least 50 per cent" of the committee members should be representatives of the target community, and they should be appointed by an outside body, not by those conducting the sterilization program.

While the committee is responsible for determining whether sterilization would be "in the best interest of the patient," Msgr. McHugh objected to the fact that the guidelines provide "no criteria as to what constitutes the best interest of the patient." The lack of restrictions, he said, (Continued on Page 3)



PACKING PLANT MANAGER—Brother Vincent Brunette, O.S.B., manager of the Abbey Packing Plant at St. Meinrad Archabbey, poses at the meat counter during an unusual respite from his busy schedule.

BUSINESS IS BRISK

Abbey Packing Plant is packing them in

BY PAUL G. FOX

ST. MEINRAD, Ind.—All roads appear to be heading to the Abbey Packing Plant, operated here by the monks of St. Meinrad Archabbey. The steady stream of Southern Indiana residents patronizing the retail shop the past two years has become a gushing torrent in recent weeks as meat supplies are drying up at other commercial outlets.

Customers are now driving to the abbey plant from Indianapolis, Louisville, Evansville, Terre Haute and other closer localities to stock up on beef and pork specialties. Orders for sides and quarters of beef, cut and wrapped for the freezer, are presently not available until after mid-October.

According to Brother Vincent Brunette, O.S.B., plant manager, customers have been told that prices will not be quoted for deliveries after September 12 when the government's beef "freeze" is terminated. "They are placing their orders anyway," he said.

Veto is overridden on school prayer

BOSTON—The Massachusetts legislature rejected a veto by Gov. Francis W. Sargent and enacted into law a bill that would allow a period of silence for prayer and meditation in public schools.

The House voted 171-50 to override Sargent's veto. The Senate followed with a 27-8 vote to override thus enacting the bill into law over the veto.

Sargent had described the bill as "readily understandable" and "certainly well intentioned," but he said approval would "once again require judicial resolution."

Attorney General Robert H. Quinn ruled that the provisions of the bill were unconstitutional in light of the 1963 U.S. Supreme Court school prayer ruling.

Brennan backs school equipment repossession

WASHINGTON—U.S. Supreme Court Justice William J. Brennan refused to stay a lower court ruling ordering repossession of some \$7.5 million in equipment to nonpublic schools in New Jersey.

State sources here indicated that they had asked Brennan to stay the court order because of the possible high cost of repossessing the material.

After a July 30 ruling of a three-judge federal court here, Gordon J. Golum, a deputy state attorney general, said a rough estimated value of the equipment was \$7.5 million. This included such items as microscopes, videotape devices, portable recorders, television monitors and receivers, maps, globes, charts and a variety of laboratory equipment and athletic equipment.

WALTER McCARTHY, assistant state education commissioner in charge of the nonpublic school aid programs, said "tens of thousands of things" would have to be reclaimed by the state under the court's order.

"Some of the equipment will require very delicate handling," said Mr. McCarthy. "We can't just pile all this stuff up and cart it off." In the opinion of McCarthy, repossessing the materials would cost more than the equipment is worth.

Before Justice Brennan's ruling, the State Department of Education had already sent letters to more than 700 nonpublic schools in the state, asking those schools which received goods after June 1 to store the materials "and to refrain from using or marking the equipment and supplies in any way."

THE THREE-JUDGE federal court on July 30 denied two motions by New Jersey seeking to have the materials kept at the nonpublic schools pending a decision by the full court. The state already had filed an appeal to the U.S. Supreme Court seeking to overturn an April 5 ruling by the court here. That ruling held that New Jersey's two-year-old program of aid to nonpublic schools was unconstitutional. Justice Brennan stayed implementation of that order in May but the full court vacated the stay the following month.

Between the time of the first stay, May 29, and its lifting by the full court on June 25, some \$2 million in additional equipment had been purchased and delivered to nonpublic schools.

CYO post goes to Bill Kuntz

INDIANAPOLIS—Father Donald Schneider, Archdiocesan CYO Director, has announced the appointment of William F. Kuntz as Executive Director of the CYO. The appointment, effective immediately, was made this week by the CYO Board of Directors and confirmed by Archbishop George J. Biskup.

Kuntz, 45, has served the past two years as principal of Secena Memorial High School, Indianapolis. At the CYO he succeeds the late William S. Sahn, Sr., who died June 9 after nearly 20 years with the organization. Kuntz was appointed in June to serve as Interim Executive Director until mid-August. He had been a part-time member of the CYO staff during the past 16 years.

(Meanwhile, Sister Hortense Fougere, O.S.F., dean of studies the past two years at Secena and an experienced secondary administrator, has been named acting principal there by Father Gerald Gettelfinger, Archdiocesan Superintendent of Education.)

(The appointment is for the first semester "or longer," according to Father Gettelfinger. Arrangements will be made through his office and the East Indianapolis Board of Catholic Education to secure a permanent principal.)

A 1946 graduate of Cathedral High School, where he was an all-state football player, Kuntz attended Butler University and was graduated from Marian College. He received a graduate degree from Butler in 1962.

He was a member of the Secena faculty and coaching staff from 1954 to 1962, when he was named football coach and dean of boys at Arlington High School, Indianapolis. He returned to Secena as principal in 1971.

Kuntz and his wife, Florence, the parents of nine children, are members of Holy Name parish, Beech Grove. He is a former member of the South Indianapolis Catholic Board of Education and the Archdiocesan Board of Catholic Education.

Anti-poverty effort gets new director

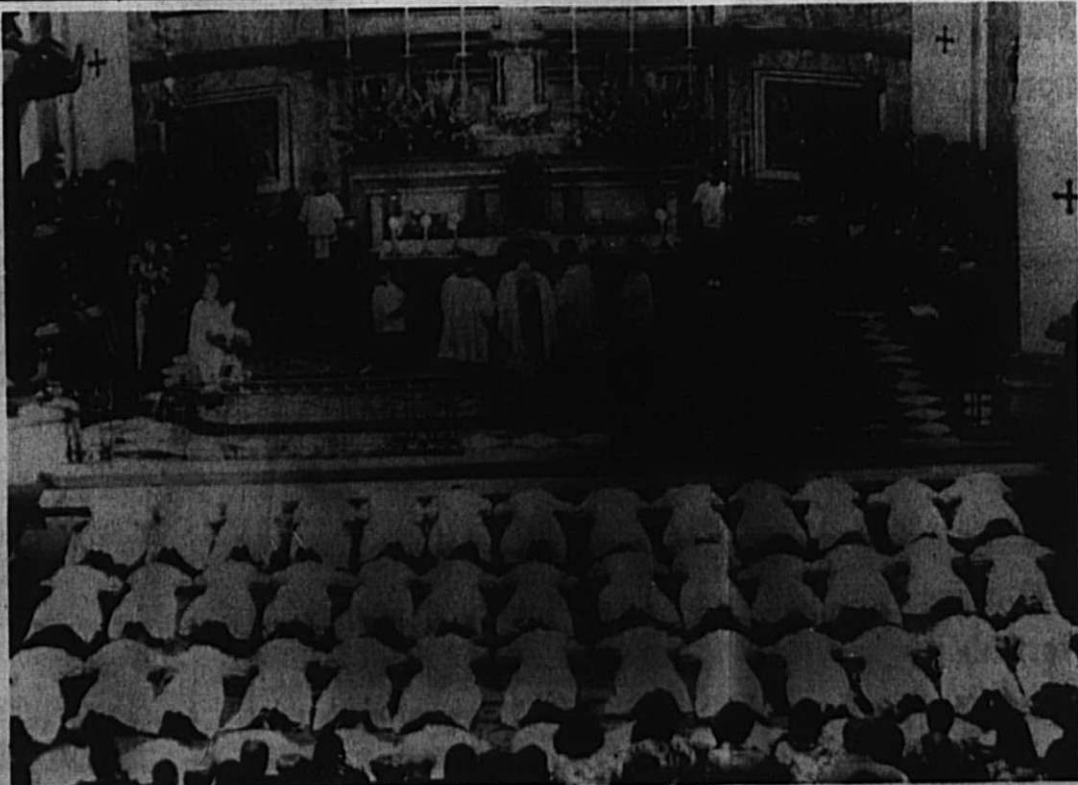
WASHINGTON—Father Lawrence J. McNamara, 45, pastor of an inner city parish in Kansas City, Mo., has been named to direct the anti-poverty effort of the U.S. Catholic Church.

Father McNamara, former head of Catholic Family and Community Services for the diocese of Kansas City-St. Joseph, succeeds Father Robert V. Monticello as executive director of the Campaign for Human Development (CHD) here. Father Monticello is now associate general secretary of the U.S. Catholic Conference (USCC).

In nearly 20 years as a priest of the Kansas City-St. Joseph diocese, Father McNamara has been a parish priest, high school teacher, first president of the diocesan Priests' Senate, chaplain of the Jackson County Jail, and president of the Citizens Alliance for the Kansas City War on Poverty.



WILLIAM F. KUNTZ



51 MEMBERS OF OPUS DEI ORDAINED—Fifty-one professional men, all members of Opus Dei, prostrate themselves before the main altar of St. Michael's Basilica in Madrid during their ordination to the priesthood. Cardinal Vicente Enrique Tarazon, Archbishop of Madrid, officiates. The new priests come from 17 countries in Europe and North and South

America and, before beginning their studies for the priesthood, worked in a variety of professions, including journalism, medicine, teaching, business, engineering and scientific research. Their ages range from 27 to 44. What they hold in common is their membership in Opus Dei (God's Work), an association of Catholic faithful founded in Spain in 1929.

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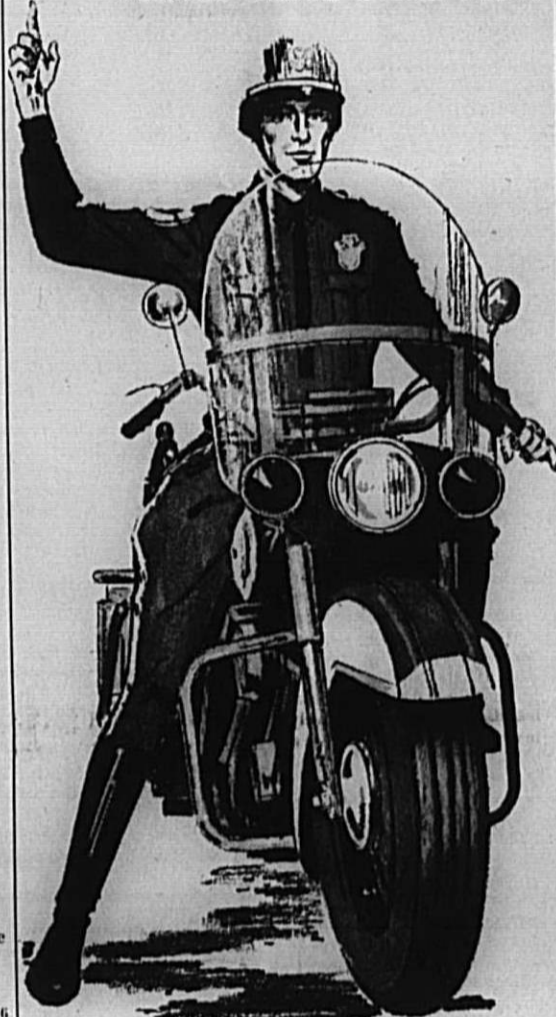
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THE TACKER

Seminarians find summer benefits

BY PAUL G. FOX

A three-year experimental program in providing pastoral experience for Archdiocesan seminarians is beginning to pay dividends, according to the program coordinator.

Rev. Mr. Carlton Beever, who will begin his last year of studies at St. Meinrad School of Theology next month, told members of the Indianapolis Serra Club this week that a total of 56 young men have participated in the Summer Seminar Ministry Program during the past three summers.

Various parishes and Catholic institutions have accepted the college and theology students for 10 weeks' on-the-job training, which is beneficial to both students and sponsors.

Organized originally by Jim Farrell and Bob Gilday three years ago while both attended St. Meinrad, the program has been assisted by Serra Club members. While most parishes and institutions are able to pay the services of the seminarians (\$80 per week this year), some are subsidized by private donations.

As a deacon, Beever has been assigned this summer to St. Joseph's parish, Clark County. Also working there as part of the program was Homer Lathrop, a member of Immaculate Heart of Mary parish, Indianapolis, who will be a junior at St. Meinrad College.

Lathrop and classmate Ralph Scheidler of St. Mary's parish, Greensburg, reported on their experiences to Serrans this past Monday. Scheidler worked at St. Lawrence parish, Lawrenceburg.

Both had similar duties—census, home visitations, sick calls, liturgical preparation and Mass commenting, CYO, CCD and participation in parish meetings. One rewarding experience to Lathrop was the opportunity to attend weekly gatherings of area priests for socializing and the exchange of helpful information.

"This was a unique opportunity to learn firsthand what the priesthood is all about," Lathrop said.

Scheidler mentioned that some of his misconceptions were clarified, citing as an example what type of liturgy is practical for the parish as opposed to seminary liturgy. He also

said that he had the opportunity to work under two pastors during the summer, which added dimensions to his experience.

The "greatest asset" to the summer program, according to Beever, "is the experience of working with priests and people. There is great value to others to witness seminarians working in parishes, especially to young people."

Other dioceses have adopted the program in recent years. All have had similar positive evaluations.

NAMES IN THE NEWS—John Day, program director for American Friends Service Committee and a member of Holy Cross parish, Indianapolis, has been re-elected to a three-year term on the board of the National Catholic Conference for Interracial Justice. The group's quarterly board meeting will be held August 24-25 at Marquette University, Milwaukee.

Father Clarence Weber, S.V.D., Indianapolis native who has spent his priestly career working in home mission parishes in the South, has retired from his pastorate at St. Martin de Porres parish, Delcambre, La. The 73-year-old priest will reside at St. Augustine Church, 1210 Governor Nicholls St., New Orleans, La. 70116, where he will assist various churches where needed. He will be in Indianapolis for a few days, arriving August 20, visiting with his sister, Mrs. Lillian Keller, 614 S. Spencer Ave. He extends his greetings to all his friends.

Father James Hill, another Indianapolis native presently pastor of Sacred Heart parish, Evansville, has been named chaplain for the Indiana Firefighters Association. He is also chaplain for the Evansville Fire Department.

Mrs. Don J. Polinette, a former Indianapolis resident and Marian College graduate, has received the master of arts degree in library science from Rosary College, River Forest, Ill. She will soon be moving to Philadelphia with her family. She is the daughter of Mr. and Mrs. C.E. Doyle of Indianapolis.

Marian College basketball coach Ed Schilling will join the American Lithuanian basketball team on a European tour starting August 24. The team will play national teams in Monaco, Switzerland, Germany, France, Italy and Belgium. "I'd like to find a seven-footer over there and bring him back with me," he commented on the forthcoming tour.

INDIANAPOLIS

Calendar of Events

TUESDAY, AUGUST 28

Luncheon-Card Party in St. Patrick's school hall 936 Prospect. Chicken and Noodle Luncheon served at 11 a.m., card games at 1 p.m. Door prizes.

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.; Secena 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.



VICAR FOR BLACK CATHOLICS—A pastor and former seminary teacher was named to the newly-established office of Episcopal Vicar for 80,000 black Catholics in the Lafayette, La., diocese. The appointment of Father Mark Figaro, S.V.D., pastor of Notre Dame de Perpetual Secours parish, St. Martinville, La., was announced by Bishop Gerard L. Frey of Lafayette. As vicar, the priest will belong to all diocesan boards, at least consultatively, in which concerns and culture of black Catholics are involved. (RNS photo)

Harry G. Kitchin dies at age 79; was KC leader

RICHMOND, Ind.—Funeral services for Harry G. Kitchin, K.S.G., were held in St. Mary's Church here Monday, Aug. 13. He died (Aug. 10) at the age of 79.

Senior member and chairman of the board of Kitchin & Son, Inc., manufacturers agents, he was an active lay leader in his parish and the Knights of Columbus, having served as a board member and officer many years at the Gibault School for Boys, Terre Haute.

He served as Grand Knight of Richmond Council 580, Kof C, former District Deputy, State Deputy and Master of the Third Degree. He was also a Fourth Degree K of C member.

Mr. Kitchin was named a Knight of St. Gregory, the highest papal recognition for a lay leader, in 1959 by Pope John XXIII.

Survivors include the widow, Anita, and two sons, Robert and Sam.

Schedule two special retreats

INDIANAPOLIS — Two special retreats are scheduled at Our Lady of Fatima Retreat House in late August and early September.

Father Lawrence Moran, pastor of St. Joseph's parish, Rockville, will conduct a retreat for widows and widowers August 24-26. It is designed to meet the specific needs of those who have lost a spouse.

The annual Labor Day weekend retreat will be held from September, Sept. 1, to Monday, Sept. 4. It will be conducted by Father Kenny C. Sweeney, Fatima director.

Reservations and additional information are available from the retreat house, 5353 E. 56th St., (317) 545-7681.

MEETING SLATED

INDIANAPOLIS — The Madonna Circle, D of I, will meet at 6:30 p.m. Thursday, Aug. 23, for a "Pool and Patio Party" at the home of Mrs. Robert Brown, 7115 Rosehill Drive.

ASK GREATER LOCAL VOICE

Seek change in bishop selection

WASHINGTON—A series of proposals which would give greater responsibility for choosing new bishops to diocesan committees have been presented to a U.S. bishops committee by the Canon Law Society of America.

However, Bishop Bernard J. Flanagan, chairman of the Committee on Canonical Affairs of the National Conference of Catholic Bishops (NCCB), said that he foresees little hope for adoption of the proposals, which were the result of resolutions passed at the society's convention last year in Seattle.

PRESENT RULES, which were adopted by the Vatican in 1972, allow the bishops of an archdiocesan region to consult informally—although not collectively—with clergymen and laymen in choosing a bishop. The Vatican regulations also permit the prelates to forward their own list of qualified candidates to Rome through the country's apostolic delegate. The list does not have to reflect the opinions of the diocesan level groups or individuals.

Under the society's proposals, each diocese in the country would establish an eleven member committee—one member appointed by the diocesan pastoral council—of priests, religious and lay persons that would draw up a list of episcopal candidates based upon the diocese's needs.

The list would then be sent to the diocesan priests' senate which would

review the candidates and narrow the list to not more than ten candidates.

New guidelines

(Continued from Page 1)
gives "far too much power" to the committee.

SCHULTZ SAID HEW presently has no intentions of incorporating such criteria into the guidelines. The feeling in HEW, he said, is that the criteria for the best interest of the patient "should be developed locally, not federally."

Under the guidelines, after the review committee determines that a proposed sterilization meets the guidelines and is in the best interest of the patient, the authorities in charge of the program are obliged to obtain an order for the sterilization from a court of competent jurisdiction.

Msgr. McHugh decried the "advocacy role" played by the program in this regard.

He summarized the guidelines as empowering the same federal agency to perform the sterilizations, to set up its own Review Committee to decide who gets sterilized, and to act as advocate for the sterilization in court.

"It smacks too much of 1984," he said.

This shortened list would be sent to the bishop in the diocese who would investigate the candidates and select, solely from those candidates, the names he will submit to the regional meetings of the bishops.

FOLLOWING A REVIEW by the NCCB's Committee on the Nomination of Bishops, the president of the NCCB would present the list of candidates to the Vatican and send a copy to the apostolic delegate, thus bypassing the apostolic delegate's influence in the nominating process.

Bishop Flanagan, who heads the Worcester, Mass., diocese said that he expected the NCCB to consider the proposals at its next meeting in November.

He said, however, that the bishops "would be very cautious about abdicating a responsibility . . . into the hands of a committee."

The proposals, Bishop Flanagan said, "would be a model for study," but implementation or adoption could not be done quickly.

He added, that the 1972 Roman Norms concerning episcopal nominations "now provide for greater consultation with priests, religious and laity" than earlier procedures. Many bishops are consulting more with individuals as a result, he said.

Bishop Flanagan said that individuals may now suggest names for nomination and that "often the names of the men that are presented are from other dioceses."

Soviet Union church attendance 'poor'

NEW DELHI, India — Churches in the Soviet Union are open but attendance at services, especially among the young, is poor, said Archbishop Angelo Fernandes of Delhi after a visit to that country.

Describing restrictions imposed on the Church by Soviet authorities, the archbishop said the Church cannot hold

catechism classes, processions or public meetings. While there is no direct persecution, he said, believers are harassed indirectly in the matter of jobs and promotions.

CONTRARY TO what is experienced in other countries, Archbishop Fernandes said villagers in the Soviet Union are more reluctant to attend church than those in urban areas. Perhaps, he said, this is

because in the villages everybody is known to everybody else and it is easy for informers to report on churchgoers.

Nevertheless, the archbishop said, he was impressed by the intensity of the faith of the people of the Soviet Union.

The Church there is better off economically than one might expect, he said, because of the generosity of the believers.

A PRINCIPAL source of income for the Russian Church, he said, is the sale of candles. Candles made and sold by the churches are purposely priced

high in order to allow believers to make contributions to the church without attracting the official attention that direct contributions might draw.

LAY UNIT TO MEET

INDIANAPOLIS — Lay Franciscans of the Holy Stigmata Fraternity will meet at 8 p.m. Monday, Aug. 20, at Alverna Retreat House, 8140 Spring Mill Rd. Mass will be offered in the chapel prior to the business meeting and social. Guests are welcome.

Asks decree clarification

PUEBLO, Colo.—The Pueblo diocese will continue its policy of allowing reception of Holy Communion before First Penance, according to Bishop Charles A. Buswell. The bishop said the policy will continue "pending a mature consideration" of the Vatican declaration on Communion and Confession "by religious educators and the United States bishops."



COMPLETE TERTIAN PROGRAM—Seventeen Sisters of Providence recently completed a month-long tertian program preparatory to making permanent commitment as Religious women. The program was held at Ladywood-St. Agnes Academy in Indianapolis under the direction of the Congregation's Director of Christian Development. Shown above standing from left, are: Sister Denise Wilkinson, Sister Cynthia Crostree, Sister Margaret O'Brien, Sister Kathleen Leonard, Sister Ann Sullivan, Sister Mary Mundy, Sister Sally Thomas and Sister Barbara Welch. Seated from left: Sister Patricia McGlynn, Sister Frances Glinther, Sister Rosemary Nudd, Sister Jeremy Galley, Sister Janice Ostroski and Sister Mary Alice Zander. In the foreground are Sister Therese Whitsett and Sister Claire Hanson. Not present for the photo was Sister Jane Marie Osterholt.



CHECK PRESENTATION—Don D. Hamachek, Administrator for St. Francis Hospital, Beech Grove, accepts a contribution from officers of Kappa Delta Phi, Gamma Delta Chapter. Presenting the check for Emergency Department equipment were Mrs. Richard Hauck (left), president, and Mrs. James Lyons, chapter treasurer. The Beech Grove hospital is engaged in a fund drive to secure needed equipment for the new \$13 million Tower Building.

Pre-Cana slate is announced

CLARKSVILLE, Ind. — The schedule of Pre-Cana Conferences for engaged couples and recently married couples has been announced for the New Albany Deanery.

Our Lady of Providence High School here will be the site for the one-day programs, scheduled from 1 to 6 p.m. on the following Sundays: Sep-

tember 9, November 4, January 13, March 3, May 5 and June 23.

Registration cards are available from parish priests in the deanery. Additional information is available from: Stephen P. Kramer, Catholic Charities, 707 W. Highway 131, Clarksville, IN 47130. Phone (812) 945-2834.

Rummage Sale

INDIANAPOLIS — Daughters of Isabella, Circle 1133, will sponsor its semi-annual Rummage Sale for the benefit of St. Elizabeth's Home at St. James parish hall, 1155 E. Cameron St., on Friday and Saturday, August 24-25. The event is scheduled from 3 to 7 p.m. Friday and 8 a.m. to 12 noon Saturday.

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THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

This column's happiest readers are the men, women and children who know they're needed. The days we're busiest helping others are the happiest days of our lives. . . . Who needs you most? Surprisingly, God needs you — for instance, to help an abandoned orphan become a God-loving, responsible adult. Lepers need you (there are still 15-million lepers in the world), blind children need you, and so do we. . . . Here in New York we are your agents, telling you where the Holy Father says your help is needed, and channeling your help promptly and safely to the people in need. . . . Want to feel good right now? Do without something you want but do not need, and send the money instead for one of the needs below. You'll feel good, especially if your gift is big enough to mean a sacrifice to you. This is your chance to do something meaningful for the world — it's God's world — while you're still alive.

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BEHIND THE NEWS

(Editor's Note: This is the first of a series of articles by Bishop Mark Hurley on the threat to personal privacy. He is bishop of Santa Rosa, Calif., and is moderator of the Secretariat for Human Values of the National Conference of Catholic Bishops.)

BY BISHOP MARK J. HURLEY

The citizens of California awoke on the morning of November 8, 1972, to read in the daily papers that they had amended their State Constitution by the passage of Proposition XI. Proposition XI? What in heaven was that?

There had been practically no campaign of any appreciable magnitude pro or con. The press, surprisingly, by-and-large did not show enthusiastic support or intense opposition, but generally took the view that the proposition was unnecessary, redundant, already a matter of law.

Opponents labeled it a scheme to protect welfare fraud on the part of the poor and tax evasion on the part of the rich. Even the guardians of the law, judges and lawyers, took little or no notice. Proposition XI by all odds was a "sleeper," and the people passed it by a large majority. It involved only three words: "people" and "and privacy."

COMPUTERS MAKING YOUR BUSINESS EVERYBODY'S BUSINESS

Privacy: inalienable right?

THE FIRST ARTICLE of the State Constitution now reads: "Inalienable Rights: All people are by nature free and independent and have certain inalienable rights, among which are those of enjoying and defending life and liberty; acquiring, possessing, and protecting property; and pursuing and obtaining safety, happiness, and privacy."

The substitution of the word "people" for "men" may well be claimed as a victory for women's liberation; the addition of "privacy" to the inalienable rights an earnest harbinger of things to come involving the executive, legislative, judicial branches of government, not to mention the political, philosophical, and theological implications.

With the astonishing growth and amazing development of technology—and specifically the computer, magnetic tapes,

and microfilms—there has been born concomitantly an insatiable appetite for information-gathering by government and by private enterprise, a gourmand hunger and endless craving to gather, store, and retrieve data of all kinds.

Moreover, throughout the public and private sectors, the amount of information collected and stored about individuals is increasing at exponential rates. This appetite for information is at once desultory, capricious, and dangerous.

Thanks to the Watergate "caper," the Pentagon papers trial, and similar escapades, electronic surveillance has captured the attention of the nation. Reports of Army intelligence agents spying on civilians during civilian riots

and protest marches; the "prophecies" to foretell potential rioters; the bugging of offices, public and private; wiretaps and videotapes and all the rest make chilling reading.

BUT EVEN MORE ominous and portentous is the potential inherent in the technology which has given birth to databanks and methods of systems analysis which technology encourages.

With speed akin to light, gifted with a prodigious memory, databanks are becoming the repository of a vast amount of information about people—data that can be kept in storage indefinitely.

The Constitutional Rights Subcommittee of the Senate sponsored a study (1969) which noted that the more economical computer technology has become, the more "an army of specialists in the information-processing field . . . and battalions of investigators and analysts specializing in seeking out and reporting derogatory information on individuals" grow and wax strong. Zeal to know the "total man" has kept government and private computers filling dossiers "to overflowing with the daily lives of people."

Computers have come of age, and databanks have achieved a sophistication suggestive of Orwell's 1984.

The Federal Government has at least 27 agencies and bureaus gathering information, much of it quite private and personal.

THE DEPARTMENT of Health, Education, and Welfare (HEW) "owns" the social security numbers. It used to be that a youth would receive his social security number when he got his first job. Today it may be assigned on entrance to first grade or even earlier. Can the newborn babe escape?

The Internal Revenue Service, now computerized, gathers tax return data; similarly the Passport Bureau, welfare departments; civilian personnel departments in government; the Department of Commerce with its file on seafarers; the Census Bureau; the Center of Narcotics; the Naturalization Service; the Department of State with its "lookout file"; the Customs Bureau; Secret Service, and the F.B.I., the C.I.A., etc., all seek data, much of it private and personal, not to mention confidential and compromising in some instances.

Employers in the private sector, are wont to gather personal information on prospective employees, seeking even security clearances, at times without the subjects themselves having any access to these same records.

In an economy heavily dependent on credit, bankers make extensive use of computers; credit-card companies build credit dossiers on millions of customers. A fairly accurate profile of a person's actions can be constructed from the transactions of a steady credit-card user.

Doctors, too, build up files—often of a very personal and intimate nature. Seven hundred life insurance companies rely upon the Medical Information Bureau of Boston to check prospective insureds. Student records are a major source of information for dozens of purposes, from the granting of scholarships to employment. Even the driver's license has become a source of special attention; many states have sold driver's lists commercially.

FINALLY, NOT merely the criminal records of all law enforcement agencies, but their general files as well—the police files—contain vast quantities of information, much of it confidential and, at times, compromising to individuals and groups.

The potential for dossier-building staggers the imagination; the womb-to-tomb history of each person retrievable on demand becomes a possibility, at the very least.

But what if all these files and dossiers could be centralized, cross-referenced, and, in one place, made available? Is it possible to evolve the "total identifier" in a master-file, perhaps under the social security number?

Pressures to introduce a single identifying number for each citizen, known as S.I.N., are obvious for hospitals, credit card companies, schools, banks, police, and others. All chartered banks in the U.S.A., for example, have recently been required to record the social security numbers of depositors to facilitate the retrieval of information for tax purposes, a breach in the initial law on social security. Contrariwise, Congress refused to allow the social security number cross-reference on the 1970 census forms.

SWEDEN INTRODUCED identification numbers for all citizens in 1947; Israel in 1948; Norway, 1954; and other countries expected to follow suit include West Germany, Spain, Japan and Switzerland.

The single identification number and the concomitant "total identifier" pose both a temptation and a threat. The enormous value in time saved, in costs, in accuracy, can scarcely be exaggerated and constitute a real temptation. At the same time, in terms of individual—and even corporate and institutional—liberties, they pose a threat of no mean proportions. A master-file under a single social security number does not now exist; the HEW study of this matter states, however, that "automated personal data systems present a serious potential for harmful consequences, including infringement of basic liberties."

GUEST EDITORIAL

The trouble with ostriches

Fans of Laurel and Hardy movies will remember the many times in each picture when Oliver Hardy has his hand over his eyes, afraid to look at a scene about which he will inevitably comment: "Now look at the mess you've gotten us into!"

This hands-over-the-eyes way of escaping reality seems to be gaining favor lately. It leads us to wonder if there is a Chinese fortune cookie somewhere with this message: "He who hides eyes eventually will hit wall."

As Senator Howard Baker is wont to remind each of the witnesses he questions about the Watergate blunder, we want to discover how much President Nixon knew about Watergate and its cover-up and when he knew it.

If we can believe most of the witnesses, particularly the former highest administration lieutenants, the President knew little of Watergate and didn't discover what little he knew until rather late in the game. And, if this is true, he owes his ignorance of the matter to an incredible shield erected by the very persons who should have kept him informed.

Next we are told of the secret bombing of Cambodia which happened in 1969 but was not publicly disclosed until just a few weeks ago. That little secret was kept from, among others: The Senate Armed Services Committee, the Secretary of State's staff, the U.S. Congress, the

Secretary of the Air Force, the Air Force's Vice-Chief of Staff, the news media and, of course, the American public.

Then, if memory stretches back far enough, one might remember Federico Alessandrini, now Vatican press officer but then editor of L'Osservatore Romano, explaining why L'Osservatore never published any distressing news concerning the Catholic Church. It seemed to him that the Pope had enough problems without reading about more. And in his own newspaper, save the mark.

Undoubtedly, there are those who think that if only problems can be ignored, distressful news unpublished, all the clouds will roll away. On the other hand, there is the distinct likelihood that cancers tend to grow, problems worsen and if nobody had stopped Hitler we'd all be Nazis or dead.

It may well be that a person believes he is doing a great service for his superior by shielding him from unpleasant facts. On the contrary, it more probably is a great disservice not only to the superior but to all who rely on that superior for guidance and leadership.

The popular myth that ostriches hide their heads in the ground when frightened has been disproved. Humans do that. And when they do, they become vulnerable to a good swift kick.

—FATHER WILLIAM KIENZLE
The Michigan Catholic



"I WANT TO FINISH THIS, HELEN... DO YOU MIND IF WE SKIP OUR VISIT TO THE MARRIAGE COUNSELOR AGAIN? HELEN...? HELEN...?"

THE YARDSTICK

Diagnosing decline of mainline Churches

BY MSGR. GEORGE G. HIGGINS

Thoroughly accurate statistics on church membership in the United States are notoriously difficult to come by.

Nevertheless certain membership trends can be charted with reasonable accuracy. One such trend is analyzed in considerable detail by Dean M. Kelley of the National Council of Churches in a recent book entitled "Why Conservative Churches are Growing" (Harper and Row, New York \$6.95).

Kelley's overall thesis is that the more liberal mainline churches are on the decline, statistically speaking, whereas conservative fundamentalist groups are growing very rapidly.

Why? Kelley's answer to this question is very simple. He argues that the so-called liberal mainline churches are declining because they have diluted the principal product religion has to offer: providing a clear sense of life's purpose. "When Churches get sidetracked," he says, "into noble but nevertheless extraneous goals such as changing social structures, then allegiance falters."

THE CHURCHES that are gaining membership, Kelley concludes, are those which have shunned contact with other Churches or with secular causes, and have held firmly to the belief that they alone have the truth. They are "high-demand" Churches, possibly "unreasonable" and marked by "absolutism, conformity, and fanaticism."

On the other hand, the low-demand Churches that are losing membership are those that have opted for diversity, relevance, ecumenical dialogue, and social commitment. Efforts to foster interfaith cooperation, Kelley maintains, "may be conducive to brotherhood, peace, justice, freedom and compassion, but they are not conducive to conserving or increasing the social strength of the religious groups involved or—more important—the efficacy of the ultimate meaning which they bear."

There is undoubtedly much to be said for Kelley's basic thesis. After all, who needs a Church which isn't serious about religion and thinks of itself as being just another social agency?

KELLEY HAS served a very useful purpose in bringing this point to the fore.

On the other hand, there is a danger—as the Protestant historian, Martin Marty, has pointed out—that Kelley's provocative study will be "a much misused book, a manual of arms by would-be rescuers of drifting Christian organizations."

Father Kenneth Baker's review of Kelley's book (in the June issue of Homiletic and Pastoral Review) clearly indicates that this is a very real danger indeed, and not simply a figment of Professor Marty's critical imagination. Father Baker, in paraphrasing Kelley, makes a number of good points. His concern for theological orthodoxy and his emphasis on the legitimate role of ecclesiastical authority are unexceptionable.

BAKER'S ARGUMENT seems to be that those Catholic "experts" who are promoting the Catholic social action movement and the ecumenical movement are barking up the wrong tree. "What has happened," he says, "has been just the opposite of the expectation of the 'experts': instead of strengthening the appeal of the Catholic Church, it has turned people away."

On the face of it, this may sound like a plausible argument. But wait a minute. Who are these so-called "experts" who allegedly have been leading us all astray? While Father Baker doesn't name them, my own list would include, among others, John XXIII, Paul VI, the Fathers of the Second Vatican Council, the delegates to the 1971 Roman Synod, and the 300-odd members of the National Conference of Catholic Bishops.

FATHER BAKER, in paraphrasing Kelley, also seems to agree that the Church, in order to be faithful to its mission, "must not accept members who do not espouse its goals and it should kindly, but firmly, expel members who do not conform. It should exercise one of its chief powers: the power of the gate."

I am not sure I know what that means. Presumably there is a sense in which it can be properly understood, but it certainly doesn't leave much room, if any, for legitimate pluralism within the Catholic community. For my own part, I much prefer the more irenic approach of Father Baker's Jesuit confrere and one-time professor, the distinguished Father Karl Rahner.

"The world today," Father Rahner points out in a recent book entitled "The Priesthood," "is so manifold, so diversified, so plural, that in the one catholic (that is, all-embracing) church according

to the positive and not merely permissive will of God, there must necessarily be very great differences: in law, in worship, in theology, in asceticism, in practical life, the shaping of Christianity, in the confrontation of Christianity with the world . . .

"WE MUST ASK ourselves where the greater danger lies for us, admit that there is a danger in our own mentality, that in view of her God-willed pluralism no one ever has all the right in the Church of God, that there was never a time in the history of the Church when one side was a hundred per cent right and other side a hundred per cent false, and that this always became

clear at a later date. We must work out, see and admit all this intelligently, we must be tolerant towards others and yet have the courage to advocate something quite definite and even controversial."

If I have understood them correctly, Kelley and Father Baker would be compelled by their own logic to conclude that any Church which follows Father Rahner's counsel in this regard is doomed to failure. I wouldn't agree with them at all. But even if I were forced to admit, for the sake of the argument, that God wants his Church to fail (in the short run) as the price of implementing the Gospel message, it wouldn't disturb me in the slightest. I would simply say: So be it.

Kueng trading on his secular status, media popularity, says editor of Protestant journal

WASHINGTON—The Protestant magazine Christianity Today, while agreeing with Father Hans Kueng's rejection of papal infallibility, has questioned his logic and sense of fair play in the controversy.

"We, like Kueng, reject papal infallibility," the bi-monthly evangelical magazine stated in an editorial. "But unlike him we do not belong to the Roman Church."

"We do wonder about Kueng's logic—or even his sense of fair play toward his Roman brethren—in continuing to insist that he is right and playing his secular status and media image for all they are worth."

THE "SECULAR STATUS" to which the editorial referred was Kueng's government-protected German academic tenure, the legal rights afforded him, his popularity among Protestants, and the respect he enjoys in the media.

"In other words, he is using his secular status against his Church," the editorial continued. "If the Church defends itself by withdrawing his 'missio canonica' (his right to teach candidates for the priesthood), he will retain his government-guaranteed tenure at Tuebingen University."

The editorial reckoned that "Kueng is popular enough and clever enough to use

his leverage to evade, perhaps indefinitely, the sanctions of his Church."

"EARLIER OPPONENTS of papal infallibility—such as the famous 19th century scholar Ignaz Doellinger—reluctantly left the Roman Church when they could not persuade it to abandon the doctrine," the editorial pointed out. "This is clearly more straightforward than Kueng's present game, and perhaps more honorable as well."

The editorial described Kueng as one who "presents himself as a man constrained by academic integrity to hold a position rejected by his Church. But is it fair to the Church to refuse to let it define what it is, and to play off secular power and influence against it?"

LAST JUNE, THE Vatican's Congregation for the Doctrine of the Faith reaffirmed the doctrine of oneness and infallibility of the Church. While the Vatican declaration did not use any names, the Vatican press office referred to "some ideas by Hans Kueng" in its notes accompanying the declaration.

Father Kueng has accused the Doctrinal Congregation of passing judgment on him before trial. He pointed out that proceedings against him are still pending in the Doctrinal Congregation.

Calls Newsweek article 'smear'

FORT WORTH, Tex.—A Newsweek article "smears a broad group of organizations and publications, the National Catholic Register among them," said Dale Francis, editor of the national Catholic weekly that is published here.

Francis reacted to Newsweek's August 6 article "Thunder on the Catholic Right," with an editorial decrying the "injustice of the attack on us."

The Newsweek story linked Francis and the Register with Twin Circle, The Wanderer, and Our Sunday Visitor—all national Catholic weeklies—and with Homiletic and Pastoral Review, which Newsweek described as "a middle-brow monthly aimed at Catholic clergy."

"THEY CALL THIS paper 'arch-conservative' and suggest by innuendo that I, as editor, am something other than faithful to the Church," said Francis in his editorial.

In a phone interview with NC News, Francis said the Register is of a "different nature" than the other national weeklies. "The others are commentary," he said. "They're essentially magazines, though in newsprint."

"We cover the whole range of news," he

said. "I think we're really a moderate paper."

Francis objected particularly to Newsweek's statement that "rightist American Catholics have launched an all-out attack on the Church's hierarchy and institutions."

BESIDES THE publications it listed, Newsweek also cited such conservative organizations as Catholics United for the Faith (CUF), Parents for Orthodoxy in Parochial Education (POPE), the Cardinal Mindszenty Foundation (CMF) and the Society for the Christian Commonwealth (SCC).

"I know of none of the groups listed that are disloyal," Francis said.

Although he objected to Newsweek's assertions, Francis said that in the long run he felt "philosophical" about the matter.

"They're not going to harm us," he said. "The people who read the paper will know we're not out to destroy the Church."

British clerics rap Bernstein's 'Mass'

LONDON—An organization representing about 1,600 Roman Catholic priests in Britain has expressed "disgust and distress" at a BBC television showing of Leonard Bernstein's controversial "Mass."

The work of the American composer-conductor blends pop music and dance with symphonic music, and depicts a priest beset by doubts.

A statement issued here by the Catholic Priests' Association said, "The musical is a blasphemous and sacrilegious profanation of the very center of Catholic life and worship."

"It betrays the humanistic ideas of its composer at almost every step."

Bernstein, who is Jewish, has repeatedly denied that he had any intent of being sacrilegious in composing what he has called "a theater piece built around a liturgical core."

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MILITARY ORDINARIATE: A WORLDWIDE DIOCESE

BY FLOYD ANDERSON

NEW YORK—The Military Ordinate is housed in a modest building at 30 E. 51st St. here, just between Madison and Fifth Avenues. On the front of the building is a modest bronze plaque, well polished, designating it as the Cardinal Hayes Building.

The designation is most appropriate, because the then Auxiliary Bishop Patrick J. Hayes of New York, on Nov. 24, 1917, was named Bishop Ordinary of the United States Army and Navy Chaplains, a new office made necessary by World War I, and since that time the archbishops of New York have been the military vicars.

No one can possibly be unaware of the countless trips Cardinal Francis Spellman and Cardinal Terence Cooke have made to military bases around the world, especially at Christmas time.

The Military Ordinate is, in a very real sense, a worldwide diocese for individuals and families in the U.S. military service.

IT WAS CANONICALLY established on a permanent basis by a decree of the Sacred Consistorial Congregation on Sept. 8, 1957, stating that the Ordinate comprises all priests who are chaplains for the U.S. armed forces, who are chaplains in Veterans Administration hospitals, and all the faithful who serve in the armed forces, their families, those in the various Guards and Air Patrols, those employed by the military... but that will give you an idea of its scope.

But the Military Ordinate is unique in one respect: It has no physical property—no churches, no chapels, no schools of its own.

Msgr. Joseph F. Marbach chancellor of the Military Ordinate, says it has "jurisdiction over all these people personally, not over any territory. A military base is not withdrawn from the local bishop; he certainly has jurisdiction also, but the military vicar, who is Cardinal Terence Cooke of New York, is considered the ordinary of the Catholics belonging to that base.

"We have no legal title or ownership of any military chapel or equipment," Msgr. Marbach added.

"It is a diocese for people in military service. We try to give them everything they would have if they were back in a civilian parish.

"This is our big point," he stressed. "That is basically the legal reason for chaplains, even though we have separation of Church and state in this country: The

Four priests of the Indianapolis Archdiocese are presently serving as military chaplains. Major Howard X. Quinn, 42, is presently assigned to Luke Air Force Base in Arizona. He has been in the military since 1966. Capt. Paul Richart, 38, recently moved from the Air Force Academy to Hickam AFB in Hawaii. He joined the military in 1967. Lt. Commander John M. Wright, 36, is serving with the Navy aboard the USS Franklin D. Roosevelt. He also joined the service in 1967. Capt. Paul Dede, 37, is with the Army at Redstone Arsenal, Alabama. He enlisted in 1971.

military does not want to deprive a person of anything he would have if he were still a civilian, so each base has a theater, a library, recreation facilities, a chapel, hospitals. You can't think of anything a man is really deprived of from the material or spiritual viewpoint because he goes into military service.

"The government is very generous," he added. It provides the chapels and all the necessary things for the services on that same rationale—that the people in military service would be deprived of something if they did not have Catholic, Protestant, Jewish and Orthodox services and chaplains."

THE HEADQUARTERS of the Military Ordinate here, under Cardinal Cooke of New York, is headed by Auxiliary Bishop Philip J. Furlong, who is delegate of the military vicar, and Bishop William J. Moran, who is auxiliary bishop to the military vicar. In addition to Msgr. Marbach, there are three other priests on the staff, 20 full-time secretaries and 15 part-time workers. The latter, Msgr. Marbach said, are young ladies from nearby high schools and colleges who come in two or three days a week.

Speaking of the work of the Military Ordinate, Msgr. Marbach said: "We provide the chaplains.

"If a priest wants to be a chaplain, he needs the permission of his bishop or Religious superior. He writes to us, and we send our application form, which is to find out whether he qualifies. For example, we would like a priest to be ordained at least three years before we permit him to be a chaplain on active duty. There is no age minimum, but the maximum would be 39 since he has to get into the service before his 40th birthday.

"They go first to chaplain school for six or eight weeks to learn the military regulations," he said, "then they are assigned—but we have nothing to do with that.

"Our relationship with the chaplains is entirely ecclesiastical. They send us all their records of Baptism, Confirmation, marriage, etc. performed. We acknowledge them and keep them on file. Everyday hundreds of requests for information on these records come from parish priests and chanceries throughout the country.

"There is a lot of correspondence, because we have records back to World War I. You have to talk about statistics," Msgr. Marbach noted, "but it is important to realize how many thousands of children were baptized, received First Communion or were confirmed while their parents were on a military base.

"Most bases are just like a parish, with all the societies you have in any parish, except for some remote places where families are not allowed."

IN REGARD TO statistics, which are illustrative at times, the Military Ordinate now has on file more than two million records of Baptisms, First Communion, Confirmations and marriages.

A recapitulation as of Sept. 1, 1972, showed 358 priests as regular and reserve Army chaplains, 322 for the Air Force, and 260 for the Navy.

There were 393 auxiliary chaplains, 350 Veterans Administration chaplains, 716 National Guard and Reserve chaplains, and 255 Civil Air Patrol chaplains, for a total of 2,654.

Msgr. Marbach said the Military Ordinate dates from 1917 when the three major faiths started official organizations for priests, ministers and rabbis. The principal one for Protestants is the General Commission of Chaplains; the Jewish one is the Jewish Welfare Board.

Back in those early days, he recalled, "some very clever person thought of the word Ordinate, because the word Ordinary is a legal word for the authority of the diocese. In civil law, in Georgia and New Jersey, the county judge is called the ordinary—an official who has immediate or original jurisdiction in his own right.

Very necessary to the Military Ordinate's work are the chaplain delegates. "These are the people who are our contacts in the local area," said Msgr. Marbach.

There are 12 such delegates in the United States. Throughout the world, there are 25 in all.

Msgr. Marbach described their work as being "our man on the spot in many ways. They teach the chaplains the local customs of the country, they act as a contact with the chaplains, and are appointed by Cardinal Cooke."

CARDINAL COOKE, he pointed out,

tries to visit as many military bases as he can, as do the bishops and priests of the Military Ordinate.

When Cardinal Cooke went to the Eucharistic Congress in Australia, he planned the trip so he could visit many military bases in the Pacific; likewise, on a trip to Rome in June, he scheduled visits to military operations in and around Italy.

"It is not just incidental to the trip," Msgr. Marbach stressed. "That would be the wrong impression—he makes every effort to visit as many military bases as possible in that section of the world."

Seven priest chaplains have been killed in Vietnam, he said. "They all died with

their men.

"Three priest chaplains have won the Medal of Honor, two posthumously. One of them, Father Charles Watters of Newark, was buried on Dec. 2, 1967, the day Cardinal Spellman died.

"The cardinal had intended to go to the funeral of Father Watters," said Msgr. Marbach, "and had made all the arrangements, but that morning he had a stroke and died."

Cardinal Spellman was very tired and beginning to show his age—78—but it is typical of the spirit of those in the Military Ordinate that he would go to the funeral of one of his heroic chaplains; only his death prevented his paying that tribute.

Chaplain notes similarities of parish, service ministries

BY PAUL G. FOX

A veteran Air Force chaplain from Indianapolis said last week his six years of military service has been very similar to his parish experience.

Father Paul Richart, an AF captain who formerly served six years as associate pastor of St. Christopher's parish, is presently enroute to his fourth assignment—Hickham AFB, Hawaii.

During the past three and one-half years he was community center chaplain at the prestigious Air Force Academy in Colorado Springs, where he was responsible for the religious education program for 2,000 persons. More than 750 young people are enrolled there in CCD classes from special education through 12th grade.

FATHER RICHART, whose mother, Mrs. A. M. Richart, lives in St. Mark's parish, served with another chaplain, Father Serran Braun, in the pastoral care of the military parish. Two other chaplains are assigned to the Air Force Cadets.

"I have been lucky to be given family ministry assignments," the personable young priest related. "There have been few, if any, changes in my routine as a priest."

"Even when I was working 12 months at Thule AFB in Greenland, it was a family-style ministry. Each time an airman's wife back home messed up the family car, a crisis might be provoked at the base." The only time I have spent principally with

single airmen was my first 18 months in service at McChord AFB, Tacoma, Wash.

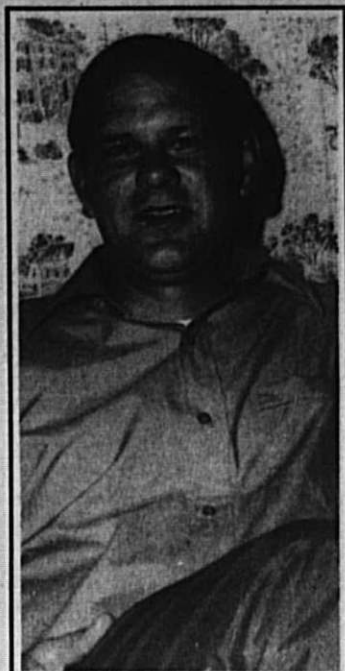
The 38-year-old priest is one of four from the Archdiocese presently in the military. He recalled the almost casual manner in which he was selected for military service by Archbishop Paul C. Schulte.

It seems that during a priest's retreat, the late Father Anthony McLoughlin was recruiting fellow-priests as reserve chaplains for the Indiana National Guard. "About 20 of us signed up," Father Richart remembered. "Nothing appeared to happen until sometime later when Father John Wright and I were summoned to the Chancery Office. We were both surprised when Abp. Schulte asked us if we were interested in a military career. We really hadn't thought about it since we signed up."

A QUESTION of possible vocations to the priesthood among servicemen and dependents brought a near-negative response from the chaplain.

"While the greatest single influence in a young man's religious vocation choice is his identification with a priest, the military chaplain moves too rapidly and completely out of the young man's life to be an effective recruiter."

Another vocation drawback cited by Father Richart is the expressed desire of young men now associated with the



CHAPLAIN RICHART

military to become military chaplains. "We had two high school seniors this past year whose fathers are career military men. There is no way these boys can prepare for the priesthood with any assurance of working in this specialized field."

For that reason—and others—many military chaplains have voiced support for the creation of a "military diocese" which would give them greater control of personnel to be channeled into needed areas along with the possibility of recruiting candidates for the specialized apostolate.

WITHIN THE PAST year the military chaplains have formed a national association, whose executive secretary is a respected and retired chaplain, Father Frank Gilchrist. He maintains an office in the Military Ordinate headquarters in New York.

"It works like a sort of priests' senate," Father Richart commented, "giving the chaplains greater opportunity for strengthening their professionalism and collective spirit."

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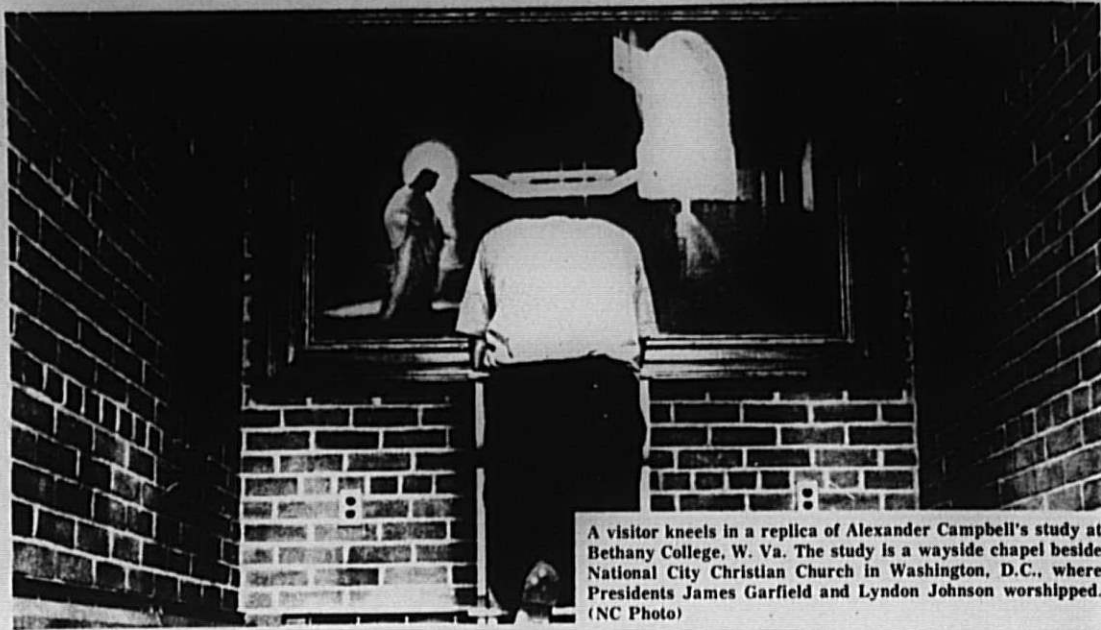
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A visitor kneels in a replica of Alexander Campbell's study at Bethany College, W. Va. The study is a wayside chapel beside National City Christian Church in Washington, D.C., where Presidents James Garfield and Lyndon Johnson worshipped. (NC Photo)

RELIGIONS OF THE WORLD

Churches of Christ AND Disciples of Christ

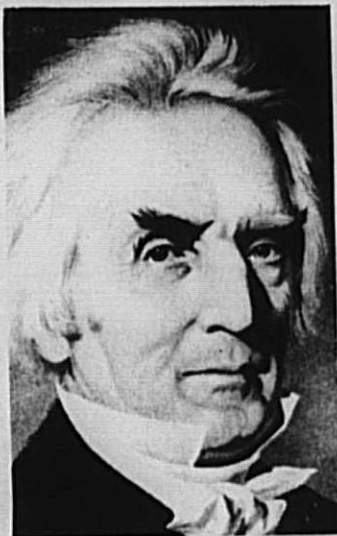
BY WILLIAM J. WHALEN

An early 19th century movement which sought to restore primitive Christianity and unite all believers in a creedless fellowship resulted in the addition of two more denominations to the crowded religious scene in America. They are the Disciples of Christ and the Churches of Christ.

Concentrated in the Middle West and the South the Disciples report 1,425,000 members in about 8,000 congregations. In some communities their congregations are identified as simply the First Christian Church, Main Street Christian Church, etc. In some places they are known as Church of Christ.

As early as 1792 James O'Kelly had led a small exodus from Methodism on the basis of a non-creedal platform. An ex-Presbyterian revivalist, Barton W. Stone, won converts to his near-unitarian position in Kentucky and Ohio. Others around the country also came to believe that creeds and doctrines only divide Christians.

THE CAMPBELLS, father and son, wielded the greatest influence in the frontier revival which gave birth to the Disciples of Christ. Thomas Campbell had been an Anglican and then a Presbyterian in his native northern Ireland. Emigrating to America he pastored a Presbyterian



THOMAS CAMPBELL

church in Pennsylvania, but his theological views led to a heresy trial. As a free lance preacher he elaborated his basic positions such as "No creed but Christ, no book but the Bible" and "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent."

Joined by his son Alexander he formed a nondenominational association in 1809.

Now the Campbells questioned not only the value of creeds, but the validity of infant baptism. In 1812 the two were baptized by immersion and entered an affiliation with the Baptists which lasted for the next 17 years.

Much of the motivation for the efforts of Thomas and Alexander Campbell came from a search for Christian unity. Yet they insisted on baptism of adult believers by immersion as the only proper form of this ordinance. This meant that the baptism received by most professed Christians, Protestant and Catholic, was meaningless and invalid.

The Campbells joined forces with Barton Stone's followers in 1832 to form the Disciples of Christ. The fellowship grew and survived the Civil War without schism, but by the time of the federal census of 1906 the conservative wing had broken from the parent body.

THOSE WHO ORGANIZED the Churches of Christ shared many positions with the Disciples: baptism of believers by immersion, weekly communion, no creeds or confessions of faith, congregational autonomy. They differed on such matters as the use of pipe organs in worship and the formation of missionary societies, neither of which to them had any scriptural basis. They understood the silence of the scriptures to mean prohibition. Today the Churches of Christ display considerable enthusiasm for evangelism and missions but little for ecumenical cooperation.

Unlike the Churches of Christ, the Disciples take a leading role in the National and World Councils of Churches. Except for the custom of communion every Sunday, the Disciples do not differ much from the American (Northern) Baptists. In some cities Disciples and Baptists have formed single congregations.

Some Disciples who remained in the parent body after the Churches of Christ people left were still troubled by the alleged liberalism of the church. In 1927 these Disciples started to set up separate Bible colleges, associations, and publications. They were sometimes called Restorists or Independents.

TODAY ABOUT HALF of the Disciples support the North American Christian Convention. About 4,500 mainstream congregations contribute to the International Convention of Christian Churches (Disciples of Christ) with headquarters in Indianapolis.

Despite the apparent failure of the formula for Christian unity proposed by the Campbells and their associates, the Disciples of Christ remain committed to the New Testament ideal of unity. In the words of Stone, the long range objective of the Disciples is to "die, be dissolved and sink into union with the body of Christ at large."

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revolves around two essential points: Holy Communion considered as a sign of the Church's unity and the Eucharist seen as a unifying spiritual food.

According to that first point of view, the Blessed Sacrament expresses the Church's unity; looked at from the second angle, the Eucharist builds this unity.

The customary procedure over the past decades, even centuries, stressed the sign or expressive nature of Holy Communion. We said, practically speaking, "If a non-Catholic wishes to receive the Eucharist, fine. Let him or her take instructions, become a Catholic, then come to the altar."

The new approach does not undercut or minimize this concept. It merely emphasizes, in words of the text, "the goods of souls" and the nourishment they receive from Holy Communion. These procedures for Superior suggest the Eucharist does in effect foster Church union and could, on occasion, draw non-Catholic Christians more closely to the Lord.

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THIS ISSUE OF Intercommunion

CATECHETICS

Christian sects and the Bible

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

Several years ago I had the opportunity to visit Israel. Seventeen of us spent two weeks together travelling the length and breadth of the Holy Land. About half of our group were Roman Catholic, and the other half were members of other Christian churches. Three were ministers whose familiarity with the Bible was striking. Not only did they know countless Gospel hymns—which they sang at the various places where the Gospel story had unfolded centuries before—but the Bible was a major influence on their day-to-day living.

I recall one afternoon talking with one of the ministers. It was at Caesarea Philippi, where Jesus is said to have asked Peter: "Who do you say I am?" (Mt. 16:13-20). Somewhat embarrassed at my ignorance, I asked the minister what denomination he belonged to. "I don't belong to any denomination. I belong to the Christian Church." Not satisfied, I questioned him further. He pointed out that the Church of Christ, or Christian Church, is not a denomination.

I PRESSED HIM AS to what he believed, how he understood his identity as a member of the Christian Church. He indicated that there was no set creed, but only genuine faith in Jesus Christ. The Bible, particularly, the New Testament, was taken as God's Word. Doctrines, he said, tended to divide Christianity. Therefore, he professed no creed but Jesus Christ as he could be known through the Scriptures.

Later I learned that his opinion echoed that of the founders of the Christian Church—which was meant to be not another denomination, but a serious step toward returning to New Testament unity among Christians. Thomas and Alexander Hamilton had taught that faith in Jesus Christ entitles a person to be considered a member of the Church of Christ. They had affirmed as a guiding principle: "Where the scriptures speak, we speak; where the scriptures are silent, we are silent."

During our tour of the Holy Land the three ministers constantly carried their Bibles. When we stopped to celebrate the Eucharist, they held worship services drawn from the Gospel, enriched by personal expressions of faith, and enlivened by the singing of Gospel hymns. Their Bibles were well worn, marked, annotated. They invariably referred to some passage of the Scriptures in discussions of contemporary issues. Christ was their creed, and the Bible their source of knowledge about life as well as about Christ.

WHILE ROMAN CATHOLICS would have serious difficulties with their steadfast refusal to express Christian faith in other than New Testament terms, none of us could fail to admire the deep faith of these three men and the value the Bible had in their lives. The Churches of Christ may not have succeeded in restoring the primitive unity of Christianity, but they are a constant reminder to all Christians of the importance of the Scriptures for Christian life.

Their emphasis recalls the insight of St. Jerome, who spent most of his life some 15 centuries ago translating the Bible. He said—and the Second Vatican Council cites his words—"Ignorance of the Scriptures is ignorance of Christ" (Revelation, No. 24).

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PARISH LIFE

Problem solved with mirrors

BY JAMES J. PHILLIPS

Several years ago, the manager of a new office building was faced with a serious problem. Every morning at 8:55 and every evening at 5:05, every elevator stop in the building was crawling with people waiting for the elevator. The builders of the building had underestimated the traffic and fell short—by at least two—or providing the necessary number of elevators.

The complaints of the tenants got to be so noisy that the manager was tempted to find reasons to be out of the building when the traffic jams occurred.

He fought that temptation and tried, instead to find a solution to the problem.

But what solution? Another elevator? too expensive—would call for replacing one office on each floor with another shaft—might weaken the building's structure.

An escalator? better than another elevator: present stair wells could be used—but still every expensive.

THE SOLUTION he eventually developed? MIRRORS! Yes, mirrors. He put mirrors on either side of each elevator



The ruins of the Red Basilica built by Constantine dominate the skyline of Bergama, Turkey, the site of the ancient Roman city of Pergamum. (NC Photo by Steve Landregan)

LANDS OF THE BIBLE

Pergamum is home of Satan's Throne

BY STEVE LANDREGAN

The ancient city of Pergamum, probably founded in about the 5th Century B.C., was one of the most important in all of Asia during the three centuries before Christ and at one time had a population of nearly 200,000.

St. John describes the city as "the very place where Satan's throne is erected" (Rev. 2:13), probably referring to the great altar of Zeus that stood in the upper Hellenistic city.

Today ancient Pergamum, the capital of the Attalid dynasty (228-122 B.C.), is a cluster of stately ruins on a lofty hilltop overlooking the valley of the Bakir river where the later Roman city is now covered by the modern Turkish town of Bergama. The site is about 15 miles inland from the Aegean Sea on Turkey's west coast, north of modern Izmir (Smyrna).

German archeologists began excavating the city in 1896. They soon discovered the altar of Zeus with its richly decorated frieze depicting the battle of the gods against the giants. The altar was erected by King Eumenes II about the year 180 B.C. to commemorate his victory over the Gauls of Galatia. It has been partially restored and now stands in the Pergamon Museum in Berlin.

ANOTHER GREAT TEMPLE in the Hellenistic city is the Temple of Athena Nikephorus with its courtyard and adjoining library considered second only to that of Alexandria in the ancient world.

One of the stories told of the Pergamum library is that its growth was seen as a threat by the Alexandrians who prohibited the export of papyrus in an effort to protect their own preeminence.

Their fears were apparently groundless because while the library of Pergamum was, indeed, great, the city's scholarship never approached that of the Egyptian scholars. Ironically Pergamum's 200,000 volumes ultimately ended up in Alexandria when they were offered by Mark Anthony as a gift to Cleopatra.

and, lo and behold, the complaining stopped.

How did he arrive at such an absurdly simply response to the problem?

He began by breaking out of straight line thinking. Instead of thinking in terms of more of the same, he looked at the problem from a totally different point of view.

From his new perspective, he realized that the problem was not insufficient transportation. It was people. The people did not like to wait. By installing mirrors, he gave them something to do: look at themselves and look at the others from different angles. The result: they still had to wait; but they no longer minded it.

Problem solved.

THIS KIND OF THINKING off the straight line is something we all need to do more often. In our parishes, for example, there is a tendency to confine the problem solutions to doing the same thing that has always been done. The hope is that if it is done better or with better publicity, problems such as non-attendance, apathy or opposition will be solved.

Every once in a while, it would be a good idea to look at a problem from an entirely

IN ANY EVENT, the Alexandrian's attempt to cut off Pergamum's papyrus supply ultimately worked out to the benefit of all scholars since Eumenes II organized a competition to find a suitable substitute for papyrus. Two citizens of Sardis, Krates and Iradikos, won the competition with their development of parchment, which soon replaced the more delicate papyrus for most scrolls.

The Romans called parchment "charta pergamena" after Pergamum, from which the French word "parchemin" and the English word parchment evolved.

Christianity was established at Pergamum in the 1st Century, possibly during St. Paul's apostolate at Ephesus, 85 miles to the south. The only mention of the city in Scripture is in Revelations 1 and 2. There is today in Bergama, at the site of an ancient Roman temple, the famed Red Basilica, often identified as "one of the seven churches of the Apocalypse."

It is, in fact, of much later construction being one of many churches that replaced pagan structures during the reign of Constantine. Nonetheless, it is a very ancient Christian church.

Near Pergamum is the famed center of Asklepios, the pagan god of healing. This early medical center with its natural springs provided patients with a library, theater, mud baths and the attention of the famed physician Galen.

PATIENTS AT THE Askleion were packed in mud and told to sleep. During their slumber Asklepios was said to appear to them in their dreams and prescribe the treatment which they would relate to the attendants upon awakening.

Above the courtyard entrance at the Askleion were found the words: "In the name of the gods, entrance is forbidden to death."

It was claimed that no one died while being attended at the shrine. Archeologists, however, have discovered skeletons in such a way as to indicate that even the famed Galen and his associates might have buried a few of their mistakes.

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new perspective. When the standard solutions are not working or are too expensive, it is time to stop thinking in straight lines. Walk around the problem, look at it from above and below, turn it upside down and inside out.

There is something very Jesus-like about such boldness, risk-taking and imagination. We would all profit from a little more of it in the life of our parishes.

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QUESTION BOX

Wife wants to know if she can receive Communion

BY R. T. BOSLER

Q. My husband has had a drinking problem for six years. Every weekend is spent in the local bar and sometimes several nights during the week. We practiced rhythm method until it failed. A brother and sister marriage will not work. After my last two pregnancies I had nervous disorders caused by hormone upsets. Each took about a year to cure with heavy expense. This condition can recur with another pregnancy. My older children wish me to receive Communion with them. If I do so, do I commit a sacrilege?



A. It is obvious that you want to abide by the teaching of the Church. It is possible to respect this teaching and still decide that to avoid greater evils you must put up with the evil of artificial birth control.

Pope Paul in his encyclical "Humanae Vitae," gave the moral principles concerning birth control in the light of which Catholics should form their consciences, but he did not discuss the question of the good faith of those who make practical decisions in conscience against what the Church considers the divine law.

Following the encyclical the various national bishops' conferences issued directives to help couples apply the teaching to individual circumstances. For example the French bishops declared:

"Contraception can never be a good. It is always a disorder, but this disorder is not

always culpable. It happens, indeed, that spouses see themselves confronted with veritable conflicts of duties . . . On this subject, we shall simply recall the constant teaching of morality, when one has an alternative choice of duties and, whatever may be the decision, evil cannot be avoided, traditional wisdom makes provision for seeking before God which duty in the circumstances is the greater. Husband and wife will decide at the end of a common reflection carried on with all the care that the greatness of their conjugal vocation requires. They can never forget or despise any of the duties in conflict. They will therefore keep their heart disposed to the call of God, attentive to any new possibility that might lead to a revision of their choice or their behavior."

Canadian bishops said this to their people: "In accord with the accepted principles of moral theology, if these persons have tried sincerely but without success to pursue a line of conduct in keeping with the given directives, they may be safely assured that whoever honestly chooses that course which seems right to him does so in good conscience."

As I said in a previous discussion of this problem several years ago: "You will note that in all this teaching, man does not make up his own morality and decide for himself what is right or wrong. He experiences a crisis precisely because he wants to follow the papal teaching on birth control and yet at the same time fulfill what he knows to be moral obligations to preserve his marriage and raise his children properly. Here is where even one who accepts the direction and teaching of the Church must still make decisions for himself."

You can make such a decision. Your reasons and circumstances certainly seem to be serious enough to feel in your heart, as you say, that you should be able to receive Communion. In other words, you have decided that you are not acting morally wrong. Abide by your decision.

Q. When should one make a general confession? How do you prepare for one, what should it include, etc.? I am troubled

with things of my past life that I did not know were sinful at the time, but after reading your question box I find out such things are sinful. Shall I make a general confession?

A. You are disturbing yourself

needlessly. It is impossible to sin unless you know that what you are doing is sinful. Hence, if at the time you did something you did not think it wrong, you were guilty of no sin. The fact that you find out later in life that it was in fact wrong does not

change the situation. You have nothing to confess.

General confessions are a review of your whole life made at a time when you want to begin a new form of life, say just before marriage or entering religious life or

sometimes during a retreat. A long-time alcoholic who joins A. A. may find a general confession a big help as he attempts to rebuild his life by starting anew.

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THE CHURCH AND I

Three famed nullity cases are recounted

BY F. J. SHEED

In 1932, as I have related, I published Nullity of Marriage. I had taken my law degree in Sydney only six years before, and the English law of nullity was still fresh in my mind. I compared it with the Roman, giving cases which had been decided under each code.

In 1959 I brought out a new edition, adding a comparison with the matrimonial law of New York State.

In large part the principles are the same in all three codes, since they are the application to marriage of the general principles of contract. The chief differences arise from the simple fact that the Church is the Church—a religion, and not the religion of England or the United States—above all, from the Church's teaching that marriage of the baptized is a sacrament.

I have said that I was drawn to write the book by the uproar, filling the newspapers and redoubled in our outdoor crowds, about the Marlborough (want of consent) and Marconi (not an agreement to marry for life) cases. The excitement about these somehow stirred up excitement about the nullity of Napoleon and Josephine—a curiosity all by itself. I shall say a word on all three.

THE MARLBOROUGH CASE
Consuela Vanderbilt, aged seventeen,



was secretly engaged to a man with whom she was in love. Her mother, determined that she should marry the Duke of Marlborough, invited him to her home. He proposed to Consuela, who did not accept him; but her mother had the engagement announced in the papers. Her daughter pleaded, there were violent scenes, the mother threatened suicide. On the wedding day a guard was placed at Consuela's bedroom door. This was in 1895.

The marriage was unhappy from the beginning. Two children were born. In 1905 the couple ceased to live together. In 1920 they were divorced and each remarried. The Roman Rota held that Consuela was quite incapable of standing up to her mother. The mother herself testified, "I forced my daughter to marry the Duke

. . . When I gave an order, no one argued. Therefore, I did not ask her, I commanded her to marry the Duke . . . I considered that I was justified in overriding her opposition as simply the folly of an inexperienced girl." The marriage lasted as long as it did, said the Rota, because Consuela did not know about nullity (a woman could not be expected to, the Rota wide-mindedly explained).

It was reported in the papers—I don't know how truly—that the American Episcopal bishop who had officiated at the wedding of the Duke and Consuela felt that the nullity decree was an insult to himself. If he did, he showed that he had not understood the Church's doctrine. It is not the officiating minister who makes the

agreement to marry: it is made by the man and woman. The minister is only a witness required by Church or State. If a priest is too far away to be available, the man and woman may marry each other in the presence of any witnesses that may be available—or, on a desert island for instance, with no witnesses at all. The Marlborough case would equally have resulted in a nullity decree even if the Pope himself had been the celebrant.

THE MARCONI CASE

In 1905 Guglielmo Marconi married Beatrice O'Brien on the condition that he would not oppose her seeking a divorce if the marriage did not work out happily. They lived together till 1918. Then they separated, and later Marconi divorced her for adultery. In 1924 he petitioned for nullity. Evidence of the condition was given by both parties, by her brother and sister, by a friend of his. The Court held that such a condition was not the taking of each other as husband and wife for life, which is what marriage is.

NAPOLEON AND JOSEPHINE

If a Catholic does not follow the required form, the Church says the union is null, because of clandestinity. To the lay ear the word seems "oddly chosen." A Catholic film star, let us say, marries in a registry office. The street is blocked with sightseers, newspapers from all over the world send their reporters, the newsreel

cameras are there that the world's screens may show it. In due course, the actor applies for and gets a decree of nullity from the Church, on the grounds of clandestinity—which means secrecy, hiddenness. But the ceremony had not been witnessed by the one witness required by the Church, a Catholic priest: it was hidden from the face of the Church. England and New York are rather more rigorous that the Church in refusing to accept marriage where the due form has not been observed—lawyers even use the same word, clandestinity.

NAPOLEON'S FIRST marriage, to Josephine Beauharnais in 1796, was indeed "clandestine," for it was a civil ceremony and both were Catholics. All the excitement arose about the second, which took place because the Pope, brought from Rome to crown Napoleon as Emperor, refused to do so unless the defective marriage was put right. It took place without witnesses, in Napoleon's private rooms, late at night.

When Napoleon wanted to marry Marie Therese of Austria, he petitioned for nullity on two grounds (1) his consent to marry Josephine was not free (the Pope wouldn't crown him unless he did); (2) Clandestinity (absence of the two witnesses required by Church law). The petition was granted, not by Rome, which was not asked, but by two ecclesiastical courts in Paris, which evidently found it difficult to refuse the Emperor anything.

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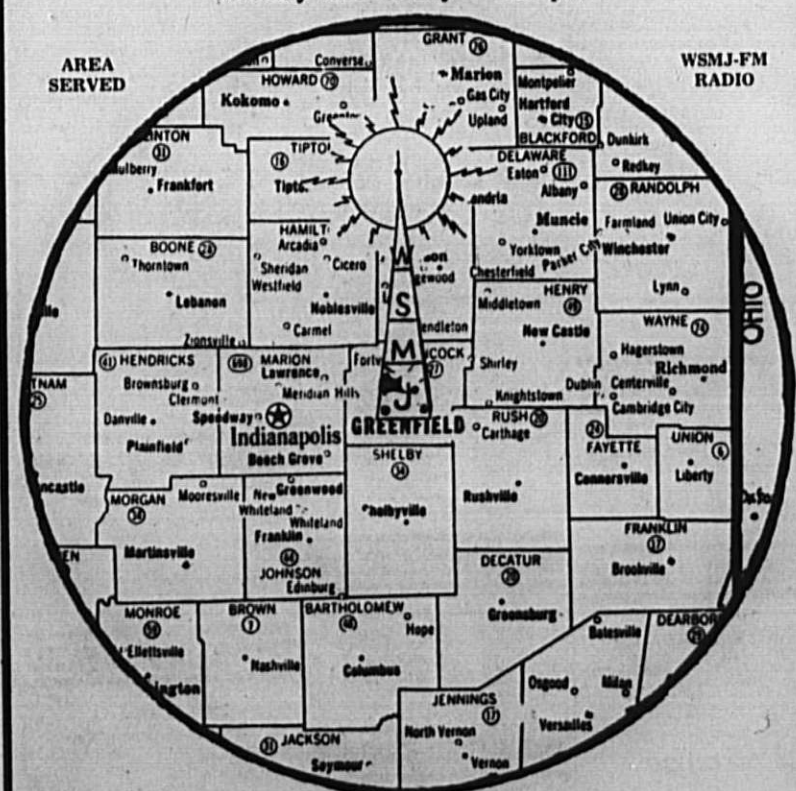
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BOYS' SOFTBALL TOURNAMENT WINNERS—The young men from St. Michael's parish not only won the Division I championship during the regular 1973 Junior CYO Softball season, but also went on to win the post-season tournament by defeating the defending champion St. Barnabas, 12-8, in the final game. Like the Holy Name girls' team, St. Michael's boys finished the season with a perfect 9-0 record. The coaches shown above are: Michael Morley (back, left) and Steve Beck (back, right).



GIRLS' SOFTBALL TOURNAMENT WINNERS—These girls from Holy Name parish successfully defended both their Junior CYO Girls' Softball Tournament Championship and Division II Championship in the recently completed Junior CYO Summer Softball program. Shown with the girls after defeating St. Roch, 14-4, in the championship game are the coaches: Ed Griffin (back row, middle) and Jim Louzon (back row, far right). The girls ended the season with a perfect 9-0 record.

Talent Show slated Sunday

INDIANAPOLIS—Thirty acts in three divisions are poised to vie for honors in the annual Junior CYO Talent Show to be held at 7:30 p.m. Sunday, Aug. 19, in the Garfield Park Amphitheatre.

Contestants will be competing for "best act of show" and top division prizes. Cash awards and trophies will be presented. Serving as masters of ceremonies will be Brian Sullivan and Tom McNulty, officers of the Indianapolis Deaneries Youth Council.

Instrumental Division contestants will include:

Sax Choir, Holy Name parish; Mark Rake and Susie Geswein, St. John's, Starlight; Michael Doherty, St. Michael's, piano solo; Dan Ping, St. Barnabas, guitar solo; Colleen Murphy, Our Lady of Lourdes, piano solo; Eileen and Mary Beth Weber, St. Barnabas, piano duet; Susie Patterson, Holy Trinity, piano solo; Doris and Dolores Stewart, Holy Name, marimba duet; and Ann Underwood, St. Catherine's, piano solo.

VOCAL DIVISION entries are:

Susan McMannis, Holy Name; "Hopeless but Improving" trio, Holy Spirit; Mary McGinley, Our Lady of

Lourdes; Chris Lyons and Joe Mayer, St. Simon; Sharon Horan, St. Mary's, Greensburg; Claire O'Connor, Our Lady of Lourdes; "Us" quartet, Holy Name; Tom Yost, St. Joseph's Hill, Clark County; and "Merging Marys" duet, St. Barnabas.

Variety Division contestants are:

Tammy Zdenek, St. Lawrence, acrobatic solo; Laure Morris, Holy Spirit, pantomime solo; Cindy Strack, Holy Name, tap solo; Meri Berlier, St. Barnabas, monologue; Joan Zwiesler and Donna Meek, St. Jude's, tap duet; Dance Group, St. Catherine's; Beverly Geswein, St. John's, Starlight, ballet solo; "Super Stars," Holy Name, dance group; Donna Lannan, St. Anthony's, acrobatic solo; Viki Johnson, St. Barnabas, ballet solo; Chris Kepright, St. Mark's, ballet solo; and Betty Lou and "Teen Angels," Our Lady of Lourdes, dance group.

Plan workshop

INDIANAPOLIS — Two representatives of the Hi-Time Magazine from Milwaukee will conduct a workshop for all area teachers offering the publication series in Religious Education classes on Wednesday, Aug. 22.

The workshop, to begin at 7:30 p.m. in the Latin School, will be conducted by John North and Andrew Thompson. No advance registration and no fee will be required. The event is sponsored by the Religious Education Department.

Faculty grant is announced by St. Meinrad

ST. MEINRAD, Ind. — A grant of \$9,015 from the Arthur J. Schmitt Foundation of Chicago will provide graduate education of three faculty members of St. Meinrad Seminary College and School of Theology here.

Father Matthias Neuman, assistant professor of systematic theology in the School of Theology, will complete his degree work in that subject at Sant'Anselmo College, the international Benedictine institution in Rome, during the next two years.

Father Quentin Colgan, instructor of philosophy at St. Meinrad College, will receive a master of arts degree in philosophy at St. Louis University. He is also pursuing a summer master of arts degree in art at the University of Notre Dame.

Brother Samuel Weber will pursue a graduate degree in monastic theology and spirituality during the next two years.

Since 1968 the Schmitt Foundation has contributed an additional \$27,000 for graduate studies of monastic members of St. Meinrad Archabbey. Previous grant recipients were: Father Aurelius Boberek, Father Ephrem Carr and Father Raymond Studzinski.

Amnesty film festival slated

INDIANAPOLIS — A film festival featuring the latest visual resources on Amnesty Education will be held at 6:30 p.m. Tuesday, Aug. 21, at the Northview Church of the Brethren, 5555 E. 46th St. An optional covered dish supper at 6:30 p.m. will precede the program, which is being co-sponsored by the Indianapolis Priests' Association. The program is open to the public.

For coaches

All CYO football coaches are reminded of the meeting to be held at 7:30 p.m. Wednesday, Aug. 22, at Ritter High School on W. 30th St.

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Honored

ST. MARY-OF-THE-WOODS, Ind.—Two magazines at St. Mary-of-the-Woods College here have been named "Publications of Distinction" for the past year in the 1973 Catholic School Press Association Writing, Art and Photography Contest.

Editor of "Aurora," campus literary magazine, was Miss Debra Furr, daughter of Mr. and Mrs. Terry R. Furr of Terre Haute. Also honored was "The Woods," campus newspaper, edited by Miss Dawn Tomaszewski of Niles, Ill.

Twenty years ago Father James McMahon, priest of the Archdiocese, was appointed Chief of Personnel for the Army Chaplains' Corps in the European Theatre.

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Sr. M. Bertina dies at age 98

OLDENBURG, Ind.—Funeral services for Sister M. Bertina Mentink, O.S.F., were held at the motherhouse of the Sisters of St. Francis here August 3. She died (July 31) in the convent infirmary at age 98.

A Cincinnati native, Sister Bertina entered the convent in 1894 and had completed 79 years in religious life. She was an elementary and secondary teacher who also served as mistress of novices from 1921 to 1927. She retired to the motherhouse in 1950.

Two brothers survive: Hugo Mentink of Cincinnati and Ray Mentink of St. Petersburg, Fla. Another brother, Msgr. Anthony Mentink, preceded her in death.

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RECEIVES GRANT
GREENFIELD, Ind.—Miss Donna Hyderkhan, daughter of Mr. and Mrs. Lloyd Hyderkhan of St. Michael's parish here, has received a Marian College Grant for study at the Indianapolis Catholic institution. A graduate of Central High School, she plans to major in drama at Marian.

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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.

Mt. St. Francis Seminary, Mt. St. Francis, Ind.—Aug. 25.

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

St. Martin, Yorkville—Aug. 26

Plan Fish Fry
and Festival
at Assumption

INDIANAPOLIS — Assumption parish will sponsor its annual Fish Fry Festival on Friday and Saturday, Aug. 17 and 18, on the church grounds. In addition to fish, hot pizza will be available, as well as a variety of side dishes. Hundreds of dollars in cash will be given away including \$25 each evening to a patron still on the grounds. Entertainment will be provided for young and old. Horseback rides will be a special feature.

St. John's, Enochsburg—Sept. 2.
St. Peter, Franklin County—Sept. 3.

Remember them in your prayers

CAMBRIDGE CITY
GUY JACK HORNER, 71, St. Gabriel's, Aug. 13. Brother of Mrs. Burel Reid of Downey, Calif.; half-brother of Corwin Ward of Connersville; Norman Anthony of Hamilton, O.; Ernest and Lester Anthony, both of Laurel.

INDIANAPOLIS
JERRY R. CRAIG, Sr., 77, Our Lady of Lourdes, Aug. 6. Husband of Carolyn; father of Jerry Jr., Angela and Trina Craig; son of Mr. and Mrs. J. R. Craig.

Yorkville picnic
set this Sunday

YORKVILLE, Ind. — The annual St. Martin's Church Picnic will be held here Sunday, Aug. 26. Entertainment will be offered for young and old. Chicken dinners will be served on the hour beginning at 12 noon until 5 p.m. (fast time). The price will be \$2.50 for adults and \$1.50 for children under 12.

Mrs. Bruce Moore, Sr., brother of Bruce Jr., Michael, Paul, Kevin, Christopher and Cathy Moore.

NANCY S. NEWETT, 15, immaculate heart, Aug. 7. Daughter of Mr. and Mrs. Thomas P. Newett; sister of Thomas, Michael, Patrick, Kevin, Peter, Christine and Shawn Newett; and Suzanne Craig; granddaughter of Ruth Sikes.

JOHN O. GUEDELHOEFER, 79, St. Peter and Paul Cathedral, Aug. 8. Brother of Loretta R. Guedelhoefer.

ANNA McMURTRY, 83, St. Andrew's, Aug. 8. Cousin of George Wright.

JUANITA I. DONNERY, 66, St. Simon's, Aug. 9. Sister of Richard C. Mann, Sr.

KATHERINE V. MAHONEY, 53, St. Bernadette's, Aug. 10. Wife of Kenneth W.; mother of Mrs. Dennis Randall; sister of Patrick and Bud Gorman; Mrs. William Meacham; Mrs. Donald White; Mrs. Robert Shanahan and Mrs. Thomas Walsh.

HENRY J. SAHM, 79, Our Lady of Lourdes, Aug. 10. Father of Theodore E. Sahn, Mary E. Liddy and Rita A. Bassett; brother of Fred and Joseph Sahn and Mayme Ingraham.

RUDOLPH C. FOPPE, 50, Holy Trinity, Aug. 10. Husband of Juanita V.; father of William A., Sharon and Sandra Foppe; Linda Lanier, Nancy Snively and Susan Ellicott; brother of Frank, Albert, Adolph and Alois Foppe; Julia Grow, Vera Smith, Lou Joekel and Cele Solis.

CAROL S. McLAUGHLIN, 29, St. Joseph's, Aug. 10. Daughter of Jane H. Peggs.

ANTHONY D. KUHN, 67, Our Lady of Lourdes, Aug. 11. Husband of Edith H.; stepfather of Frank K.

Haugh and Mrs. Fidel Ferrer, Jr., brother of Albert, Emil and Alexander Kuhn; Mrs. John Bittner; Mrs. Woodrow Lyons and Sister Mary Alexandra.

EDWARD J. BORNMAN, 70, St. Lawrence, Aug. 11. Father of Maurice E. Bornman, Sr.; brother of Henry L. and Anna M. Bornman; Mae E. McKinney and Sister Cecilia Gertrude, stationed at St. Simon parish, Indianapolis.

LEON G. SMITH, 52, St. Bernadette's, Aug. 13. Brother of Bessie M. Dean.

HELEN J. FRENCH, 61, St. Patrick's, Aug. 14. Wife of Richard E.; mother of James R. and Joseph French and Roseann Silnes; sister of Joseph Bray and Marie Kirch.

LEO A. EVRARD, Holy Name, Aug. 14. Husband of Irene V.; father of Veronica L., Francis, Karen S. and Marian E. Evrard; brother of Frederick Evrard, Mary Whitsill, Frances Kennedy, Olivia Taylor, Antoinette Salloman, Roseanne Gengelbach and Dorothy Saddler.

JEFFERSONVILLE
NELLIE PATRICK DIXON, St. Augustine, Aug. 9. Mother of Robert Dixon of Pearl River, N.Y.; Joseph Dixon of Southgate, Ky. and Mrs. Paul Tegart of New Albany. A sister also survives.

ERNEST FREDRICKS, 64, St. Mary's, Aug. 11. Husband of Marie; father of Lee Fredricks of

CARRIE LEE SORG COLE, 82, St. Augustine, Aug. 13. Mother of William L. Cole. A sister also survives.

NEW ALBANY
LULA C. FENWICK, 88, St. Mary's, Aug. 6. Mother of Mrs. Catherine Lash of Clarksville; Mrs. Eustasia Zurschmiede and James W. Olinger, both of New Albany. A brother and a sister also survive.

MAURICE G. RICKMER, 51, St. Mary's, Aug. 6. Husband of Violet M.; son of Mr. and Mrs. George Rickmer of Evansville; brother of Bob, Louis and Russell Rickmer and Mrs. Wilma Zurschmiede.

ROSE F. REEVES, 84, St. Mary's, Aug. 10. Mother of Mrs. Charles G. Crutcher of Jeffersonville.

LORETTA HARRIS LARNER, 72, Holy Trinity, Aug. 13. Mother of Mrs. Buford (Bessie) Myers of Gabb, Nev.; Edward Lerner of Oxnard, Calif.; Leo Lerner, Jr., Mrs. William (Gene) Seiler, Mrs. Mary Kramer, Mrs. Gale (Joyce) Chaffin and Shirley Ann Lerner, all of New Albany. A sister also survives.

RICHMOND
ERNEST FREDRICKS, 64, St. Mary's, Aug. 11. Husband of Marie; father of Lee Fredricks of

New Paris, O. and Dan Fredricks of Richmond; brother of Joe D'Federico of New Paris.

VITO (Pappin) PAPPANO, 87, Holy Family, Aug. 11. Father of Mrs. Lucille Roettger of Wayne, N.J.; Mrs. Nellie Calazzo of Cincinnati, O.; Philip J. Pappin, Mrs. Mary Giannini and Mrs. Rose Morguson, all of Richmond.

MARGARET C. BERG, 75, St. Andrew's, Aug. 15. Mother of Mrs. Velma Rehr of Richmond and Tron Bailey of Middleboro; sister of Mrs. Villet Frist of New Paris, O. and Mrs. Henrietta Toos of Eaton, O.

TELL CITY
OWEN B. SIMPSON, 57, St. Paul's, Aug. 16. Brother of Leo, Franklin T. and Ralph Simpson, all of Tell City; Mrs. Herman Elder of Kokomo and Mrs. James Mansfield of Tell City; stepfather of Mrs. Karen Simmons of Hawthorne, Calif.

TERRE HAUTE
NELLIE O. DERMODY, 66, St. Joseph's, Aug. 11. Mother of Thomas F. Dermody of Bloomington and Mrs. Mary Ann Wilson of Terre Haute; sister of Mrs. Helen Turk and Mrs. Nellie Felix, both of Terre Haute.

JOHN C. HENRY, 78, St. Patrick's, Aug. 14. Husband of Anna L.; father of Mrs. Rita Helms of In-

dianapolis and Mrs. Mary Ruble of Snow, O.; brother of Mrs. Mae Allen of Terre Haute; Mrs. Anna Lane of Charleston, Ill.; Mrs. Ethel McCormick of Florida and Earl Henry of Pittsburgh, Pa.

WILLIAM F. SULLIVAN, 60, St. Ann's, Aug. 13. Brother of Mrs. Catherine O'Connor of Terre Haute.

HENRY W. FISCHER, 59, St. Anne's, Aug. 14. Husband of Bertha; father of William Fischer of Terre Haute; brother of Mrs. Margaret Crow of Leroy, Mich.

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RECOLLECTION SPEAKER—
Father Lawrence R. Strittmatter, principal of Elder High School, Cincinnati, O., will conduct the Day of Recollection for women of the Lawrenceburg Deanery on Sunday, Sept. 9. The observance will be held at St. Maurice parish, Napoleon. Registration will begin at 12:30 p.m. Father Strittmatter is a Fulbright Scholar and has a wide reputation as a speaker on social issues.

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NEW TERRE HAUTE DCCW OFFICERS—Above are the newly-elected officers of the Terre Haute Deanery Council of Catholic Women. Seated, left to right: Mrs. Moe Farrell, 2nd vice-president; and Mrs. Mildred Yelich, president. Standing, left to right: Mrs. Florence Zarsfield, secretary; Mrs. Caroline Bonacorsi, treasurer; Father John Elford, assistant moderator; Mrs. Gertrude DePugh, parliamentarian; and Mrs. Hilda Copeland, 3d vice-president. Mrs. Yelich and Mrs. Bonacorsi are from Clinton, Mrs. Copeland is from Rockfield, and the remaining officers are from Terre Haute.

VIEWING WITH ARNOLD

Film found wanting

BY JAMES W. ARNOLD

As everybody knows "Forty Carats" wrestles with the question: can a dignified 40-year-old divorcee find happiness with a 22-year-old kid on a motorcycle? The answer is yes, presumably to the relief of the ticket-buying, day-dreaming matrons of America.

In this romantic comedy, based on one of the most boring plays in the history of western civilization, it is of course, a pseudo-question. First of all, both parties are rich, which lathers over a lot of problems. Second, the woman is not so dignified, and bears little resemblance to a middle-aged hausfrau. In fact, she is played by Liv Ullmann, who is actually about 30 and so scrumptious in her Jean Louis wardrobe that she could halt the flow of Schlitz on a hot summer night. Moreover, she's never had the

security of loving a strong, dependable take-charge guy.

IN THIS department, the 22-year-old (Edward Albert) qualifies. He is Super Youth, a kind of Burt Reynolds and Henry Kissinger in jeans. Except that he never wears them. He only rides motorcycles, in fact, on Greek vacations. In spirit, he is about as much like your average kid as Walter Pidgeon.

Now if they were 80 and 18, it might be interesting. The fakery is doubly appalling, because the entire premise hangs on the stereotype that kids are jerks, and why would a nice lady want to marry one? It's not true, the film suggests; this kid is just as sensible as any old man, and good-looking besides. (The similarities to "Guess Who's Coming to Dinner?" are rife). But the other young people in the movie really are jerks, so little is gained. Come to think of it, the older people (Binnie Barnes as a liberated Granny, Gene Kelly as a shallow but kind ex-spouse, Billy Bush as a crass Oklahoma

millionaire) are kind of stupid, too.

The production team (director Milton Katselas, writer Leonard Gershe, et al) is basically the same that did "Butterflies Are Free" with young Albert—an effort that in comparison now looks like "Citizen Kane." Yet "Carats" is a milestone of sorts for the year—clashes, bad taste, weak acting in perfect harmony. Miss Ullmann clearly needs Ingmar Bergman, or somebody, in a hurry. (Rating of both movies: A-3—unobjectionable for adults)

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The week's TV network films

STICKS AND BONES (CBS, Friday, Aug. 17): As a perfect antidote for "The Alamo", CBS is finally gathering its courage and presenting Joseph Papp's production of the controversial, prize-winning anti-Vietnam War play.

THE BLUE MAX (1966) (ABC, Sunday, Aug. 19): This flick is really about the psychology and mores of the aristocratic WW I German pilots—perhaps the world's last genuine military swash-bucklers. For those who don't dig that lively topic, there are (1) a vast collection of movie clichés; (2) George Peppard, wearing a smirk; (3) Ursula Andress, trying to act; (4) endless bloody scenes of air and ground combat, splendidly photographed. Satisfactory for determined war-movie buffs.

ONE, TWO, THREE (1962) (NBC, Tuesday, Aug. 21): Billy Wilder's fast-moving, fast-talking satire of both sides in the Cold War, set in the incredibly tense early-1960's locale of Berlin, ranges from witty to silly. James Cagney gives his last film performance as a harassed Coca-Cola executive. Satisfactory, especially for comedy fans with a fast eye and a quick ear.

THE SERGEANT (1969) (CBS, Thursday, Aug. 23): A simple, grimly honest film about an old-style, hard-nosed Army first sergeant who has a homosexual need for a gifted young soldier in his company. No exploitation here, only understanding, and the acting by Rod Steiger is predictably good. Satisfactory for adults and mature youth.

St. Maur's is host to Minority conference

INDIANAPOLIS—St. Maur's Priory here hosted Benedictines from six states August 6-10 during the second annual Benedictine Minority Conference.

Conference theme was "Focus '73: Benedictines and Minorities." Sponsored by the American Benedictine Academy, the conference was organized and directed by the Minority Caucus of American Benedictines. Co-directors were Father Ivan W. Hughes, O.S.B., of St. Pius X Abbey, Pevely, Mo., and Sister Carmen Rodriguez, O.S.B., of Mt. St. Scholastica Convent, Atchison, Kan.

Speakers explored the ascetical, preparation of Benedictine Religious working with minority peoples. Attention was focused on the black man in contemporary literature and religion, Mexican-American family life and values, elementary education and the American Indian, and Oriental religious and linguistic experiences.

Conference speakers included: Sister Faith Schuster, Sister Frances Watson, Sister Carmen Rodriguez, James Derrell, Joshua Nihashi and Curtis Goar.

Benedictine communities represented were: St. Benedict's Abbey, Atchison, Kan.; Newark (N.J.) Abbey; Mt. St. Scholastica Convent, Atchison, Kan.; Holy Name Priory, San Antonio, Fla.; St. Pius X Abbey, Pevely, Mo.; Sacred Heart Convent, Yankton, S.D.; and St. Maur's Priory.

Annual Picnic

MT. ST. FRANCIS, Ind. — The fourth annual picnic sponsored by Mt. St. Francis Seminary will be held on the seminary grounds Saturday, Aug. 25. Chicken and ham dinners will be featured at \$2 for adults and \$1.25 for children.

More than \$1,500 in cash prizes and merchandise will be given away. The affair will open at 11:30 a.m.

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